

THE ALL-AFRICAN PEOPLE'S REVOLUTIONARY PARTY

invites you to attend

AFRICAN LIBERATION DAY



FRIDAY, MAY 27 AT HOWARD UNIV. &
SATURDAY, MAY 28 AT MALCOLM X PARK
WASHINGTON, D.C.

The theme for all ALD's organized by the A-APRP
is

THIRTY YEARS OF AFRICAN LIBERATION DAY:
AFRICA WILL BE FREE, UNIFIED, AND SOCIALIST;
In honor of the indigenous people's of the world struggling against
settler occupation and colonialism.

The All-African People's Party is also organizing African Liberation Day activities in the following locations:

Los Angeles, California
Sacramento, California
Dallas, Texas
Cincinnati, Ohio

St. Thomas, Virgin Islands
Paris, France
Toronto, Canada*
London, England*

*organized in coalition with other organizations

AFRICAN LIBERATION DAY: A BRIEF HISTORY

ALD was founded in 1958 by Kwame Nkrumah on the occasion of the First Conference of Independent States held in Accra, Ghana and attended by eight Independent African states. The 15th of April was declared "Africa Freedom Day," to mark each year the onward progress of the liberation movement, and to symbolize the determination of the people of Africa to free themselves from foreign domination and exploitation.

Between 1958 and 1963 the nation/class struggle intensified in Africa and the world. Seventeen countries in Africa won their independence and 1960 was proclaimed the Year of Africa. Further advances were made with the defeat of U.S. imperialism in Asia and the Caribbean. Imperialism responded to this tide of victories by assassinating revolutionary leaders and sending U.S. troops to Viet Nam. On the 25th of May 1963, thirty-one African Heads of state convened a summit meeting to found the Organization of African Unity (OAU). They proclaimed May 25, African Liberation Day.

Since then, the world has witnessed the assassination of Dr. Martin Luther King, Jr. and Malcolm X, the overthrow of Kwame Nkrumah, the U.S. move to crush the liberation movements in Asia, Egypt, Syria, and Jordan; the overthrow of the Democratic Party of Guinea, the U.S. invasion of Grenada, and the U.S. bombing of Libya. This period had marked a temporary setback for the Pan-African movement and since 1966 was characterized by a lull in ALD activities. Micro-nationalism and neo-colonialism were imposed upon the people as the new stage of the capitalist, imperialist strategy in Africa.

Out of the intensification of the nation/class struggle, a new generation of African youth emerged and reaffirmed their African personality, history and their Pan-African objectives. This youth was the product of Malcolm X, Sister M'balia Camara, Patrice Lumumba, and the countless generations before them. Links were made and maintained with Kwame Nkrumah. Understanding the need for clear and precise ideological and organizational direction for the Pan-African movement, Nkrumah published *Consciencism: Philosophy and Ideology for Decolonization* (1963), *Handbook of Revolutionary Warfare* (1968), and *Class Struggle in Africa* (1970). The ideas of Nkrumah infused the Black Power Movement (1960-1972).

"It must be understood that liberation movements in Africa, the struggles of Black Power in America, or in any other parts of the world can only find consummation in the political unification of Africa, the home of the black man and people of African descent throughout the world. African-Americans have been separated from their cultural and national roots."

Consequently, Black Power is linked with the Pan-African struggle for unity on the African continent, and with all those who strive to establish a socialist society.

In 1970 the Pan-African Secretariat of Guyana made the call for the celebration of ALD in the western hemisphere. In response, a large demonstration was held in Georgetown, Guyana and smaller celebration in the U.S., Canada, and Europe. The Pan-African movement was once again on the verge of taking a mass revolutionary character and educating and organizing the people. By 1971 Pan-Africanism had become the dominant discussion in every factory, home, school and church in the African world.

In 1972, a coalition of forces in the U.S. of which many opportunists made up the leading elements, seeing the rise of Pan-Africanism, sponsored ALD in Washington D.C. By 1974, these opportunists having achieved their limited objectives of being regarded as spokesmen of the progressive forces in the U.S. began the liquidation of ALD. They voted to abandon Africa as the primary focus of ALD and by 1975, they voted to liquidate ALD demonstrations in all but a few locales.

On February 20, 1976, the A-APRP voted "No," to the liquidation of African Liberation Day and moved to put it back in its proper place, assuming its proper role within Africa and the world. In 1976 we reclaimed ALD and took "African Liberation Day Back to Africa." Since 1976, the A-APRP has organized ALD in Washington D.C.; Cincinnati, Ohio; Dallas, Texas; Sacramento, California; St. Thomas, Virgin Islands; Paris, France; as well as Canada, Brazil, and Africa.

Today African Liberation Day is a permanent mass institution in the world-wide Pan-African movement. As an institution, it is stronger today because the masses of African people are stronger and ALD is their day. As 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. ALD has but one direction, forward to a unified socialist Africa. It is growing as the level of awareness about Pan-Africanism and the primacy of Africa grows. It is growing as the A-APRP and other progressive and revolutionary organizations grow. And lastly it is growing as the masses make increasing victories against capitalism, neo-colonialism, racism, zionism, and apartheid.

THE A-APRP, ORGANIZING FOR FREEDOM

The All-African People's Revolutionary Party (A-APRP) is a permanent, independent, all African, mass, revolutionary, socialist, political party based in Africa, the just homeland of African people all over the world. The A-APRP understands that "all people of African descent, whether they live in North or South America, the Caribbean or in any other part of the world are Africans and belong to the African Nation," (Kwame Nkrumah, *Class Struggle In Africa*, pg. 87). The A-APRP is an integral part of the Pan-African and world socialist revolutions. It is a product of the relentless struggle within the Pan-African movement for ideological clarity, a scientific and precise objective; and revolutionary, mass Pan-African political organization. It represents a quantitative and qualitative development in our long history of struggle against class exploitation and national oppression and all of their various manifestations; including centuries of enslavement, dispersion, balkanization, depersonalization and domination of African people and Africa. Guided by its ideology, NKRUMAHISM, it is struggling to become a mass party capable of politically educating and organizing the masses of oppressed Africans living, suffering and struggling in over 113 countries in the world in order to release and channel their revolutionary mass energy and potential towards the attainment of PAN-AFRICANISM (the total liberation and unification of Africa under scientific socialism), which has become a historically determined necessity.

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