



ORGAN OF THE PAN-AFRICAN
REVOLUTIONARY SOCIALIST PARTY

VOLUME 2, NO. 1

2025



THE NKRUMAIST REVIEW

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"Freedom is not something that one people can bestow on another as a gift. They claim it as their own and none can keep it from them."

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Pan-African Historical Giants



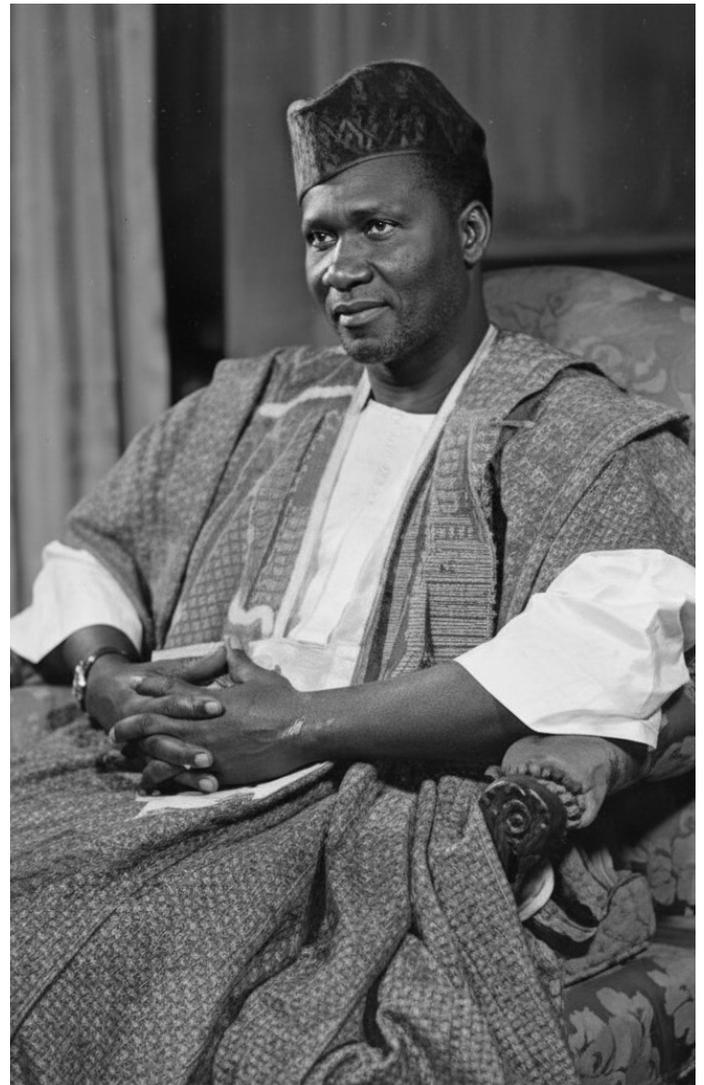
Henrietta Vinton Davis (1860-1941)

Henrietta Vinton Davis was born in Baltimore, Maryland, USA, in 1860. After leaving Baltimore at an early age, she grew up in Washington, DC, where she became a globally recognized elocutionist and dramatist. Her oratorical skills were legendary, as were her dramatic performances in the late nineteenth and early twentieth centuries.

Her prominence grew even further when she joined forces with Marcus Garvey and the Universal Negro Improvement Association (UNIA), through which she became known as one of the greatest Pan-Africanist organizers of her generation. Traveling throughout much of the African Diaspora, Davis succeeded in organizing UNIA divisions in Cuba, Guadeloupe, St. Thomas in the Virgin Islands, Port-au-Prince in Haiti, as well as in Trinidad and Tobago, and Jamaica.

She was elected as the first International Organizer of the UNIA and served as Vice President of the Black Star Line. In 1923–1924, she traveled to Liberia as the only female delegate of the UNIA, working to build bridges between Africa and the African Diaspora.

Davis' accomplishments were so remarkable that Marcus Garvey once declared her to be “the greatest woman of the Negro Race today.”



