

## II. Our Party solved the problems of the Revolution

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The African People's Socialist Party was born in the heat of struggle, at a time when the U.S. government was bent on destroying the Black Revolution of the Sixties. Together with the heroic revolution of the people of Viet Nam against U.S. colonial occupation, the Black Revolution constituted an existential threat to imperialist white power.

The freedom movement of African people within current U.S. borders had broken from the absolute leadership of the liberal sector of the African petty bourgeoisie and was fighting to become one with the anti-colonial movements sweeping the planet. All the peoples of all countries wanted freedom from the capitalist parasite that had come into existence through colonial slavery and dominated the world.

The Chinese, Korean and Cuban revolutions had ignited the imaginations of oppressed peoples everywhere. Capitalism had been born as global white power and defined itself as such. The world capitalists had previously predicted their own invincibility as custodians of the planet. Many of the oppressed had also been convinced of this until the revolutions of oppressed peoples achieved universality and shook the imperialist world at its foundation.

Africans within the U.S. were affected by the escalating scope of anti-colonial revolutions. Many were forced to reevaluate the definition of our struggle in the U.S. as simply one for civil rights within the existing social system. We began to recognize the struggle for civil rights as being rooted in philosophical idealism and patriotism to the very system and people responsible for our oppression.

My own personal political history began to solidify during this period of anti-colonial upheaval. I was fortunate to have been born

during the era when anti-colonial struggle was the main trend in the world. These revolutions resulted in political independence for India, followed quickly by the success of the Chinese Revolution of 1949, an era that was reshaping the economic, political and ideological contours of the world. I was thereby able to envision a future shorn of white colonial domination.

My personal political development initially moved me to join the U.S. military in an ill-informed youthful attempt to extricate myself and my future from the prevailing blatant white domination in the southern U.S. city of my birth.

I found that the U.S. army was a reflection and guardian of the injustices I attempted to evade through my enlistment. As a consequence of my struggles in the military, I was grudgingly granted a discharge. Shortly thereafter I found my footing in the organized resistance by joining the Student Nonviolent Coordinating Committee (SNCC), a youthful and dynamic front of the Civil Rights Movement that was responsible for raising the slogan-demand for black power in 1966.

The black power demand put SNCC on a collision course with the U.S. government and the liberal leaders of the Civil Rights Movement, leaders who owed their success to their relationship with sectors of the white ruling class. SNCC became a target of the colonial state, but events were moving too fast to immediately contain the growing anti-colonial radicalization of the African population within current U.S. borders.

In Florida, I was jailed for my political activities in St. Petersburg and Gainesville and sentenced to a five-year prison term at the end of 1966. At the same time in Oakland, California, the Black Panther Party, influenced by SNCC work in Lowndes County, Alabama, exploded on the scene in dramatic fashion.

The terror of the counterinsurgency unleashed by the U.S. colonial state within U.S. borders was laying waste to much of the anti-colonial resistance. The Black Panther Party was a primary target because of its explosive growth and influence among the most oppressed sectors of the colonized African population. I was also constantly in and out of prison because of similar work, primarily in Florida and Kentucky at the time.

It was during one of my frequent prison stints that it became clear to me that the era of “protest politics” was over, that our people had to really fight for power. We had to have a political party, the most effective vehicle for capturing and wielding power. Black power had to be translated as our own black “state power.”

By 1972 when our Party was formed, the Black Revolution of the Sixties was on its last leg as a generalized expression of organized mass struggle. The Black Panther Party, which had borne the brunt of the domestic assault by the U.S. colonial state, had lost most semblances of a revolutionary organization. Many of its leaders had been jailed, exiled and killed, and others, after years of assault and eventual political isolation, were driven to paranoid political immobilization. By this time the Black Panther Party had little semblance of its former self.

### **Party's Oakland years revive the African Revolution**

The African People's Socialist Party took up the gauntlet. In 1986, three years before his death, Huey P. Newton, the founder of the Black Panther Party who once achieved international stature as a prominent revolutionary leader, stated at our Uhuru House in Oakland, California at one of his last public political speeches:

*You might not have the Black Panther Party  
but you have the Uhuru House; you might not*

*have The Black Panther newspaper but you have The Burning Spear. So they really haven't done anything by crushing one organization.<sup>1</sup>*

Indeed, the existence of the Uhuru House in Oakland, California, which at the time was the international headquarters of our Party, was part of our work to resuscitate the African Revolution.

