

All-African People's Revolutionary Party (AAPRP)

AFRICAN LIBERATION DAY 2026

**Theme: Revolutionary Pan-Africanism Fights in
Solidarity with Oppressed Peoples Everywhere;
Our Struggle is One!**





African Liberation Day (ALD) is a permanent mass institution in the worldwide Pan-African movement. As an institution, it is stronger today because the masses of African people are stronger and ALD is their day. As a day of work in the area of political education and organization, it reflects the fact that we have not obtained our freedom, and thus it is a day to reaffirm our commitment to Pan-Africanism: the total liberation and unification of Africa under scientific socialism. On ALD we deepen our understanding of other just struggles and affirm our role in the world socialist revolution. ALD has but one direction, **forward** to a unified, socialist Africa. It grows as the level of awareness of Pan-Africanism and the primacy of Africa grows. It grows as progressive and revolutionary organizations grow. It grows as the masses make increasing victories against capitalism, neo-colonialism, racism, and zionism. Throughout Africa and the African diaspora, this special day provides an opportunity to take stock of the challenges that confront Africa and Africans and to engage in political education and organizing work necessary to meet those challenges.





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African Liberation Day 2026



Theme: “Revolutionary Pan-Africanism Fights in Solidarity with Oppressed Peoples Everywhere: Our Struggle is One!”

The struggle to liberate African People around the world, is directly connected to the struggles being waged by oppressed people everywhere. Humankind is rising up against a common enemy known as imperialism. The struggle takes many forms because imperialism is a chameleon-like system that adapts to local/regional conditions to exploit and oppress the masses of people who live in them. Military attacks, coup d'etats, economic sanctions, police assaults, political duplicity, genocide, poverty and establishment of puppet governments are all methods, employed by imperialism to maintain global domination. All of the resistance being waged against the various forms of imperialist oppression are part of a single struggle to end capitalist exploitation and oppression. African Liberation Day 2026 is focused on advancing the unified struggle between African People and all other oppressed people around the world. Each year on May 25, African Liberation Day (ALD) honors the courage, the unity, and the revolutionary vision that fuels the People's fight against imperialist oppression in Africa and her diaspora.

ALD started in 1958, when Ghana's Prime Minister Kwame Nkrumah hosted the first Conference of Independent African States. Leaders from eight newly independent nations who gathered to strategize against colonial rule and apartheid declared April 15 Africa Freedom Day.

By 1963, liberation against colonialism had swept across much of the continent. On May 25 of that year, 32 African nations met in Addis Ababa, Ethiopia, to form the Organization of African Unity (OAU), pledging to support liberation movements, protect sovereignty, and promote unity. Africa Freedom Day was renamed African Liberation Day, symbolizing a broader mission: the total political and economic independence of Africa. African Liberation Day is a rallying cry reminding us that our work is not finished. It is a source of unity, bringing together Africans on the Continent and in the diaspora with a single objective, Pan Africanism—the total liberation and unification of Africa, under a scientific socialist government. ALD stands in uncompromising solidarity with all oppressed





peoples, recognizing that the fight for justice is not restricted by borders. The 2026 theme, **“Revolutionary Pan-Africanism Fights in Solidarity with Oppressed Peoples Everywhere; Our Struggle Is One”** reminds us that the liberation of Africa is inseparable from the liberation of all oppressed peoples worldwide. It brings us together to struggle for justice and true independence.

African Liberation Day acknowledges the sacrifices that African people have made in our resolute struggle for freedom. But more than a reflection of the past, it is a call to action to continue that glorious tradition of struggle. It is a call for unity among African people, at home and the diaspora. It is a commitment to dedicate ourselves to the total liberation and unification of Africa, under scientific socialism. It is a promise to stand with our friends in their struggle against colonial, neo-colonial, zionist, capitalist, and imperialist oppression. Specifically this ALD theme is a call for the people’s organizations to come together in a global anti-Imperialist front. to coordinate the world wide struggle against every form that imperialism takes.

African Liberation Day is a call for solidarity with oppressed peoples everywhere. To the people of Palestine, enduring brutal, inhumane, settler colonial occupation and displacement; to our people in Haiti, suffering under violent political instability which is intentionally caused by US led imperialist domination; to our people in Swaziland fighting for democracy in the last remaining absolute monarchy in Africa, where the King maintains a violent patriarchy; to our people in the Democratic Republic of Congo, where millions of people have been slaughtered and dislocated in imperialism’s unrelenting theft of their natural resources; to our people in Sudan, where war and humanitarian crises continue to destroy and devastate lives; to the people in Cuba who are suffering under an inhumane siege of a decades long illegal and immoral blockade and the constant US threat of military annihilation

of their revolution; to the people of Venezuela who suffered the illegal and violent kidnap of their democratically elected President Nicolas Maduro and First Combatant Celia Flores in a bid to control their oil reserves; to the people of Iran who stand strong as imperialist and zionist bombs rain down on them, slaughtering innocent people, and destroying the nation’s infrastructure in a bid to dominate the region and its resources; and to all struggling peoples– we proclaim that our struggles are one.

African Liberation Day stands as a permanent, mass institution which stands as part of the objective of Pan-Africanism–the total liberation and unification of Africa under scientific socialism. At ALD, we seek to deepen our connection with other struggles and affirm our role in the world socialist revolution. As we mark this year’s African Liberation Day, the message is clear: the spirit of Pan-Africanism is alive and we shall continue to struggle until Africa is truly liberated and united under the banner of socialism.

Ready For Revolution!



CUBA:

The Hypocritical Formula of the Blockade



Let's imagine, just for a moment, that any nation in the world, from the most industrialized to the humblest, woke up one day unable to receive a single drop of fuel by sea

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Let's imagine, just for a moment, that any nation in the world, from the most industrialized to the humblest, woke up one day unable to receive a single drop of fuel by sea. That international banks, for fear of being secondarily sanctioned, refused to process payments for crude oil. That shipping companies, insurance companies, ports in third countries—all of them—decided to succumb to the threat of having their assets frozen in the United States.

It is the hypocritical formula with which they intend to sugarcoat genocide. The siege they have designed for the island is more than a surgical or exemplary punishment; it is a template that, if applied to any country in the world, would leave it in a state of economic coma in a matter of weeks. Because what Cuba suffers today—financial strangulation, the

persecution of its trading partners, and above all, the energy blockade—is not a minor evil or a collateral consequence. It is the perfect model of what a superpower can do when it decides that a country has no right to exist.

Just six days after the new Executive Order against Cuba was signed on May 1st, U.S. Secretary of State Marco Rubio announced new sanctions in the first round of an escalation that, in his own words, will extend "in the coming days and weeks." He did so, as is now customary, through a leak to the digital newspaper Axios, which acts as a privileged channel for the State Department to legitimize its attacks.

PROGRAMMED SUFFOCATION

In Cuba, this is not a hypothetical scenario. It is the daily reality since the executive order of January 2026 imposed an unprecedented oil embargo, and the current administration threatened tariffs on any country that sold or supplied fuel to the island. The result: in four months, barely one tanker has managed to dock in Cuban ports. To understand the bitter significance of that figure: the arrival of a single tanker satisfies barely 12% of the country's monthly needs. Public transportation grinds to a halt. Trucks carrying food from the producing provinces to the rest of the island stop running. Crops are left in the fields, while urban markets are empty at dawn. Generators, which power hospitals, factories, and water treatment plants, shut down due to a lack of diesel. And the population enters a cycle of blackouts, which now exceed 20 hours a day in many areas.

Any serious economist knows this: the elasticity of energy consumption is practically zero. You can't stop using 80% of the fuel overnight without destroying the productive apparatus. That's not management; it's planned strangulation.





Stranglehold imposed by the Executive Order of January 29th, 2026, through which the president of the United States declared a national emergency and threatened to impose tariffs on any country that, directly or indirectly, sells or supplies oil to Cuba. Its consequences are visible. All our suppliers are being intimidated and threatened; this adds to the accumulated damage of more than 65 years of blockade, with losses exceeding \$2.1 trillion.

The tourism sector, the country's second-largest source of foreign exchange and employment for more than 300,000 people, is visibly affected. During the first quarter of 2026, Cuba received 48% less than in the same period of 2025.

The causes are multiple, but they all converge on the blockade. The lack of aviation fuel has led Canadian, Russian, Turkish, French, and Spanish airlines to suspend their flights to the island. This forced several tourist facilities to close temporarily, including many in the main resort area of Varadero.

SECONDARY SANCTIONS: AN AFFRONT TO THE SOVEREIGNTY OF COUNTRIES

What the new Executive Order of May 1st has introduced is an explicit and sweeping threat against any foreign entity that maintains economic ties with Cuba, regardless of whether it has any connection to the U.S. economy. The measure directly impacts the energy, mining, and financial services sectors and constitutes a flagrant violation of the sovereignty of third-party states.

These so-called secondary sanctions not only affect the Cuban economy as a whole but also act as a precision mechanism to erode the daily lives of the population. In practical terms, this means that any international bank that processes a transfer to or from Cuba can be sanctioned, blocked, or disconnected from the

dollar-based financial system. And the global financial system, dominated by the U.S. dollar, acts as an enforcement mechanism that no bank wants to risk challenging.

These actions threaten to punish individuals or companies from any country that trade with the target. No connection to the U.S. is required, nor is the use of dollars, a U.S. subsidiary, or access to the U.S. financial system. Simply doing business with Cuba is sufficient. While the U.S. Secretary of State cynically claims there are no new sanctions against Cuba, reality refutes him with the stark reality of the situation. Cuba's main export sectors are being affected at a time when other sources of foreign currency, including tourism and medical services exports, are also under severe pressure.

Washington knows this. The objective of this strategy, admitted by high-ranking U.S. officials, is to depress the standard of living of the Cuban population in order to provoke a social explosion that will induce political change in Cuba. This is not a conspiracy theory: it is U.S. foreign policy, written in official documents and executed by executive order. But what the empire fails to understand is that the dignity of a people cannot be broken by blackouts, sanctions, or the exodus of foreign investors. Cuban resistance is deeper than any crisis, and international solidarity remains a shield that not even secondary measures can break.





