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"It is clear that we must find an African solution to our problems, and that this can only be found in African unity."

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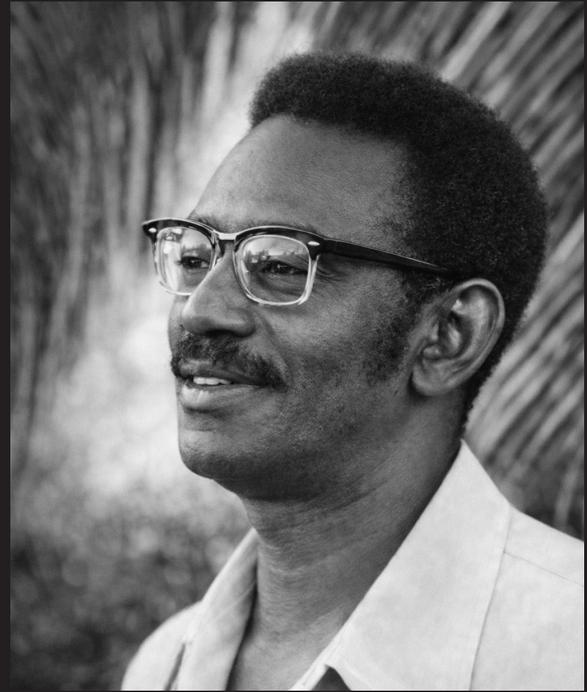
Pan-African Historical Giants



Adelaide Smith Casely Hayford (1868-1960)

Adelaide Smith Casely Hayford was born in 1868 in Freetown, Sierra Leone but raised and educated in England. After a brief marriage to the Ghanaian Pan-Africanist, JE Casely Hayford, during which time she lived in the former British colony of the Gold Coast and was influenced by several anti-colonial agitators, Adelaide returned to Sierra Leone where she committed her life to educating young girls, gender equality, and African cultural nationalism.

This entailed her working with Marcus Garvey, serving briefly as President of the Ladies' Division of the UNIA branch in Freetown, and assisting W.E.B. Du Bois during his 1924 visit to Sierra Leone. In her later years, she distinguished herself as a short story writer, a medium she used to promote African pride and the dignity of the African woman.



Cheikh Anta Diop (1923-1986)

Cheikh Anta Diop was born in Senegal in 1923, in Thiéytou, the Diourbel Region of Senegal. His intellectual prowess manifested itself in various fields of study, viz., history, anthropology, physics, chemistry, economics, politics, sociology, and linguistics.

In fact, one of the things that made Prof. Diop so great was the way in which he was able to apply all of these various fields of study in the cause of Pan-Africanism, especially as it related to the unification of Africa and its scattered and suffering people. As an original Afrocentrist (although he never used that term in reference to his work), Prof. Diop spent decades demonstrating the African origins of human civilization in general, and the African origin of Egyptian civilization in particular.

Much of his work can be found in the many articles and books that he wrote, including *The Cultural Unity of Black Africa*, *The African Origin of Civilization: Myth or Reality*, and *Civilization or Barbarism: An Authentic Anthropology*. Prof. Diop's work had a great impact on his contemporaries and those that followed him, including the imminent Pan-African historian John Henrik Clarke.

Poetic Interlude:

Nkrumah Unique Indeed!

Nkrumah, unique among his peers,
A political strategist and a visionary,
Initiator of the African Personality,
A fighter for the total liberation of Africa,
A strong proponent of African Unity.
Nkrumah, unique indeed!

Nkrumah, unique among his peers,
He planned his Presidency, future-oriented,
And lived ahead of his time,
Chose African people first,
Before himself.
Nkrumah, unique indeed!

Nkrumah, unique among his peers,
He wrote a book, “Neo-colonialism:
The Last Stage of Imperialism”.
The USA government punished
Ghanaians for this publication
By rejecting 35 million worth of
surplus food to Ghana.
“Ghana bites US hand, so feeding is halted”
Declared the New York Herald Tribune on
Wednesday, 24th November 1965.
Nkrumah, unique indeed!

Nkrumah, unique among his peers,
During his reign, no affirmative action,
But women excelled,
And education for all,
But tribalism unknown.
Nkrumah, unique indeed!

Nkrumah, unique among his peers,
After he crossed over to the ancestors,
He was buried three times,
At three different places,
A monument for his achievement.
Nkrumah, unique indeed!

Nkrumah, unique among his peers,
There were six assassination attempts

on his life,
With bombs and grenades,
But he escaped them all,
And no vengeance on his part.
Nkrumah, unique indeed!

Nkrumah, unique among his peers,
He formulated a political ideology—
Nkrumaism,
He created an institution,
“Kwame Nkrumah Ideological Institute”
To propagate Nkrumaism.
Nkrumah, unique indeed!