Newton was only able to have a venue and an audience for his statement because of our Party and the Movement we had created in Oakland where the U.S. was already performing dirges marking the demise of the U.S.-based African Liberation Movement.

Our Party was organizing resistance to the criminal charges being pressed against Newton by the colonial state at the time. His presence at the Uhuru House was due to our insistence that he fight back. We assured him that we could bring the people to his defense from ridiculous allegations associated with a school the Panthers once owned that had been destroyed by fire, likely ignited by the U.S. government.

The African People's Socialist Party led the campaign to bring Huey P. Newton back into political life in Oakland. When he was assassinated in 1989, it was we who organized the mass resistance against attempts by bourgeois colonial media to slander his name into political revulsion and irrelevance.

It was our Party that supported Newton's widow after his assassination and we who obtained the mortician that presided over his funeral. It was the African People's Socialist Party that organized the honor guard of uniformed members of our Party at the public viewing of Newton's body attended by more than 10,000 people. We printed the program for his funeral.

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1 Newton, Huey P. "The Last Speeches of Huey P. Newton," p. 1. Burning Spear Publications, 1990.

While the official funeral happened in a major church in Oakland, it was our Party that held the mass People's Funeral outside the church, conducted by Oakland Party leader Comrade Biko Lumumba from atop a Party van surrounded by thousands of working class Africans who could not get in the church. We also led the spontaneous funeral march of thousands that accompanied Newton's hearse at the conclusion of the official ceremony.

The participation of the African People's Socialist Party in the funeral of Huey P. Newton was a continuation of our work in Oakland and was a concrete transition in a historical moment. The African People's Socialist Party was the rising revolutionary force, the current Advanced Detachment of the African Revolution providing an honorable, if belated, departure for the leadership of the past.

The presence of the African People's Socialist Party in Oakland influenced the consciousness of our people and our movement for liberation. Our decision to reclaim the definition of Newton and the Black Panther Party transformed the colonial narrative and changed the course of history.

We defeated the efforts of the colonial ruling class media to characterize Newton by the last difficult years of his life when he had succumbed to the decades of jailings and repression that successfully isolated and demoralized him, reducing him to the stature and habits of too many of our colonized brothers and sisters during the height of the counterinsurgency in the U.S.

On the morning after the announcement of his death, bourgeois colonial newspapers described Newton as a "bum" and criminal, his epitaph as written by our hated class enemies and national oppressor. On the same morning, our Party held rallies at the site of his assassination and showed videos of the heroic days of the Black Panther Party when it had been the revolutionary center of our movement.

It was our Party that held the march that led hundreds of Africans through the streets of Oakland, deserted of all domestic occupation military forces, chanting, "Who killed Huey? Don't tell no lie! The government, the government, the FBI!"

Without the intervention of the Party, the state and its media would have succeeded in the attempt to demean the movement for African liberation by discrediting Newton and the Black Panther Party.

Left to their own devices, the hated imperialist rulers would have created the myth that they detested Newton because he was a "bum" and a criminal and not because he led an incredible liberation movement that raised many working class African people from the depths of the social, spiritual and political morass created for us by U.S. colonial capitalism.

Although the attempt continues to be made to define Newton outside of his role as a leader of our struggle against colonial-capitalist domination, our Party rescued the definition of our anti-colonial struggle from the poisoned sewer of white nationalist contempt that rose up with Newton's assassination.

It is only because the African working class and our colonized nation had an Advanced Detachment, a revolutionary Party that functions as the general staff of our struggle for national liberation, unification and socialism, that the colonial rulers were unable to rewrite our history of revolutionary resistance.

The Revolution continued to exist after the demise of Newton and the Black Panther Party. The Revolution continued to exist in the form of the African People's Socialist Party.

## **Party has always functioned as the Advanced Detachment**

It is a law of dialectics that the old must give way for the new. This applies to the dynamics within our anti-colonial movement as well as the dynamic between our liberation struggle and the parasitic capitalist system. This is why we are not intimidated by what appears to be the strength of our colonial-capitalist oppressors at the moment. All evidence exposes the reality that U.S. bluster today is the anxious braggadocio of symptomatic impotence, the bluster of an imperialism in decline on its deathbed.

