

**The All-African People's Revolutionary Party (GC)
Honors and Pays Homage to Indigenous Peoples' Day**

***The Occupation of the Americas and of Indigenous Peoples and Nations' Land
Worldwide was and Remains a Heinous Crime Against Humanity!***

Solidarity with the Struggle of Indigenous Peoples and Nations Worldwide

The All-African People's Revolutionary Party (GC) (A-APRP (GC))¹ is in solidarity and advocates that all Africans, those in Africa and the African Diaspora,² be in uncompromising principled solidarity³ and allegiance to the Indigenous Peoples and Nations of the Americas, Aotearoa, Australia, Hawaii, Ireland, Lebanon, Melanesia, Palestine, Western Asia, and worldwide defending their authentic struggles for national liberation, economic emancipation, cultural integrity, and unity. For the A-APRP (GC) based on Nkrumahism-Toureism, our ideology, this is the primary question,⁴ a principled litmus test for those who claim a commitment to Revolution and being revolutionary.

The Racist Ideology of Settler-Colonial Imperialism

A racist⁵ capitalism, European imperialism, xenophobic European settlers and servile African bourgeois intellectuals and politicians have convinced some Africans and other Peoples that the claim to land, nationhood and their nationalism is based on the land of birth without political history. With the development of capitalism and international imperialism this stipulation became an impossibility. Racism⁶ is the ideology and the practice of apartheid, supports settler-colonization of territories and countries, and genocide worldwide. Where Africans are the original People, the land of birth will logically be primary. It is material reality. It is true, however, that for the captives and victims of capitalist chattel slavery kidnapped and trafficked by the millions, primarily to the Americas,⁷ this is not correct.

There were Indigenous Peoples and Nations⁸ who lived in these lands that precedes Africans,⁹ in mass, being kidnapped, trafficked, enslaved, and scattered.¹⁰ The illicit claim of another People's land based on a racist European notion of the lack of industrial and agricultural development and their cultural chauvinism defining non-European cultures as cultural savagery as justifications for colonial occupation, forced labor and exploitation¹¹ can only be justified by the perpetrators of national oppression and exploitation.¹² Likewise, for Africans, in the African Diaspora and other non-Indigenous Peoples' to proclaim "we built this country" is an unethical, ahistoric and unprincipled claim of another Peoples' land on which this crime was committed. This U.S. imperialistic and expansionist claim was reaffirmed, September 22, 2026, in Donald Trump's declaration at the United Nations (UN) when he avowed as the "God Father" of international imperialism, "*The United States will no longer permit threats to America to gain a foothold anywhere in the Western Hemisphere — and if necessary, we will use our unmatched might to secure the vital national interests of the United States... We are reasserting American power, including American military power where necessary, in our region and around the world to create a safer future for all of us.*" It is this depraved intellectual and ideological application of racist bourgeois and "left"¹³ anti-revolutionary nationalism that has divided and divides the European "working-class" in Europe and the European Diaspora with the African Revolution, in Africa, the African Diaspora, and with other revolutionary struggles of oppressed nations worldwide.

A Brief History of Imperialist Settler-Colonialism, Occupation and Genocide

The Indigenous People and Nations of the Americas record that five hundred thirty-four years ago Columbus,¹⁴ who was lost at sea attempting to sail to India, arrived on the shores of Haiti. The Taino people welcomed Columbus and his followers, unaware of the crimes against humanity that European invaders and their descendants would commit, especially against Indigenous women.¹⁵ Their arrival-initiated unbridled settler-colonization and genocide on the Indigenous Peoples and Nations of the entire Western Hemisphere, including

the Caribbean islands. In 1492, it is estimated that there were between 50 and 100 million Indigenous Peoples in the Western Hemisphere; 2 to 12 million in North America (USA and Canada), between 37 and 90 million in Central America, South America (Incas 12 million and 6 million Aztecs), and the Caribbean when Colombus was discovered by Taino people on their island.

The settler-colonization and occupation of the Western Hemisphere and genocide against its Indigenous Peoples and Nations were committed by European imperialist governments with racist European settlers¹⁶ complicit in mass murder with the bourgeois governments of England, France, Netherlands, Portugal, and Spain. That is why expatriate settlers,¹⁷ those of the past, but also of today are not neutrals but conscious arrogant racist murderous instruments of colonial genocide.