Nkrumah, unique among his peers,
While in varsity in the USA,
He was declared the most popular
And most respected student
In the 1939 edition of Lion,
The annual varsity publication wrote
Nkrumah the most interesting student at
Lincoln, the verse below accompanied his
picture:

“Africa is the beloved of his dreams,
Philosopher, Thinker, with forceful schemes,
In aesthetics, politics, he’s in the field,
Nkrumah, tres interessant, radiates appeal.”
Nkrumah, unique indeed!

Nkrumah, unique among his peers,
After his death, his peers confessed
That he was 100 years ahead of them
And they were 100 years behind him.
All the criticism and opposition were
baseless.
Nkrumah, unique indeed!

Nkrumah, unique among his peers,
When he was overthrown,
He was made a Co-President of Guinea,
And wrote many books, including “Dark
Days in Ghana”.
Nkrumah, unique indeed!

Nkrumah, unique among his peers,
President J. F. Kennedy broke all diplomatic
protocols
By climbing into the plane to welcome
Nkrumah,
The first and last President
To be accorded such an honor.
Nkrumah, unique indeed!

Nkrumah, unique among his peers,
He used constitutional means
To break the back of the British Empire
And set the momentum
For the total liberation of Africa.
Nkrumah, unique indeed!

Nkrumah, unique among his peers,
He used the constitution to achieve his ends,
While the opposition used political violence—
Bombs, grenades, and false propaganda.
He united the opposition;
He didn't divide them to make them weak.
Nkrumah, unique indeed!

Nkrumah, unique among his peers,
While in the USA, the FBI opened a file on him
Because he was propagating African nationalism
To Africans in the United States
Who were suffering under Jim Crow laws.
Nkrumah, unique indeed!

Nkrumah, unique among his peers,
For his doctoral dissertation,
He chose the topic:
“The Philosophy of Imperialism with Special
Reference to Africa.”
Nkrumah, unique indeed!

Nkrumah, unique among his peers,
While in the United States,
He preached Liberation Theology
In African churches and community centres,
Like his mentor Marcus Garvey.
Nkrumah, unique indeed!

Nkrumah, unique among his peers,
He was co-secretary with George Padmore,
An intellectual giant,
For the 5th Pan-African Congress.
This revolutionized African politics.
Nkrumah, unique indeed!

Nkrumah, unique among his peers,
His speech at the UN 15th Anniversary
Drew the longest standing ovation
In the history of the United Nations,
Thus, a worldwide recognition for Africa.
Nkrumah, unique indeed!

By Nii Ardey Otoo AKA Nii Kwame Ankrab II
Mayara Faase,
AAPRP Cadre Organizer,
Dedicated to Marcus Garvey Posthumously,
For Nkrumah @ 100yrs.

Africa's Agriculture Potential

Although Africa is largely arid and semi-arid, with the Sahara Desert, alone, larger than the continental borders of the United States, its agricultural potential is one of the greatest, if not *the greatest*, in the world. According to the Food and Agricultural Organization of the UN (FAO), the cultivable land of Africa, excluding its forests, is more than three times greater than the land currently being cultivated. In numerical terms, the ratio is staggering: only approximately 179 out of 632 million hectares of Africa's cultivable land is being cultivated! In fact, Africa has nearly 70% of the remaining arable land in the entire world which, when properly utilized and developed, will not only feed Africa's growing population, but much of the world as well.

Yet, incredibly, Africa's annual bill for food imports, excluding fish, is a whopping \$50 billion! And this is not because there are too few farmers in Africa farming on the one third of Africa's cultivable land. After all, more than 70% of mainland Africans are engaged in farming, compared to less than 5% of their counterparts in the Global North; however, in the case of Africa, our farms produce barely 40% of their potential. All of this, of course, accounts for the millions of malnourished women, men, and children that populate much of Africa.

This is clearly not sustainable for a continent with a total population of over 1.5 billion people, on pace to reach 2.5 billion by the year 2050! Fortunately, this agricultural crisis—of food scarcity amid an abundance of potential—is solvable. And while the solutions to solving this crisis are all centered on building a united and socialist Africa, let it suffice, for now, to draw the following conclusion: Endowed with a wide diversity of agro-ecological zones, Africa has a huge tropical farming belt—found mostly in its western, eastern, and central regions—that has the biophysical capacity to feed all of Africa, including those areas where the soil is either unsuitable or too fragile to grow food. Under a united African government, with proper continental planning, hunger will no longer exist in Africa, assuming this potential is realized along socialist lines.