We never tailed the masses as did so many others. We exposed the bourgeois selections of Nelson Mandela and Barack Hussein Obama as the imposition of neocolonialism, even when the masses wanted them to represent a victory for the African people. The African People's Socialist Party always led, even through periods when our positions were temporarily unpopular, until the truth of the Party's analysis revealed itself to the masses.

We have always fought to defend the anti-colonial revolution of the African nation. We have always functioned as the Advanced Detachment of our nation and class, dragging our struggle to new heights from the depths of defeat.

There were others who organized different events around any number of issues during this period. Some were repudiating past commitments to revolution and, for some, "coalition-building" became the buzzword for the way forward.

The African People's Socialist Party, our organization, was determined to solve the problems of the Revolution.

Our people and our movement needed a revolutionary party of steeled cadres guided by revolutionary principles and advanced revolutionary theory. We had to fiercely fight to build the party of the African working class, the only social force

capable of leading the struggle of African national liberation, unification and socialism to its successful conclusion.

The African working class, under the leadership of its own revolutionary party, conscious of its own selfish interests and guided by the revolutionary theory of African Internationalism, had to lead our struggle for victory over colonial capitalism and usher in a new world free of class exploitation and human oppression.

Comrades! The Advanced Detachment understands that revolution is not an event; it is a process. Revolution is a science and an art that requires for its leadership advanced revolutionary theory and a disciplined organization of professional revolutionaries.

My Political Report to our Sixth Congress, *An Uneasy Equilibrium*, spoke to the Party's work to maintain the life and direction of the Black Revolution of the Sixties:

*Since the defeat of the Black Revolution of the Sixties the masses of the people have been sidelined, pushed out of political life. What passes for struggle is relegated most often to single-issue activism that is nothing but an appendage to social media militancy or liberal and other bourgeois schemes.*

*The significance of our Party lies in the fact that we have never surrendered or deviated from the path of the same African Revolution that motivated the imperialist white power attacks in the 20th century. We continue to lead despite the general setbacks suffered by our movement as a whole.*

*We are the only organization that correctly analyzed the fact that the Black Revolution of the '60s was defeated by imperialist counterinsurgency—a*



*military attack intended to keep our people and our movement from ever rising up again.*<sup>2</sup>

Comrades! Brothers and Sisters! Delegates to the Seventh Congress of our Party:

When our Party came to Oakland, it was not in anticipation that we would be there to fight for a dignified departure of Comrade Huey P. Newton.

We did not go to Oakland to preside over the passage of an era of black revolutionary struggle.

Our presence in Oakland was a natural consequence of the Party's growth and our determination to complete the Black Revolution of the Sixties.

Our political trek began with the founding of the African People's Socialist Party, an act which in and of itself raised our struggle to a higher level even as the U.S. government was confident of its success in destroying it.

In 1972 in Florida when the Black Rights Fighters of Fort Myers and the Gainesville Black Study Group joined with the Junta of Militant Organizations (JOMO) to form the African People's Socialist Party, we were working to build the inaugural African Liberation Day mobilization scheduled for May 27 in Washington, DC.

Our participation in the subsequent African Liberation Day mobilizations from that point on has been to continue the revolutionary trajectory of our movement that was being effectively crushed by U.S. imperialism within its borders.

## **Solving the problems of the Revolution**

The task of solving the problems of the Revolution meant that we had to resolve the host of organizational, political and theoretical contradictions blocking the progress of revolutionary development.

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2 Yeshitela, Omali. *An Uneasy Equilibrium*, pp. 25-26. Burning Spear Publications, 2014.

Our organizational response was the creation of the African People's Socialist Party, an organization of professional revolutionaries, as the necessary vehicle for advancing the interests of our nation under the revolutionary leadership of the African working class.

With the development of the Party we opened up new fronts of struggle throughout the African world.

Theoretically, our Party opened up a major offensive against outdated, failed philosophical worldviews and vigorously advanced struggles against the hostile ideology of the colonial oppressor class and its devotees within our colonized community.

We made determined struggles against philosophical idealism. This included incessant ideological war against the definition of our struggle as being against "racism," which can only be an effort to perfect the system of oppression by changing the minds or "feelings" of white colonial oppressors.

This has included an ideological offensive against religious obscurantism and various expressions of mysticism and the notion that our liberation will result from speeches by some individual genius or the discovery of secret documents that, once received, would automatically confer freedom upon our people.

