

AFRICAN AGENDA

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Vietnam and Africa

The recent stepped up aggression in Vietnam by the U.S. imperialists and their puppet Saigon troops, will be vastly defeated by the patriot troops in Vietnam. All Afro-Americans and other oppressed people in the U.S. must protest this latest U.S. aggression.

It is in the interest of Afro-Americans, and Africans that we support the brave and peace loving people in Vietnam who are winning victory after victory against U.S. imperialism.

Recently some segments in the Black community have voiced a minority view by stating that the war in Vietnam does not relate to the struggle of Afro-Americans, the African liberation movements fight against U.S. imperialism, Portuguese colonialism and South African fascism.

But what do the African freedom fighters say on this issue? In the United Nations, at the Lusaka and

other conferences of non-aligned countries, at meetings of the Afro-Asian People's Solidarity Organization and of the Organization of African Unity, as well as in their own unilateral statements, the representatives of African liberation groups and of most African states have strongly condemned the U.S. war in Viet Nam. Some of these groups include ANC, PAIG-C FRELIMO, MPLA, SWAPO and ZAPU.

Every progressive African leader and millions of African peasants, workers, students and intellectuals have actively and consistently expressed their opposition to this imperialistic war. They say that the struggle against the Portuguese, Rhodesians, Zionists and Apartheiders is a joint one with the Southeast Asians' struggle against the United States and its flunkies.

What kind of Afro-Am is one who not only ignores the will of the African people but also abandons the valiant Vietnamese to their murderers?

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Perspectives on Pan-African

African-Americans have played an important role in the development of the Pan-African movement from its inception to the present day. Currently, however, many African-Americans are perhaps unwittingly acting in the service of U.S. imperialism by attempting to develop programs, under a black, red, and green banner, that serves only to facilitate the penetration of U.S. capital onto the African continent. These new programs hide under a new concept of Pan-Africanism. Exploitation does not look sweeter in blackface, and already there are signs that African nations have grown weary of African-Americans bearing gifts. Africans are well aware that several CIA-connected African-American organizations are actively supporting pseudo-revolutionary splinter groups opposing MPLA, PAIGC, ANC, FRELIMO, and other leading national liberation movements in southern Africa. It

should be understood, however, that the roots and essence of Pan-Africanism are based on the struggle by peoples of African descent to combat European and American imperialism and racism.

The Pan-African movement prior to 1945 was designed to secure the self-government or independence of African nations south of the Sahara as well as all of Africa. The roots of the movement lie in the late 19th century during a period characterized by the feverish quest by the European imperialist powers for colonies, as manifested in the partitioning of the African continent at the Berlin Conference of 1884-5.

Prior to 1870, the European rulers' penetration of Africa was based upon a free trade policy; that is, competition for the seizure of lands not yet occupied by Europeans. But after 1870 a transitional process began, marked by the yielding of free competition to monopolistic combines that dominated entire branches of industry. These industrial

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African Liberation Day

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KWAME NKRUMAH WORLD LEADER AND LIBERATOR

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AFRICAN LIBERATION DAY

"People of Africa unite, you have nothing to lose but your chains, you have a continent to regain." So it was proclaimed at the Accra, Ghana All-Africa Peoples Conference held for the first time in 1958. African Liberation Day was first proclaimed by the Organization of African Unity in 1963. It is a day to express support for the liberation movements fighting in Africa, and to celebrate freedom from world colonialism in Africa. It is now 1972 and in the USA the same mandate is being forcibly addressed by the African Liberation Day Washington march scheduled for May 27th.

As stated by the African Liberation Day Steering Committee (a group including people from Stokes and Diggs to Newton and Baraka): On May 27 thousands of black people will assemble in the capital to demonstrate their solidarity and indivisibility with "the struggles of brothers and sisters on the continent, particularly those waging the liberation struggles of Southern Africa and Guine Bissau." The plans for the day are a march from the US State Department to the British, Portuguese, South African embassies followed by a rally in Malcolm X Park. At all of

these sites speakers and leaders both from the United States and Africa will expose and indict the systematic and continuing "plunder of the African continent by European invaders."

The former UN Secretary General U Thant participating in the UN 1970 commemoration of Africa Liberation Day remarked that the occasion called for "renewed dedication by the international community to

the eradication of the vestiges of colonialism, apartheid and racism." The thousands of black people who will assemble in Washington May 27 face a challenge requiring "renewed dedication". It is a challenge to struggle not merely against the plunder of racism and imperialism but against all the forms and disguises which the beasts of imperialism and neocolonialism may assume.