Toks Adewale

Condemning Recent Imperialist Attacks Against Venezuela



African Party of the Independence of Guinea Bissau and Cape Verde (PAIGC)



All-African People's Revolutionary Party (AAPRP)

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03 January 2026

The All-African People's Revolutionary Party (AAPRP) and the African Party of the Independence of Guinea and Cape Verde (PAIGC) condemn in the strongest terms the most recent bombing attacks by the imperialist US government against the people of Venezuela and the Bolivarian Revolution. At this moment, according to Delcy Rodríguez, Vice President of Venezuela, “we do not know the whereabouts or condition of President Maduro.” If Maduro and his wife, First Lady Cilia Flores are in US hands, it is an act of state terrorism that must be condemned as an illegal kidnapping of a democratically elected head of state. The US president Donald Trump has declared that “We’re going to run Venezuela” until a total overthrow of the government can be orchestrated. These actions are a gross violation of international law and are an attack against all peace and justice loving people throughout the world.

This attack is a sign of the ever increasing attempts by the US government to prevent the forward progress of humanity towards socialism, peace, and justice for all. These are all futile attempts because nothing can stop what is inevitable, i.e., the ending of imperialist domination and the liberation of humanity from the clutches of imperialism.

This crime is being conducted on behalf of a small

group of billionaires, corporations, and others who own and control the means of production and comprise the capitalist class who are attempting to seize Venezuela's oil, and vast rare-earth mineral reserves. Venezuela has the absolute right to own and control its natural resources and to defend its territorial integrity and sovereignty. The world has a moral obligation to support these rights.

We are calling for all freedom loving people to resist this most recent aggression by the US by getting involved in any and all protests where you live and continue to monitor the activities taking place in Caracas, Venezuela as well as other places around the world that are under imperialist aggression.

We have witnessed in the last few weeks attacks carried out in Africa, Asia and South America by these imperialists and this necessitates an immediate and coordinated global response by the masses of the people.

We demand the immediate release of President Nicolas Maduro and Comrade Sister Cilia Flores who have been kidnapped illegally by the U.S. military. We demand an end to this imperialist aggression in Venezuela.

We demand an immediate halt to all U.S. aggression in Venezuela through its military attacks. We demand the immediate lifting of all illegal

sanctions, blockades, and other forms of imperialist aggression.

We demand accountability for the attacks that resulted in the deaths of over 100 people off the coast of Venezuela and Colombia in these most recent attacks.

We call for the establishment of a “Zone of Peace” in the Americas. And the removal of US/NATO military forces from the global south. Neither US attempts to claim the oil of Venezuela nor spurious claims of narco-terrorism can stand as the reason for war in Venezuela.

We urge all workers, students, trade unions, youth movements, revolutionary parties, and religious organizations throughout the world to come together with Venezuela and the other forces globally to coordinate our struggle against global imperialism.

HANDS OFF VENEZUELA

**DEATH TO THE US AND GLOBAL
IMPERIALISM IN THE AMERICAS
AND AROUND THE WORLD**

**THE PEOPLE UNITED CAN NEVER
BE DEFEATED**

All Roads Lead to Ouagadougou: A Participant's Personal Reflections on the ADDI Group Trip to Burkina Faso in October 2025*

During the latter part of October, 2025, roughly 700 persons of African descent from around the world converged in Ouagadougou, Burkina Faso. They gathered for an experience that would forge lasting connections to a country that had been deemed unsafe by imperialist forces but was highly regarded by many Africans globally because of its bold, Pan-Africanist leadership. A considerable number of them were embarking on their first trip to the continent, the land where their ancestors had been forcibly taken from centuries before, in one of the worst holocausts known in the history of humankind.

They were drawn to Burkina Faso by ancestral memories stirring a deep longing to return home to Africa, along with growing mistrust and uncertainty about their lives in America, Europe, and other Western countries. Hope was fueled by reports from alternative media sources about President Ibrahim Traore, who was championing African sovereignty, self-development, and Pan-Africanism. Traore went one step further, like Nkrumah, Nyerere, and others before him, by openly extending an invitation to Africans from the diaspora to come home and join in the process of development in Burkina Faso.

The acquisition of citizenship was a key motivation for many African descendants who decided to travel to Burkina Faso (BF). The citizenship offer was subsequently modified by the BF government to permanent residency instead, as a possible path to citizenship. This did not deter the participants, who still came in large numbers to participate in the historic event and to witness the leadership and development initiatives they were only hearing about on social media.

I was among the 700 African descendants who traveled to Burkina Faso, also known as the Land of the Upright People. From the moment we stepped off the plane, exhausted from our long journeys, we were treated like royalty, or perhaps as long-lost relatives being welcomed home by family. We were ushered into vans and escorted to a posh airport room, then assisted with immigration processing and customs by young African women who donned identical African attire. These same young women assisted us throughout the two weeks of the conference and other activities, always professional and wearing beautiful, matching African outfits.

For the majority of us, the trip and associated activities were made possible by the African Diaspora Development Institute (ADDI), an organization founded by Her Excellency, Dr. Arikana Chihombori-Quao. A dynamic, charismatic, and highly accomplished woman, HE Ambassador Dr. Arikana, is the current president of ADDI, a board-certified Family Physician, and has received numerous accolades and awards. Additionally, she served as an ambassador for the African Union, is a published author, an excellent public speaker, and a skilled organizer. The trip to Burkina Faso was consistent with the mission of ADDI, which, in part, is to “promote unity among the African diaspora and to encourage them to participate in the development of Africa.”

