INTERNATIONAL NKRUMAIST FACEBOOK DISCOURSE ON THE AFRICAN REVOLUTION

Over the period October 15-23 and across Facebook timelines, a discourse among Nkrumaists takes place over the internet. This discourse brings out various lines of tendency within the worldwide Nkrumaist movement. The said tendencies are manifested as the Nkrumaist-Marxist Tendency, the Nkrumahist-Toureist Tendency, and Nkrumaist Tendency in the main. There is also a reference to Nkrumaist-Cabralista once.

These tendencies reflect, as the discourse shows, various and diverse interpretations of the thought and practice of Dr. Kwame Nkrumah in the main. They appear to represent the various relations that Dr. Nkrumah had with other African leaders at stages of his Pan-African Revolutionary life from 1945 to 1972. These leaders are Sekou Toure, Amilcar Cabral and Dr. Nkrumah himself.

In the first instance, we have the Nkrumaists located in Ghana. Then comes the Nkrumahist-Toureists located originally in Guinea and can now be found in Guinea, Ghana, South Africa and the USA. The Marxist-Nkrumaists and the Nkrumaist-Cabralista are more recent developments in Ghana and Guinea Bissau, respectively. In themselves, each of these tendencies has divisions based on internal ideological or organizational differences.

This suggests that there is a proliferation of separate organizations espousing different intra-Nkrumaist ideological brands across the African continent. Some of these organizations can easily be merged with each other. Others cannot. The former group experiences inter-personal difficulties which are resolvable once egoistic manifestations are dissolved. The latter exhibits what might be described as intra-ideological irreconcilabilities.

The Nkrumaists are essentially divided between scientific socialists and bourgeois oriented constitutionalists, all of which sub-tendencies make the capture of the neo-colonial state power apparatus through national elections their strategic objective. They are found within the National Democratic Congress (NDC), which also harbours non-Nkrumaist forces, the Convention People’s Party (CPP), People’s Convention Party (PCP) as well as sections of the Socialist Forum of Ghana (SFG). Their collective slogan remains ‘Seek ye first the political kingdom’. Since the passing away of Dr. Nkrumah the party purse has been with the bourgeois oriented constitutionalists who, therefore, dominate this Tendency.

Nkrumaist-Toureists are bedevilled with organizational separatism whereby an individual from the parent organization could decide to open what they call a chapter in any country without permission from the centre. This is in spite of the fact of ideological coherence. This, again, disposes the chapters, which exist independent of each other, towards pursuing organizational modes of operation different from the others’.
found in the All-Africa People's Revolutionary Party (A-APRP) and the All-
Africa People’s Revolutionary Party (Guinea Conakry) – (A-APRP-GC).

Marxist-Nkrumaists stress the fundamentality of the principles of Marxist
philosophy and science in the thought of Dr. Nkrumah and apply them in
steady but piecemeal mobilization and organization of workers and
peasants from the grassroots. They also stress on operating independently
of the neo-colonial states and structures though they provide for the
latter’s infiltration while building the new socialist mode of production and
its superstructure. They are found in the Centre for Consciencist Studies
and Analyses (CENCSA), the Kilombo Project (KP) and sections of the SFG

On the whole, while all the Tendencies assert scientific socialism the
Nkrumaists exhibit a certain ambivalence over it such that outside the face
of the paper on which they commit themselves to it their dominant group
discards it in practice. Again, in their choice of lexicon, all the Tendencies
employ scientific socialist categories though the dominant section of the
Nkrumaists is rather sparing in that respect. Nevertheless, apart from the
Marxist-Nkrumaists, none of the other Tendencies necessarily associates
scientific socialism with Marxism.

Marxist-Nkrumaists reject Karl Marx’s atheism on the basis of an intra-
Marxist critique. (The others reject atheism on the basis of non-Marxist
premises.) They also argue that as a philosophy and a science, Marxism
could be likened to any of the physical sciences. In this manner, for
instance, the fact that a principle of Physics is later proved to be
unfounded upon the application of other principles of Physics does not
mean that Physics, as a whole, crumbles. So that with Marxism-Nkrumaism
its disproof of the atheistic principle upon its application of the dialectical
and historical materialist principles of Marxism does not constitute a
disgrace of Marxism but its development.

This issue is raised during the launching of Consciencism in 1964 when
Consciencism is understood in speeches as a development of Marxism.
Some of the speeches had titles such as Habib Niang’s The Concept of
Cosmic Contrast in “Consciencism” – A Contribution To Marxist Dialectics
and Bankole Akpata’s Philosophical Consciencism By Kwame Nkrumah – A
New Development of Marxism In The Era Of The Collapse Of Imperialism
And Colonialism In Africa. On his part, S.G. Ikoku speaks under the title On
The Application Of Consciencism In Ghana And Africa.

All of these see Consciencism as Dr. Nkrumah’s application as well as
development of Marxism as a world philosophy and science. It is important
at this point to notice that ‘Marxism’ is sometimes equated with ‘scientific
socialism’. This is due to the fact that Karl Marx, in his contentions against
other socialists, distinguishes his socialism from other forms of socialism
as ‘scientific socialism’. He sees the other forms as not based on the laws
or principles of social development but rather on their emotions and
speculations whereas his own applies these laws as he propounds them in
his philosophy of dialectical and historical materialism.

There is no other scientific socialism but Marx’s scientific socialism which
represents part of his entire thought system (Marxism) although as stated
above it is at times presented as the equivalent of the entire thought
system. The denunciation of Marxism while scientific socialism is upheld is mistaken since the latter is founded on the laws or principles of the former. In the following citation from S.G. Ikoku’s 1964 speech in which scientific socialism is seen as an ideology we find Dr. Nkrumah’s thought system understood as the application of Marxism:

‘Ghana has embraced the ideology of socialism and to Dr. Nkrumah there is only one socialism, namely scientific socialism. And this is correct. Nkruamaism is the application of this scientific socialism to the historical conditions and aspirations of Africa. Consciencism, on its part, is the philosophical or theoretical basis of Nkruamaism. Consciencism is thus the intellectual tool of the ideology for the new Africa, very much as mathematics often serves as the tool of physics or statistics as a tool of economics, or religion as a tool of ethics. Thus, Consciencism serves Nkruamaism and *Nkruamaism is the particularisation of scientific socialism to emergent Africa.*’ (Our italics)

Thus, just as Dialectical Materialism is understood as the philosophical or theoretical basis of Marxism so is Consciencism understood as the philosophical or theoretical basis of Nkruamaism. And, just as Consciencism is understood as the philosophical or theoretical tool of the ideology of the new Africa (scientific socialism) so is Dialectical Materialism seen as the philosophical or theoretical tool of worldwide scientific socialism. But Consciencism, utilizing the principles of Marxist Philosophy, is understood to make contributions to Dialectical Materialism and does not negate it.