Ahmed Sékou Touré (1922-1994)

Ahmed Sékou Touré, great-grandson of Samory Touré, the powerful Mandinka king and founder of the Wassoulou Empire, was born in 1922 in the village of Faranah in present-day Guinea. Although unable to pursue extensive formal education, he became a voracious reader and a gifted orator, qualities that enabled him to emerge as a labour union organizer at an early age. He soon led strikes that won the first major pay raises and benefits for

West African workers under French colonialism.

Touré's activism quickly evolved into African nationalism, and through his political party, the Parti démocratique de Guinée (PDG), he spearheaded a successful independence movement that brought an end to French colonial rule. His bold stance was captured in his famous declaration to the French government when the PDG rejected joining the French Community as an extension of the metropole:

"We prefer poverty in liberty than riches in slavery."

As the first President of Guinea, Touré became one of the most dynamic Pan-African theorists of his generation. He transformed Guinea into a Pan-African stronghold, extending support to liberation movements across the continent. Most notably, he provided a protective and sustaining environment for Osagyefo Dr. Kwame Nkrumah during the Ghanaian leader's final years in Guinea.

Three Essential Revolutionary Party Principles

Constantly studying our ideology within revolutionary circles, endlessly struggling to align our practice with our ideology, always engaging in criticism/self-criticism—these are the primary tools we have at our disposal to aid us in our daily struggle to live Nkrumaism, to build Pan-Africanism. Because when our people see us, they should see Nkrumaism. When they hear or read about Nkrumaism, they should see us. I'm paraphrasing Buddha. That's our aim, not only to become a daily example, a living example, of the life we are struggling to bring into existence but also to never stop digesting our line, to never stop developing.

Living Nkrumaism within revolutionary, Pan-African socialist organizations means adhering to the following "Party Principles":

- Theory
- Practice
- Criticism/Self-Criticism

Theory

An ideology is "like a light on a dark night showing the way to follow." Samora Machel, **Establishing People's Power to Serve the Masses.**

In **Consciencism: Philosophy and Ideology for De-Colonization and Development with Particular Reference to the African Revolution**, Nkrumah makes two essential points on the importance of choosing such a liberating ideology. First,

"What is called for as a first step is a body of connected thought which will determine the general nature of our action in unifying the society which we have inherited, this unification to take account, at all times, of the elevated ideals underlying the traditional African society" (p. 78).

In other words, an ideology is a systematic and coherent body of ideas, i.e. a theory, that provides for a particular people an interpretation of their past, an explanation of their present condition, and, most importantly, a vision for their economic, political, and social liberated future. Nkrumah's second essential point on the importance of choosing a liberating ideology is that such "an ideology aims at uniting the actions of millions towards specific and definite goals . . ." (p. 58). Such an ideology not only organizes a people, unifies them, and guides them toward collective action, but also points them to the specific goal, the specific objective, that will lead to that liberation. For African people, that objective is Pan-Africanism: a unified, socialist Africa. It is the only permanent solution to the exploitation and oppression of all African people no matter where they happen to be born or to live in the world.

But to achieve Pan-Africanism, we must be guided by Nkrumaism, a systematic and coherent body of ideas that lays out a blueprint for action, a step-by-step action plan to ensure that we achieve our objective. The two—our objective of Pan-Africanism and our ideology of Nkrumaism—are inextricably intertwined, dialectically connected. The latter ensures the success of the former. The surest way to avoid being 'assimilated' by our enemy is to study Nkrumaism.

Nkrumaism not only shows us the way to Pan-Africanism, but also shows us how to live an

Nkrumaist life in the midst of global capitalism. So, the first step is to study our ideology. It's impossible to live an Nkrumaist life in a perverse, corrupt capitalist world without a constant, consistent intake of Nkrumaist theory. Daily study, as is the practice of so many spiritual folks, is a necessity. My mama, for example, was a Christian. She read her Bible first thing in the morning and last thing at night. She read a daily blessing, a short one-page reading, in the afternoons. Christians, true believers, study in this way not because this is what they are supposed to do. They study in this manner because it is the way that they can survive as Christians and grow in their faith. Their constant study of their spiritual beliefs enables them to grow in their faith.