The theory of African Internationalism, necessary for the success of our Revolution, was developed to provide an ongoing guide for our struggle in the wake of the demonstrated inadequacies of organized, practiced, idealist and metaphysically-influenced Marxism that did not recognize the centrality of parasitism and the colonial question.

As the Advanced Detachment, only we have been able to spread our theory and grow our political influence through the publication of our 50-year-old political journal, *The Burning Spear* newspaper, read by thousands of Africans in colonies

throughout the world and within the brutal colonial prison concentration camps.

Our internet radio station, Uhuru Radio and the two FM radio stations, Black Power 96.3 and 100.1, owned by constituent organizations of our Movement enhanced this work of anti-colonial socialist Party propaganda.

### **Solved the problem of African unification**

Another problem that had gone unaddressed since the U.S. government's effective destruction of the Garvey Movement in the early part of the last century was the question of African unification and liberation.

Africans *can* be united globally once again under a single leadership with a single center. Like Garvey, we know that a liberated and united Africa can only occur under a single revolutionary organizational leadership.

We passed the resolution calling for the establishment of the African Socialist International (ASI) at our First Congress in 1981, but our work to build the unity of the international African Liberation Movement preceded this Congress by many years. We organized the first U.S.-based support committee for the Zimbabwe African National Union (ZANU) that at the time in the early 1970s was engaged in armed struggle against the white settler regime of Rhodesia.

We also led much of the work of the Pan Africanist Congress of Azania (PAC) during its early stages in the U.S., placing staff in its New York United Nations office and sponsoring and escorting PAC leaders to events in the U.S., many of which were organized by our Party.

We spoke at the United Nations and participated in several demonstrations there in support of the PAC. We reprinted many of their publications for their use in propaganda work.

Our efforts to win ZANU and PAC leadership to formal participation in the African Socialist International were

unsuccessful. Our Party pursued the efforts up to the points when negotiated settlements resulted in transfer of direct political power from the white settler-colonialists to African neocolonial custody in the form of ZANU in Zimbabwe and to the African National Congress in Occupied Azania.

The transfer of direct political power to the African petty bourgeoisie revealed the ideological weaknesses of ZANU and PAC, leading them to abandon their efforts for revolutionary seizure of real African worker-peasant power, instead functioning within the neocolonial state structures previously utilized by the white settler-colonialists of Rhodesia and South Africa.

### **Party brought political and economic together as one**

From its inception our Party united the struggle for political independence with concrete work to build African economic self-reliance through programs of dual and contending African working class power. We have always known that the political and economic are one.

Who created the decades-old economic institutions to teach African anti-colonial self-reliance? It was we who organized Ujamaa Restaurant in Florida in 1972 and African Connections bookstore in Louisville, Kentucky in 1979. We opened the first African-owned commercial newspaper, and later a bookstore and record shop in Gainesville, Florida, even as we built Spear Graphics and then Uhuru Bakery Cafe in Oakland in the 1980s.

Throughout the years we have never been without our own independent economic infrastructure, committed to ensuring that our Party would never be economically beholden to anyone or anything that would demand political adherence to another worldview.

Uhuru Foods & Pies was born in Oakland in 1980 and is still growing today. The dynamic Uhuru Furniture stores in

Philadelphia and Oakland continue to thrive after nearly 30 years of operation.

The Party established a nonprofit entity, the African People's Education and Defense Fund (APEDF) to host community programs in defense of the human and civil rights of the African community.

APEDF today encompasses Uhuru Furniture & Collectibles, the African Independence Workforce Program and other economic programs of the Party created over the past three or more decades.

We have built dynamic Uhuru Houses with their Akwaaba Halls in St. Petersburg, Florida; Oakland, California and now in St. Louis, Missouri.

We created Black Star Industries that includes Uhuru Foods & Pies, Planet Uhuru Apparel, One Africa! One Nation! Marketplaces, Burning Spear Publications and other institutions that comprise the foundation of a liberated African working class economy, an expression of dual and contending power.

In the early 2000s, the Party formed the All African People's Development and Empowerment Project (AAPDEP) to bring African skilled scientists, engineers and doctors into organization under the leadership of the African working class.

AAPDEP opened Zenzele Consignment in Huntsville, Alabama, a consignment shop that functions as an ongoing resource-generating institution for the organization.

Zenzele will function as the headquarters of AAPDEP where the community can shop and volunteer and where the organization's national and international projects can be showcased.