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LETTER TO THE EDITOR

May 10, 1972

Afro-American Relations with African Liberation Movements

Dear Editor,

I have received a number of letters criticizing my article in the April, 1972 edition of the African Agenda entitled Afro-American Relations with African Liberation Movements. The main substance of the criticism is the seeming equation of the petty bourgeois character of the leadership of W.E.B. Du Bois and Marcus Garvey. The author adheres to the Leninist proposition that, in all national and international movements, there should be a maximum of democracy and a minimum of nationalism. There should be a focus on the fight against national oppression (the Du Bois heritage) and a de-emphasis on the fight for special privileges (the Garvey heritage which we should renounce), since neo-Garveyism is resurfacing as an instrument of imperialism. Therefore at this stage of the Afro-American struggle for freedom we will have to affirm the DuBois heritage by going beyond some of its limitations in the same sense of Lenin and others, when beyond the limitations of the revolutionary democratic tradition of certain individuals in their country.

Rudaki

PEOPLE IN THE NEWS



Mr. Jumbe was born in 1920. For fourteen years after his graduation from Makerere

ON APRIL 12 MWINYI ABOUD JUMBE BECAME FIRST VICE-PRESIDENT OF TANZANIA AND CHAIRMAN OF THE ZANZIBAR REVOLUTIONARY COUNCIL. AT THE SAME TIME HE WAS ELECTED CHAIRMAN OF THE ZANZIBAR RULING AFRO-SHIRAZI PARTY. ALL THESE POSTS WERE HELD BEFORE HIM BY ABEID KARUME, ASSASSINATED EARLIER IN THE MONTH.

Mwinyi Aboud Jumbe

University College in Uganda he taught school.

In 1960 he joined the Afro-Shirazi Party and in the follow-

ing year was returned to Parliament on its ticket. In 1962-63, as parliamentary organizer of his party, which

was then in opposition, he attended the London negotiations on Zanzibar's independence.

After the overthrow of the monarchy in January 1964 Mr. Jumbe entered the republican government as Minister of Health and Welfare. In April 1964 when Zanzibar and Tanganyika formed the United Republic of Tanzania, he became Minister of State in the Chancellery of the First Vice-President.

NEWS BRIEFS

TANZANIA — Sheik Abeid Amani Karume head of the government in Zanzibar and Tanzania's first vice president, was assassinated on April 8. Sheik Karume was a former sailor and a firm socialist who was trying to develop Zanzibar into a socialist society. Under his leadership jobs, free schools and medical care were provided for the Zanzibarian people.

CONAKRY — The United Nations Committee on Decolonization visited the liberated areas in Guinea (Bissau) at the invitation of the Party of Independence of Guinea and the Cape Verde Islands (PAIGC) in April. PAIGC has been fighting the Portuguese colonialists for nine years and has liberated two-thirds of the country's territory. The U.N. Committee adopted a resolution saying that PAIGC is the only recognized government in Guinea (Bissau), and appealed to the U.N. member states to give PAIGC material and moral support.

SOUTHERN AFRICAN RELIEF FUND

The Southern African Construction Relief Fund is collecting money to buy medical supplies, educational materials, clothing and food. These funds will help the African liberation fighters and the victims of racism and oppression from the Republic of South Africa, Angola, Mozambique, Namibia, and Zimbabwe. Several hundred dollars have already been collected, but more funds are needed to help those oppressed people. Checks should be made out to: **SOUTHERN AFRICAN RELIEF**. Mail to: Mr. Cosmo Pieterse, 38-004 North McKinley, Athens, Ohio 45701.

CHICAGO — On April 28, 20 members of the African American Solidarity Committee distributed 1000 leaflets outside the Continental Illinois Bank condemning Continental Bank for its recent loan of \$48 million to the South African Railways Department. The leaflet indicted Continental for shoring up South African racism and fascism and called upon Chicago people to withdraw their money from Continental Bank and to indicate to the Bank the reasons for doing so. The Bank pigeons, led by Vice President Joseph LaBine, desperately attempting to defend themselves, flew from their sacred nests atop the building and told the Chicago **Daily Defender** newspaper that "Continental Bank of Chicago never made and never offered to make such a loan to South Africa but that one of its subsidiaries, Continental Bank International, N.Y., did offer to loan \$48.6 million to the South African Railways for locomotive purchases last January."

The African American Solidarity Committee calls upon all people to withdraw their accounts from Continental Bank of Chicago and its subsidiaries.