Both the Catholic¹⁸ and Protestant¹⁹ churches, in the name of Christianity and God, acknowledge complicity with European imperialism, in the inhumane crimes of colonization, chattel slavery and genocide. Additionally, European settlers, from throughout Europe would later come to take advantage and participate in mass murder of the Indigenous Peoples and Nations of the Americas and worldwide for the subsequent seizure of their land. The creation of a European Diaspora settler farmers and working-class in the United States of America altered the course of history, with its growth, development, and ability to advance racism, apartheid, imperialism, settler-colonialism, neo-colonialism and zionism in the Central, North, and South America, Africa, the African Diaspora, and the world.

The European settler class in the diaspora advanced a bourgeois-capitalist, settler-colonial, and racist nationalist demand for independence from its “mother country.” Unlike the liberation struggles of Indigenous Peoples and enslaved Africans, settler independence movements in the Western Hemisphere were primarily conflicts between European colonists and their colonial powers. Both factions of the European bourgeoisie fought for possession and control of Indigenous lands while excluding Indigenous Peoples and Nations. For Indigenous Peoples and enslaved Africans, settler-colonial independence therefore meant continued racism, apartheid, labor exploitation, cultural repression, persecution of women, land seizure, and genocide.

Invading European settlers waged wars of extermination²⁰ against the Apache, Blackfoot, Cherokee, Chippewa, Choctaw, Iroquois, Oglala Lakota, Paiute, Seminole and other Indigenous Peoples and Nations who were defending their people and lands. Through genocide, the creation of the European settler colony that became the U.S.A. displaced the Indigenous Peoples and Nations of Turtle Island. An estimated 250,000 Indigenous people lived in the U.S. in 1776; by 1887, the U.S. government and settlers had used military force to seize more than 1.5 billion acres of Turtle Island.

Some two hundred fifty years ago the apartheid state of the U.S.A., a successful product of genocide was officially created July 4, 1776. Donald Trump, President of the settler-colonial U.S.A. state was clear, “*America has never been a nation that retreats from a frontier or shrinks from a challenge, no matter how great or how daunting that challenge may be. Freedom was not a gift that Americans won easily. After 250 years, it is not one that we will ever, ever, ever surrender.*” In 1776, no one would have foreseen that the U.S.A. would become and is the most powerful apartheid-practicing settler-slave-colony in the history of humankind.

Indigenous Peoples’ Resistance and Revolutions

Indigenous resistance and revolutionary wars were organized throughout history in North, South, and Central America and the Caribbean as expressed in, but not limited to Indigenous armed resistance in and led by Haiti, Taino chief Hautey; Cuba, Taino chief Hautey;²¹ Peru, Tupac Amaru II; Nicaragua, Cesar Augusto Sandino;

Mexico, Emiliano Zapata Salazar and Francisco Pancho Villa; El Salvador, Agustín Farabundo Martí Rodríguez, Tupac Katari, Bolivia, and Brazil, Sepé Tiaraju, killed in battle in 1756 while defending Guarani land sovereignty.

This history of Indigenous struggles in the U.S.A., the Americas,²² Europe, Melanesia, Western Asia, and worldwide is celebrated and supported by African people in Africa and the African Diaspora and is uninterrupted reflected in our support for and solidarity with the founding of the Sandinista National Liberation Front, Nicaragua (FSLN), Zapatista Army of National Liberation (EZLN), Mexico, United Liberation Movement for West Papua (ULMWP), American Indian Movement – International Indian Treaty Council (AIM-IITC) Turtle Island,²³ Aotearoa Liberation League (ALL), Aotearoa, Sinn Féin and the Irish Republican Army (IRA), Ireland, Farabundo Martí National Liberation Front (FMLN), El Salvador, Palestine Liberation Organization (PLO), Harakat al-Muqawama al-Islamiya (Islamic Resistance Movement-Hamas) and any other Palestinian formations fighting to liberate Palestine, National Aboriginal and Islander Liberation Movement (NAILM), Australia,²⁴ Movement Toward Socialism (MAS), Bolivia, The Nation of Hawaii, and other Indigenous formations throughout Africa and the world.