For the past eight years, Deputy Chair Ona Zené Yeshitela has headed up the Party's economic front catapulting our

existing institutions into a new level of success with a growing list of economic entities.

## **The Black Power Blueprint is our latest economic front**

Our Seventh Congress taking place in part at our latest Uhuru House in St. Louis, Missouri is simply a continuation of our history of leading by example, as the Advanced Detachment. We are practical revolutionaries. This is why we initiated the Black Power Blueprint, a major project that is helping to transform the entire African colony of St. Louis.

We have renovated the 9,000 square foot building that was a community eyesore just a few months ago on a major thoroughfare. It was a property, like so many in St. Louis, waiting to be added to the list of gentrified booty for the array of realtors and “investors” that perennially lurk in the shadows, working with financial institutions, government officials and neocolonial sycophants to undermine our communities to a status of inhabitability as a prelude for moving us out.

Instead, with the determined direct leadership of the Office of Deputy Chair Ona Zené Yeshitela, we are advancing dynamic economic initiatives. When we say that politics is concentrated economics and that the political and economic are one, we mean exactly what is being demonstrated in St. Louis.

The pending St. Louis Uhuru Bakery and Cafe is part of the Black Power Blueprint plan along with the intended workforce development program to train Africans who have been given felony convictions by the colonial state and prison system that are used to lock Africans out of employment possibilities.

The amazing array of economic institutions developed and/or led by Deputy Chair Ona Zené Yeshitela are consistent with the Party’s drive to pursue by example our ongoing, 600-year-

old struggle against foreign and alien colonial domination of African people.

### **Party made reparations a mass demand**

Another problem solved by our Party was to give reality to the demand for reparations that had been talked about within the national liberation movement for generations. It was we who took the reparations demand out of the straitjacket of purely legal and legislative approaches.

We are the organization that gave the reparations demand a mass and concrete character. We deepened the theoretical and political basis for the demand and began the practical process of acquiring reparations that made it a reality and not just wishful thinking.

When our Party began this work, the so-called reparations movement was only considering compensation for African colonial-slavery. It was we who recognized that the rate of exploitation of Africa and African people has grown greater since the formal end of our legal enslavement.

The existing reparations movement of today bears the imprint of the work of the Advanced Detachment of the African working class and forcibly dispersed nation. It bears the imprint of the African People's Socialist Party.

It was we who made the reparations demand a mass demand of our people. In 1982, we formed the African National Reparations Organization (ANRO). ANRO held reparations tribunals throughout the United States for 12 years.

In fact most of the noted reparations activists of today gained their reparations involvement through a direct or indirect relationship to the work of our Party.

Only the Advanced Detachment would be able to use the political device of international law and the Universal Declaration of Human Rights, giving the right of oppressed peoples to bring their case before the bourgeois world

court. Only African Internationalism could inform us of the necessary conclusion that reparations are owed because of parasitic capitalism and our stolen labor, land and resources.

Our understanding that the reparations demand is a function of the Revolution allowed the Party to open a serious front among the colonizer population. Through the reparations demand, we are able to win thousands of “whites” to conscious participation in the assault on white nationalist colonialism. For some, their introduction to active political life was and is in the reparations work created and led by our Party.

### **Our Party solved the problem of white people**

It is our Party that took the mystery out of the question of “white” people. We brought the definition of white people down to Earth, destroying the myths of biological and religious determinism. We advanced the often unpopular declaration that white people are people whose behavior can be explained by a scientific historical materialist analysis.

We resolved the outstanding question of white people in a practical way with the formation of the African People’s Solidarity Committee (APSC) in 1976, the organization of whites working under our leadership with the strategic assignment of collecting reparations from North Americans to forward our struggle for African national liberation.

### **Party built revolutionary mass organizations**

The African People’s Socialist Party created mass organizations that made it unnecessary for us to abandon our revolutionary trajectory in order to win non-revolutionary masses to the revolutionary politics, programs and leadership of the Party.

Politically we initiated various campaigns and relationships to defeat the U.S. counterinsurgency and protect and advance



the interests of the African working class that had suffered the brunt of the defeat of our revolutionary movement.

The African People's Socialist Party led major campaigns to recognize and free many of the political prisoners who fell during the counterinsurgency when imperialism was most determined to destroy any semblance of resistance.