In its contribution to Dialectical Materialism, Consciencism asserts *within* Dialectical Materialism not the sole reality of matter but its primary reality. To illustrate the primary reality of matter, Consciencism seeks to show that there are *other* categories apart from matter whose reality cannot be denied but which can be shown to be derived from matter. This derivation involves a *process*. It then states that ‘It is at this point that philosophical materialism becomes dialectical’. (Kindly see *Consciencism* p. 21.) Here, the dialectical derivative process is conceived as ‘categorial conversion’.

Consciencism does not trace the details of categorial conversion since it holds that that showing is in the field of science. It seeks, as a philosophy, only to show the *possibility* of categorial conversion. During the launching of *Consciencism* in 1964 Habib Niang attempts to show how categorial conversion dialectically generates the concept of ‘cosmic contrast’ as a contribution to Marxist Dialectics.

What all this suggests is that Nkruamaism (Consciencism and Scientific Socialism) is an application of Marxism (Materialist Dialectics and Scientific Socialism) to the African milieu. This application does not compel the *adoption* of the results attained through a similar application in *other* milieus like Russia, Europe, Latin America and even the United States. Hence, the socio-economic-political *results* generated in the non-African milieus cannot be imposed on the African reality. Fresh application in Africa is required. That is what Dr. Kwame Nkrumah does.
In a letter to June Milne, his literary executrix, dated December 4, 1966, he makes this clear and, therefore, does not negate expressions to that effect by others during the 1964 launching of his book. He states therein thus:

‘You know I am a Marxist and scientific socialist. But I don’t consider myself in this particular sense a Leninist. Leninism is an application to the Russian milieu. What I am trying to do is to apply Marxism – scientific socialism – to the African social conditions and situation, in other words, to the African milieu. And here the question of communism comes in – whether I am a communist or not. I am a scientific socialist and a Marxist and if that is tantamount to being a communist then I am. But not a communist of the Marxist-Leninist type . . . I have all the respect for Lenin and Leninism, and I have learnt a lot from him.’

So that if the application of Marxist philosophical or theoretical principles in Russia by Lenin produces Marxism-Leninism; if the same application in China by Mao Zedong produces Maoism; if they are also applied in the Democratic People’s Republic of Korea by Kim Il Sung to produce the Juche Idea; and so on in other countries, then that application in Africa by Dr. Kwame Nkrumah produces Marxism-Nkrumatism – a categorization that June Milne reports him to have employed in a discussion with her. See pp. 195-196 of her book *Kwame Nkrumah: The Conakry Years*.

You may now read this 102-page international discourse among Nkrumaists across Africa and America. It is purposely compiled for the historical record to capture the state of the revolutionary African mind in its anti-imperialist, anti-neo-colonialist, anti-capitalist and socialist orientation at this dialectical moment.

It is a precursor to our ‘Marxism-Nkrumatism: Dr. Kwame Nkrumah’s Application of Marxism to Africa Series’. In our subsequent series we publish some of the speeches made during the launching of *Consciencism* at the University of Ghana in 1964. Papers by other intellectuals and academicians from around the world follow up.

Click this link for the SERIES I:

the corruptible impact of the system. The point is that that system is such that for the majority of its operatives to live up to the expectations of society they need to acquire certain things while in office.

This compels such officials to accept 'gifts' that compromise their application of the rules and regulations of their calling. Subordinates see such practices and repeat them to their own advantage. Society does not question the official's acquisition though it is clear to all that that official's salary could never have enabled them to make such acquisition; why, because it is informally accepted that while in office the official MUST make it. Those who refuse to be corrupted and, therefore, fail to make it big beyond their salary are considered fools.

No single leader can clean such a system of corruption. The point is to change the system by replacing it. What replaces the rotten system does not come by imposition. It evolves alongside the rotten one until its norms and practices become the generally accepted and more effective means of catering for the needs of at least the majority of the people.

In publishing the discourse below we are anxious to point out that the current leadership of the CPP rather than seeking ways of building the alternative, incorruptible and socially just system (whether in power or not) independently to replace this rotten system it is operating within the latter and thinking that when they assume power within that system they can change people's attitude to corruption and clean the system of it.

That is the nature of the differences in strategy among the revolutionary forces. The following link exhibits these differences. It is left to the youth of the CPP to either leave their leaders to concentrate their life endeavours within the rotten neo-colonial system or organize themselves against it through building the alternative.

Expect a more detailed analysis of this discourse in a short while. Ours is not to destroy the CPP but like other organizations that have opted to take the revolutionary path we seek the harmonization of the ideological and organizational perspectives of African anti-imperialist, anti-neo-colonialist and socialist revolutionaries to facilitate the unification and integration of our forces across the entire African continent. Kilombo and CENCSA are showing the way.

Click on the link below to read or download a neat copy of the discourse:

Forward Ever! Onward to the African Revolution!

Editorial Note

The copy of the discourse referred to in the link above is copied below:

FACEBOOK DISCOURSE ON CPP

October 7-9, 2014
Scofray Nana Yaw Yeboah: Politicians are the most interesting category group of human social life I have ever come across very unpredictable yet they expect the best from you.

My doors are always opened yet unreachable ... They will tell you your opinions are welcome but they are quick to say it won’t work “this is politics ooo”.

When it backfires they expect you to do damage control.

Just study NDC and NPP and you will understand.

Nelson Twumasi: Comrade, the only political party you can trust is the great CPP.

Lang Nubuor: Excuse me, Comrade Twumasi. What did you just say? You mean that this CPP is different from NDC & NPP? Ataaa!

Neilson Twumasi: Comrade Lang, kindly name me any corrupt act that the CPP’s name has or is associated to it? And to answer your question, the answer is a BIG YES.