Opinions vary widely on the best ways for Africans from the diaspora to participate in Africa's development. Astutely, the leadership of ADDI planned for “Pan-African Conversations” or conference sessions to provide for open discussions around optimal strategies and tactics. The stated purpose of these sessions was to promote and discuss topics such as unity, collaboration, reconnection, investment, partnerships, solidarity, recognition, and development.

The theme of the conference was “All Roads Lead to Ouagadougou.” As HE Dr. Arikana put it:

We are coming here because the journey of over 400 years must be completed. When the children of Africa were taken out of Africa as slaves, all they ever wanted to do was to come back home. For over 400 years, this wrong is yet to be righted. Well, today, through our coming to Burkina Faso, through the invitation of our own, His Excellency Captain Ibrahim Traore, the door of return, that has been pending for over 400 years, is now being thrown wide open...

Each day, for two weeks, there were speakers and discussions around various related topics, such as, “Africa Before Colonization, African Youth and

Unity, Economic Subjugation and the Plundering of Africa's Resources, Investment Strategies, The African Spirit: Mental Liberation and Control, The History of Liberation Movements in Africa, Pan-Africanism and the Dynamics of the Alliance of Sahel States (AES), and more. Overarching themes and agreements seemed to emerge from the discussions.

A few of them are summarized below:**

- A shift from “giving aid” to a plan of collaborating with the people and institutions of Burkina Faso to create the best solutions.
- Vigilance in acknowledging and defeating personal slave and colonial mentalities among and within ourselves.
- Acknowledgement of the historic damage of the Berlin Conference's partitioning of Africa, along with the persistent obstacles that these illogical borders pose to African development today.
- African sovereignty is critical for global collaboration, and Pan-Africanism is the means to achieve it.
- Recognition of the enormous investment opportunities that exist in Africa and that investment can and should benefit Africans from the diaspora and those on the continent.
- Recognition of the skills, talents, and ingenuity of youth and the importance of their participation in the struggle and in development efforts.
- The AES, which includes Niger, Mali, and Burkina Faso, must be defended and supported as it plays a pivotal role in the continued forward progress of BF and is an important body for the implementation of Pan-Africanism.

The conference's working definition of Pan-Africanism, from my analysis, seemed to be the liberation of Africa from colonialism, neo-colonialism, and imperialism, and the unification of Africa and all peoples of African descent around the world so that Africa's vast resources can be utilized for the benefit of its peoples globally. The belief is that through unity and collective strength, political, economic, and social progress and advancement would be possible.

An in-depth analysis of the historical evolution of Pan-Africanism was undertaken by Dr. Michael Williams in his 2022 book, *The Pan-African Imperative: Revisiting Kwame Nkrumah's Vision for African Development*. Dr. Williams suggests that the movement had its origins on the African continent, even before the onset of the slave trade and colonialism. Before the Balkanization of Africa by Europeans, small ethnic formations were being integrated into larger nation-states on the continent

in various regions. One example of this was the formation of the Malian Empire, which covered a much larger area in Northwestern Africa than the current borders of the country called Mali today. A notable achievement of the Mali Empire, led by Sundiata Keita, was the abolishment of slavery in the area, through the implementation of the Manden Charter (Kai, 2024, 32-35). Other examples of the pursuit of Pan-Africanism exist in early African history, yet the key takeaway here is that Africans consistently understood the necessity of unifying the continent and its people, and they were already on the Pan-Africanism path prior to foreign invasion. It is impossible to predict where Africa would be today had it not been for the outside interruption of its trajectory.

Brother Mukasa Dada, AKA Willie Ricks, Elder Statesman in the Black Power and Pan-African movements, was among the 700 Africans from the diaspora who attended the events in Burkina Faso. He frequently and emphatically reiterated Nkrumah's definition of Pan-Africanism: “the total liberation and unification of Africa under scientific socialism.”

Given the ongoing class struggle and neo-colonial administrations in Africa, an examination of Nkrumah's definition, which encompasses the desired economic system, is imperative. President Traore himself underscores the importance of nationalizing key industries and ensuring that Africa's vast resources are used to benefit the masses of the people, rather than a select few. These are among the key tenets of socialism.