Cuba's Contributions To Pan-Africanism

All-African People's Revolutionary Party

This year our theme is **“Revolutionary Pan-Africanism Fights in Solidarity with Oppressed Peoples Everywhere; Our Struggle Is One”**. In light of this theme one of the first countries that we must speak of is Cuba.

The Cuban revolution is currently under the most intense attack in its history. The US has signed a new executive order on May 1, 2026 to further tighten the economic sanctions against the Cuban people and the Cuban revolution. Cuban President Miguel Diaz-Canel accurately described new coercive measures as reinforcing the United States' "brutal, genocidal" blockade against the island.

The Cuban revolution has been under sanctions and an economic blockade for over 60 years. On April 16th, 1961, its leader, the immortal Fidel Castro Ruz made a speech and declared that Cuba was a socialist state. The very next day the U.S. imperialists launched a military invasion that is commonly known as the “Bay of Pigs” invasion. In a miscalculation of determination to defend their revolution, Cuba's strong resistance killed over 100 invaders and captured more than 1,100 others. The US Central Intelligence Agency (CIA) trained militia was defeated within 72 hours.

Following the decisive victory over the US invasion, the revolutionary government of Cuba began to assist Africa in its fight against colonialism, thus creating the conditions for Pan-Africanism—The Total Liberation and Unification of Africa Under Scientific Socialism.

This assistance started out with Cuba sending medical aid and troops to assist the different liberation movements and political parties in Guinea Bissau, Congo, Algeria and other nations.

The Cuban government hosted one of the most important conferences for all the newly independent and revolutionary states, political parties in Africa and the oppressed and exploited people in the world in 1966. The Tri-Continental Conference took place in January of 1966 in Cuba, the liberated zone that was critical to the development of the liberation movements, political parties and emerging newly independent and socialist states in Africa.



Che & Fidel

Fidel Castro Ruz sent upwards of 300,000 troops to help stabilize Angolan independence in 1975. Castro proclaimed that, “African blood flows freely through our veins ” when announcing the necessity to send these troops to Angola at their request. He knew that the liberation of Cuba and Africa are one and the same. Kwame Ture proclaimed Castro as one of the “greatest Pan-Africanist” the world has seen.

This year is the centenary of Fidel Castro Ruz and we will be holding ceremonies in Africa and worldwide in honor of this “great Pan-Africanist” and great son of the Cuban





revolution..Now, the U.S. blockade against Cuba has threatened its energy sources from Mexico, Venezuela and Russia. This has led to the most difficult time period in the Cuban revolution's history. The U.S. imperialists have also attempted to foment rebellion inside of Cuba and have demanded the president of Cuba to step down. The blockade of Cuba from getting oil for energy has caused several problems to the economy, healthcare, social, education systems. And in recent days, U.S. led imperialism has increased the unilateral coercive measures to even more cruel and inhumane levels, targeting energy, defence related materiel, metals and mining, financial services and security sector of the Cuban economy. Cuba's Foreign Minister Bruno Rodriguez described these actions as a violation of the United Nations Charter, adding they aimed to impose "collective punishment against the Cuban people".



Amilcar Cabral and Fidel Castro

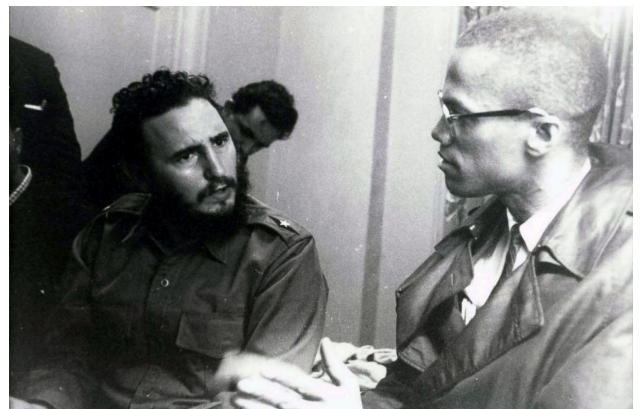
"When Africa called Cuba Answered". Cuba has given so much, and now it is time we give back to Cuba in greater terms than ever before. We are calling for all Africans in Africa and around the world and all justice loving people who have benefitted from the immense contributions of

the Cuban revolution to immediately take action to defend the Cuban revolution by any means necessary. The most important contribution we

can make is on the ideological plane in defense of Cuba. We must all stay informed and inform as many others as we can about the true nature of Cuba by amplifying the voices of the Cuban government and people, highlighting Cuba's significant contributions to global humanitarian efforts, particularly in the healthcare sector, and challenging the false imperialist narrative. We can also make contributions materially through the different support groups and NGOs during this time of severe crisis.

We are also calling for the building of an Anti-Imperialist united front and an Anti-Zionist united front globally to defend the Cuban revolution and all the nations and peoples who are currently under the threat of this dying capitalist/imperialist system.

The All African People's Revolutionary Party and the African Party of the Independence of Guinea and Cape Verde are honored to be able to include Cuba and the Cuban revolution as one of the satellites of Africa in the Caribbean.



*Fidel Castro and Malcolm X
photographed by Carl Nesfield at the
Hotel Theresa in Harlem on September
20, 1960*





Imperialism is Endless Wars



Imperialism's Endless Wars

The U.S.-zionist-imperialist unprovoked war against Iran, the invasion of Venezuela and kidnapping of First Combatant Cilia Flores and President Nicolás Maduro of Venezuela, the violent, militarized blockade of Cuba, the bombing of Nigeria, the repeated coup attempts in Africa's Sahel, the denial of election results in Guinea-Bissau, and the genocide of the Palestinian people are all parts of imperialism's endless war against popular resistance. The settler-colonial government of Israel (occupied Palestine), along with the United States—itsself a settler colony—are leading the genocide against the Palestinian people, and repeatedly bombarding Lebanon and other neighboring countries.

"Endless war" describes a form of military engagement where decisive outcomes remain permanently out of reach, and no realistic path to termination exists. Such wars are increasingly being inflicted by a United States led imperialist coalition against nations that have neither engaged in hostilities nor posed any threat to the aggressor's government or people. Endless wars have become a central pillar of the U.S. global strategy for imperialist dominance. These wars are lucrative and favored by capitalist corporate interests since they derive a continuous, reliable source of raw materials, cheap labor, land grabs, and many various forms of exploitation enforced through violent means. They allow capitalist-imperialist nations to sustain high defense budgets, which in turn guarantee ongoing, massive military-industrial profits. While aspiring to peace, the majority of people in imperialist

nations do not actively oppose violent wars, interventions, and plunder because these acts of aggression are falsely presented as acts of defense.

The United States maintains the largest overseas military presence in the world which includes over 800 military bases across more than 80 countries, over 173,000 active-duty troops stationed abroad, plus an additional 70,000+ civilian and support personnel, increasing the total figure to more than 243,000. Citing rationale such as defence, deterrent, protecting allies or assets, the ongoing state of war has provided an illusion of justification for the United States to maintain massive armaments and troops in every region of the globe. But in fact, the long-term military presence enables the U.S. to project power, secure resources, and shape the geopolitical landscape of the entire world. US imperialism had little incentive to bring its recent wars against Afghanistan, Iraq, and Syria to an end, and displays no hesitation in starting the new wars we are witnessing across the globe today.

Beyond direct, conventional military action, imperialism employs many other forms of warfare to achieve its strategic objectives. Unilateral coercive measures such as blockades and sanctions can significantly exceed the death tolls of weapons, producing less visible but more lethal outcomes. In describing economic coercion, the Al Jazeera article "US and EU Sanctions Have Killed 38 Million People Since 1970," authors Jason Hickel, Dylan Sullivan, and Omer assert that, *"Far from a peaceful tool, these measures weaponise hunger and deprivation to enforce Western dominance... The United States and Europe have long used unilateral sanctions as a tool of imperial power, to discipline and even destroy Global South governments that seek to shake off Western domination, chart an independent path, and establish any kind of meaningful sovereignty."*

This form of warfare weaponizes the most basic necessities for survival, including energy, food, and medical imports, effectively strangling the lifeblood of targeted nations. The actions result





in the deliberate collapse of health systems and forced displacement, often leading to starvation. Widespread disruptions to education, transportation, sanitation, and the distribution of fuel and electricity are deliberately inflicted to destroy economies and impose massive, inhumane suffering. Imperialist wars of sanctions and blockades are designed to slowly murder populations, following a long tradition. Consider the US governmental policy of slaughter of the buffalo to starve Indigenous nations in the Western Hemisphere. The removal of an important source of food, shelter, and spiritual value made it easier to seize their land. And today, we are witnessing this same cruel policy against the people of Cuba, but Cuba is not alone. Presently, nearly 30 countries are subjected to major sanctions by U.S. led imperialism, as well as countless companies and individuals.

Increasingly, the US uses secondary sanctions, through which they threaten and punish countries and companies that do business with those already under US sanctions. Imperialist powers increasingly use military means to enforce this approach, attacking ships that attempt to purchase Iran's oil, or engage in commerce with Cuba. In both the Persian Gulf and the Caribbean regions, the U.S. has significantly increased its military presence, deploying troops and specialized aircraft, massive warships, and thousands of troops.

Africa stands in the crosshairs of capitalist imperialism. The continent's vast mineral resources, vast lands, and labor power have continually spawned countless wars—whether wars of imperialist aggression, wars of African resistance and liberation, or wars between imperialist powers themselves. Peace among colonialists was briefly attempted at the Berlin Conference of 1884–1885, where imperialist powers agreed to carve up Africa among themselves with no regard for African people. That treaty was short-lived; the imperialists soon proceeded to two world wars for the redivision of Africa and the world. Today, imperialist forces in the United States and the

zionist entity (Israel) that occupy Palestine are seriously moving the world toward a Third World War. This regional conflict has global implications in Africa, not least through the United Arab Emirates (UAE)-backed Sudanese Rapid Support Forces, which are waging a bloody civil war against the people of Sudan. The UAE, which hosts U.S. bases, is taking a hit that is seriously disrupting the Dubai tourist industry. The dynamic could also have implications for Israel's recognition of Somaliland and zionist land purchases for settlements in Nakuru, the fourth largest city in Kenya. The brazen imperialist attack on Iran will result in a realignment of forces in Western Asia and is already having an economic impact on the world.