Jive T T Ahulu: What about CPP?

Lang Nubuor: Comrade Twumasi, This CPP is not yet in power to enable us to assess its corruptibility or otherwise. We are talking about policy direction. And that emerges from an ideological framework. Its leadership is ideologically at one with the NDC & NPP. In this regard, when Paul Adom Otchere of Metro TV once observed to the Chairperson that her views were similar to those of the NPP her enthusiastic response was ‘Yes, that shows that we are coming together.’ With the CPP’s Presidential candidate, Abu Sakara-Forster, his stated policy direction on his facebook wall and elsewhere is also in agreement with that of the NPP. That facebook wall also shows his interest in helping NDC develop the country along the policy direction of Guggisburg, the colonial Governor of the 1920s. then consider the CPP’s previous Presidential candidate, Papa Kwesi Nduom, whose relations with the NPP ended in a ministerial appointment in the corrupt NPP administration. Finally, at the last Danquah Memorial Lecture, Prof. Badu Akosa was busy making proposals for how the political elite should co-operate. At a point, he even insinuated that Nduom was corrupt. I’ve cited these personalities and their stated policy directions just to show that the CPP’s leadership shares policy direction with the NDC & NPP. By extension, this shows the CPP’s lack of a policy framework to take the country out of the neo-colonial system within which it operates in terms of policy formulation to reform that system but not to uproot, destroy and replace it with a socialist system under the guidance of Dr. Nkrumah’s scientific socialist ideology.
Comrade, the way it is now I can bet my last pesewa that given power today, the CPP shall not only retain this corrupt system but also be naturally infected by it. It shall inherit corruption and shall practise it in order to survive just as the NDC 7 NPP do. Unfortunately, we can’t have a CPP government because it’s too disorganized. It’s just there k3k3, kpo! Playing the ostrich?

**Nelson Twumasi:**

Well spoken, Comrade Lang. Bear it in mind that all the personalities mentioned here spoke from their personal views. The CPP believes in Dr. Nkrumah’s scientific socialism as you pointed out, but don’t forget that we have a constitution that governs the party and not individual opinions or thought. If anyone tells you we are not united, please tell that person it is a big lie; we are united more than the NPP and NDC together. Because of power look at what is going on in those parties. Have you ever heard of fire in the CPP? So what do you mean by the CPP is not united? In terms of corruption, don’t be deluded that the CPP will also be corrupt. Our policy on revenue collection will not be as we are seeing now. The introduction of our cashless policy will not allow corruption in our society as we witness in NPP and now NDC. Snr comrade, if you don’t try it, you will not believe it.

**Lang Nubuor:**

Okay, Comrade Twumasi, I can see that you are not aware of the existence of the Samia and Sakara camps revolving around the issue of the next Presidential candidate. This secondary issue has crippled needed re-organizational work. The party is in a state of stupor organizationally. Regarding the constitution and individuals, kindly beware that the said individuals control the party and operate it in spite of the constitution which, by itself, constricts the party within the framework of the neo-colonial national constitution that guarantees the continued existence of the neo-colonial capitalist system. In case the CPP constitution were not in accord with the national constitution the party would not have been registered to operate. Kindly find out whether either of the constitutions calls for the destruction and replacement of the neo-colonial state system. Comrade, I love your spirit of contesting ideas. If only you and other younger ones could do the same within the party and combat the reactionary leadership’s misdirection I believe things could work better. You people, the youth, succeeded in booting Nduom out. Finish that struggle single-mindedly to re-orient the party on scientific socialist ideological and organizational principles. That is your task: party re-organization on the basis of Nkrumaist scientific socialism; that is, Marxism-Nkrumaism! There is victory for us!

**Scofray Nana Yaw Yeboah:** I have had my own reservations with current CPP in honesty.
Nelson Twumasi: Comrade Lang, thanks also for your concern within the CPP, but all this re-organization will be in vain without senior comrades like yourself who believe in the youth in the party. Your advice and teachings are much valuable to us.

Scofray Nana Yaw Yeboah: Indeed valuable.

Ankomah Antwi Boasiako: We need another revolution seriously. Dishonesty, love for money and lack of wisdom have brought us to where we are today.

Lang Nubuor: Comrades, you booted out Nduom without my involvement. Gather the same confidence to either mount pressures on the party leadership to re-orient or put up your own candidates to win power within the party. I know there are my types within the party to assist your efforts. Just take the initiative and see what happens next. Depend on your own initiatives. To await the coming in of individuals like me is what is called Messianism. That undermines collective planning and execution. And kindly note that I’m not just sitting behind laptops writing. I’m occupied organizationally elsewhere in contribution to building the socialist future of Africa. I anticipate that our separate efforts shall meet at a point when the true All-Africa People’s Revolutionary Party of Dr. Kwame Nkrumah’s dream shall crystallize. I’m focused on the CENCSA and its concrete organizational build-up of a mass movement for the evolution of the socialist mode of production as the pre-requisite of the People’s Republican State of Africa. Our work includes interacting with other organizations like the CPP for the steady harmonization of our over-all ideological and organizational strategies in promotion of our eventual structural unity. Let’s keep talking while we undertake the organizational tasks within our organizations. And, finally, remember that it is not money that determines our advance: organization still determines everything (including the mobilization of funds). There is victory for us!

Ernesto Yeboah: Whilst I can appreciate the decorous and civil nature of the discourse here, I object to the patent untruths spewed by Mr. Nubuor to confuse the public in order to keep the CPP and Nkrumahism perpetually repressed.

Mr. Nubuor, for the records, was a member of the PNDC, an anti-socialist and anti-Pan Africanist organization where he faithfully served by organising for the PNDC’s People’s Defence Committees. First of all, it is not true that “the leadership of CPP is ideologically at one with the NDC & NPP” as he claims (purposively at variance with what his crony was saying on Founder’s Day http://www.myjoyonline.com/politics/2014/September-24th/kwesi-pratt-ndc-different-from-npp-but_cpp-launches-sharp-rebuttal.php).
The CPP is clear on what its ideology is and that is what guides its activism and its responses to issues. The CPP’s vociferous campaign against the signing of the (GMO) Plants Breeders Bill, its stand against Mahama’s going for an IMF bailout were all informed by its Nkrumahist ideological standpoint – not the NPP or the NDC as Mr. Nubuor would have us believe.