Supplementing the Pan-African Conversations conference sessions, participants were afforded the opportunity to directly observe ongoing development in Burkina Faso. Transportation via large buses was provided to various sites in and around Ouagadougou. The packed itinerary included a tour of a large nationalized dairy and fish farm, a visit to the Faso Mebo control center (an important national development project), and a visit to a large housing project under construction referred to as a “diaspora village”. It also included a visit to the impressive Thomas Sankara Memorial site, a hospital, a visit to the palace of the Mogho Naba (King of the Mossi people, the largest ethnic group in Burkina Faso), and a visit to a camp for internally displaced persons, who were victims of terrorism. One of the BF Development Plan's key objectives is to eliminate terrorism, an endeavor that has seen considerable success; however, continued vigilance is crucial due to the ongoing threat. As ADDI members, we had collected clothing, medical supplies, computers, and

other items, and these donations were presented at the camps, at Faso Mebo, the hospital, and other sites.

The buses were always packed full, which regrettably facilitated the transmission of viruses and other illnesses to which some of us had likely been exposed before or during our travels from diverse locations. A cough, then another, then everybody seemed to be coughing! Those who had masks began to don them. The hot, dry climate and the pervasive red dust likely contributed to some of the coughing and respiratory illnesses. There were some, like me, who developed fevers and went to local clinics and hospitals where we received exemplary care from skilled health professionals, exhibiting the utmost professionalism. The group included many elderly individuals, including a 98-year-old man who journeyed with his daughter to realize his dream of one day returning to Africa, his ancestral homeland.

There were numerous opportunities for us to listen, learn, and dialogue with the people and members of the government of Burkina Faso. We had several meetings at the Ministry of Foreign Affairs, where we learned about many of the initiatives the country was undertaking in areas such as urban planning, healthcare and pharmaceuticals, transportation, textiles, information technology, mass media, and others. We also learned of the country's Vision and Action Plan for Stabilization and Development, which included:

1. The fight against terrorism
2. Efficient management of humanitarian crisis
3. Good governance and the fight against corruption
4. Strengthening of social cohesion

The Ministry of Foreign Affairs, HE Ambassador Monsieur Kassoum Coulibaly (U.S. Ambassador of Burkina Faso), and ADDI leaders and volunteers were key in planning, coordinating, and organizing our Burkina Faso itinerary and activities. This included ensuring we completed and correctly submitted the numerous forms, paperwork, fingerprinting, photos, and other tasks required for our permanent residency applications. Frequently, there were long lines as we went through manual processing and review of paperwork, sometimes having to come back the next day to repeat the process once again. The process was arduous, and we were hot, exhausted, and some were unwell, yet everyone remained courteous and understanding as we grasped the importance of our mission, grateful for the government's attempts to bring us home to Africa, despite their own daily challenges from imperialist powers.

Police escorts, who were kind, friendly, and appeared to be genuinely concerned for ensuring our safety, guided our buses throughout Ouagadougou. The police officers all looked like us, and feelings of pride, love, camaraderie, and a myriad of other positive emotions frequently surfaced among us.

There were other activities, and for the sake of brevity, I will not elaborate on many of them, such as the wonderful dinners, cultural performances, business presentations, and meetings with business owners and entrepreneurs. Additionally, networking was encouraged and took place via informal conversations, lunches, dinners, and social gatherings. This also facilitated the formation of meaningful connections and lasting friendships among group members.

Speculation arose during the two weeks regarding the likelihood of a meeting with President Ibrahim Traore. We were optimistic, however, although it was listed on the program, the printed itinerary was subject to frequent alterations. At the end of the day on Thursday, November 6th, we were instructed to wear our ADDI polo shirts (featuring a photo of Traore on the front) and our red berets the next day. These items were included in our conference registration materials, along with beautiful backpacks also bearing the ADDI logo and a picture of President Traore. We were hopeful.

On Friday morning, November 7th, we were transported by buses to a large conference center in a neighborhood called Ouaga 2000 (pronounced Ouaga deux mille, in French). Security was tighter than usual, and at some point, we realized that President Traore was likely to make an appearance. We took our seats and waited. And waited. The atmosphere in the room was ecstatic, and energy levels were high. Our young female ushers, who had been with us throughout the two weeks, wore beautiful blue and white outfits, stylishly sewn using Faso-Dan Fani, the national handwoven cotton cloth of Burkina Faso. They distributed portable translator devices, mirroring the protocol implemented at previous events, to facilitate real-time English translation of the French speeches. I prayed the device would function, since the functionality of the devices was inconsistent throughout the conference sessions.

When President Traore entered the room, wearing his traditional army fatigue and accompanied by armed security, the crowd went wild. Expressions of solidarity and approval, intertwined with tears of jubilation and an outpouring of sentiments. The President, whom we all recognized as OUR President, sat with composure, smiling, and then spoke to us in

French. My translator device did not work. Yet still, it was historic. With my minuscule French language skills, I was able to capture bits of his speech and listened to the full English translation later, which is widely available online.***

I stayed in Burkina Faso for a few weeks after the official events ended, and after most people had departed. Some remained for even longer, intending to reside permanently and reestablish their lives in their motherland. The additional time allowed me to see the country at a slower pace, and appreciate its beauty and peaceful, safe environment.