For imperialism, peace is merely an illusion, a pause for planning and preparing for more war. Modern imperialism is a multifaceted war machine for the domination of finance capital. Imperialism seeks financial control over all global transactions. It aims to benefit from every trade, loan, donation, labor contract, and transport agreement in the world. The United States stands at the helm of this financial empire, making it the number one imperialist country on earth. It is not willing to cede its position, and military wars are only an extreme expression of its ongoing domination over land, resources, and labor.

Capitalism itself is a product of a crime against humanity, a system built on the crimes of slavery and settler-colonialism. The genocidal violence executed against enslaved and Indigenous peoples to amass capital and fuel industry is staggering. During the colonial period, tens of millions of Africans, Asians, and Indigenous people were killed or died from disease, exposure, starvation with whole generations and nations being devastated. Finance capital grew to be more important than industrial capital, and financial institutions became more powerful than industries. Houses like Barclays and Rothschild used their fortunes to finance colonial and settler-colonial projects. The Rothschilds financed Cecil Rhodes's land





and mineral resource grab in Zimbabwe. De Beers and Anglo-American mining helped to finance zionism. Then and now, zionists have played a critical role in the colonization and exploitation of Africa. The selling of money on a global scale requires ever-greater colonial expansion. Financial domination is managed like a violent criminal enterprise. Colonialism demands the destruction of local economies, the subjugation of all purchasing power to a foreign dollar, the destruction of domestic currency, and the taxation of labor and land in foreign capital.

This dollar dominance is significant. This, along with the military power enables US imperialism to maintain its stranglehold on the rest of the entire world.

Economic Foundations Of American Hegemony

Military power alone cannot sustain hegemony; economic dominance provides the foundation. According to the Political Science Institute (Polsci Institute),

The US economy remains the world's largest, accounting for approximately 25% of global GDP. This economic strength translates into significant influence over international economic institutions and policies. The US dollar serves as the world's primary reserve currency, a privilege economist Barry Eichengreen calls "exorbitant privilege." This status allows the US to:

- **Print money without inflation:** Since dollars are needed for international trade, the US can expand its money supply without experiencing proportional inflation, as other countries absorb the excess currency.
- **Impose financial sanctions:** Control over the SWIFT banking system and dollar transactions enables America to cut off countries from the global financial system, as seen with sanctions on Russia and Iran.
- **Attract global investment:** The dollar's stability and liquidity make US Treasury bonds the world's safest investment, providing cheap financing for American government spending.

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We can clearly see that imperialism is This violence breeds resistance. People wage national liberation struggles across the world. As long as imperialism exists, wars of resistance will exist. Imperialism is far from invincible and the people have always fought against it. Some fifteen years after the Berlin Conference, the first Pan-African Conference was held. In 1914, the Universal Negro Improvement Association and African Communities League was formed, organizing millions of Africans across four continents. World War I led to the Russian Revolution of 1917. World War II led to the Chinese Revolution of 1949. The Fifth Pan-African Congress in 1945 organized workers, students, and women against colonialism. Ghanaian independence in 1957 and the All-African Peoples' Conference in 1958 led to the coordination of African liberation forces throughout the continent. The Cuban Revolution of 1959 was the first victory against neo-colonialism in the Western Hemisphere. The alliance of national liberation forces in Palestine in 1964 under the Palestine Liberation Organization, and the advance of revolutionary forces in Iran in 1979, remain powerful examples of responses to imperialism.

Liberation comes at a heavy cost. Africa lost untold millions in decades of struggle against imperialism. Fourteen million in the Congo alone were killed through forced labor under King Leopold. The Soviet Union lost more than 20 million people fighting to defeat fascist German imperialism in WWII; Korea lost six to eight million in the Korean War. In 1948, more than 700,000 Palestinians were expelled from Palestine. At each stage of resistance, imperialism is forced to change its form, strategy, and tactics. National liberation led colonizers to impose a new different way to keep nations subjected to their control through neo-colonialism. Under this system, indigenous leaders hold office but imperialism continues to dominate economic, cultural, and military life. Kwame Nkrumah correctly analyzed this in his book *Neo-Colonialism: The Last Stage of Imperialism*.





The United States emerged as the leading imperial power after World War II but abandoned its industrial base in the 1980s in search of cheap labor abroad. Its power today rests on the U.S. dollar as the world's reserve currency and on its enormous military apparatus. Yet China is now the leading industrial hub, and both Russia and China possess substantial conventional and nuclear weapons. There are more nuclear powers now—India, Pakistan, North Korea, and the Zionist entity Israel (occupied Palestine). Iran has emerged as a regional challenge to Zionist expansion in West Asia. More trade is conducted with China than with any other nation on earth, and about 33 percent of that trade is done without the U.S. dollar. Brazil, Russia, India, China, and South Africa (BRICS) and their associate members, though not politically monolithic, are pursuing alternatives to the dollar-dominated system. The Alliance of Sahel States (AES), which includes Mali, Burkina Faso, and Niger, expelled French military bases and are working tirelessly to dislodge the stranglehold of France' neo-colonialism and capitalist imperialism from their nations.

Imperialism is in crisis, and once again it is resorting to war. In Africa, imperialist forces like the United States, France, and Britain are working to increase their military agreements with neocolonial leaders in Ghana, Kenya, and Nigeria, demanding that Africans turn away from trade with China and military assistance from Russia. They are seeking, through force, coercion, arming and financing of proxies, and all forms of endless wars to control Africa's resources. But with unrelenting determination, we will liberate and unify Africa as we build genuine global solidarity with oppressed peoples across the globe, to defeat the hegemonic, imperialist, colonial forces. Our Struggle Is One!

The liberation of Africa from imperialism is essential to our growth and self-determination.

Revolutionary Pan-Africanism—the total liberation and unification of Africa under socialism—is the key to defeating neo-colonialism on the continent, and our victory will be a death knell for imperialism worldwide.

Victory to the struggle for African unity.

Victory to the people of Sudan.

Victory to the people of Guinea-Bissau.

Victory to the people of the Sahel.

Victory to Iran, Palestine, and the Axis of Resistance.

Victory to Cuba and Venezuela.



WAR!



What Imperialists try to Take Away from Eritrea and Africa.

By All-African People's Revolutionary Party,...
Britain Chapter,

Eritrea, located in North-East Africa, along the Red Sea coast is a 117,600 km² African zone (roughly the size of England), and home to 3.6 - 6.4 million people.



Eritrea's riches include a combination of natural resources (gold, copper, and zinc), fertile highlands, Red Sea fisheries, and a powerfully strategic location along major global shipping routes. Alongside this material wealth, it possesses deep cultural richness expressed through its nine ethnic groups, diverse languages, and traditions, all reinforced by a strong legacy of revolutionary spirits born from its long struggle for independence. After a thirty year war of National Liberation Eritrea achieved its independence on the eve of African Liberation Day, May 24, 1991. Over the next 30 years, Eritrea consolidated its sovereignty while facing repeated Ethiopian incursions.

The capitalist media outlets describe Eritrea as an "authoritarian, militarized, human rights violating, impoverished, dangerous state". These narratives are mere pretexts used to justify US sanctions imposed on Eritrea. The demonization of Eritrea has the broader purpose of destabilizing their revolutionary process so that imperialist domination of the Horn of Africa can be maintained. The current Zionist-US military attacks against Iran and closing of the Strait of Hormuz made the Bab el-Mandeb Strait and the wider area around the Red Sea an urgently critical asset. According to Charlotte Touati's recent article entitled Israel and Ethiopia: A Secret Alliance Against Iran, "The [Bab el-Mandeb] Strait connects the Indian Ocean to the Suez Canal, making it vital for global trade. Any prolonged disruption, including a declared blockade by Houthi forces, would force shipping routes around the Cape of Good Hope, significantly increasing times and costs." Eritrea is one of only three countries (along with Yemen and Djibouti) that share sovereign control over the Strait's coastline. Eritrea's coast faces the narrowest part of the strait. Any instability here directly threatens the passage linking Europe and Asia.

History does not repeat itself, people repeat mistakes

In light of Eritrea's geostrategic importance, the U.S. recently announced an intention to lift some of the sanctions on Eritrea, as though they were acting with good intentions. The truth is that the sanctions are an unprovoked, illegal and immoral act of war against the people of

Eritrea, denying them access to vital materials needed to maintain the health and wellbeing of the Eritrean People. Eritrea knows, from bitter experience, that when imperialism lifts sanctions, it represents an opportunistic quest for geopolitical advantage.





Eritrea is surrounded by militarized states controlled by external imperialist forces. These include Egypt, Ethiopia, Sudan, Djibouti and Saudi Arabia which is 80 miles away, across the Red Sea. These states are working to form military blocks around Eritrea, such as the United Arab Emirate-Israeli block, and the Saudi-Egypt-Somalia block. The intent of these military alliances is to directly constrain Eritrea's sovereignty and limit Eritrean influence on the affairs of the Horn of Africa Region. This situation forces Eritrea to wage an ongoing effort to defend their hard won freedom.

People/Humans are either conscious or unconscious. Being conscious allows them to clearly understand the material forces that govern political issues, mechanisms, structures, and dynamics within society. By contrast, unconscious people base their actions on instinct; making it difficult to interpret political reality critically, and difficult to understand the cause of their oppression. Without a clear understanding of the enemy and of how they operate, it is very difficult to resist that oppression or struggle for justice.

But consciousness alone is not the only factor in determining whether we align with or against the people's interests. Sekou Toure describes those who are conscious and use their skills and knowledge in the interest of the revolution as "the people's class". By contrast, the "anti people's class" comprises imperialists, foreign capitalists, and corrupt, self-serving local elites who advance their personal interests above the interests of the people and the revolution. Neocolonial interests are constantly working to distort reality in order to keep the people unconscious. In order to accomplish this, capitalist dominated media constantly frames the geopolitical analysis of Africa in a way that aligns with imperialist interests, thus making it

difficult to distinguish truth from lies. Confusion among the exploited masses is a primary tool, used by imperialists to maintain political, military and economic domination. The conscious would reason and might remember what Assata Shakur, Malcolm X and Winnie Mandela warned us about capitalist media:

"The first thing the enemy tries to do is isolate revolutionaries from the masses of people, making us horrible and hideous monsters so that our people will hate us." **Assata Shakur**

"If you're not careful, the newspapers will have you hating the people who are being oppressed, and loving the people who are doing the oppressing" **Malcolm X**

"... the kind of reporting we have seen, the deliberate and mischievous lies that keep being perpetrated by the media is beyond anything we have seen" **Winnie Mandela**

Despite the lies from capitalist, mainstream media, despite the negative impacts of the sanctions and proxy wars in neighboring Sudan, Somalia, and Ethiopia, despite the repeated threats of invasion by the U.S-backed Ethiopian regime, and constant attempted destabilization, Eritrea has accomplished striking success. The recorded progress and achievements of the Eritrean people and its leadership, The Popular Front for Democracy and Justice (PFDJ) in the face of these imposed conditions is remarkable.