Pitts and Lee, Al Courtney, Connie Tucker, Dessie Woods, Angela Davis, Huey P. Newton, Fleeta Drumgo, George Jackson, Sundiata Acoli, Assata Shakur, the San Quentin Six, Republic of New Afrika 11, Freddie Lee Roberts, Mafundi Lake and myself are some of the people we defended and sometimes freed when their arrests and imprisonment were being used to crush the Revolution and the spirit of the people.

At a time when there was no other organized African response, we formed the African National Prison Organization (ANPO) in 1979 which we created as millions of Africans were being caught up in the net of colonial mass incarceration.

In 1991 the International People's Democratic Uhuru Movement (InPDUM) was formed in Chicago to fight the counterinsurgency and defend the democratic rights of the African community. InPDUM waged countless campaigns to defend and free African political prisoners and prisoners of war, as well as thousands of victims of colonial police violence and murder.

We formed the African National Women's Organization (ANWO) in response to the oppression of African women and as a vehicle of the Party to bring masses of African women into political life, the Party and the Revolution.

An excerpt from the Political Report to the Fifth Congress stated quite simply:

*...ANWO could become the powerful home to African women who are constantly under some form of assault by a myriad of contradictions*

*peculiar to African women. ANWO would provide a mass organization for women who need to confront their oppression and exploitation. It would allow the Party to develop a reserve for the Revolution through helping women to recognize the universal contradictions confronting our people and class that are located in the specific contradictions they are confronting as women.*<sup>3</sup>

### **Party's legacy of internationalist solidarity**

As the Vanguard Party, representing our class and nation, we have stood unconditionally with the struggles of colonized peoples around the world.

We have always demonstrated practical unity with the people of Occupied Palestine in their righteous struggle to liberate their land and people from the illegitimate white settler-colony of Israel that functions as a forward military base of U.S. imperialism.

Even before the success of Iranian national liberation from U.S. neocolonialism in 1979, our Party had occupied picket lines and hosted forums and events designed to expose and fight against the U.S.-backed regime of Shah Reza Pahlavi. We encountered violent mass white colonial opposition in the U.S. to our organized support of the Iranian people following the seizure of the U.S. embassy in Tehran by Iranian militants.

July 1979 was also the time of the defeat of the U.S.-supported Somoza regime in Nicaragua by the Sandinista National Liberation Front (FSLN). Without waiting for an invitation, the African People's Socialist Party organized many public political forums in the Northern California Bay Area in support of the Sandinista-led revolution. Even before the flight and temporary escape by Somoza from his bunker in

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3 Yeshitela, Omali. *One People! One Party! One Destiny!*, pp. 117-118. Burning Spear Publications, 2010.

Nicaragua's capital, Managua, our Party functioned as part of the U.S. Front of the Sandinista Movement.

In the 1970s the African People's Socialist Party entered into a brief relationship with the Puerto Rican Socialist Party (PRSP). We participated with the PRSP in a thousands-strong mass anti-colonial mobilization in Philadelphia in 1976.

Shortly after the Party organized the first World Tribunal on Reparations for Black People in the U.S. in Brooklyn, New York, we were in Belfast, Ireland where we developed unity from the Irish Republican Socialist Party (IRSP) with our struggle for national liberation from U.S. colonialism.

The Irish Republican Socialist Party organized a joint press conference with our Party to publicly announce its support for our demand for reparations to African people. This allowed our Party to denounce British colonial occupation of Northern Ireland and express our support for Irish resistance and the revolutionary liberation of Northern Ireland.

In 1985 the Party entered into an enduring fraternal relationship, an alliance with Unión del Barrio, a most influential component of the Mexican national liberation movement.

Some of these relationships were formed during a time of extreme backward race nationalism within sectors of the African national liberation movement. It was a time when there was a common refrain that the international relations we were establishing were "white too." Some insisted that our Movement could not establish alliances and relations with others until "we get ourselves together," whatever that meant beyond a demand that the African working class remain isolated.

We are African Internationalists. We have always recognized the importance of uniting with *all* the peoples of the world in the fight to overturn the parasitic system of colonial capitalism that has the world in its death grip. We

have always been committed to international solidarity. We refused to accept the isolation demanded by the African petty bourgeoisie. We have always taken the strategic approach that anti-colonial struggle anywhere in the world is part of our struggle to defeat U.S. imperialism and parasitic capitalism.