The same study process—in our case, the study of Nkrumaism—holds true for we who are in revolutionary Pan-African socialist organizations. The same study process ensures our survival in a global capitalist world. It enables us to grow in Nkrumaism, and thereby to resist capitalist socialization. According to our Nkrumaist philosophy, **Philosophical Consciencism**, a quantitative buildup of our ideology leads to a qualitative change. So, what will help us to increase our understanding of Nkrumaism, the blueprint that points the way toward Pan-Africanism? Constant study.

Collective study best rewards us.

While individual study rewards us, organized study is the key. Studying in a circle, in a collective, helps us to learn best by teaching one another, by sharing our understanding of a text with one another. One militant, for example, may understand something that another does not, or may focus on a point, examine it more closely, than another militant, or may point out something that another has overlooked, or has an example that another can surely benefit from, or . . . Examples abound. Because you are learning from one another, circle study helps to push all of our understanding to a qualitatively higher level.

Moreover, circle study provides not only a more enriched way to analyze our theory, but also a more whole-fulfilling, collective growth way to fortify ourselves against our enemy. In other words, collective study creates the monolithic unity we need to win our liberation!

Practice

“There can be no knowledge apart from practice.”
Mao Tse Tung, **On Practice**

It's easy to say “live the life that you're struggling to bring into existence”, but it's not easy to do. However, the “saying” and the “doing” are the only way that we can, first, organize our people and, secondly, ensure the successful building of a unified, socialist Africa. And our practice is primary.

“Practice is higher than (theoretical) knowledge, for it has not only the dignity of universality, but also of immediate actuality.” From Lenin's notes on “The Idea” in Hegel's **The Science of Logic**, Book III, Section 3.*

Between theory and practice, it is the latter which is indeed the essential element. However, theory, as Osagyefo teaches us, must guide our practice. In struggling to live Nkrumaism, learning the theory, the ideology of Nkrumaism, is a prerequisite. The next step is digesting it. Thought, theory, ideology is not digested until it is practiced over and over and over so that what we say is verified by what we do.

Our presence is a program!

Collectively, the practice of those of us who are in revolutionary, Pan-African socialist organizations is by way of sponsoring programs. We come together to design a program based on the application of our theory to our people's history, culture, and/or current reality. Organization members participating in the program struggle to be honest, clear, and concise. And when the program has concluded, our people should be able to distinguish us from our enemy, not only by the information that we've just presented and not only by our actions during the program, but essentially by our motion after the program.

Everything is a program. Everyone is a program. The way you walk through life is a program. Our people hear everything that we say, but most importantly they see everything that we do. Our people come to know us by how we live day-to-day.

Be a Doer of the Word, Not Just a Sayer of the Word.

So, what is a program from a revolutionary point of view? That which helps our people to grow toward Nkrumaism. Since words without works are dead, so then are our chances for liberation. Be a doer of the word, not just a sayer of the word. We might not have the military edge on our enemy, but we must have the moral edge. And that makes all the difference in organizing our people.

“Our experience has shown us that in the general framework of daily struggle this battle against ourselves—no matter what difficulties the enemy may create—is the most difficult of all.” Amilcar Cabral, **Weapon of Theory**, p. 91

Set Theorems! The positive will always overcome the negative. The set theorems in Kwame Nkrumah’s **Consciencism** reflect Nkrumaism; they shine the light on the path to our people’s liberation. They can be applied, and should be, to all manner of our Nkrumaist life, all the steps that lead up to Africa’s independence and socialist unification, all the steps that lead up to our socialist selves and beyond. In other words, we can apply set theorems to all phenomena in life. We can struggle so that the positive will always be greater than the negative in everyone and in everything. Push the Positive!

Criticism and Self-Criticism

In the early years of belonging to revolutionary, Pan-African socialist organizations, arrogance, pride, self-assurance, self-righteousness, and more were needed to fortify us to stand up to capitalism in all of its manifestations. Today, what is needed? To shed every iota of capitalism, to destroy its material and immaterial manifestations in society and in us. As Lenin states: we must always think of the next link in the chain to grasp when we are engaged in liberating ourselves. That next link is to rid ourselves of as much of our capitalist socialization as possible while still living in a global capitalist world.