Further, article 3 of the CPP constitution states: “The ideology of the CPP shall remain Nkrumaism based on scientific socialism. This has not changed and it won’t change.”

Second, I did not just watch that episode of Good Evening Ghana once. I watched it the following day too and at no point in time did the chairman ever express enthusiasm over an alleged convergence of standpoints between the CPP and the NPP; not that there is even something wrong with that but the fact of it being an absolute lie is what I am contesting. Mr. Nubuor’s lie is also inherently defective in logic and naïve in substance and practice, any how one decides to look at it. By his logic there should never be a time that the CPP should agree with the NDC or NPP or vice versa on any issue because to him the very moment that happens, it means the CPP has lost all its revolutionary ideals. I will leave this kind of thinking to our discerning public.

Mr. Nubuor asserts at the beginning that “This CPP is not yet in power to enable us assess its corruptibility or otherwise”; yet at the tail end of his own submission he desperately cast judgement on a future CPP government ostensibly to discourage any perceived following or sympathies that may accrue to give the party a resounding victory at the polls. Mr. Nubuor finds it fit to attack a future CPP government but not the ruling government. This is the hypocrisy that keeps exposing Mr, Nubuor and his ilk. But we are not surprised at all because all these are part of the NDC’s destructive agenda to prevent the restoration of the true Nkrumahist enterprise by keeping the CPP continually repressed.

Mr. Nubuor conveniently talks about a struggling CPP without referring to role of his PNDC/NDC’s repression of the CPP in the criminal 1992 constitution of Ghana which confiscates all CPP properties through NLCD 23 (Forfeiture of Assets Decree) and bans some of its members from contesting any public office including the office of post office Clarke through NLCD 323 (Election and Public Officers Disqualification Decree). Mr, Nubuor does not mention how his PNDC/NDC has managed to inject an anti-
CPP and anti-Nkrumah studies in the textbooks to be taught in schools from primary to tertiary levels.

We all read the wikileaks report that showed how incorruptible the leadership of CPP with Samia Nkrumah is, as Hannah Tetteh expresses her frustration to her CIA handler on how ‘that girl’ (referring to Samia Nkrumah) has a lot to learn in politics simply because she will not accept bribe to sell CPP to the NDC? (Please, refer: http://www.facebook.com/notes/ernesto-yeboah/wikileaks-unvails-samia-nkrumah-as-the-most-incorruptible-leader-in-ghana/281230905256648). But Mr. Nubuor never saw this, instead, as disingenuously prophetic as he would be he only sees crimes of corruption that a FUTURE CPP government would commit.

Ernesto Yeboah:


Nelson Twumasi:

Mr. Lang Nubuor, your punches were directed to the wrong person. Now come and answer the following from Ernesto Yeboah.

Lang Nubuor:

Cde Twumasi, I can assure you that I’m not going to be pulled into the kind of politics exhibited in response to my views on these pages. I do not write to create facts but to respect them. Such matters of fact are left to empirical research. And I honestly assure you that such a research shall absolve me.

Regarding the NDC & NPP, I don’t waste precious research time on them. They are totally irrelevant to my revolutionary concerns. Such clearly puppet neo-colonial parties in collaboration with imperialist forces create no doubt in my mind as internal enemies of the African Revolution.

So far as I’m concerned they are irrelevant to my concerns as a Marxist-Nkrumaist Revolutionary Pan-African activist. My real concern is with organizations with at least a potential to contribute to the purposes of the anti-
imperialist, anti-neo-colonial and socialist African Revolution as defined by Dr. Nkrumah.

That is where the CPP becomes relevant to me. Within it I see anxious youth with more than the potential that I’m talking about. The unfortunate thing is that they have a leadership that pretends to be Nkrumiaist. I sincerely think that whatever the party’s constitution says about scientific socialism and Nkrumaism (which they consciously see erroneously as two separate entities), the current leadership does not operate in accordance with the ideological and organizational principles involved therein.

This takes away from the party a consistent grassroots approach to its build-up as a revolutionary entity committed to the ultimate destruction of neo-colonialism in Africa.

Added to that, the leaders limit themselves to Ghana and do not project Dr. Nkrumah’s thought that the survival of each African country resides in a united and liberated Africa. The restriction of the leadership’s orientation to Ghana’s (impossible) development as an entity falls in tandem with imperialist strategy for the continued balkanization of Africa. That must change.

These are my concerns. I’ll be back.

**Nelson Twumasi:** Cde Lang, to what extent are you helping the NDC repress the CPP and Nkrumaism? Why are you attacking the ideological credentials of Samia when all the actions and positions she has clearly taken on issues of IMF bailout, GMOs, EPA and so on are all informed by Nkrumahism?

**Lang Nubuor:** Cde Twumasi, If you can just show me the specific manner in which I’m supposed to be helping the NDC to repress the CPP I shall be most grateful. If my concern with the re-organization of the CPP to strengthen it among the masses of our people through the correct application of Nkrumaist principles amounts to helping to rather repress it then I’m sorry that we share different opinions on the application of the principle of self-criticism within the revolutionary movement.

Please, note that I’ve currently refused to be part of the current 8th PAC partly because of the dominant role of the neo-colonial government in its organization. I’m not a member of the NDC and I’ve never collaborated with it to undo the CPP.

Comrade, your questions are helpful; but I’m sorry that I’m now too busy to respond to any more of them if they are not based on issues of how to move forward to dislodge neo-colonial entities like the NDC & NPP.
To find answers to possible questions, kindly go to the blog [www.consciencism.wordpress.com](http://www.consciencism.wordpress.com) where all my articles and books are published. I’m out of here.

**Ernesto Yeboah:**

After helping to repress the CPP and making Nkrumah a wanted criminal in Ghana through the criminal 1992 constitution it is funny that Mr. Nubuor is now telling us that he is off to pursue Pan-Africanism with a confused ideology of Marxism-Nkrumahism. Mr. Nubuor can indeed be very slippery but not this time.

He is mixing an objective [scientific socialism] with an ideology [Nkrumahism] and falsely alleging that they are the same. While ideology is an immaterial category of being derived from the critical organization of matter to guide a people’s thinking to achieve socialism, socialism is the material application of revolutionary ideology to organize the means of production under the control of the working masses with the development of each being infused into the development of all.