Highlighting some of these achievements and thereby unraveling the truth helps to remind the world of the imperative to support Eritrea. We must ensure that humanity does not leave Eritrea isolated and vulnerable to imperialist threats.





Orotta College of Medicine and Health Sciences —
Eritrea Mol via Mesob

Women's issues

National legislation, policies, strategies, and programs have been implemented to safeguard women's equal access to all available resources and to ensure their participation in Eritrea's pursuit of peace, prosperity, and development. Eritrea recognizes that their future depends on the ability to harness the potential of all its citizens, and views women at the core of this progress, and invests heavily in women's education, health, economic opportunities, and leadership roles.

Food security and access to clean potable water

In 1991, Eritrea had fewer than 100 dams and water reservoirs. Today, the country boasts of more than 900. It produces 75% of its food requirements and has established a program for increased food production. Access to safe drinking water has increased from 7% at the time of independence to 95%. Unlike zones under puppet governments, there are no GMO (Genetically Modified Organisms) foods in Eritrea due to the PFDJ's (current leadership) policies focused on food self-reliance, people and environmental protection, and refusal to sellout to capitalists such as Bill Gates and GMO multinationals. U.S sanctions on important state institutes such as the Red Sea Trading Corporations (RSTC) restrain Eritrea's food security and self-sufficiency capabilities.

Health care

Healthcare is free for all in Eritrea and its healthcare system has achieved significant milestones despite sabotaging attempts from imperialists. Eritrea has the highest life expectancy in its region and has recorded drastic reduction in **child** and **maternal** mortality rates, with 80% of the population within 10 kilometers of a facility, 98% of pregnant women receive **antenatal** and **postnatal** care. More than 80% of the population in rural areas has access to health care within three miles. More than 95% of infants are Immunized. Communicable and non-communicable diseases and maternal and infant mortality rates have significantly decreased. Health education and communication are provided through massive grassroot efforts.

Education

Eritrea considers education to be key to national development and is committed to building human capital. National legislation, policies, strategies, and programs are in place to reflect the need to eradicate illiteracy. Education is free to all citizens, including secondary and tertiary levels. Elementary education is compulsory for all citizens. Seven colleges have been constructed in different parts of the nation to provide higher education and integration with regional communities. Eritrea has one of the highest literacy rates in Africa and beyond, with a youth literacy rate of about 93%.

Equality, stability and harmony

Moving from the criminal colonial domination, Africans are faced with the urgent task of removing seeds of division planted by the colonialists, as well as the on-going domination by neo-colonialists who prosper and thrive by exploiting Africa. We must destroy all forms of manufactured disunity that nurtures the **disorganization** of Africans worldwide at the hands of those serving capitalist interests.



Eritrea is currently **excelling** at this important task and has achieved peace and harmony among all the 9 ethnic groups, 11+ languages, 4+ religions and various other nationals living in Eritrea. Eritrea officially recognizes all its nine ethnic languages, with working languages including Tigrinya, English, Tigre, and Arabic. Such progressive policies maintain unity in diversity, human development and the decolonization necessary for the African Revolution and Pan-African integration.

Need for Pan-African Power and base(s)

The All-African People's Revolutionary Party asserts that all people of African descent are African, no matter where we are born or live. A major problem facing African people worldwide is the lack of **POWER**. For us, power will come through our people being **consciously** organized in a revolutionary Pan-African Party. With a people's party in control of **state power**, the state will be able to withstand internal and external enemies. Through scientific socialism, we can achieve rapid, environmentally sustainable, and locally controlled development of our industries and infrastructure that is designed to meet the needs of the people. The enemies of humanity recognize the significance of this stage in the African Revolution and their objective is to cut short such a process as we have witnessed previously in Ghana 1966, Mali 1977, Burkina Faso 1987, Libya 2011, etc, and today in the AES states (Mali, Burkina Faso, Niger) and Eritrea to mention a few.

The progress and the revolutionary direction of Eritrea, as well as the power that comes from its access to the Red Sea, global trade and shipping routes make it an important zone that must be defended, strengthened, industrialized, developed and most importantly, on a path toward **uniting with the rest of Africa** and build Pan-Africanism.

Eritrea has proclaimed that, "Self-determination is an intrinsic trait of Eritreans. Hence, Eritrea is committed to self-development with dignity, relying first and foremost on its own people to set the pace, direction, and character of the

country's passage from colonial subjugation to full economic sovereignty."

The All African People's Revolutionary Party condemns imperialism's decades of pressure, sanctions, and isolation against Eritrea. We salute the sacrifice of Eritrea's brave men and women who fought a 30-year bitter struggle for liberation, achieving independence on May 24, 1991. We remain steadfast in our support for Eritrea's goals of social justice for its people, sovereign equality, advanced national reconstruction and development, regional stability, and an opportunity to constructively engage with the world based on non-coercion and mutual respect.

Ready for Revolution!





African Women Claiming Their Place in the Struggle for Pan-Africanism:

Lesser Known Women of the Pan-African Movement

The retelling of the history of the Pan-African movement is largely dominated by the stories of great men such as Kwame Nkrumah, WEB Du Bois, Julius Nyerere, and George Padmore. However, this is only part of the story of the Pan-African movement, one in which women are central to the intellectual, strategic and practical implementation of the movement across Global Africa (Africa and her Diaspora). Women, particularly in the liberation struggles of the 20th century, were vital to the success of the independence movement and the evolution of Pan-Africanism on the continent. Despite the contributions of women during this era and their continued role in the Pan-African movement in the 21st century, the history books are often silent when it comes to their contributions. Women, marginalised genders and youth are often erased from history primarily due to the pervasive patriarchal and male-dominated approach to history. This exclusion also includes men who are part of larger organisations and institutions that contributed to the Pan-African movement.

Our struggle to liberate African women is part of the struggle against imperialism that is being waged by oppressed people everywhere. On this African Liberation Day, we honour the voices and the active resistance of women engaged in this process. We recognize that the African revolution is anti-imperialist, anti-capitalist, and anti-patriarchal. Additionally, the African revolution is an international, Pan-Africanist struggle. It is a struggle in which our sisters across the world have played, and

continue to play a pivotal role, even while confronting violence, and gender oppression.

Women such as Shirley Graham Du Bois, Efua Sutherland, Amy Ashwood Garvey, Amy Jacques Garvey, and Andrée Blouin made considerable contributions to the Pan-African movement during the 19th and 20th centuries. They had to fight against triple oppression (Nation/Class/Gender), but they still were able to significantly shift the Pan-African movement. This article aims to bring to light some women of the Pan-African movement, highlighting the impact of Andrée Blouin, Efua Sutherland, and Shirley Graham Du Bois.

Andrée Blouin

Andrée Blouin was born in the Democratic Republic of the Congo. Her mother was a young Congolese woman, under the age of fifteen, and her father was an older Frenchman who, by all accounts, exploited her mother. She was raised in an orphanage, and she describes it as follows in her autobiography, "This prison was the orphanage for girls of mixed blood at Brazzaville in the French Congo. The time was the dark years of colonialism in Africa" (1983, p. 3). The start of life in a prison served as the first space in which she had to both endure because of the colonial project and find a way to resist the effects of colonialism. She moved to Guinea with her then husband, Andre Blouin, and almost immediately joined the struggle against colonialism and imperialism. In Guinea, she joined the pan-African movement, the Rassemblement Démocratique Africain (RDA), and in 1958, she travelled the country campaigning for the independence of Guinea and Pan-Africanism. The Rassemblement Démocratique Africain (RDA), was an anti-colonial political party that spanned French West and Equatorial Africa (Joseph-Gabriel, 2020). While in Guinea, she worked directly with Sekou Toure and Kwame Nkrumah to pursue the liberation and unity of Africa. In 1960, she returned to the Belgian Congo to work with the organisation, Feminine Movement for African Solidarity. After her return, the organisation enrolled 45,000 members who





also supported the Movement National Congolaise Lumumba (MNCL). In the same year, she was appointed the Chief Protocol Officer for Patrice Lumumba (Joseph-Gabriel, 2020) and served in his inner circle until his assassination. She was revered as an anti-colonial and Pan-Africanist leader who championed the decolonisation of Africa and the development of a new, liberated Africa.

Andrée Blouin speaking to women organisers in Congo, 1960

Efua Theodora Sutherland

Dr. Efua Theodora Sutherland was born in Cape Coast in 1924 and came of age while the Gold Coast was still under colonial rule. The first thirty-three years of her life were lived under the colonial project, and she was forced to choose between maintaining the status quo and joining the Pan-African movement. At a time when obtaining an education was difficult for African people in general, much less African women, Efua earned a B.A. from Homerton College in Cambridge and specialised at the School of Oriental and African Studies in English linguistics, African languages, and Drama (Anyidoho, 2000). Dr. Sutherland joined the ranks of Kwame Nkrumah and George Padmore in the liberation struggle in Ghana and Africa alike. She participated not as a woman representative but as an educator, creative artist and social activist.

In 1958, she attended the Afro-Asian Writers Conference in Tashkent and led the Ghanaian delegation. She also founded the Ghana Experimental Theatre in Accra the same year. Efua also contributed to many of the All-African Conferences held to consolidate the Pan-African project, driven by the Pan-African experiment in Ghana. She was present at the Conference of Women of Africa and African Descent held in Accra in July 1960 (Aidoo, 2026). Sutherland used her creative works as a vehicle to address the evils of colonialism and to promote a Pan-African future. Her play *The Marriage of Anansewa* tackles how the colonial project impacted Ghanaian culture by altering

practices and even altering history. Sutherland also founded PANAFEST (Pan-African Historical Theatre Festival) in a 1980 paper entitled "Proposal for a Historical Drama Festival in Cape Coast". PANAFEST is one of the most celebrated Pan-African festivals of the 20th and 21st centuries, contributing to the global rise of Pan-African Consciousness (Owusu & Nyatuame, 2023).