CHICAGO — On Saturday April 29, Fania Davis Jordan, sister of Angela Davis, ended four days of speaking engagements in the Chicago and Midwest area. These engagements included radio and T.V. appearances and rallies with capacity audiences at the Univ. of Ill. Circle Campus, Elmhurst College, Antioch College in Ohio, the First Methodist Church in Evanston, and Malcolm X Community College. She called the granting of bail for Angela "a peoples' victory." These events were sponsored by the Chicago Angela Davis Defense Committee, 606 S. Ashland Ave., (312) 421-7271.



KWAME NKRUMAH

The death of Kwame Nkrumah at the age of 63 of cancer comes as a great shock and tragedy to all anti-imperialist and peace loving forces in the world.

Born Sept. 21, 1909, Nkrumah studied at Lincoln and other universities and eventually received his Doctorate of Law degree. He led Ghana's national independence movement from British colonial rule in 1957, and Kwame Nkrumah connected this national liberation struggle to the world wide movement against capitalism and racism. This valiant fighter for African liberation was a leader against the colonial and racist policies of Portugal and the Republic of South Africa, and he gave his full support to the liberation movements fighting Portuguese and South African oppression.

Kwame Nkrumah along with Dr. W. E. B. DuBois and others were important figures in the Pan-African movement to rid Africa of foreign economic and political domination. At a time when very few world leaders spoke out against the racist and imperialist war in Vietnam, Kwame Nkrumah came forward and sharply condemned the United States actions in South East Asia.

Not only was he a great African leader, but he added strength to the struggle of Blacks and other oppressed people in the U.S. by consistently observing that it was absolutely necessary to defeat capitalism at home in



NKRUMAH

order to end the racist exploitative oppression of Black, Chicano, Puerto Rican, and Indian peoples.

The staff of the **African Agenda** wishes to honor Kwame Nkrumah's achievements and call upon all other progressive people to honor this staunch fighter for freedom and liberation.



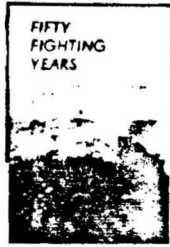
END APARTHEID SLAVERY

"Apartheid is a scheme, a device and a machinery for keeping a White minority in political and economic power in South Africa. It is also a machinery which serves the interests of international big big business. It hinges on the colour of the skin and has placed the entire African population at the economic beck and call of this White minority which in turn, by holding the reins of exploitation, becomes the agent of colonial and imperial interests. On the African continent, the concentration in South Africa of 3 1/2 million Whites holding 15 million Africans in subjugation makes that part of Africa a big prize for overseas investors."

Oliver Tambo, ANC's Acting President-General, Sechaba Interview, Special Edition 1968, "The Southern African Revolution."

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cont. Pan-Africanism

monopolies then established links with the banking or financial sector of the society, and a new age of imperialism began. At this stage the imperialists demanded the complete economic and political subjugation of the African peoples.

But this conquest was not accomplished without meeting some resistance — indeed it continues to this day. The Ethiopians won a decisive victory over the Italians at the Battle of Adowa in 1896, and maintained their independence until the onslaught of Mussolini's fascist machine in 1934. The people in Angola resisted German penetration in the early 20th century. The genocidal and predatory impact of European expansion into Africa cannot be exaggerated. Figures such as these tell much of the story: in 1884, the population of the Belgian Congo was 30 million, by 1915 it had been reduced to 15 million; the population of the French Congo in 1900 was estimated between 12-15 million, by 1921 it was only 2.8 million.

World War I develops during this era as a "struggle to re-divide an already divided world." The carnivorous claws of capitalism clutched not only the human and material resources of Africa, but of weaker European nations as well. It is within this critical period that the Pan-African movement emerges.

Henry Sylvester-Williams, a West Indian barrister liv-

ing in London, convened a Pan-African Conference as early as 1900. But its aims were somewhat narrowly confined to establishing fraternal relations between Africans the world over, and "to start a movement looking forward to securing all African races living in civilized countries their full rights and to promote their business interests."

W. E. B. DuBois attended this conference and worked to extend this narrow conception of Pan-Africanism into a movement that questioned the intrusion of the imperialist powers in Africa. He sought to develop a program directed against colonialism, imperialism and racism, that would insure a free and independent Africa.

In the next issue we will look at the first Pan-African Congress of 1919 and follow the course of the movement through 1945.

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CORRECTION

In the April issue of the African Agenda 60 billion dollars was the figure stated that the African countries owe the U.S. imperialist. The correct figure is 6 billion dollars. We are sorry for this printer's mistake.

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**Pass on this copy to
 your shopmate or friend.**