Honor Indigenous Peoples' Day

The All-African People's Revolutionary Party ^(GC) honors and pays homage to Indigenous Peoples' Day reflecting their noble history of rebellions, resistance, and Revolution. We reaffirm and declare without compromising that the settler-occupation of the Americas²⁵ and of Indigenous Peoples and Nations' land worldwide was and remains a heinous crime against humanity! There can be no peace or justice on earth until national sovereignty is a reality for all Indigenous Peoples and Nations worldwide. The national liberation of Indigenous Peoples and Nations worldwide is inevitable. The national liberation of humanity can only occur with the total and complete defeat and destruction of international imperialism, settler-colonialism, neo-colonialism and zionism.

Mwalimu Keita

September 27, 2026

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

¹Revolutionary Notes

Kyle T. Mays. Black and Red Power United at the Wounded Knee Occupation. Kyle T. Mays. Black and Red Power United at the Wounded Knee Occupation. "Carmichael speaking as head of the All-African People's Revolutionary Party (A-APRP), offered to 'support this movement 100 percent. The question of native Americans is not just a question of civil right,' he said. 'This land is their land... we have agreed to do whatever we can to provide help... there can be no settlement until their land is returned to them.' Carmichael understood what it meant to be in solidarity with Indigenous peoples on their land."

² Kwame Ture. Pan-Africanism—Land and Power (Except). "If you see an African in Europe, you do not say that he is an African. If you see him in America you do not say that he is an African. If you see him in America you do not call him an African. He may be Negro; he may be West Indian; he may be everything else but African. That is because Europe took its time to divide us carefully, quite carefully. And they gave us different names so that we would never, always never, refer to ourselves by the same name, which helped to ensure that there would always be differences. If you say you are West Indian; it is fairly obvious that you are something different to be set apart from an African. An American Negro and an African also obviously are not the same thing. One of the most important things we must now begin to do is to call ourselves "African." No matter where we may be from, we are first of all and finally Africans. Africans. Africans. Africans. The same also happens to be true of North Africa. When they say "Algerians" or "Egyptians" they are talking about Africans, because Africa happens to be one solid continent. Among Africans there will and must be no divisions. They are just Africans — period."

³ Kwame Ture. Pan-Africanism—Land and Power (Except). "This is entirely different from the fight of people who are only exploited. The people who are exploited fight just for economic security. The colonized fight was beyond economic security, far beyond. And so,

it seems to me that as we begin the search for allies and coalitions we can only form allies and coalition based on whether those people are fighting for the same thing, fighting the same fight that we who have been colonized are fighting. In other words, people who are fighting for their humanity. This means, for example, that all nonwhite peoples who have been colonized can join hands, understanding of course that our fights remain entirely different.”

⁴ Kyle T. Mays. *Black and Red Power United at the Wounded Knee Occupation*. “Black Power, as a communication phenomenon, was a godsend to other groups. It clarified the intellectual concepts which had kept Indians and Mexicans confused and allowed the concept of self-determination suddenly to become valid. Deloria understood the power of Black rhetoric for others. He believed that Stokely Carmichael’s declaration of Black Power made more sense to Indigenous peoples because it was based upon the language of power and sovereignty. Deloria advocated for Black folks to find a home. ‘To survive, blacks must have a homeland where they can withdraw, drop the façade of integration, and be themselves,’ he wrote. Finally, Deloria left open the possibility of Black and Indigenous solidarity and, perhaps even a shared space.”

⁵ Eric Williams. *Capitalism and Slavery: The Origin of Negro Slavery*. pp 7 “Slavery was not born of racism: rather, racism was the consequence of slavery.”

⁶ Kwame Ture (Stokely Carmichael) *Stokely Speaks Black Power to Pan-Africanism: Solidarity with Latin America*. pp. 106 “Kwame Ture (Stokely Carmichael) *Stokely Speaks Black Power to Pan-Africanism: Solidarity with Latin America*. pp.106 “The United States is a racist country. From its very beginning it has built itself upon the subjugation of colored people. To enslave another human being, one needs a justification in proclaiming the superiority of whites and the inferiority of non-whites. We are called ‘niggers;’ Spanish-speaking people are called ‘spics;’ the Chinese, ‘chinks;’ the Vietnamese, ‘gooks.’ Dehumanizing people of color makes it just, in the mind of the white man, that we should be enslaved, exploited, and oppressed.”