In Amilcar Cabral’s “Apply Party Principles in Practice” in **Unity and Struggle: Speeches and Writings**, he states: “But criticism (proof of the willingness of others to help us or of our willingness to help others) must be complemented by self-

criticism (proof of our own willingness to help ourselves to improve our thought and our action),” p. 247.

Criticism and self-criticism are the tools that best reward us in doing so. Both are dialectically connected to theory and practice. Sometimes, and especially in this capitalist world, we are offline, and we have to get back online, i.e. the socialist path. To determine if we are staying on the right path toward liberation, we must use this weapon, this tool, of criticism/self-criticism. It must be applied after every circle, every program, every interaction that we have with one another. It is essential in our collective and individual growth as Nkrumaists.

You must have an unveiling in order to grow. Criticism and Self-Criticism removes the veil.

Criticism in revolutionary, Pan-African socialist organizations should reflect our “willingness” to help ourselves and others, careful of the manner in which we criticize, careful of the timing of the criticism, mindful of our brother or sister whom we are criticizing, cognizant of the amount (partial or whole) of the criticism that should be leveled at any particular time. Our criticism should always reflect our principles, should always be offered selfishly to help our comrade grow, knowing that by helping that individual to grow, we help our collective selves to grow and work more consistently and diligently for Pan-Africanism.

Self-criticism, “proof of our own willingness to help ourselves improve our thought and action”, is more difficult than criticism. Often, we see the weaknesses in others before we see them in ourselves.

I am a witness.

*This article is excerpted from Doreatha Drummond Mbalia’s work, *Kwame Nkrumah and Nkrumaism: The Struggle to Live the Nkrumaist Life* (2024).*

Africa's Mineral Wealth

The mineral wealth of Africa, much of which remains undiscovered and unharnessed, is prodigious in both depth and diversity. Just one country alone, the Democratic Republic of Congo (DRC), is estimated to have \$24 trillion in mineral reserves, including gold, diamonds, copper, cobalt, tin, tungsten, zinc, manganese, magnesium, uranium, niobium, and silver.

Most of Africa's mineral resources fall into the category of strategic importance as defined by countries in the Industrial North. This is for two key reasons: first, the critical role these resources play in industrial and military development; and second, the fact that they are either unavailable in those nations or produced in quantities far smaller than those found in Africa.

More than 50 percent of the world's diamonds come from just five African countries: Botswana, Angola, South Africa, Namibia, and the DRC. The continent's oil output is equivalent to that of Saudi Arabia, the world's largest producer, while its gas output is twice that of Qatar. The DRC alone produces 60 percent of the world's cobalt, a resource indispensable for smartphones, laptops, tablets, electric cars, gas turbines, and jet engines. Additional reserves are located in Zambia, Morocco, and Botswana. Nearly 80 percent of global platinum, one of the rarest and most corrosion-resistant metals, comes from South Africa and Zimbabwe.

Coal, essential for heating and electricity, exists in large deposits in South Africa, Egypt, Mozambique, Botswana, Malawi, Niger, Swaziland, Zimbabwe, Zambia, and Tanzania. A staggering 98 percent of the world's chromium, a metal critical in high-temperature applications and stainless steel production, is located in South Africa and Zimbabwe. Chromium is equally indispensable to aerospace and defense industries. Africa also possesses 1.2 million metric tons of uranium, essential for nuclear energy, found in Namibia, Niger, Botswana, Tanzania, and South Africa. This amount is second only to Australia in known reserves.

South Africa leads the world in manganese production with 6.2 million metric tons, while Gabon and Ghana, alongside South Africa, collectively produce over 8.3 million metric tons of this essential component for iron and steel. Meanwhile, the soaring global demand for electronic devices would be impossible to meet without columbite–tantalite (coltan), nearly 70 percent of which is found in the DRC. Finally, there is gold, one of the most valuable and enduring mineral resources, produced abundantly in South Africa, Ghana, Burkina Faso, Mali, Guinea, and more than twenty other African states.