Mr. Nubuor’s philosophical materialism confines him and makes him unable to distinguish properly between material and immaterial categories.

Kwame Nkrumah clearly distinguished socialism from ideology although he insisted they had to go together co-extensively. Revolutionary ideology and class struggle.

Mr. Nubuor is one of those fifth columnists inside the Pan-African Movement working for the NDC. This may presumably explain why he knows them so well and the construct they are operating on. If he loves Kwame Nkrumah, why did he organize for Rawlings, who openly hates Nkrumah with NLCD 119 and the like? Mr. Nubuor is just attacking Nkrumahism with Marxism to express such hate. He and his ilk are clear in their minds what they want to achieve with the constant attacks on Nkrumah, CPP and its members. Clear on how they are using the 1992 constitution to repress the CPP, he was laser guided in how he attacked the CPP and knew exactly where to target. He specified how the CPP constitution had to be consistent with the 1992 constitution in order for the CPP to register, and how that ties the party into neo-colonialism.

I draw attention to these to expose pseudo-revolutionaries like Mr. Nubuor and what their real job is in this whole neo-colonial enterprise. Our battle will be taken from all sides with more and more people especially the youth in search of the truth. We shall do this through theory and practice. And that exactly what we have begun with mounting fortified intellectual wall backed by the historical fact, what Nkrumah calls ‘The intellectual vanguard’ in *Africa Must*
Unite. We are clear in our minds on the irreplaceability of struggle with the masses on our side to make progress. The days of deception and continual regression of the CPP and Nkrumah are over!  

Lang Nubuor: Ha ha haaaaa! Ha ha haaaaaaa! Aadzeee! Ha ha haaaaaaa! I’m dying with laughter. When in 1992 my name was on the wanted list of the PNDC while I was in political exile in Togo I’m supposed to be helping the PNDC constitutionally repress the CPP!

I had to go into exile after being considered ‘a super revolutionary’ together with others like Explo Nani-Kofi and later chased from one village to the other with instructions to be killed since 1982.

O! I think I’m once again unintentionally taking some people’s noko fio from their mouths. Sorry ooo! And to think of such a dichotomy being drawn between ideology and socialism!

The situation within the CPP must be more serious than I thought. Whaaaaaatt? This is truly gbeyecious! Explo Nani-Kofi, are you reading all this from the CPP leadership side of the coin? Ataaaaa m3! Ha ha haaaaaaa! Oh! Nii. Ey3 morborful!

Nii Akomfrah: Lang, I really don’t know what your issue is with CPP and its Leadership when really everyone should now be rallying around CPP to lead the Left in Ghana.

Tell us specifically which issue plaguing Ghana today has the CPP Leadership been found wanting in its response, guided by NKRUMAISM. Which political party comes close to articulating a Socialist vision for the nation?

Lang Nubuor: Nii Akomfrah, et tu?

Nelson Twumasi: So Lang, what is your stance in the CPP? What do you think has emphatically gone wrong that needs to be strategized to move the party on? Are we to retrogress or progress as a party that has been submerged for so long?

At the moment our beloved country has been in the hands of the imperialist and the neo-colonialist and it’s up to us to take to the street and expose them to Ghanaians of their true colours. So for me the alternative is let’s put our differences aside and come together and work on one common goal to achieve that and move Ghana forward instead of telling histories which some of us even don’t know. Don’t forget that together we stand, divided we fall.

Shalom and I’m off.
Nii Akomfrah: Lang, what happened to you in the 90s is not the issue here, and let’s not hide behind your name being on a wanted list.

The issue confronting us today is that our country is being taken to the IMF, The EPA is about to be signed. ON EBOLA African Leaders are wondering around aimlessly seeking help from somebody to come and help us. When the CPP says the Leaders should come together and charge an institution on the continent with finding a cure for EBOLA. I know of no SITUATION as you refer to.

Whether somebody was chased from a village 20 years or 30 years ago is neither here nor there when our food chain is about to be colonised and only the gbeyecious CPP stands firm.

Engage on actual issues and stop wondering around in the skies.

Time for NDC tokenism is over and time for people like you to come off your high horse and engage in finding actual solutions to immediate problems confronting the people of Ghana. Come off the fence, Sir.

Lang, if you believe that the people leading the CPP are not up to the task why don’t you come and stand for Leadership or indeed form your own movement to take this country forward on a path that you will approve?

Lang, what politics will you engage in if you say you will not be dragged into certain responses? Exactly what politics do you want to engage in so that we will all assist to salvage this nation and Africa?

Lang Nubuor: Mantse, I can assure you that I’m not sitting on the fence. On the issue of being chased, how do you consider one being chased to be collaborating with his chaser? How else do I expose the falsehood?

And you say I’m condescending, sitting on a high horse?

Ataa Nii, just talking and issuing statements but not confronting the fundamental question of neo-colonialism through serious grassroots mobilization and organization of working people on a continental scale are no sure way of handling emergent difficulties. I thought you knew better.

You see, so far you people have succeeded in diverting attention from the important issues of strategy to personal attacks. That’s the kind of politics I don’t engage in. It is simply diversionary, my brother. Stop talking and organize, Sir.
Mantse, what kind of politics? Simply put: revolutionary struggles that exploit existing opportunities to create and build the embryo of the socialist mode of production and its corresponding superstructure independently of the neo-colonial system and its eventual replacement across the continent.

That means building an organization capable of organizing the working people for production and defence. Out of such endeavours emerges the continental state of the working people that is so dear to the heart of Dr. Kwame Nkrumah. That is in a nutshell. Okay, Sir?

Nii Akomfrah: Lang, when did you come to the realisation that you need to organise and build systems independent of the neo-colonial system, Pre or Post PNDC? I deal with practicalities.

The CPP has created one of the most modern membership management systems not just in Ghana, but in the world.

Some of the young men who are engaging you today have been going on outreach programmes in Accra, in Central Region seeking to register people at the grassroots for CPP. So they know they are out there in the field at the grassroots, and you are telling them something from the comfort of your armchair, and criticising the party with false and uninformed information.

Who is working for the good of ordinary people, you or them?

Lang Nubuo: Oh! Nii Akomfrah, this is your second time of inviting me into the CPP. You see, you’re not aware of the independent movement that CENCSA has been developing in the countryside, involving the youth in production and defence. Just check the link provided (below).