⁷ Eric Williams. *Capitalism and Slavery: Origin of Negro Slavery*. pp 9 “Since it (Indian the African slave trade utas involved slavery) was never sufficiently extensive to interfere with Negro slavery and the slave trade, it never received any attention from the home government and so existed as legal because never declared illegal ” But Indian slavery never was extensive in the British dominions. Ballagh, writing of Virginia, says that popular sentiment had never “demanded the subjection of the Indian race per se, as was practically the case with the Negro in the first slave act of 1661, but only of a portion of it, and that admittedly In the case of the Indian slavery a very small portion was viewed as of an occasional nature, a preventive penalty ” In the New and not as a normal and permanent condition. England colonies Indian slavery was unprofitable, for slavery of any kind was unprofitable because it was unsuited to the diversified agriculture of these colonies. In addition, the Indian slave was inefficient. The Spaniards discovered that one Negro was worth four Indians. A prominent official in Hispaniola insisted in 1518 that “permission be given to bring Negroes, a race robust for labor, instead of natives, so weak that they can only be employed in tasks requiring little endurance, such as taking care of maize fields or farms.” The future staples of the New World, sugar and cotton, required strength which the Indian lacked, and demanded the robust “cotton nigger” as sugar’s need of strong mules produced in Louisiana the epithet “sugar mules.” According to Lauber, “When compared with sums paid for Negroes at the same time and place the prices of Indian slaves are found to have been considerably lower. The Indian reservoir, too, was limited, the African inexhaustible. Negroes therefore were stolen in Africa to work the lands stolen from the Indians in America.”

⁸ Eric Williams. *Capitalism and Slavery: Origin of Negro Slavery*. pp 7-8 “The first instance of slave trading and slave labor developed in the New World involved, racially, not the Negro but the Indian. The Indians rapidly succumbed to the excessive labor demanded of them, the insufficient diet, the white man’s diseases, and their inability to adjust themselves to the new way of life. Accustomed to a life of liberty, their constitution and temperament were ill-adapted to the rigors of plantation slavery.”

⁹ Museum of Pre-Columbian Civilizations “The migration of ancient peoples did not stop at the current modern-day boundaries of North America. Ancient peoples continued their travels down through Mexico, Central America, and into South America. Over thousands of years, various advanced civilizations were established with temples, pyramids, and cities. Ancient cultures that were located “south of the border” are referred to as Pre-Columbian cultures, or those people who lived south of modern-day United States in the time before the arrival of Columbus. It is important to know that the migration of ancient peoples did not stop at the current modern-day boundaries of North America. Ancient peoples continued their travels down through Mexico, Central America, and into South America. Over thousands of years, various advanced civilizations were established with temples, pyramids, and cities. Ancient cultures located south of the present-day United States border are referred to as Pre-Columbian cultures. These people lived in the time before the arrival of Columbus.”

¹⁰ Kwame Ture. *Pan-Africanism—Land and Power (Except)*. “At this point, it becomes important that you have people of African descent — scattered over the Western hemisphere by Europeans, scattered across the West Indies and used so long as slaves — bound together in a unified struggle for their liberation. This is not impossible inasmuch as we have people today all over the world moving forward in the quest for liberation against their oppressors.”

¹¹ Martin Carnoy. *Education as Cultural Imperialism: Education as Internal Colonialism – The Education of Black Americans in the United States 1865-1930* pp 271 “Blacks were to labor what Indians were to land. In precapitalist times, Africans were brought to the United States forcibly to work as slave labor, on sugar, cotton, and tobacco plantations, and although capitalist philosophy specifically spoke out against slavery, the practice continued in the United States well into the capitalist period (southern plantations were an integral part of the capitalist system). Like Indians, blacks were denigrated by whites to rationalize the gross exploitation of something the possessed—in this case, labor power. Just as Indians were given the minimum necessities of life by whites if they accepted white rule over their land, so blacks were treated with paternalistic ‘affection’ by the slave-owning class if they accepted their complete subjugation.”