Despite the fact that my tentative plans to visit Bobo Dioulasso, the second largest city in BF, were not successful, I traveled a lot around Ouagadougou. Indications of progress were apparent throughout what I realized was quite a large city: road construction, buildings going up. Everybody seemed to be involved and actively building or doing something. Though the majority of side streets were dusty and unpaved, most major roads were paved, largely without the massive potholes that I have seen in many other African cities. Motorcycles dominated the roads, sometimes straying from their designated lanes and darting between cars in heavy traffic. But everyone respected each other, and there was sort of a calm-chaos. The Burkinabe are, without a doubt, among the kindest, most courteous, and most hospitable people I've met throughout my travels across Africa.

Colorful art was displayed everywhere in Ouagadougou, with a lot of it portraying facets of the revolution or the nation's growth. Bright red, yellow, and green neon signs in roundabouts, declaring "I Love Ouaga" or "I Love Pissy," illuminated the city's neighborhoods, adding to the contemporary art scene. That is the work of Traore, a Burkinabe friend proudly commented as we drove past one.

I was deeply struck by how everyone I spoke to, regardless of their background or age, voiced their support for President Traore's government. Everyone was talking about Faso Mebo, of development, and seemed confident that it would reach their neighborhood and be successful. Furthermore, I observed that the citizens of Burkina Faso, the "land of the upright people," were taking an active role in their nation's advancement, while envisioning future progress.

Notes

*This summary was written by one participant in the ADDI-sponsored group trip to BF. The author does not purport to represent ADDI in her analysis, nor

does she claim to offer a comprehensive account of the trip.

**Summarization of themes was done by the author and may not reflect all or be totally consistent with the interpretation of other attendees.

***There are several English interpretations/versions of President Ibrahim Traore's Speech to the "Afro-Descendants" given on November 7th, 2025, on YouTube. Below is a link to one.

<https://www.youtube.com/watch?v=tlcUfAqRoZ4>

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Written by A. Rakina White

SOCIALISM:

**An Imperative for a Liberated, Unified Africa
and for the Liberation of All Global Africans**



2026 CALENDAR

For more information about this calendar or any of our previous or future calendars, please contact the Pan-African Revolutionary Socialist Party (PRSP) at

panafricanrsp@gmail.com.

Muammar al-Qaddafi

Leader of the Great al-Fateh Revolution and the Great Socialist
People's Libyan Arab Jamahiriya

Speaks to the People of Ghana

Accra, Ghana – 8th July 2000

My dear brothers in sisterly Ghana, firstly I thank you for this hearty and brotherly reception bestowed on me in my second country, Ghana.

I also congratulate you on these achievements which were established in the last few years after the revolution led by my brother, Jerry John Rawlings. Accra has changed a lot to the point I was unable to recognize its features. I used to know Accra and its streets and I hope this support for the revolutionary leadership to continue until the great aims would be achieved for the Ghanaian people and to the African people as a whole.

Dear Brothers,

I arrived from Tripoli by Land. I crossed over 4000 kilometers from the Mediterranean Sea to the shores of the Atlantic Ocean, from Tripoli to Sebha to Agades to Accra. I passed by these regions and I am going to tell you my impressions. All the countries, the peoples, the territories I passed by are not different from each other. I felt that I was in one country and it became clear to me that the borders between Libya and Niger; Niger and Burkina Faso and Ghana are not real. These borders were made by colonial armies. The African people are one. The African continent is one; so is the African culture, as well as the miserable state in which all Africa was left by colonialism. We should not be deceived by anyone that there are differences inside Africa. Africans live under the same socio-economic conditions. Yes, we do have a state of South Africa. Thanks to God, it was liberated by the whole continent's struggle with the people of South Africa. But I will speak about it. This is the whole state, which enjoys a different economic position than the rest of Africa. But we should not be deceived either in South Africa or the rest of Africa that the income, which is estimated at 100 billion dollars in South Africa, belongs to Africa. It belongs to the whites. This is a big mistake. An arithmetical mistake. We should not be deceived.

Blacks in South Africa live in the same conditions like the rest of blacks on all Africa. The companies

in South Africa are owned by whites and economic activities are in the hands of the whites. We the blacks in South Africa live on white crumbs. Yes, the Government who rules in South Africa is our black African Government and the African National Party is the party which won the election. Mandela was released with his comrades from prison and became president of South Africa despite the whites. We were liberated politically in South Africa. We demolished the apartheid regime but we are facing a difficult situation because the economic potentials are all in the hands of whites since a hundred years ago. It is difficult to raise the blacks' economic standards in South Africa from gaining mere political independence.

I focused on South Africa to confirm to you that for Africa from south to north and for blacks they live in the same socio-economic conditions and regrettably I tell you brothers that it is difficult for the African States to achieve any socio-economic progress.