As to the question ‘when?’: that was before PNDC. As you’ll later learn the People’s Revolutionary League of Ghana that preceded the PNDC was creating ‘revolutionary committees’ in the Greater Accra and Central Regions. (See copies of Dan Lartey’s Citadel Daily which I was editing at the time). The League was formed in 1979.

Upon the eruption of 31st December, it seized the opportunity offered by the PDC to advance the RC concept. Rawlings accused it and others of building a ‘parallel government’ – which was correct because that was our understanding of the ends of a revolutionary process. The inevitable clash came and we, without arms, were dispersed in the process.
This history is yet to be documented though parts could already be found in published articles and books. Our practice of today is informed by that experience.

Building a revolutionary organization is not about sending young men to register people (on outreach programmes). The real idea is to involve them in beneficial productive activities that culminate in a change of the socio-political system. You talk of armchair? Me? The reality will one day shock you. As I write now, I’m engaged in field research.

Is your ‘when’ question answered? My brother, don’t worry. I’ll call you. I called a while ago but your phone had been switched off. Keep cool. Aloo okee?

**Ernesto Yeboah:**

Whether Nubuor was chased or not by gods or goats is not the issue. The fact that one is being chased over money does not mean he cannot agree with its chaser on the need to keep a radical revolutionary party perpetually repressed and Nkrumah (its founder) a wanted criminal.

The fact is, can Nubuor deny the fact that he was a member of the P/NDC – an anti-Pan-Africanist organisation where he faithfully served by organising for the PNDC’s People’s Defence Committee?

The whole essence of Nubuor in this neo-colonial space is to mount a consistent attack against the CPP even if with inconsistent logic such as the one exemplified by his contradiction to his boss, Mr. Kwesi Pratt, on the question of whether the NDC and NPP are the same or not.

This vis how Nubuor and his gang of fake revolutionaries wish to deflect any revolutionary moss that may be assembling in favour of the Convention People’s Party owing to its increasing and growing credibility based on its standpoint on issues such as IMF bailout, EPA, GMO, importation of Indian farmers, sale of state assets and so on.

If not, as revolutionary as they claim to be, why should they be attacking the ONLY party that has a progressive stand on all these issues?

In this era of Nubuor/NDC campaign for GMO’s where mango trees could bear/yield pineapples, it is only by their fruits that we shall know them.

**Lang Nubuor:**

Ha ha haaaaaaaaaaaaa!! Me being chased over money? Ha ha haaaaaaaaa! And Kwesi Pratt being my boss (previously he was said to be my ‘crony’)? Ha ha haaaaaaaaaa. Woooooooor!

This is petite-bourgeois politics at its ugliest best! The speculations! The fabrications! I’m beginning to really feel
that I’ve hurt a fellow human being so badly without throwing real punches. Morborful! No more comment.

Yes, yes, yes. This GMO thing! While Abu Sakara-Forster, the CPP Presidential failure, accuses me of taking a stand against his support for GMO – and I actually wrote an article and comments against GMO – I’m here being accused by another source from the same CPP of promoting GMO.

Who does not know that while Samia was courageously opposing GMO, Sakara was supporting it. But who says that only socialists are against GMO? Ignorance can be very disgracing at times.

And those opposed to EPA are not just the socialists. Still morborful!

Please, note that on CENCUSA’s plantation we don’t tolerate GMO seeds and we are increasingly applying organic/natural farming methods as part of our anti-imperialist struggles.

A new Journal of Marxism-Nkrumaism will carry a report of these efforts before the end of this year. In the meantime, check what’s going on at the site: www.lammpcencsa.wordpress.com. Amen.

Ernest Yeboah:

And there they go again, either lying through their teeth or speaking ignorantly so far as it meets their objective of constituting an attack against the CPP.

A little schooling here would be necessary. In the CPP the leader of the party is the Chairman. The tenure of office of a flag bearer ends immediately after election results are announced. Which makes him or her an ordinary member of the party subject to the leadership and direction of the Chairman.

This is according to the CPP’s constitution, so there is no way Abu Sakara’s view on an issue can become the position of the CPP; unless you are confused or ignorant.

Interestingly I observe on the same issue of GMO’s that here again you found it fit to attack Abu Sakara (so far as you can use it against the CPP, right?) but you find it very convenient to leave the main drivers alone – the anti-Nkrumahist, anti-socialist, anti-pan Africanist P/NDC and hide behind the subterfuge of offering a ‘progressive’ response by entering into organic farming! Hehehehe :) :) :)

The least intelligent of all who have read the GMO Plants Breeders Bill and understand it know that once it is passed farmers will lose their right to re-use, store or exchange
seeds after every planting season and that those who violate this shall be arrested and jailed.

So commonsensically, there is no way you can continue your organic farming once the bill is passed because you will be required by law to buy the seeds. So what you do is to mobilise the masses against it to ensure that the law is NOT passed in the first place.

The question then is, so why would ‘revolutionary Nubuor’ rather opt for this reactionary response to this crazy neo-colonial takeover? Answer: so that the people will once again be fooled into believing that he Nubuor and his ilk are doing something against it.

Please take off the mask now. We all know who you are; you are P/NDC itself!

Lang Nubuor: I’m now bursting at the ribs with laughter. Good bye.

Ernesto Yeboah: Let this conversation serve as notice to all the fifth columnists like Nubuor pretending to pursue the restoration of the true Nkrumahist agenda when in reality their whole purpose is to keep attacking the CPP. We shall continue to expose them all one by one and prove to the world that no more shall the Convention People’s Party continue to be repressed.

You may seize our party offices across the country as you have done with NLCD 23 or even prevent some of our members from contesting any public office with NLCD 332 simply because of the path they have chosen. But you can never seize or prevent us forever because we don’t just represent the truth, we are the TRUTH itself. Notice is hereby served. Forward Ever!

Lang Nubuor: This sounds like listening to myself in the late 1970s and early 1980s.

I would mobilize and organize younger men and women in the communities of Mamprobi and Korle Gonno and walk from there with them to gather at the Wato roundabout. Kweku Baako Jnr. would mobilize from the South La Estates to converge at that spot.

