adequate to the task of the struggle for political independence. This process gained intensity and speed with the organization of the Democratic Party of Guinea (PDG) in 1947 under the leadership of President Sekou Ture, and of the Convention People's Party of Ghana (CPP) in 1949 under the leadership of President Kwame Nkrumah. In less than a decade, mass parties spread to every corner of the African world.

Two major watershed events occurred in 1957 and 1958, the attainment of independence by Ghana and Guinea and the convening of the First All-African People's Conference in Ghana, signaling the birth of a new phase in the African Revolution. In a short 12 years since the 5th Pan-African Congress, the objective and subjective conditions had ripened making it possible to firmly and irrevocably root the PanAfrican movement in Africa, its only true home, and to create, for the first time, a genuine, mass revolutionary, All-African political organization.

Correctly analyzing this new reality, Kwame Nkrumah published a book in 1968 entitled, HANDBOOK OF REVOLUTIONARY WARFARE, in which he called for the "formation of the All-African People's Revolutionary Party (A-APRP) to coordinate policies and to direct action. ...A political party linking all liberated territories and struggling parties under a common ideology; and thus smoothing the way for continental unity... while at the same time greatly assisting the prosecution of the All-African People's War". (ibid, pgs. 56-57)

The publication of the HANDBOOK, AFRICA MUST UNITE, NEOCOLONIALISM: THE LAST STAGE OF IMPERIALISM and CLASS STRUGGLE IN AFRICA provided the Pan-African movement with an ideological and organizational framework which enabled it to initiate a world-wide effort to lay the foundation for the emergence of the All-African People's Revolutionary Party. Our only program was and remains, Build the Party...Build the A-APRP. Nkrumah properly analyzed that the motivating forces of the African Revolution are the masses of workers and peasants in alliance with the revolutionary intelligentsia. Correctly applying this revolutionary analysis to our current stage of party building activity, the primary focus of our propaganda, recruitment and organizing then is the revolutionary intelligentsia; especially college students. Our immediate task is to organize A-APRP work-study circles on every college campus in the African world, thereby creating an initial cadre base from which to launch a world-wide campaign to politically educate and organize the masses of oppressed African people.

This work began to take concrete expression and form with the creation of the first A-APRP work-study circles in the U.S. in 1972; and later in Canada, the Caribbean and Africa. Since 1973, the A-APRP has recruited into its ranks Africans born in over 33 countries in Africa, the Caribbean, North Central and South America, and Europe. In addition, it has developed a world-wide support base. This is testimony to the quantity and quality of work done to build the A-APRP thus far, and speaks even more eloquently of the future potential to build A-APRP chapters throughout the African world.

THE OBJECTIVE OF THE A-APRP:

The All-African People's Revolutionary Party recognizes that African people born and/or

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living in over 113 countries are one people, with one identity, one history, one culture, one nation and one destiny. We have one common enemy -- capitalism, imperialism, colonialism, settler-colonialism, neo-colonialism, racism, zionism and apartheid. We suffer from the oppression, disunity disorganization and ideological confusion. We have only one scientific and correct solution, PAN-AFRICANISM: the total liberation and unification of Africa under scientific socialism.

The AAPRP understands that "the core of the Black revolution is Africa and until Africa is united under a socialist government, the Black man throughout the world lacks a national home...(Accordingly), the total liberation and unification of Africa under an All-African Socialist Government must be the primary objective of all Black revolutionaries throughout the world. It is an objective, which when achieved, will bring about the fulfillment of the aspirations of Africans and peoples of African descent everywhere. It will,
at the same time advance the triumph of the international socialist revolution". (Nkrumah, CLASS STRUGGLE IN AFRICA, pg. 88)

THE IDEOLOGY OF THE A-APRP:

The Africa which exists today, as well as the one we are struggling to build, is not the old Africa but a new emergent revolutionary society. A class-less society in which a new harmony, a new cohesiveness, a new revolutionary African personality and a new dignity is forged out of the traditional African way of life over thousands of years

DR. KWAME NKRUMAH

of Euro-Christian and Islamic intrusions and by the historical development of competing and conflicting slave, feudal, capitalistic and newly emergent socialistic modes of production. A new emergent ideology is therefore required. That ideology is NKRUMAHISM.

Nkrumahism is the only correct and scientific ideology for the African Revolution. It takes its name from the consistent, revolutionary, socialist Pan-African principles, practices and policies followed, implemented and taught by Kwame Nkrumah; one of the foremost exponents and practitioners of the scientific strategy to liberate and unify Africa under scientific socialism. These principles, practices and policies are recorded in his speeches, writings, actions, achievement and life.

in a larger, more full and complete sense; Nkrumanism is the dialectical synthesis of the accumulated practical and theoretical contributions and achievements of centuries and generations or mass, revolutionary Pan-African and larger socialist struggles. Nkrumahism is the dialectical application of the universal laws of revolutionary growth and development to the particular conditions of Africa and her children scattered all over the world. Its concrete, living manifestation is to be found in the creative contributions of the present day African Revolution which it nurtures and guides; and which in turn intensifies in continual forward and higher development.

Nkrumahism provides the masses of African people with a set of uncompromising principles, a scientific, revolutionary view of Africa and the world; a scientific methodology and set of analytical tools enabling the masses of African people to correctly interpret, understand and change the African historical experience and redeem and reconstruct the African personality. It provides the masses of African people with a social, political, philosophical and economic theory which constitute a complete network of principles, beliefs, values morals, and rules which guide our behavior, determine the form which our institutions and organizations will take; and acts as a cohesive force which binds us together, guides and directs our revolutionary action, and channels it toward the achievement of Pan-Africanism and the inevitable triumph of socialism world wide.

SOME OF THE PRINCIPLES OF NKRUMAHISM INCLUDE:

1. Humanism
2. Egalitarianism
3. Collectivism
4. Dialectical and Historical Materialism
5. Scientific Socialism
6. Not necessarily atheistic
7. Primacy of Africa
8. Revolutionary African personality (defined nationally, i.e., politically geographically and biologically; and class, i.e., those Africans with and for the interest of the masses of peace loving people and those who are against).
9. Necessity for a permanent, mass, revolutionary organization.
10. Necessity for Positive Action

THE PROGRAM OF THE A-APRP:

At this stage in the growth and development of the All-African People's Revolutionary Party, the only program is; BUILD THE AAPRP.