Why? Because there is something new to us called globalization which puts an end to the national state because globalization is not the age for the national state nor the age of the Republic of South Africa or the Republic of Ghana or the Libyan Jamahiriya nor any other states. All national states are facing severe crisis, even South Africa whose income reached 100 billion dollars. Even South Africa is suffering from the burden of tens of billion of debt. Therefore, every single national state, whatever its income, is dying for the time being. Those who are holding tight to the borders, which were made by colonialism are deceiving themselves and their peoples. The only way to move Africa from the position of backwardness to process I through Africa Unity.

Powerful industrial Europe was forced into unity in the age of globalization, so what can Africa do?

We will never permit or tolerate this situation. We will never permit anyone to impose such a situation on us. Those who are meeting the day after tomorrow in Lome are not free in their actions. They should

do what the peoples want, what the African citizens want, and the first requirement is to get us out of backwardness. We want to exterminate diseases; we want to get rid of famine and thirst; we want good transport; and we want first class roads. We need air transport to be available every hour. We need good communications and clean drinking water and we want roads and pavements like the streets of Europe. We want to exploit the rivers, the rain and the lakes for agriculture, and we want electricity everywhere. We want a seat for every single six-year old child in school.

We need the vaccinate people and to cure all sick people. We need to export in order to buy modern goods and bring them to Africa and adopt them. But what do we have to export? We have everything for export. Raw materials, agriculture – but we are incapable of manufacturing and exploiting our resources and exporting them. The westerners came and so did colonialism as well as foreign companies to invest and exploit and export them for their benefit. There is an industry in South Africa for these things but the companies are owned by whites and not by us the blacks. All these demands that I have just spoken about, can any African state achieve them for its people? This is impossible, so what has to be done? What is the solution? To whom shall we address this question?

It is addressed to those who are meeting in Lome the day after tomorrow. We as national states are incapable of achieving these things. We do know that there is no nation state capable of manufacturing a motor vehicle. We are incapable of exploiting our wealth. Any African state is incapable of manufacturing a satellite or providing vaccination services for its children or providing education for them. No African state is capable of treating its sick people or building its infrastructure of defending itself against the United States of America and NATO or any other power in the world. Those who do not want unity, what do they want? It means they want the existent positions we are in now. These are not states, but municipalities of municipal branches or quarters. We know that Ghana's empire, which extends from the ocean to Chad, this is Ghana's empire and it extends to Congo.

Who know Libya? Who made Libya? Colonialism made Libya. All Africa used to be called Libya.

What is the similarity between Africa and Europe? There is no ground for any comparison. Our standards are below zero. They left us below zero; they colonized us for 100 years, exhausted our wealth

and left us in this position. Can any African state make a satellite? This is impossible, but the satellite becomes a necessity. Unless you make a satellite and use it, you are backward. Without a satellite you have no communications, no studies; you can't even predict the weather without a satellite. The satellites replaced the post, the radio and TV and telephones. All these things are replaced by the satellite.

We are now in Accra watching international TV stations because there are advanced industrial states which made the satellite. We pay money to get channels in the satellite but one day the nation state will be incapable of paying the satellite bills. This means that all communications and the broadcasting and the post will cut off. Even knowing the weather forecast will not be possible. Can any African state make a satellite? This is a problem.

Aviation becomes a necessity. For the Time being transport is by airplanes, not donkeys or other animals. Is there any African state that can manufacture an airplane? Passenger airplanes become a necessity like the donkey in the past. Unless you use the airplane you are backward, which means that you have no transport.

Is there any African state that can manufacture for us cargo planes? The car becomes a necessity for the individual and the family. Is there any African state that can manufacture for us a car? Europe now unites in order to manufacture concord airplanes and motor vehicles because even in Europe each single state on its own will become incapable of manufacturing a motorcar or vehicle on its own because this is the age of specialization and high quality. So is there any African state capable of entering this battle? This is impossible' we will never remain inside the borders, which were made by colonialism in order to die slowly.

Who made Togo and Benin? It is colonialism. Are there any differences between tribes that live in Ghana and Togo? There are no differences between these tribes, even in languages we all speak Kawa. We all speak Hausa. The Hausa has no borders in this region; the Kawa language has no borders in the region. When we woke up, we found Africa different from the map of Africa which we know. What is in front of us is not Africa. This is a new and alien thing. Africa is not 50 states. Africa is one state, one nation, one people, one congress, one government, one economic power, and one economic market. Africa is one. They made out of it more than 50 states.

At the same time, on the ground there are no borders. Regrettably we believed this trick. Each African state complains about smuggling and penetration. Why?

Because African tribes do not recognize borders. African tribes want to move in African territories but are faced with gates and police. Thus the Africa can be seen as a criminal because he wants to cross this gate to his people in other regions. He wants to escape from the police therefore he takes another course. This innocent action, sometimes necessary, may transform this African individual into a criminal and an outlaw. He becomes a criminal, smuggler, immigrant, and the African citizen finds himself in the dock facing charges he does not know. And he has, not done anything. He just moves inside the African land but the African governments, which believe the colonial map, have a view different from that of its citizens.