In our hands were leaflets I had prepared threatening Parliament with guerrilla warfare in case the Transitional Provisions of the 1979 Constitution were expunged from it. There were campaigns by reactionary forces to reverse what we took to be the gains of the June 4 Uprising.

Of course, when some parliamentarians read the leaflets they were shaken though we could not have carried out our
threat because we were not armed. We then demonstrated and danced our way to the Castle.

When we, the leaders, were ushered into the Osu Castle Kweku, then Spokesman of the People's Revolutionary League of Ghana, which was demonstrating, for some reason could not read our petition addressed to the President in the same gbeyecious language. I had to read it.

After which we left. Then came 1982. The League seized the opportunity offered by the blanket call on the people to form the People's Defence Committees to realize our concept of revolutionary committees. Out of them we projected the emergence of a revolutionary government to replace the neo-colonial government machinery.

Our fortunes were enhanced with the call on progressive organizations to send representatives to constitute the national co-ordinating body for the PDCs. Within a few months Rawlings had been informed that we were running a veritable parallel government. Before we could realize, our guerrilla warfare caps were nowhere to be found as we individually, in our separate ways, scaled over the borders to twenty or more years in political exile.

So I understand the language this new young man is speaking. He should continue with his false accusation of my involvement with this reactionary neo-colonial regime. He refuses to see that it is not just the NDC that I don't waste time on but also the NPP. He pretends to be truth itself. What he truly represents will not be long exposed. If he thinks a revolution is similar to bourgeois politics for the trading of falsehoods he should continue with his fabrications.

In the meantime, these exchanges have been converted into a PDF document for future reference. They are rearranged to facilitate flow of the discourse with minimal grammar editing to meet the standards of the blog www.consciencism.wordpress.com. It can be downloaded. An analysis of it will not be long in coming.

Forward Ever! Onward to the African Revolution!

Ernest Yeboah:

Even after your redemption attempt after your 'goodbye' the following observations are crystal clear.

That, there is no gainsay you are not as neural as you deceptively sought to present yourself earlier at the beginning stages of this conversation.

That, you could not deny the fact that you actually worked faithfully and still work for the P/NDC – an anti-Nkrumahist, anti-socialist and anti-Pan-Africanist organisation.
Finally, it is good to know that you would want to fill your reactionary (neo-colonial) blog page with some quality material from us. I state, however, without equivocation that you do NOT have my express permission to reproduce, store or transmit in any form any content I have provided here. They remain my intellectual property. And I hope you clearly know what that means?

**Lang Nubuor:**

Why are you afraid of presenting your self-acclaimed victorious views free of charge to a larger audience without cost to you or financial benefit to ourselves? Of course, we await your summons from the neo-colonial court of your choice! Ha ha haaaaaa!

**Nene Kwei Huago:**

Marxists should hold on to their Marxism and leave Nkrumaism alone. There is no such thing as Marxism-Nkrumaism or communist left.

Marxists largely are atheists and they should refrain from using Marxism to suppress Nkrumaism in Africa. Nkrumaism subscribes to the divine who is the originator of thoughts.

Please, leave alone this PNDC philosopher who puts Marxism above Nkrumaism.

Lang Nubuor should educate us on Nkrumaism and refrain from the Marxist talk.

**Lang Nubuor:**

Nene, I have already written quite a little to show the centrality of Marxist thought in Dr. Kwame Nkrumah’s thought system. These were only by-the-way comments in larger pieces. I am planning on a more involved exposition that traces this centrality even before he writes his doctoral dissertation in 1944 which I have in my possession and where his application of Marxist principles is exhibited.

On the question of divinity, I have argued that the methodological procedure by which Marx arrives at atheism is faulty. In that respect, I have shown how Dr. Nkrumah procedurally corrects Marx’s error within the framework of the same Marxist philosophy. I intend a deeper presentation on this issue. In the meantime, I have stated that

If Marx turns Hegel upside down and repudiates divine influence, Dr. Kwame Nkrumah restores divinity on the basis of the premises of Marx to the Marxist discourse as materialist spirituality – a spirituality that does not subsist ‘outside’ the universe but ‘inside’ it in accordance
with African cosmogony. God is not ‘outside’ the world but ‘inside’ it.

You can find this in the Foreword to my book *Elements of Revolutionary Pan-Africanism*. Tseko Nene, in fact, Dr. Nkrumah always sees himself as a Marxist. At page 45 of June Milne’s book *Kwame Nkrumah: The Conakry Years* you will find him exclaim ‘Me, A Marxist!’ in reaction to the falsehood that he practises *juju*. In his own *Ghana: The Autobiography of Kwame Nkrumah*, p. 12, he states that ‘Today I am a non-denominational Christian and a Marxist socialist and I have not found any contradiction between the two.’

Again in *The Conakry Years*, p. 74, he criticizes some Marxists of their ‘importing’ of Marxism instead of ‘“applying” Marxism-Leninism to a basically pre-capitalist society’. At p. 77, he states ‘How I wish I had time to write a book on *Marxism and the African Revolution*’. Very significantly, on the question of application and not importation of Marxism he states at p. 94 of the same book that

You know I am a Marxist and scientific socialist. But I don’t consider myself in this particular sense a Leninist. Leninism is an application of Marxism to the Russian milieu. But the Russian milieu is not the same as the African milieu. What I am trying to do is to apply Marxism – scientific socialism – to the African social conditions and situation, in other words, to the African milieu.

Tseko, I can assure that more gbeyecious and stronger particulars will be provided to prove that the use of ‘Marxism-Nkrumaism’ philosophically captures what he means by ‘apply Marxism … to the African milieu’; which is similar to the application of Marxism to the Russian milieu to produce ‘Marxism-Leninism’. In fact, I claim no original coinage of that concept. Its first and only use, to the best of my knowledge, is its twice appearance at p. 196 of *The Conakry Years*. And Dr. Nkrumah’s citation above authenticates its propriety.

Finally, some comrades of African-American origin within the corridors of the CPP are confusing many like you on the issue. I should kindly ask you to conduct your own research. Those comrades try to capitalize on the fact of June Milne being a white lady and make all kinds of unfounded allegations against her as to the authenticity of Dr. Nkrumah’s letters – in spite of the fact that Gamal Gorke Nkrumah, Dr. Nkrumah’s son, states on Explo Nani-Kofi’s
facebook wall that he has seen those letters and finds them to be genuine. If only they know of the role she played in getting Samia to take to politics in Ghana! Please, conduct your own research. Whether I am the one being exposed for anti-Nkrumaist pretentions or not can only be proved by that kind of research. And, of course, the most critical study of my writings and actions from the 1970s to date. Obaa wor!