Efua Sutherland speaking at the 1958 Afro-Asian Writers Conference in Tashkent. Source: Special Collections and University Archives, University of Massachusetts Amherst Libraries

Shirley Graham Du Bois

Shirley Graham Du Bois was born in 1896 in Indianapolis, Indiana, USA, to a family of activists. Early in her teenage years, she was denied entry to a YWCA to swim because of her African descent (Frehiwot, 2025). Shirley was a Pan-Africanist, Playwright, Communist, Internationalist, and role model for African women and African people globally. She wrote an opera titled *Tom-Tom: An Epic of Music and the Negro*, in 1932, which challenged colonialism and slavery and promoted a Back to Africa approach to colonialism. She was the first African/Black woman to have her play written and staged by a major opera house. The play was shown for two days in 1932 at the Cleveland, Ohio Municipal stadium where 25,000 people attended (Horne, 2000). As Shirley Graham Du Bois advanced in her Pan-African political career, she contributed to everything from campaigns against the Red Scare to developing Pan-African ideas. She attended the 1958 Afro-Asian Writers Conference in Tashkent with W.E.B. Du Bois (Vanhove, 2019) and travelled to the All-African People's





Conference in Accra, Ghana, in December of the same year to read W.E.B. Du Bois's speech and to connect with liberation leaders, freedom fighters, Pan-Africanists and Socialists. Shirley was appointed as one of the founding editors of *Freedomways*, along with John Henri Clarke, a literary and political journal launched in the 1960's. The first issue of *Freedomways* under Graham Du Bois's editorship had articles by key Pan-Africanists of the time. In 1961, Shirley and W.E.B. Du Bois moved to Ghana to contribute to its development and that of the Pan-African project being launched from Ghana. She was appointed Director of Ghana National Television in 1964, where she was responsible for launching national television. When the 1966 coup d'état occurred, in 1966 she was arrested because she was in Kwame Nkrumah's inner circle. She was eventually allowed to leave Ghana to resettle in Egypt, as she identified herself as in exile. She continued to advocate for the Pan-African project and ensure that the truth about Ghana was widely known.

Andrée Blouin, Efua Sutherland, and Shirley Graham Du Bois are not exceptional women; they are everyday women who dedicated their lives to the Pan-African project. The contributions that they made to the evolution of the Pan-African movement are not linear, and not the picture of the guerrilla fighter who is often portrayed as a Pan-African revolutionary. Rather, they lived the Pan-African Revolution throughout their everyday interactions with individuals, communities, institutions and internationally.

Women stand today in the proud tradition and legacy of these and other women who came before us. We are here today because of our understanding that we must continue their work. This necessitates consistent revolutionary education, organization and an eternal commitment to the total liberation and unification of Africa under scientific socialism. It is only through this process that we will see the complete and total destruction of capitalism and imperialism. It is only through the full participation of African women that the

transformation of society can be fully realized, and that conditions are created where our values and behaviors align with the principles of humanism, egalitarianism. It is through our continued struggle for Pan Africanism that will give rise to the advancement and full establishment of scientific socialism and thus true freedom and justice for all peoples and nations all over the world.



Shirley Graham Du Bois speaking in 1959. Source: Special Collections and University Archives, University of Massachusetts Amherst Libraries



**All-African Women's
Revolutionary Union (A-AWRU)**





France's Indian Ocean Empire:

Afroseany and the Struggle Against Colonial Occupation

From the time Europeans came to conquer Africa and the Americas, military violence has been used to enforce political oppression, economic exploitation and national subjugation. Domination always used political administrations, and agents in arms to secure land, exploit labor, control trade routes, and steal natural resources for imperial centers. In the contemporary era, this logic remains fundamentally intact. Neo-colonial systems, like slavery and old colonial methods depend on military power, cooperation with a sector of the dominated people, and political subordination to preserve their "right" to steal, kill and dominate.

For African people, foreign military presence is not an abstract matter of diplomacy or international security. It is understood, through historical experience, as a central instrument of imperialism: a mechanism through which ruling classes accumulate capital, maintain power, and suppress resistance. Within this framework, East Africa's Indian Ocean region—Afroseany, encompassing the African islands and coastal territories of the Indian Ocean—must be recognized as one of the most critical fronts in the unfinished struggle against French imperialism.

Stretching from Djibouti to Mayotte, Réunion, and the Eparses Islands, France maintains an integrated military network that secures maritime chokepoints, protects extractive corporate interests, and projects power across one of the world's most geopolitically vital regions.

France's Strategic Reconfiguration: From Colonial Rule to Neo-Colonial Sovereignty

As anti-colonial struggles continue to challenge French influence across Africa, Paris has adapted rather than abandoned its imperial ambitions. France's current strategic orientation increasingly reflects a transition from overt colonial rule toward more sophisticated neo-colonial arrangements. Limited administrative reforms or symbolic concessions may be granted (as they have, for instance in Tahiti and Saint Martin), but military infrastructure, maritime sovereignty, and economic extraction remain firmly under French control.

This neo-colonial approach allows France to preserve the substance of an empire while reducing some of the political costs associated with colonialism. While French influence weakens in parts of the Sahel, it has intensified efforts to consolidate power in Eastern and Southern Africa, where longstanding military footholds and abundant resources (gold, diamond, copper, bauxite etc.) provide renewed opportunities for imperial entrenchment. As France is now more than ever looking to the east (of Africa), Afroseany has emerged as a focal point in France's global imperial restructuring.

Naval Power and the Strategic Geography of the Indian Ocean

France's remaining overseas territories form the basis of one of the world's largest Exclusive Economic Zones. The overwhelming majority of this maritime reach derives not from metropolitan France but from its colonial possessions. Through these scattered territories, France preserves extraordinary control over global maritime commerce.

French control over strategic islands and military installations give them influence over vital commercial routes such as the Bab el-Mandeb Strait, the Red Sea corridor, and the Mozambique Channel. These maritime routes are central not only to regional commerce but to global trade and energy circulation. Control over these spaces ensures that France remains



a significant actor in global capitalist logistics, despite the decline of its formal empire.

Mayotte: Colonial Occupation in the Twenty-First Century

Mayotte stands as one of the clearest examples of unfinished colonialism in Africa. As an integral part of the Comorian archipelago, Mayotte was internationally recognized as belonging to the Comoros during decolonization. France's decision to illegally retain the island following Comorian independence constituted a direct violation of anti-colonial principles and preserved a strategic colonial foothold in the Indian Ocean.

Since then, Mayotte has served both as an extension of French sovereignty and as a critical military node within the Mozambique Channel, through which a substantial share of global trade and energy shipments transit. Its departmentalization in 2011 represented not decolonization, but the juridical consolidation of colonial occupation. Together with Réunion and the Eparses Islands, Mayotte anchors French military power in the southern Indian Ocean, facilitating surveillance, intervention, and coercive projection across the broader region.

Djibouti and the Militarization of the Red Sea

Further north, Djibouti functions as the northern pillar of French imperial strategy in Afroseany.

Although formally independent since 1977, Djibouti remains deeply integrated into foreign military systems due to its extraordinary strategic location at the gateway to the Red Sea and Bab el-Mandeb Strait.

French military infrastructure in Djibouti secures key maritime trade routes while enabling strategic interventions in both East Africa and West Asia. Its role within broader multinational military networks reflects the continued subordination of African territory to external strategic interests.

Djibouti's experience demonstrates that formal independence without military sovereignty remains incomplete. The persistence of foreign military bases on Djiboutian soil ensures that the country continues to function as a platform for imperial power projection. Military Partnerships and Neo-Colonial Security Systems

France's regional domination does not rely solely on direct territorial occupation. Military partnerships with post-colonial states across Eastern and Southern Africa constitute another central pillar of neo-colonial control.

Through defense agreements, military training, logistical support, and security cooperation, France strengthens coercive structures that often function less to protect popular sovereignty than to preserve extractive economic systems favorable to imperial interests. These partnerships secure French investments, reinforce client regimes, and suppress resistance to neo-colonial exploitation.

In countries such as Mozambique, French corporate and strategic interests intersect directly with militarized instability. The presence of French energy corporations in conflict-prone regions, protected by security frameworks tied to broader military partnerships, illustrates how extractive capital and military force remain structurally intertwined.

Corporate Extraction and the Economics of Empire

French imperialism in Afroseany cannot be understood solely through military bases or territorial occupation. Corporate actors, particularly in extractive industries, play an equally central role in sustaining imperial domination.

Oil, gas, and strategic resource corporations depend on military infrastructure and political alliances to secure their operations. Where populations resist dispossession, environmental



degradation, or economic exploitation, military partnerships and foreign security frameworks become essential tools of repression.

Decolonization, therefore, must be understood not simply as political independence but as the dismantling of military occupation, corporate extraction, and the broader neo-colonial systems that sustain both.

Afroseany and the Future of Pan-African Anti-Imperialism

Afroseany is a strategic front in African People's struggle for freedom and unity. The immense geopolitical significance of the Indian Ocean cannot be overstated. More importantly, the people of Mayotte, Réunion, the Eparses Islands, and Djibouti have an inherent right to dignity, sovereignty and people centered development. Their liberation from foreign domination is an essential feature of the broader Pan-African political frameworks.

So long as these territories remain under colonial or neo-colonial domination, France will remain a dominant imperial power in Africa.

As Kwame Nkrumah argued, African liberation demands the systematic dismantling of all colonial structures. Afroseany is not peripheral to this mission; it is central to it.

The liberation of these territories, the closure of foreign military bases, the dismantling of neo-colonial military partnerships, and the expulsion of extractive corporate power are urgent political priorities for Africa's anti-imperialist movement. France's continued domination over African territories and strategic spaces in the Indian Ocean represents neither historical residue nor diplomatic anomaly; it is a living structure of imperial power that continues to shape global capitalism, military domination, and African subordination in the twenty-first century.