This inventory is still only partial. Beneath Africa's soil lie vast untapped reserves of radium, iron ores, copper, lead, zinc, tin, titanium, antimony, tantalum, germanium, lithium, phosphates, and bauxite, among others. With proper management and continental planning, there is no reason why the ordinary citizens of Africa cannot benefit fully from this immense wealth, especially if distributed equitably along socialist lines.

Unfortunately, Africa's resources have often been the source of conflict throughout the postcolonial period, both between and within states, particularly in disputes over oil and gas. From time immemorial, resource-poor countries have gone to war to acquire or protect scarce resources. Yet rather than fighting over them, and allowing corporate magnates of the Industrial North and their domestic neo-colonial allies to siphon them away, Africa must embrace the Pan-African imperative: to incorporate the exploitation of its mineral wealth into a continent-wide strategic plan for full-scale industrialization, designed to benefit Africans at home and abroad.

Africans must begin to polish our own diamonds, refine our own gold, and manufacture our own smartphones and laptops using our own cobalt and coltan in factories and plants based on African soil. Encouragingly, this work has begun on a small scale in recently liberated-zone countries of the Sahel. The task now is to organize, support these initiatives, and ensure that future generations of revolutionary Pan-Africanists carry forward this mission: to build one, unified, socialist Africa.

Toks Aderale

Zionist Aggression, Expansion, and Dehumanization in Palestine, Lebanon, Jordan, and Africa

On a daily basis, we see images of Palestinian families shot down by so-called security forces, as they come to collect woefully insufficient food-aid. At the same time and also on a daily basis, we see Israeli military forces attacking their neighbors (Iran, Lebanon, Syria, Yemen) in an ever growing war of expansion. In Gaza, today we witness the particularly heinous weaponizing of food aid. As increasing numbers of Gazans—especially the very young and very old—are threatened with death through starvation, the united states and the Israelis are utilizing the cynically-named Gaza Humanitarian Foundation (GHF) to dribble in woefully inadequate levels of food. As people rush in to secure food, they are shot down by so-called security forces assigned by the Israelis to the American-funded GHF. As Palestinian writer Jamal Kanj aptly puts it, “Instead of serving as a lifeline, GHF’s lines have transformed into a deadly Russian-Roulette. According to the UN, almost 900 Palestinians, or 300 per month—desperate mothers, fathers and children, have been murdered seeking aid. Starvation awaited them at home; and Israeli bullets met them at distribution centers. The very military that engineered the famine is gunning down its victims at the gates of so-called salvation.” (posted to CounterPunch.org on July 21, 2025). According to Ramzy Baroud in another CounterPunch article (posted July 18, 2025 to CounterPunch.org), the Israelis have begun to arm and fund a Gazan criminal gang to assist in the control of Gaza. In addition, the Israelis have been cultivating collaborationist clan leaders in a further attempt at the old “divide and conquer” strategy from the colonizer’s tool kit. Baroud points out the history of such methods: “Prior to the Nakba of 1948, the Zionist movement alongside British authorities colonizing Palestine, heavily invested in undermining the Arab Higher Committee, a nationalist body comprising several political parties. They achieved

this by empowering collaborating clans, hoping to dilute the Palestinian nationalist movement.”

Even as our eyes are drawn to the devastation of Gaza, more hidden from view is the largest displacement of Palestinians in the West Bank since the 1967 War. A report issued by Oxfam International in February of this year documents attacks on West Bank Palestinians, their removal from their lands (especially agricultural lands), and the occupation of those lands by Israeli settlers. Travel in the West Bank, previously a dismal experience (as the settler state made transportation and movement by Palestinians difficult), has been worsened many times over. A combination of road closures and checkpoints makes movement of people and goods, as well as aid and emergency vehicles, very difficult and very costly. Human rights and humanitarian organizations are often also denied access. Damage to water and sanitation facilities creates further health and safety dangers. For the researchers at Oxfam International, all of this reflects what are actually “fast track annexation policies and measures.”

The Zionists are looking to expand beyond both Gaza and the West Bank. The idea of “Greater Israel,” an area encompassing parts of Egypt, Jordan, Lebanon and Syria, is also being promoted more and more by the right wing that now controls the Israeli state and government. This expansion into the countries surrounding Israel is part and parcel of a larger expansion, which includes an even broader expansion into Africa—all of which is being aided and abetted by the monarchies of the Gulf states.