¹² Eric Williams. *Capitalism and Slavery: The Origin of Negro Slavery*. pp 8 “England and France, in their colonies, followed the Spanish practice of enslavement of the Indians. There was one conspicuous difference—the attempts of the Spanish Crown, however ineffective, to restrict Indian slavery to those who refused to accept Christianity and to the warlike Caribs on the specious plea that

they were cannibals. From the standpoint of the British government Indian slavery, unlike later Negro slavery which involved vital imperial interests, was a purely colonial matter.”

¹³ Joseph Stalin. *Marxism and the National and Colonial Question: The Nation*. pp 7-8 “We have now exhausted the characteristic features of a nation. A nation is a historically constituted, stable community of people, formed on the basis of a common language, territory, economic life, and psychological make-up manifested in a common culture... It is only when all these characteristics are present together that we have a nation.”

¹⁴ Eric Williams. *Capitalism and Slavery: The Origin of Negro Slavery*. pp 3 “When in 1492 Columbus, representing the Spanish monarchy, discovered the New World, he set in train the long and bitter international rivalry over colonial possessions for which, after four and a half centuries, no solution has yet been found.”

¹⁵ Ana Navas-Acient, *The Colonial Roots of Violence Against Native American Women*. “Between 86-96 percent of the sexual abuse of Native women is committed by non-Indigenous perpetrators who are rarely brought to justice. This violence has its roots in colonial history, starting with Columbus’s 1492 expedition. Prior to that time, Whyatt writes, Native American women were honored and important in tribal life. Violence against women was rare and tribes were usually egalitarian. “Leadership was viewed as a shared responsibility,” according to Whyatt, with women taking an active role in the political process and occasionally becoming tribal chiefs. During European colonization, however, violence against Native women became a central element in of the colonial strategy for conquest and genocide. Whyatt points out that women were targeted due to their ability to sustain the tribes through childbearing. By 1900, only around 250,000 Native Americans were still alive in the United States, a significant decline from a pre-1492 population estimated in the millions. While the spread of European diseases played a major role in this population loss, the colonial focus on tribal extermination, including the relentless massacre of Native women, as well as the elimination of food resources, starvation, and poverty, all contributed.”

¹⁶ Martin Carnoy. *Education as Cultural Imperialism: Education as Internal Colonialism – The Education of Black Americans in the United States 1865-1930* pp 271 “... the Indians—had claims on land, one of the important bases of both precapitalist and capitalist wealth in America. Throughout the period territorial expansion, European settlers degraded the Indian into an assigned state of savagery in order to delegitimize his right to stay on the land. As a savage, or subhuman, the Indian did not have any more claim on the vast hunting grounds than an animal might have. If he resisted white settlement, he was hunted down to be captured or killed. White attitudes toward Indians, therefore, emanated mainly from the demand for more land and the exploitation of that land in the capitalist production process. Blacks were to labor what Indians were to land.”

¹⁷ Eric Williams. *Capitalism and Slavery: Origin of Negro Slavery*. pp 9-10 “The immediate successor of the Indian, however, was not the Negro but the poor white. These white servants included a variety of types. Some were indentured servants, so called because, before departure from the homeland, they had signed a contract, indented by law, binding them to service for a stipulated time in return for their passage. Still others, known as “redemptioners,” arranged with the captain of the ship to pay for their passage on arrival or within a specified time there- after; if they did not, they were sold by the captain to the highest bidder. Others were convicts, sent out by the deliberate policy of the home government, to serve for a specified period. This emigration was in tune with mercantilist theories of the day which strongly advocated putting the poor to industrious and useful labor and favored emigration, voluntary or involuntary, as relieving the poor rates and finding more profitable occupations abroad for idlers and vagrants at home... This temporary service at the outset denoted no inferiority or degradation. Many of the servants were manorial tenants fleeing from the irksome restrictions of feudalism, Irishmen seeking freedom from the oppression of landlords and bishops, Germans running away from the devastation of the Thirty Years’ War. They transplanted in their hearts a burning desire for land, an ardent passion for independence. They came to the land of opportunity to be free men; their imaginations powerfully wrought upon by glowing and extravagant descriptions in the home country.”