From Mayotte's ongoing colonial occupation to Réunion's departmentalized assimilation, from

the militarization of Djibouti to the illegal control of the Sparses Islands, France's presence in Afroseany constitutes a coherent imperial system. This system safeguards maritime trade routes, secures extractive corporate interests, and preserves France's global geopolitical relevance through the occupation and militarization of African land and waters. Afroseany must therefore be understood as a strategic center of anti-colonial and anti-imperialist resistance. The Indian Ocean is one of the principal arteries of global commerce, energy circulation, and military power. Control over its African territories grants France disproportionate influence over international economic systems while simultaneously denying African peoples full sovereignty over their own geography, resources, and political futures. The decolonization of Afroseany demands more than a transition to formal autonomy (as France seems to be planning). It requires the restoration of full sovereignty to occupied territories, the dismantling of foreign military infrastructures, the abolition of neo-colonial regimes, and the severing of extractive economic systems that subordinate African development to imperial capital. This is not simply a regional demand—it is an essential condition for the broader dismantling of France's imperialism on the African continent.

Afroseany represents one of the clearest intersections of colonial occupation, neo-colonial militarism, and corporate extraction in modern Africa. Its liberation is therefore indispensable to any serious anti-imperialist movement. To reclaim Afroseany is to strike at one of the strategic foundations of French global power. The future of African sovereignty will not be secured solely in continental interiors, but also across the islands, coasts, and maritime frontiers where imperial domination continues to reproduce itself. Afroseany is one of the main fronts in the unfinished struggle for African liberation, and its emancipation must be treated with the urgency, centrality, and political seriousness that such a position demands.





Our Struggle is One,

AAPRP Summer School Unites Revolutionaries in Azania

By Cde Daniel Nkandu. LUSAKA

Every year, as the Southern Africa summer sets in, young cadres, students, and organizers from Southern Africa converge in Azania for the All-African People's Revolutionary Party's Summer School. It's not a conference of speeches and photo-ops. It's a political school, a training ground, and a space where the practical work of building Pan-African revolutionary unity gets done. This year's African Liberation Day's theme, "Revolutionary Pan-Africanism Fights in Solidarity with Oppressed People Everywhere, Our Struggle is One," cuts straight to the core of why the school exists, to break down the borders—both physical and ideological—that imperialism uses to keep Africans divided and weak.

The Summer School runs for 3 days and combines political education, historical study, and practical organizing workshops. The mornings are for study. Cadres sit with texts on African liberation movements, the history of the anti-colonial struggle, and the material conditions facing workers and peasants today. The aim isn't academic debate. It's to arm militants with the analysis needed to act in their own contexts, whether that's in trade unions, student movements, land struggles, or community organizations.

Afternoons and evenings shift to practice. Workshops cover everything from mass organizing, propaganda, and agitation to international solidarity work and security culture. The goal is simple: to leave Azania able to return home and build. The message is reinforced daily; the enemy is the same system of imperialism, capitalism, and settler colonialism, even if it wears different masks in different countries.

Pan-Africanism isn't a slogan for the All-African People's Revolutionary Party. It's a strategic necessity. Foreign corporations still extract the continent's resources. The borders drawn in Berlin are still used to divide working people. Military bases and IMF programs still dictate policy in capitals from Cape to Cairo.

The Summer School argues that no single country can liberate itself in isolation. Land reform in Zimbabwe, workers' struggles in Swaziland, student movements in Kenya, and anti-occupation struggles in Azania are all part of one fight. The AAPRP emphasised the importance of developing a revolutionary African Intelligentsia and explained that this is best done at this time by organising within universities. When we leave, we do so with networks across 5(five) plus countries and a shared political line.

'Our Struggle is One' isn't a new phrase, but at Summer School, it becomes a lived experience. A comrade from Chawama in Zambia sits with a comrade from Soweto. A student from Ghana attending the University of Pretoria studies alongside a Librarian working at a University in Zimbabwe. We leave understanding that when one people rise, all people rise.

As long as imperialism exists, the Summer School will exist. It's a space to study, to debate, to train, and to prepare for the long fight ahead. Because for the All-African People's Revolutionary Party, revolution isn't an event. It's a process that starts with building conscious, organized, and united people.





High Revolutionary Morale



By Jaki Seroke,
Deputy President
Pan Africanist Congress of
Azania

What The Global South Deserves

Life-threatening conflicts such as wars between nation-states are most often centred around the exploitation of mineral resources, the greed of the belligerent aggressors and the cold-hearted treatment of the native populations - by foreign powers.

The uneven development is demonstrated by the stark differences between the **imperial centres**, such as Bonn, London, Washington, Paris, Tel Aviv, Madrid, Lisbon, and so on, and the peripheries, in places like Marikana, Havana, Harare, Bamako, Dar es Salaam, Ramalla, Gaza, Caracas and Damascus.

The incorrigible rich nations continue to exploit, while the subject countries remain poor at their mercy. The G20 Summit is an international arena to bridge the gap by inviting one or two of the Global South countries as observers. This is as far as it goes.

The diplomatic lexicon cloaks these relationships as the **Global North and the Global South**. It is a euphemism for the rich and the poor, the exploiters and the exploited.

The classification of the Global North and South is based on economic and developmental status rather than the geographical north and south hemispheres. Some countries like Australia and New Zealand, for example, are part of the Global North. The more than seventy

eight countries in the Global South were previously categorized as the Third World.

What compounds the matter further is the sphere of influence that the Global North brings to bear on the decision-making processes that leaders of the Global South have to make.

Financialization is a phenomenon of mortgaging land and other high value assets of nation states to unscrupulous lenders who in turn determine how the treasury and fiscus operates.

The international banks use **financialization** as a tool to rule behind the scenes. Their straight forward retort in these patron-client relationships is that **the one who controls the gold makes the rules**.

A national economy to feed, clothe and house, educate and keep citizens in good health is turned into a mirage. Local leaders are transmuted into hapless compradores, in the service of their overseas masters. The intrinsic value of citizens is stripped of its meaning. They exist in name only, without human dignity.

The aggression expresses itself further through the concept of **regime change** and what Henry Kissinger's grand strategy was intended to be when he said the recalcitrant sovereign national economy must 'scream' and be left to haemorrhage to death.

The 1955 Bandung Conference resolved for Asia, Africa and the South American to stand together and establish socialist economies at best or independent trading outlets at worst. The idea metamorphosed into the Third World countries non-aligned to the Super Powers.

The elephant in the room remains the bully from the Global North, even in the making of climate change policies. The US Administration stands out as the police state or war harbinger of the world. They resort to killing in a scorched earth way of doing things if they don't get what they



want. They commit genocide with impunity and hide behind their satellites.

In effect, most of the Global South economies have been attempting to weasel out of the United States Almighty Dollar by forming entities such as the BRICS countries.

They are occupying the **moral high ground** as a righteous strategy for defeating the intolerable social order visited upon them by the onerous trade relations dominated by the Global North economies.

High growth rate economies like the People's Republic of China and India may not be designed as imperialist, thereby taking prominent roles of leadership in the Global South. The terse competition over the production of semiconductors between China and the US and issues of leadership and innovation in the digital economy bring up **international monopoly capitalism** and its lust for the blood of the exploited peripheral nations.

Rumours of war abound. And the aggressors believe their firepower and modernised high-tech arsenal can obliterate the rest of the world by only pressing a button.

These threats emanate from platforms of corporate media - which are owned and controlled by dollar billionaires. Corporate media have the power to form content that brainwashes compliant client nations in the periphery in the Global South. To revitalise a revolutionary high morale, public intellectuals have pointed out alternative routes to have the Global South and its demographic of the world's majority populations to rise up, be woke, push back, and occupy their rightful place in the centre of decision-making for the wholesome benefit of humanity.

The thinkers are progressive. They call for decolonization. They champion the path of peace and development, without the shedding of blood. The moral terrain they create by

questioning the evil motive of the Global North puts the Global South as the underdog that deserves better.

They invoke the ideas of Samir Amin, Walter Rodney, Kwame Ture, Asagyefo Kwame Nkrumah, Robert Mangaliso Sobukwe, Salvador Allende, Fidel Castro, Stephen Bantu Biko, et al., to raise consciousness and awareness that the local socioeconomic challenges cannot be resolved on an individual country by country basis without the consideration of internationalism and solidarity of the Global South.

Phuthuma Nhleko, in his publication, **The Invisible People - How a Quarter of Humanity Can Thrive in Africa by 2050**, (Penguin: Cape Town, 2026) calls for a reinvigorated approach to occupy the moral high ground once again and build a common identity and celebrate the contributions of Africa to modern civilization, religion and culture.

Africa's geopolitical influence must be bolstered, its strategic path and interest protected, while the movement forward is charted in an integrated economic development route that elevates its resources - human and mineral - to benefit the African people primarily.

The Road and Belt Initiative for the countries in the Shanghai Cooperation Organization is another multinational example to secure the gains from the anti-imperialist victories in the geopolitical space. Revolutionary intellectuals are the spearhead of the renaissance that the Global South sorely needs. They have the capability to uplift the morale, the discipline, and the focus needed to break the vicious cycle of poverty and endless exploitation.

World Anti-Imperialist Platform



The All-African People's Revolutionary Party (AAPRP) joins with the World Anti-imperialist Platform (WAP), the African Party of Independence of Guinea and Cape Verde (PAIGC), the Communist Party Marxist Kenya, the Liga Pan-Africanist UMOJA, and others to unequivocally condemn indiscriminate attacks by the Kenyan military and police, who violently dispersed a peaceful anti-imperialist protest in Nairobi. Those subjected to violence were peacefully protesting against the neo-colonial, France–Africa “Africa Forward” Summit, which is being co-presided by French President Emmanuel Macron and Kenyan President William Ruto. Our Parties, the PAIGC and the AAPRP, are calling on all our members, supporters, and justice and peace loving people throughout Africa and the world to observe the emergent situation and take action against these repressive injustices.

We stand with the demands made in the “Statement of the Central Organizing Committee of the Communist Party Marxist - Kenya” addressing these attacks and unjust arrests:

1. An end to police harassment, abductions and repression against activists, organisers and progressive movements.
2. The immediate halt to all imperialist military, political and economic agreements being imposed upon Kenya and Africa.
3. Respect for the democratic rights of all participants attending anti imperialist and Pan African gatherings.