The energy-rich Gulf State monarchies have formed an economic and political alliance under the umbrella of what has been called the “Abraham Accords.” The U.A.E. in particular has been open and enthusiastic about this relationship and, in exchange, the Israelis provide the U.A.E. with modern defense systems. U.A.E., in turn, has been charged by many Sudanese with fueling the war in Sudan, by backing the so-called Rapid Support Forces who are carrying out a racist program of rape, murder and displacement. Morocco, a Northwest African monarchy, has also openly formed supportive links to Israel, largely in exchange for recognition of their control over the Western Sahara. Meanwhile the CEO of one of Israel’s largest companies has said that if the Saudis openly recognize Israel, that would open all Islamic countries in Africa to

open up to Zionist exploitation. This same CEO has also said that Israel would be the key link in helping the USA penetrate countries such as the Congo and Angola in its effort to gain even greater access to the mineral wealth of Central Africa.

In the United States itself, any progressive African elected political leader who supports justice in Palestine is targeted for removal. Millions of dollars are spent to ensure that these elected officials never hold office. Zionism is an enemy of African people worldwide.

Neal Holmes

Africa Must Unite Podcast #92

This episode features Doreatha Drummond Mbalia of the Pan-African Revolutionary Socialist Party (PRSP) in conversation with Sarudzayi Sevanhu, stalwart organizer with the All-African People's Revolutionary Party (A-APRP) and author of *Evolution of a Revolutionary: Reflections of My Political Journey*.

To listen - Click, Tap or Scan the QR Code below.



Hip-Hop & Revolution

“Hip Hop can be a very powerful weapon to help expand young people’s political and social consciousness. But just as with any weapon, if you don’t know how to use it, if you don’t know where to point it, or what you’re using it for, you can end up shooting yourself in the foot or killing your sisters or brothers.” Assata Shakur

Hip-hop emerged in the 1970s in the Bronx, New York, as a voice for marginalized communities. Over time, it has transcended borders, becoming a global platform for political and social expression. Today hip-hop in Africa and the African diaspora addresses anti-capitalism, anti-Zionism, and Pan-Africanism.

Hip Hop and Anti- Capitalism:

- Critiques of wealth inequality, exploitation, and corporate dominance are central themes.
- Example: Dead Prez - Songs like “Hip-Hop” criticize consumerism and capitalist structures.
- Example: Yugen Blakrok (Azania) - Addresses systemic oppression and economic injustice.
- Impact: Hip-hop creates awareness of economic disparities and inspires grassroots movements.

Hip Hop and Anti-Zionism:

- Some artists use hip-hop to comment on global struggles, including Palestinian solidarity.
- Examples: Lupe Fiasco, Talib Kweli, Macklemore, Immortal Technique.
- Lowkey- Known for advocating Palestinian rights and critiquing imperialism. MC Abdul- Shouting at the Wall.
- Impact: Hip Hop becomes a bridge connecting Global Africans and other Peoples around the world.

Hip Hop and Pan Africanism:

- Pan-Africanism is defined as the liberation and unification of Africa under a socialist government. We believe this is the primary and quickest way any African, living anywhere in the world, can permanently be free of exploitation and oppression.
- Example 1: Blitz the Ambassador (Ghana) - Advocates African pride and resistance to neocolonialism as well as Shad (Kenya) and

K’Naan (Somalia)

- Example 2: M-1 of Dead Prez collaborates with African artists to promote global Black unity.
- Impact: Hip-hop becomes a bridge connecting Africans at home and the diaspora in a shared cultural struggle.

Conclusion:

Hip-hop remains a powerful revolutionary tool, echoing Mao’s ideas of art serving the people.