¹⁸ The Gilderman Lehrman Institute of American History. “The Papal Bull “*Inter Caetera*,” issued by Pope Alexander VI on May 4, 1493, played a central role in the Spanish conquest of the New World. The document supported Spain’s strategy to ensure its exclusive right to the lands discovered by Columbus the previous year. It established a demarcation line one hundred leagues west of the Azores and Cape Verde Islands and assigned Spain the exclusive right to acquire territorial possessions and to trade in all lands west of that line. All others were forbidden to approach the lands west of the line without special license from the rulers of Spain. This effectively gave Spain a monopoly on the lands in the New World. The Bull stated that any land not inhabited by Christians was available to be “discovered,” claimed, and exploited by Christian rulers and declared that “the Catholic faith and the Christian religion be exalted and be everywhere increased and spread, that the health of souls be cared for and that barbarous nations be overthrown and brought to the faith itself.” This “Doctrine of Discovery” became the basis of all European claims in the Americas as well as the foundation for the United States’ western expansion. In the US Supreme Court in the 1823 case *Johnson v. McIntosh*, Chief Justice John Marshall’s opinion in the unanimous decision held “that the principle of discovery gave European nations an absolute right to New World lands.” In essence, American Indians had only a right of occupancy, which could be abolished.”

¹⁹ Equal Justice Initiative. “Starting in the 15th century, when European powers initiated contact and commercial activity with Sub-Saharan Africa, and continuing throughout the following centuries, organized religion played a leading role in developing, supporting, and legislating the Transatlantic Slave Trade. Rooted in a belief that their duty to spread Christianity justified their actions, religious organizations did not only embrace human trafficking and the enslavement of millions of Africans—they actively participated... During the Protestant Reformation in the 16th century, several groups of European Christians formally broke away from the Roman Catholic Church. These new Protestant churches also supported Transatlantic trafficking and believed the slave trade was wholly compatible with Christianity.”

²⁰ Kwame Ture. *Pan-Africanism—Land and Power (Except)*. “The white people in America are not Americans but in fact Europeans. When we call them Americans we allow them to escape, we define them incorrectly. We should call them Europeans and understand that they never belonged in America, that they took that continent from somebody else. When you call them Americans you forget that

they were Europeans, because you give them in fact the theory of native origin, that they came out of America. Where did Americans come from? They came from America — that is, somebody you call American. But if you say that they are Europeans (which is what they are), then the question arises as to where they came from — Europe. What are Europeans doing in what is now called America?”

²¹ Eric Williams. *Capitalism and Slavery: Origin of Negro Slavery*. pp 8 “The story is told, on the other hand, of the Indian chieftain, Hatuey, who, doomed to die for resisting the invaders, staunchly refused to accept the Christian faith as the gateway to salvation when he learned that his executioners, too, hoped to get to Heaven.”

²² Kyle T. Mays. *Black and Red Power United at the Wounded Knee Occupation*. “But Indian heritage ways—we have never nullified our sovereign rights as a nation, and we see the white man setting up a sovereignty within our sovereign boundaries.”

²³ Kyle T. Mays. *Black and Red Power United at the Wounded Knee Occupation*. “Black and Indigenous people also participated in each other’s struggles for liberation. They showed up to each other’s protests, including the takeover of the Bureau of Indian Affairs in 1972 (Stokely Carmichael showed up during the third day of the takeover) and the occupation of Wounded Knee in 1973.”

²⁴ *Capitalism and Slavery: Origin of Negro Slavery*. pp “Without convicts the early development of the Australian colonies in the nineteenth century would have been impossible.”

²⁵ Kwame Ture (Stokely Carmichael) *Stokely Speaks Black Power to Pan-Africanism: Solidarity with Latin America*. pp. 104-105 “The struggle we are engaged is international. We know very well that what happens in Vietnam affects our struggle here and what we do affects the struggle of the Vietnamese people. This is even more apparent when we look at ourselves not as African-Americans of the United States, but as African-Americans of the Americas... Our destiny cannot be separated from the destiny of the Spanish-speaking people in the United States and of the Americas.. We do not view our struggle as being contained within the boundaries of the United States as they are defined by present-day maps—instead, we look to the day when a true United States of America will extend from Tierra del Fuego to Alaska, when those formerly oppressed will stand together, a liberated people.”