Here starts the confrontations between the citizen and his or her government, between the citizen and the colonial borders and is often expressed by rebellion and disobedience, by invasion and by force. The citizen was forced to do this. When I am present in Togo and my tribe exists in Togo and the rest in Ghana, and I want to move within my tribe and want to see the rest of my family, when I leave Togo to Ghana without permission I become a criminal. The same thing happens to the citizens in Ghana who want to go to Burkina Faso or the Cote d'Ivoire.

What kind of situation are we in? Which one of us can still stand this tragedy? The citizens cannot tolerate this farce anymore, and the African governments should live up to their responsibilities. They could be confronted by popular anger, which rejects colonial borders as well as dwarf mini-states and rejects the gates and barriers between the sons of Africa.

Nkrumah had been saying this since 1963 when South Africa was still colonized as well as Namibia and Zimbabwe. Most of Africa was colonized at the time. But Nkrumah said unity is a necessity. Why, then, did they topple Nkrumah? Because colonialism decided that African unionist leaders should be eliminated. Colonialism decided to get rid of Ben Bella, Nkrumah, Lumumba, Abdel Nasser, Sekou Toure, Modibo Keita. Colonialism decided to eliminate these leaders because these leaders wanted the unity of Africa. They wanted Africa to control its capabilities and its wealth, because when Africa controls its wealth it will become strong like Europe and the USA. But they do not want this to happen. Colonialism want Africa to remain a mine for their factories and a back garden for their homes.

We do not want Africa to become Europe's back garden. This is a shame. And those who stand in front of African unity, in fact, they want to consolidate

Europe. He who wants the USA has to go to the USA. Africa is for Africans and there is no place for secessionists. No place for agents. Africa is our home and the wealth of Africa is ours. We want to take our place with merit under the sun. We want to be like Europe and the USA and nothing shall stop us from achieving this. We have the manpower as well as the raw materials and the will. But he who cannot stand this or has a feeble will or is a bribe taker, has to go to his masters and leave the African people alone. He should leave Africa. Yes, this voice should be heard by those who are meeting in Lome. They should hear the voice of the people, the voice of the starved, the thirsty and the sick who will get rid of all these by African unity.

Those meeting in Lome should hear this voice. This voice should encircle Lome and Lome should enter history when we agree in Lome on African unity and the one African state. Anyone who stands in front of this current should be trampled by the bare African feet. Yes, these are the African people and these are the African masses. This march will continue to Lome from the south of Africa to the north to achieve African unity. Yes, they should hear the voice of the masses who own the land. The masses whose fathers and forefathers sacrificed their lives for Africa.

The rulers are not free. The masses must take the decision. The decision is in your hands. Therefore, let your voice be heard by them. Anyone who stands in front of the masses will be trampled on the very feet of these masses. Long live Africa! Long live the united African states! Africa is one state! Death to the secessionist! Death to the agents! Long live the united strong Africa! Let us go forward and the struggle continues!

Muammar al-Qaddafi gave this stirring speech to a huge and enthusiastic crowd of Ghanaians at El-Walk Stadium in Accra on Saturday afternoon, July 8, 2000. This rousing speech, given in Arabic but (roughly) translated in English to the crowd, was interrupted continuously with wild cheering and thunderous applause. al-Gadhafi stopped in Ghana en route to Lomé, Togo, the site of the 36th meeting of Organization of African Unity where he was able to press the OAU to move closer to African continental unification that ever before in its history.

**Africans on the Move and the
Pan-African Revolutionary Socialist Party
present**

Watoto Uhuru Shule

(Swahili for Children's Freedom School)



About the School

Since 1988, Africans on the Move has provided children of African descent, ages 2-18 years, with a better understanding of their historical reality as a people. Using math, science, reading, writing and the creative arts, our children study the rich and magnificent history of our people throughout the world.

We think that you will agree that if they must attend capitalist educational institutions which interpret the world from a Euro-centered perspective, our children must be engaged in an educational forum such as Watoto Uhuru Shule which helps them analyze the world in general and, in particular, African peoples' place in the world.

Although math, science, reading and geography skills are reinforced in Watoto Uhuru Shule, they are reinforced through the study of African history and culture as well as current events that affect African people. This type of study from an African centered perspective and grounded in African history and culture is essential, especially since our youths are being educated by capitalist media rather than by instructional staff grounded in African history and culture.

Schedule:

***Watoto Uhuru Shule meets
virtually every other Sunday
beginning on the last Sunday in
September and ending in June.***

Cost:

***It's FREE! FREE! FREE! for all
children of African descent,
ages 2 to 18.***

Contact:

***For more information,
please email us at
panafricanrsp@gmail.com***

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