Down with Françafrique! Down with neocolonialism

The neocolonialist France-Africa summit, disguised as “Africa Forward,” which is being held in Nairobi, has once again exposed the true nature of imperialism and neocolonialism, with the arrest of the 19 comrades who participated in the World Anti-Imperialist Platform sponsored Pan-African Summit Against Imperialism (PASAI). In an attempt to “redeploy” itself in Africa, French imperialism held their summit in Nairobi from May 11 to 12, 2026. Under the guise of themes such as “energy transition and industrialization” or “reform of the international financial architecture,” the Kenyan government of William Ruto has once again distinguished itself as a faithful lackey in the service of imperialist interests. The aim of this paternalistic and neocolonial meeting is not the well-being of Africans, much less a genuine concern for changing the nature of the relationship between France and Africa. It was indeed an effort by the French regime to continue its predatory policy of exploiting and plundering African resources.

French imperialism has suffered enormous losses in the Sahel, where Mali, Burkina Faso, and Niger have expelled the French army and broken neo-colonial economic agreements with France. The popular movement of the Alliance of Sahel States (AES) inspired other countries in the subregion, forcing France to significantly reduce its military footprint in West Africa. But as Thomas Sankara said, imperialism is a bad





student who always comes galloping back after being chased away. Organizing a France-Africa summit in Nairobi, a non-Francophone country, is proof that France is not ready to recognize that its imperialist presence has no place in Africa.

The complicity of the Ruto government, as well as that of the other African leaders who took part in this summit, is also unsurprising. Kenya, which hosts three imperialist military bases (one British and two American) against the will of the Kenyan People, has just signed a defense pact with France. This pact grants immunity to French mercenary soldiers, 800 of whose marines have already deployed to the port of Mombasa. One of the characteristics of neocolonialism is to put an African face behind the exploitation of Africa. But African People are not fooled, and the Kenyan masses even less so. Kenyans have never stopped mobilizing against the Kenyan comprador ruling class and have never stopped resisting the predatory actions of imperialism in Kenya.

In this effort of resistance, the Communist Party Marxist of Kenya (CPMK), along with other revolutionary and progressive organizations, held the Pan-African Summit Against Imperialism (PASAI) as a counter-summit to the neocolonial spectacle held in Nairobi. The goal of PASAI was to amplify the voices of revolutionary and Pan-African forces that firmly reject the lies of the "Africa Forward" summit and to show the Kenyan people and the entire continent the imperialist reconfigurations that are underway in Africa following the heroic resistance of the Iranian people against US imperialism and the Zionist vassal state.

In just two days, the Kenyan government arrested 19 comrades participating in PASAI, 5 on May 11th and 14 on May 12th, during a demonstration that was violently suppressed by the Kenyan police. This same police force, which kidnapped Comrade Booker Omole, Secretary General of the Communist Party Marxist of Kenya, on February 24th, continues to defend the interests of Kenya's bureaucratic

comprador class. We have no doubts whatsoever about the direct complicity of French imperialism, itself an expert in the brutal repression of militant and progressive voices. Whether in Kenya, Kanaky, the occupied territories of Western Sahara, or the French overseas colonies, the mark of French imperialist, colonialist, and neocolonial violence is clear and stark.

We reaffirm our commitment to the objectives and resolutions of the historic Pan-Africanism Summit Against Imperialism. We stand in unconditional solidarity with the African masses who continue to resist the capitalist and criminal practices of imperialism and neocolonialism.

As Sékou Touré did, we reaffirm that imperialism will find its grave in Africa. We, Africans, will not stop fighting for our sovereignty, our independence, or our dignity.

**Homeland or Death, we will
triumph!**

Pan-Africanism or Perish!

Ready for the Revolution!

Down with Imperialism!





The Soweto Uprising: A Turning Point in South African History



June 16, 2026, marks the 50th anniversary of the Soweto Uprising, an event that irrevocably altered the trajectory of South Africa's fight against apartheid. On that day, thousands of black students took to the streets of Soweto to protest the imposition of Afrikaans as the medium of instruction in schools, sparking a nationwide movement that resonated across the globe. Half a century later, the memories, sacrifices, and lessons of that day continue to shape South Africa's identity and democratic journey.

The Roots of Resistance

The seeds of the Soweto Uprising were sown in a climate of escalating repression. The criminal apartheid government, intent on entrenching control, mandated in 1974 that Afrikaans be used as the language of instruction in black schools. For many students, Afrikaans was a symbol of oppression, not only linguistically but also as the language of their oppressors. The policy heightened frustrations over an already

inferior "Bantu Education" system designed to keep black South Africans subservient.

On the morning of June 16, 1976, between 10,000 and 20,000 students from schools across Soweto gathered for a peaceful protest march. Their demands were simple: let them learn in their own languages and receive a quality education. Typically, police confronted the young marchers with tear gas and live ammunition. The first to fall victim, 13-year-old Zolile Hector Peterson, would become the enduring face of the uprising, immortalized in Sam Nzima's iconic photograph.

A Nation and World Awakened

The brutality of the criminal apartheid government's response shocked both South Africa and the world. Over the following days and weeks, protests spread across the country, and were met with further violent brutality by the criminal apartheid police. Hundreds of young people were killed and thousands more injured and/or arrested.





Internationally, images and stories from Soweto galvanized anti-apartheid activism. The uprising exposed the moral bankruptcy and criminality of apartheid, prompting calls for increased sanctions, boycotts, and diplomatic isolation. Inside South Africa, the uprising marked a generational shift, with youth and students taking a leading role in the resistance. Organizations like the South African Students' Movement (SASM) and later the Congress of South African Students (COSAS) and Pan Africanist Students Organisation (PASO) emerged, laying the groundwork for mass mobilization in the 1980s.

Commemoration and Legacy

In the post-apartheid era, June 16 became mischaracterised (so as to not offend our oppressors!) as Youth Day—a public holiday sadly marked by celebrations and parties, instead of a day in which the courage and sacrifice of the Soweto students are commemorated. Each year, the people of South Africa/Azania should on this day reflect on the events of 1976 and their enduring relevance. The uprising should be remembered not only as a tragedy, but as a catalyst for change—a testament to the power of ordinary people, especially youth, to challenge injustice.

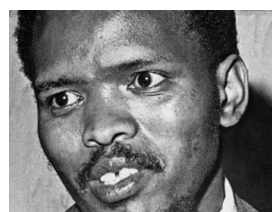
The legacy of the Soweto Uprising endures in contemporary struggles for educational equity,

access, and transformation. Although apartheid has ended (at least on paper), many of the issues that galvanized the 1976 generation—inequality, poor schooling infrastructure, and language debates—persist in various forms.

Lessons for the Present and Future

Fifty years on, the Soweto Uprising remains one of the most significant events in South Africa's history. It reminds us that the quest for justice is ongoing and that the voices of the young continue to be a driving force for social change. As this milestone is commemorated, the call of Zolile Hector Peterson and the class of 1976—to learn, to protest, to hope—resonates anew.

The 50th anniversary is an occasion to honor the memory of those who lost their lives, to celebrate the resilience of those who survived, and to recommit to building a society where the dreams of all young people can flourish. The story of the class of 1976 is not just a chapter in the past—it is a living legacy, inspiring new generations to pick up the spear and continue the struggle for the return of the land, Africanist socialist democracy, and continental unity. Marxism is full of many truths which can be summed up as; it is right to rebel against an unjust and reactionary order.



"The greatest weapon in the hands of our oppressors is the mind of the oppressed."

Steve Biko



The Current State of the Oppressed People of Swaziland

*By Lioness Sibande, Secretary General
Swaziland Peoples Liberation Movement
(SPLM)*



Swaziland remains under an oppressive political system defined by the Tinkhundla system of governance, where all three arms of power executive, legislative, and judicial are effectively concentrated in the hands of King Mswati III, as reinforced by the 2005 Constitution.

To understand the present, one must revisit the past. On April 12, 1973, King Sobhuza II issued a decree that repealed the Constitution, dissolved Parliament, and banned all political parties. This decree declared that the people were not ready for democratic governance and transferred absolute authority to the monarchy. It is from this moment that Swaziland became, in practice and law, an absolute monarchy, and

the democratic aspirations of the Swazi people were systematically suppressed.

Despite This, Resistance Has Never Ceased.

Political parties and civic movements forced many to operate underground, where they have continued to organize against this system of oppression. The most significant uprising in recent history occurred in 2021, when mass protests erupted across the country. The state responded with brutal force. Over 200 Swazis were shot and killed. Many others were burned, disappeared, or buried without accountability by state forces. Hundreds more were injured, with many suffering life-altering amputations. This was not merely repression, it was a violent assertion of absolute control.

This raises a fundamental question: how does a nation bound by one people, one language, and a shared identity descend into such internal violence?

The answer lies not within the people, but within the system. The same state apparatus that turns its weapons on civilians is sustained by those very civilians. Nearly every Swazi family has a member within the security forces, police, correctional services, or the military because these remain among the few available sources of employment in a country plagued by high unemployment. In this way, the system reproduces itself, forcing the oppressed into instruments of their own oppression.

The Current Situation Is Dire.

Critical voices particularly political leaders and civic activists have been driven into exile. A generation of young people has been displaced, many fleeing to neighboring countries where they live without legal recognition or asylum, exposed to constant risk and uncertainty. They are undocumented, unprotected, and unheard.

Economically, the concentration of power is equally stark. The King is not only a political authority but also a dominant economic actor. A significant portion of state-owned enterprises is





under his control, alongside extensive interests in private business. Key sectors of the economy are tied to royal influence, often managed through close associates. Meanwhile, foreign-owned factories operating within the country exploit cheap labor, paying Swazi workers wages of less than \$80 a month. The benefits of this system do not reach the people, they consolidate at the top.

At Its Core, This Is A Class Struggle.

On one side stands a concentrated ruling elite with control over land, capital, and state power. On the other stands the working class and the poor workers, youth, and rural communities who bear the weight of exploitation, repression, and economic exclusion. The contradiction between these classes continues to deepen, and without transformation, it will only intensify.