“Culture, which is the expression of collective social life, reveals both how a given society is organized and what aims it has set itself. Thus African culture is a synthesis of all the systems, principles and ways of thinking and intellectual genius of the African peoples.” Ahmed Sekou Toure, *The Doctrine and Methods of the Democratic Party of Guinea*, p.439

“Our resolve to be amongst the best of this world must show in the cultural values and virtues of Africa by the enrichment and constant elevation of our consciousness, so that the Humanism which every true African has inherited from his Homeland may spread its light abroad.” Ahmed Sekou Toure, *The Doctrine and Methods of the Democratic Party of Guinea*, p.441

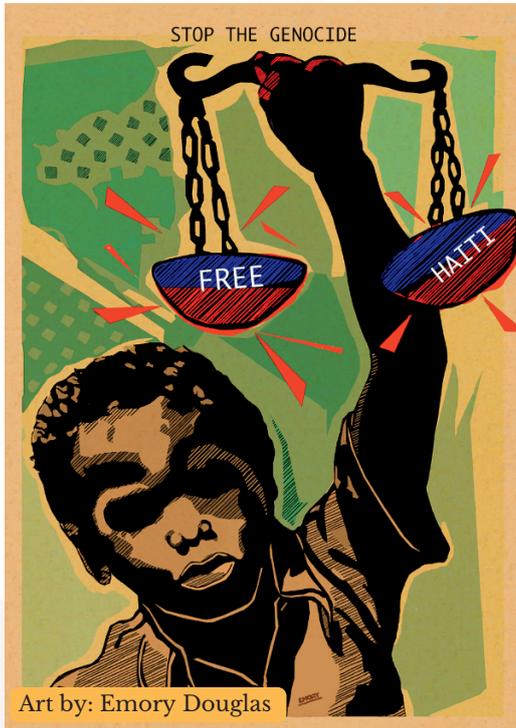
Across Africa and the diaspora, artists use hip-hop to challenge capitalism, imperialism, and foster Pan-African unity. Art, when rooted in people’s struggles, becomes a catalyst for meaningful change. Hip Hop could become an even more powerful weapon--by overtly, touting our definition of Pan-Africanism, the only objective that will free us--a unified, socialist Africa. The wealth of Africa belongs to all Africans, all people of African descent no matter where they happen to be born or live in the world, and all will be used for the education, health and general welfare of all Africans. Our land base Africa, used for our health and welfare, ensures our liberation.

Land=Wealth=Power=Respect=Liberation

Some artists to listen to: KRS-ONE (Boogie Down Productions), Public Enemy, dead prez, Wise Intelligent, Immortal Technique, LowKey, Blitz The Ambassador, Shad, K’Naan, Rebel Diaz, Sa-Roc, Noname, Raina Simone, Mumu Fresh, Narubi Selah, Griot B, Dee-1, Paris, The Coup, X-Clan, Karega Bailey, Marcel Cartier, Ap2p (All power to the people), Add-2, Talib Kweli, K-Rino, Locksmith, Jahi, Goodie Mob, Watoto From the Nile, Akala, Arrested Development, Blu (‘AFRIKA’ album)

Terrence Tyler and Melvin Johnson - PSRP Organizers

Why Should We Care About Haiti: Especially Global Africans?



A Brief Look at Haiti: A Black August Zine

Global Africans (aka all Black people of African descent) owe a debt to Haiti.

- Haiti was the *first independent Black Nation* in the Western Hemisphere, 1804
- Haiti was the only nation to invite enslaved Africans to come to Haiti to be free
- Haiti continues to be the best example of Black resistance, organizing and dignity
- *"Haiti: Killing the Dream"*: Excerpt of Documentary on Centuries of Western Subversion of Haitian Sovereignty

Haiti: Killing the Dream



Haiti today and the So Called Gang Violence

As early as the 1915 military invasion of the US into Haiti, the people of Haiti formed "self-defense" groups. These formations were very similar to the Deacons of Defense (Southern US) and the Black Panther Party. People of African descent organized their communities to protect themselves from all forms of state-sponsored repression.

Under the dictatorships of Papa Doc Duvalier and his son, Baby Doc Duvalier, they formed gangs to do their bidding. These and other regimes to follow were all supported either by the US, France or Canada. These unholy alliances bastardized the names of the peoples' self-defense units to give the impression that they were also part of their violent networks. (source-Haiti Action Committee)



What is the reason the France, the US and Canada have economic and political interest in Haiti?

