

An Nkrumaist Analysis of the Current Reality for Global Africans

The Pan-African Revolutionary Socialist Party (PRSP)

Periodically, the economic system of capitalism, in all of its manifestations, comes to a point where—due to its own internal contradictions (the contradiction between the social production of wealth and the private appropriation of profit that causes the increased class consciousness of the workers—we witness its irreversible decline leading to a sharp, sudden disappearance. We are witnessing such a time.

Today's "vulturistic", fascist capitalist economic system is being fully unveiled for all Global Africans, and all the struggling masses worldwide, to see. Openly blatant and unmindful of all but its own self-interests, capitalists—grown fat on their wealth and power and whoring after even more—have no regard for the exploited and oppressed. This type of capitalism is the result of its weakness. Its unveiling is not what it desires; it's the position that it must take because the people have forced it to unveil. And with its mask removed, it must use tactics to attempt to preserve its hegemony, to divide and conquer, to delay the revolution that is approaching. Such tactics we witness today: hatred, lies, distortion, exclusion, trauma, suppression, imprisonment, murder. But such tactics only delay, they do not halt the people's forward motion, the inevitable revolution. There's positive and negative in everything. The positive impact of these reactionary tactics is to unite us against our enemy since revolutionaries are products of the society against whom they revolt. And it is the quantitative buildup of the people, unified, that leads to a qualitative change (i.e. the revolution), namely, the overthrow of capitalism and the building of socialism.

No longer disguised, today's "in your face" fascist capitalism facilitates African people's forward motion, informing all of us of our true identity as an African people and of our true enemy. This forced unveiling of capitalism in all of its manifestations is the quickest, surest way for its elimination. Just as the doctor must know what's causing the illness before she can heal it, Africans must know what's causing our exploitation and oppression before we can heal. It is unfortunate, however, that "the time of discovery" makes possible the worsening of the lives of those who suffer from the illness. Yet, as our history documents, there's no other alternative. This is the time in which we are living.

Philosophical Consciencism—our Nkrumaist philosophy, the philosophy that is based on the lives, past and present, of all Africans and those of African descent, i.e. Global Africans—helps us to understand this time in which we are living.

Dialectical and Historical Materialism: A Part of Philosophical Consciencism

Those who understand that it is the material conditions that is primarily responsible for shaping ideas in a society embrace the concept of dialectical and historical materialism **as a part of their philosophy**, no matter whether they are Marxists or Maoists or Nkrumaists. It is a general philosophical concept that gives us a view of the world that is based on science, by the observation of nature, including human nature, and not on the ruling class idealistic vision of how the world should operate in order to benefit from it. Thus, those who struggle to change their societies from ones based on an economic system that profits a small ruling class (capitalism in its many manifestations) to an economic system that benefits the health and well-being of all in their societies (socialism) embrace the dialectical method.

The Dialectical Method

The dialectical method is a method of analysis which helps us to interpret what happens in human societies. It helps us to understand that nature, human beings, and therefore human societies are always developing, changing and renewing. Four principles of dialectics and three principles of materialism play an important role in this method of analysis:

Four Principles of Dialectics

1. Change: Everything and everyone change (for example, from an infant to an adult; from a seed to a flower; from capitalism to socialism).
2. Contradictions (The Struggle of Opposites): There are opposing forces (for example, the ruling class and the people's class) in everything and in everyone and in all societies, but one of these forces is always dominant (for example, the ruling class or the people's class).
3. Interconnectedness of Things and People: Everything and everyone is interconnected (that is, has an impact on the other, including the ruling class and the people's class). So, as the people's class rise up, the ruling class descends.
4. Quantity and Quality: In nature, including in human nature and human societies, there is a quantitative buildup of forces/tension/people that leads to a qualitative change. (For example, too much water causes flooding; a buildup of exploitation and oppression of the people causes them to unify and defeat the ruling class.)

Three Principles of Materialism

1. Matter (that which exists outside of our consciousness and independent of us; that which we can measure and weigh; that which we can perceive via our five senses – sight, hearing, touch, smell, and taste) is primary.
2. Matter has the power of self-motion. (There is no need for external forces.)
3. Everything is governed by scientific law; thus, everything is knowable. (And what we don't know, we will know in time.)

These seven principles come together to form dialectical materialism. Moreover, since these principles operate in nature, including human nature, they operate in societies because societies are made up of human beings. This is why the application of dialectical materialism to human societies is called historical materialism. It is the materialist's, the revolutionary's understanding of how societies originate, exist, and develop.

Historical materialism aids us in understanding that it is the economic system (that which produces and distributes what we need to survive) which is the “matter” that is primary in human societies. And because it is primary, it is the economic system which is responsible for dominant ideas in society. An unfair economic system, one that is exploitative and oppressive, gives birth to unfair ideas such as national (race) oppression and gender oppression.

Dialectical and historical materialism is a useful aid in helping us to understand nature, human nature, history and current events. However, as Africans, our philosophy must be based on our **own** history, our **own** culture, our **own** current reality, and our **own** prospects. That philosophy is Philosophical Consciencism. We use dialectical and historical materialism as a philosophical concept and as a scientific means of analyzing society in order

1. To help us understand our history and culture.
2. To help us understand that our history and culture have been distorted by capitalism in all of its forms—enslavement, colonialism, neo-colonialism and today's global capitalism.
3. To help us understand our current reality.
4. To help us plan our future prosperity.
5. To help us understand that this fascist capitalist reality WILL change—that a unified, socialist Africa is not only possible; it's coming!