Yet, the struggle of Swaziland remains largely invisible on the global stage. As a small kingdom without vast mineral wealth, it does not attract the same level of international attention or intervention often driven by economic interests. Its people suffer in relative silence, overlooked by the very systems that claim to

For many of us, this struggle is deeply personal. It has been five years since I last set foot on the land of my forefathers. Three years of living in constant movement, from one place to another, pursued even in spaces I once believed were safe. Four years of watching my only parent endure repeated medical operations not by chance, but as a consequence of being targeted because she gave birth to a freedom fighter. The intention was clear, to poison her, use her suffering as bait, to draw me back, to capture or eliminate me.

My story is not unique. It is one among countless untold stories of Swazis who suffer in silence without platform, without protection, without recognition.

Swazi Lives Matter.

We are part of this continent. We are part of humanity. Our struggle is not separate from the broader struggle for justice, dignity, and liberation across Africa and the world. Hear our cries.

Happy Africa Liberation Day.

Inkhululeko yesive seMaswati imcokwa!





ALD 2026 AWARDS

Kwame Ture Black Star of Labor Award

The Kwame Ture Black Star of Labor Award (KTBSLA) began as the Black Star of Labor Award. Following the transition of the immortal Kwame Ture to the Ancestors in 1998, the award was renamed after him. Kwame Ture, formerly known as Stokely Carmichael, spent his entire life in service to African people and all of humanity. This service was manifested in his tireless work to organize African people for revolutionary change against capitalist-imperialism and white supremacy and for Pan-Africanism: the total liberation and unification of Africa under one unified socialist government



Domingos Simões Pereira -

President of the PAIGC and President of the National People's Assembly of Guinea-Bissau. A revolutionary Pan-Africanist, DSP was kidnapped by armed agents of the neo-colonial regime on 26 November 2025, and held hostage in prison for two (2) months before being transferred to house arrest for the main reason of having joined political forces together to win democratic elections on 23 November 2025 against neo-colonial agents. He has served as the Prime Minister after having served as the Minister of Public Works, Executive Secretary of the Community of Countries that speak Portuguese as their official language, (Angola, Mozambique, Timor Leste, Cape Verde, Brazil, Portugal, Macau and Guinea-Bissau) called CPLP.

He was born the same year that the Glorious Armed Struggle for National Liberation began (1963) and joined the first groups of students to attend the Kwame Nkrumah National High School, where he served as a Militant of the Amílcar Cabral African Youth (JAAC), the youth wing of the PAIGC. With the completion of high school education, he was selected as a militant teacher to teach the ideology of the PAIGC for the evening courses, while teaching mathematics during the day at the then Professional Technical Training Center and at the School of Health Technicians. In 1982, he received an academic scholarship to the Union of Soviet Socialist Republics USSR. In 2023, DSP served as an Honorary Delegate to the First Historic Congress of the A-APRP in the PAIGC National Headquarters.



Imam Jamil Al-Amin



aka H. Rap Brown

Imam Jamil Al-Amin – (Oct. 4, 1943 – Nov. 23, 2025) was an American Muslim cleric who was the fifth chairman of the Student Nonviolent Coordinating Committee (SNCC) in the 1960s. Best known as H. Rap Brown, he served as the Black Panther Party's minister of justice during a short-lived (six months) alliance between SNCC and the Black Panther Party. Brown was perhaps known for his proclamations during that period, such as, "Violence is as American as cherry pie", and, "If America don't come around, we're gonna burn it down." He was also known for his autobiography, *Die Nigger Die!* He served a life sentence for murder following the shooting of two Fulton County, Georgia, sheriff's deputies in 2000. Brown's activism in the civil rights movement included involvement with the Student Nonviolent



Coordinating Committee (SNCC). Brown was introduced into SNCC by his older brother Ed. He first visited Cambridge, Maryland, in the summer of 1963, during the period of Gloria Richardson's leadership in the local movement. He witnessed the first riot between whites and blacks in the city over civil rights issues, and was impressed by the local civil rights movement's willingness to use armed self-defense against racial attacks.

He later organized for SNCC during the 1964 Mississippi Freedom Summer while transferring to Howard University for his studies. Representing Howard's SNCC chapter, Brown attended a contentious civil rights meeting at the White House with President Lyndon B. Johnson during the Selma crisis of 1965 as Alabama activists attempted to march for voting rights.

Major federal civil rights legislation was passed in 1964 and 1965, including the Voting Rights Act of 1965, to establish federal oversight and enforcement of rights. In 1966, Brown organized in Greene County, Alabama, to achieve black voter registration and implementation of the recently-passed Voting Rights Act. Elected SNCC chairman in 1967, Brown continued Stokely Carmichael's fiery support for "Black Power" and urban rebellions in the Northern ghettos. In the summer of 1967, Brown toured the US, calling for violent resistance to the government, which he called "The Fourth Reich". "Negroes should organize themselves", he told a rally in Washington, D.C., and "carry on guerrilla warfare in all the cities". They should "make the Viet Cong look like Sunday school teachers". He declared, "I say to America, Fuck it! Freedom or death!"



Nicolas Maduro and Cilia Flores & the Venezuelan People

Venezuela n President Nicolás Maduro greets his supporters alongside his wife Cilia Flores and Nicaraguan counterpart Daniel Ortega after being sworn in for a third six-year term in Caracas, Venezuela, on 10 January 2025 - REUTERS/MAXWELL BRICEÑO

President Nicolas Maduro and First Combatant Cilia Flores – both were kidnapped by US military January 2026 and are political prisoners held in NY in efforts to destabilise Venezuela. International efforts are being organised to oppose this fascist move. The AAPRP has the opportunity to play a leading role in this international effort by popularising this effort at our ALDs across Africa and the diaspora

Venezuelan people, for their fealty to the revolution and their work to defend it even under the direct threat of the US army. Despite the numerous attempts to corrupt them and rally them to a phony CIA-backed opposition , all while bearing some of the harshest economic sanctions ever imposed on a Central American country (second only to Cuba).

Mawina Kouyate Daughters of Africa Awards

Comrade Mawina Kouyate was a founding member of the All African Women's Revolutionary Union (A-AWRU), the women's wing of the A-APRP. She dedicated over 29 years of her life to building the A-APRP and the A-AWRU. Comrade Mawina was an outstanding organizer and was highly respected by all who came to know and work with her. She made her transition into the ancestral realm in The Gambia, West Africa on 3 September 2002.

The purpose of the Daughters of Africa award is to elevate the position of African women and reinforce her revolutionary role, especially in the Pan African and/or socialist movements.



Ana Maria Gomes Soares

Sister/ Comrade Ana Maria Gomes Soares - One of the most popular photos thought to be Titina Sila holding a baby, is actually her life-long comrade Ana Maria Gomes Soares. They joined the PAIGC together in Calac, Bedanda, Tombali, Southern Guinea-Bissau prior to her 20th birthday, and later collaborated with Amilcar Cabral in 1964 in Conakry.

Ana Maria Gomes Soares was in political-military training in Ghana until the reactionary coup d'état against the Kwame Nkrumah led Government and returned to Conakry until going to Kiev in the former USSR, where she was also trained as a health worker and later coordinated health in the Liberated Zones of Northern Guinea-Bissau and simultaneously served as a Political Commissioner alongside of Commanders of the People's Revolutionary Armed Forces (FARP). She is currently part of the PAIGC Veterans Council after having served in various positions in the Party and its Women's Wing UDEMU (Democratic Union of Guinean Women). She is an honest, faithful revolutionary whose example should be emulated.

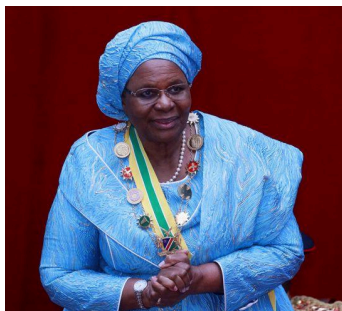


Erica Caines

Caines is the National Co-Coordinator of **The Black Alliance For Peace (BAP)**, co-editor of the African centered blog, Hood Communist, member of Friends of Latin America, and founder of #LiberationThroughReading. providing African children with books that represent them. Erica played a key role in the Zone of Peace creation and campaign, through BAP's Haiti/Americas Team, launched on

April 4th, 2023 Havana, Cuba, Port-au-Prince, Haiti, and Washington, D.C., United States of America. Her ongoing work organizing African peoples in the western hemisphere to our homeland in Africa shows her commitment to the broader African revolution. On top of all of this, she is a single mother of an 11 year old son and the main caretaker for her mother.

Netumbo Nandi-Ndaitwah



Netumbo Nandi-Ndaitwah

Namibia's first female president, Netumbo Nandi-Ndaitwah, acknowledges the crowd during her inauguration at the State House in Windhoek, Namibia on Friday [Stringer/Reuters], 21 Mar 2025

President Netumbo Nandi-Ndaitwah (Namibia/SWAPO) recently elected president of Namibia has been an outspoken critic of imperialism and longstanding member of SWAPO leadership.



All African People's Revolutionary Party Legacy Awards

The AAPRP Legacy Awards are presented each year to organizations, movements, nations and/or individuals that represent the best of the revolutionary Pan-Africanist and/or socialist movements past, present and future.

This year's Legacy Awards are being presented to members of the AAPRP who have served the Party and the masses of African People for fifty years or more. These seven cadres are honored for their outstanding service to the African Revolution. For fifty years they have stood as exemplars of sacrifice and dedication in our struggle for Pan-Africanism (the total liberation and unification of Africa under one scientific socialist government). Together they represent 350 years of relentless struggle. Our founding ancestors Kwame Nkrumah, Sekou Toure, Amilcar Cabral and Kwame Ture are well pleased with the exemplary half century of revolutionary positive action and ideological praxis aimed at building a mass, revolutionary, Pan-African, independent political party: the A-AAPRP.

ALD Legacy Award Video Link

<https://www.youtube.com/watch?v=njKmu-NUVNo&t=4s>



Moya Mzuri Pambeli



Rafiki Morris



Nancy Wright



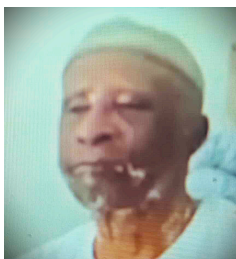
Nii Kwame Ankrah II



John Trimble



Zizwe Tchiguka



Yero Okite



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