As the first Black Republic constructed by formerly enslaved Africans, Haiti is an example the Western oppressors cannot tolerate. Additionally, there is Uranium, gold, silver, big oil reserves; copper and iridium. Haiti has the 2nd largest reserves of iridium, a rare metal in the world. It is more precious than gold.



Jean-Jacques Dessalines is Our Hero

Dessalines is Haiti and Haiti is Dessalines. This Haitian hero declared “scorched earth” on the French and at independence, he removed these enslavers from Haitian land, and made it illegal for them to own property. He renamed the enslaved colony of Saint Dominique to Haiti in recognition of the original Taino-Arawak name, they called Ay-ti (pronounce “Ha-aye-tee”) land of mountains.

Dessalines was trained by Toussaint Louverture, Haiti’s powerful leader. However, after Toussaint was tricked by the French to meet with them and then kidnapped and jailed in France, it was Dessalines that led Haiti to independence. In declaring Haiti an independent country, Dessalines also abolished slavery in the new country making Haiti the first country in the Americas to permanently abolish slavery.



Haiti’s Founding Mother

Victoria Montou, known as "Gran Toya" is regarded as one of the founding mothers of the Republic of Haiti. Victoria was abducted from her native Dahomey (a West-African empire that existed the 17th, now modern-day Benin). It is believed that “Gran Toya” belonged to the all-female elite army (Dahomey Amazons) of the Empire, before her enslavement. Gran Toya met Jean-Jacques Dessalines when he was a child; they were enslaved on the same plantation. She taught him and trained him in combat.

Know our history, Know our oppressors and know the difference:

- Read, An Unbroken Agony by Randall Robinson
- The NY times article of November 2022, “The Root of Haiti's Misery: Reparations to Enslavers”, tells the story of how the French forced Haiti to pay reparations for their loss of income from the slave trade. Former president Aristide was the first and only to demand France pay back this debt.
- Fanmi Lavalas is the movement of the people of Haiti. In this statement, they commemorate the first democratic election in 1990 of President Aristide.

<https://haitisolidarity.net/1668-2/>

Fanmi Lavalas Declaration



SCAN ME

- Today Kenya is poised to send troops to Haiti to address the so called “gang violence”. Is this Black on Black crime?

- Horace Campbell on Democracy Now:
https://www.democracynow.org/2023/8/10/niger_e_covas_nato

Horace Campbell on
Democracy



SCAN ME

- We Will Not Forget The Achievements of Lavalas in Haiti:
https://haitiaction.net/News/WWNF/2_28_5.html

Achievements of Lavalas
in Haiti:



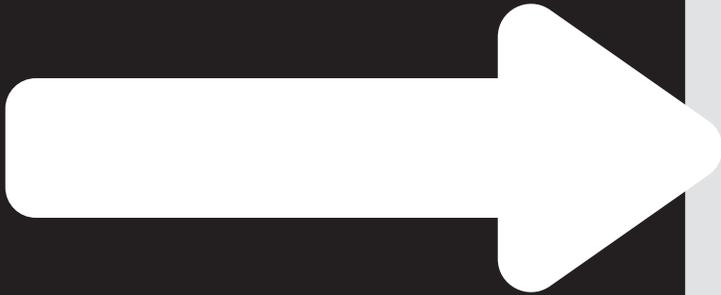
SCAN ME



*Nebanda Imara - Environmentalist and Community Organizer,
Oakland, California.*

Criteria for Submissions to the Nkrumaist Review

The Nkrumaist Review welcomes all manner of contributions—including essays, short stories, poems, book reviews, biographies, and others. However, the content of all submissions to the Nkrumaist Review should include at least one or more of the following aspects:



- Promote continental African Unity
- Promote the unity of Africans world wide, including identifying all peoples of African descent as Africans
- Promote the virtues of the socialist economic system
- Demonstrate the exploitative nature of the capitalist economic system
- Uphold gender equality and the full engagement of African women in the African Revolution
- Promote the necessity of Organization for our Liberation
- Promote the important role of African youth in the African Revolution
- Promote the importance of African cultural traditions
- Promote the importance of monolithic ideological unity for Africans world wide under the banner of Nkrumaism