For additional information on dialectical and historical materialism, see Maurice Cornforth's *Materialism and the Dialectical Method* (NY: International Publishers, 1971).

In essence, what we know, what is proven by science and our observations of nature, and our knowledge of history is the following: During certain historical periods, our exploitation and oppression intensify to such a degree that we're forced to unite to defeat our enemy. Now is the time.

History Best Rewards Us!

The current condition of Global Africa is reminiscent of various moments in the long history of Africans throughout the world. When times look there most bleak, Africans, especially African youth, find ways to rise up and make rebellion! At the end of the U.S. civil war and the ending of chattel slavery in that country, Europeans tried to reinstitute the system of slavery as close as possible. The result was decades of physical aggression, institutionalized racism, and labor exploitation of the highest level. Despite this systemic abuse and oppression, Africans in the US were able sustain their resistance and build movements that undermined that entire system, culminating in both the Civil Rights and Black Power Movements in the 1960s and 1970s. And in both of these movements, African youth took the lead!

Also, throughout the 1960's and 1970's, due to the intensification of the exploitation and oppression of our people, African youth rose up throughout the Caribbean resulting in the New Jewel Movement taking power in Grenada. During this same period, Africans on the continent, especially in Southern Africa, began taking up arms against colonial oppression, especially in the settler colonial states of South Africa, Mozambique, Namibia, and Zimbabwe.

In the midst of the Second European imperialist war, normally referred to as WWII, Africans on the continent were forced to fight on the sides of their various colonial masters. However, out of these contradictions—which weakened the various colonial powers, especially Britain, Spain, France, Germany, Italy, and Portugal, the anti-colonial movements in the various colonial countries gained momentum. The colonial powers—because of the contradictions within European imperialism and with their infrastructures nearly totally destroyed, including their military might—sped up the independence movements of the various colonial countries by intensifying their exploitation, sparking Africans to escalate their efforts to dismantle their colonial empires and gain independence. This was personified, best, when Africans from the diaspora and the continent organized the famous Fifth Pan-African Congress in Manchester England at the end of WWII in October 1945. This Congress passed a number of important resolutions, sparking the independence movements which were implemented, first, in the Gold Coast [Ghana] and later throughout the continent. Kwame Nkrumah, W.E.B. Du Bois, George

Padmore, Amy Ashwood Garvey, C.L.R. James, Claudia Jones, Ras Makonnen, and various other Pan-Africanist leaders were instrumental in this development.

The Current Reality of Global Africans

This current struggle is characterized by the greatest concentration of wealth in modern history (and perhaps all of history). In the U.S. two men by themselves together control almost 1 trillion dollars in an economy that produces about 16 trillion dollars a year! This new handful of oligarchs consisting of a few people, not only control production on a vast scale, but they also control powerful ideological and propaganda machinery in the form of social media, television, streaming media companies and old school newspapers.

Because they are only a handful, they use racist propaganda to direct the European petit bourgeoisie and strategic sectors of the European working class in North and South America and in Europe to act against African, Middle Eastern Indigenous and Latino masses within the Global North and at the same time they foment wars to loot the people of valuable resources throughout the Global South.

Africans in particular are the focus of the violence and devastation of this period. The fascist/colonialist attack on Africans is global. There have and continue to be police killings and military occupation of African communities and attacks on African history and culture in the U.S. and mass attacks on African communities in Europe coupled with large scale antiimmigrant movements. Massive police killings in the favelas of Brazil have killed scores of people in single raids. Huge U.S. naval war fleets are blowing up civilian fishing boats in the Caribbean Sea, while the noose is steadily tightened round Haiti. Throughout the continent, a new scramble for African wealth fueled by global capital has resulted in death, destruction and rape in the Sudan, the Congo, Mozambique and the Sahel. The U.S. threatens Nigeria and South Africa with military intervention and economic strangulation.

But everywhere, the people are resisting and fighting back. Youth have taken the lead in Kenya, Morocco, and Madagascar against neo-colonial puppets. The masses have ejected French and U.S. militaries from large parts of the Sahel. Though outgunned, there is still resistance in Sudan and eastern Congo. Revolutionary labor unions and youth community organizations are leading the resistance in South Africa. Organized landless movements and women's movements have taken the lead in Brazil and peasant organizations continue to fight back in Haiti. Youth continue to resist military occupation in the U.S.

Increasingly, we hear throughout Global Africa, the call for socialism and unification. We must encourage these movements to become part of the larger Pan-African movement, because it is only within Pan-Africanism, that this resistance can truly be successful.

Our struggle is for Pan-Africanism (a liberated unified socialist Africa!) The achievement of Pan-Africanism will also lead us forward to worldwide communism.

Conclusion: What is to be Done?

The philosophy for Africans is Philosophical Consciencism. It is a philosophy that employs the philosophical concept of dialectical and historical materialism to help us analyze African history, culture, current reality, and future prospects. Moreover, by helping us to understand our material reality as African people—why we have been and still are exploited and oppressed—Philosophical Consciencism points up (gives birth to) the ideology for African people, the blueprint for and path toward liberation, a path free from exploitation and oppression. That ideology is Nkrumahism. It enables us to design the objective that will ensure the liberation of Global Africans—Pan-Africanism: a unified, socialist Africa. Moreover, it ensures the most effective strategy and tactics to bring about such an objective.

The Nkrumaist Strategy	Building revolutionary, Pan-African socialist organizations, and revolutionary, socialist coalitions and alliances
The Nkrumaist Tactics	Political education leading to armed struggle, or Armed struggle in the service of political education

Join a revolutionary, Pan-African socialist organization today!

Forward ever! Backward never!



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