Stephen Glala: So! Torgbour Kodzo Lang Nubuor, congratulations. Never knew you were an appointed member of the Provisional National Defence Council in 1982.

Lang Nubuor: Fogah, I never was. I was rather a member of the Secretariat of the Interim National Co-ordinating Committee for the People’s Defence Committees (INCC).

Stephen Glala: Kwame Nkrumah, taking up the invitation treat of the UGCC, effectively became, until his resignation, a member. He, by taking on that window of opportunity of the democratic independence struggle, is, perhaps, not a fifth columnist.

Lang Nubuor took up the challenges of the revolutionary conditions of 31st December 1981 and he and others are fifth columnists.

Nkrumah is no idealist. As a revolutionary in relation to the bourgeois dispensation, he went the extra mile; to that end setting up the Committee of Youth Organisations – the banner grassroots to accomplish history.

Perhaps the move that answered the critique in the context he accepted the constitutional electoral path in preference to the revolutionary path towards self-government of the Gold Coast.

Lang Nubuor, being no idealist, did not get consumed with the ‘going exchange rate’ of 31st December – “I ask for nothing less than a revolution, the sort that would transform the socio-economic fabric of our society.”

The People’s Revolutionary League of Ghana went for the test – the sort that in the process would resolve the political, philosophical and ideological questions on the side of the grassroots: the defence committees of workers and peasants.

Meaning the wards or constituencies may sound adequate and enough for the money-bugs bourgeois multi-party dispensations and is all but the content.

Explo brought it home recently that Rawlings is a con man. Yet Ghanaians do cry out for him in moments of economic
hardships of the sort the grassroots or ordinary Ghanaians are now experiencing.

To turn it around would require more than the grassroots shouting loud NLCD 23 at him. Rawlings would still win the electoral contest hands down in any ward that the winning card is being schooled solely on Decree 23.

He would lose surely where people are mobilised to have a different understanding of themselves. That is, if offered a critical theory of the bourgeois dispensation – that to the mango farm is the opportunity of their own liberation, emancipation and the experience of empowering in the process. That only holds the potentials on the path of the new political governance under their control.

Cmd. Gbeistic, how much did you embezzle when on being chased? Laugh ooooo!

Lang Nubuor: Fogah, I'm surely laughing ooo! Akpe.

Editorial Comment: At no point has Lang Nubuor admitted in this discourse that he is still working with the defunct PNDC or its transformed civil form as the NDC. He is not and has never been a member of the NDC. We even doubt that any membership application from him to join the NDC will ever be accepted by that party. Currently, he is operating outside the neo-colonial political arrangement as a matter of principle. Attempts of some leading officials to have him join even the CPP have been rejected on the basis of that principle.

Post-Editorial Comments

Nelson Twumasi: Snr. Lang, do you think this will do any good to the CPP? I thought this was to be a private conversation between the CPP family.

Explo Nani-Kofi: May be Comrade Lang Nubuor has put this in public circulation so that any wicked lie stated in there which NOBODY corrected can be corrected.

If it was a real internal discussion some of the language wouldn't have been the way it is. Some language looks like enemies at war.

I admire Comrade Lang Nubuor for his energy and patience in responding to the enemy-style provocation.

I would have blocked such enemy attack carriers from my chat or timeline discussion long ago.

For example, how can, in this time of technological development when anyone can do a google search and find
out, somebody write that Comrade Lang T. Kodjo-Ababio Nubuor was a member of the PNDC ruling council?

Good luck to those involved in the provocation. Only they, themselves, know what interest they serve.

**Lang Nubuor:** Comrade Explo is the Co-ordinator of the Kilombo Project which operates across the African continent *independently* of the neo-colonial states. Kilombo is the pioneer of the People’s Parliament which currently meets annually and democratically involves workers and peasants to deliberate over the concerns of African working people.

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**Kofi Nyaako**

15 October at 10:01

Interesting discourse.

By the way Lang, it was I who shared an inbox conversation I had with Gamal Nkrumah on Explo’s wall. It was in the heat of a pressure-cooker debate between Akili Secka, Explo Nani-Kofi, and myself on the validity of Dr. Nkrumah’s, Konakry Years.

Secondly, I think Ernesto makes an excellent point - in my opinion, the best debating point of all - when he poses a rhetorical question, how late it will be for your plantation, to find that the passing of the Plant Breeders Bill has curtailed your right to freely planting local seed breeds. It think that characterises your ostensible olympian intellectualism.

You need to revisit your old activism in the 1980s: get your hands a lot more dirty than mind-fucking philosophical problematics!! Just messing around a bit. Hey I defended you on a CPP platform (I spoke historical truth). I think I have the right to burst your balls a bit. Aagyeeeeeii!!

How are you my "gbeyecious" comrade?

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**Lang Nubuor**

I'm really cool. Thanks.

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**Kofi Nyaako**

15 October at 20:25
Lang, you need to support crucial issues more openly, before it is too
damn late to do anything about them.

I remember often alerting you to these in our debates on IMF-SAP,
nationalisation, etc. I still do not understand why you think resistance
actions - except textual production - have to wait for some grand
revolutionary moment.

Lang Nubuo

16 October at 11:19

Fogah Kofi, In the past we did the right thing the wrong way.

We did not evolve the defence committees as political organs in service of
a new mode of production from which they had emerged. They had no
economic roots. Hence, just a decree wiped them off.

This time things need to be done differently, strategically speaking.

This informs our current practice: the simultaneous development of a new
mode of production and its defensive political institutions - exploiting
existing opportunities.

The resistance you talk about is the old-type urban-based variety. In spite
of this resistance-type government has always had its way.

The real problem about a bad law is the ability to make it ineffective. The
resistance-type to render the law ineffective is that rooted in the people's
self-interest. In this light, resistance based among the people immediately
affected is the surest thing.

We, therefore, focus on informal education among the peasantry. Fogah, I
tell you, we end up by rather being educated by them. They already know
what we talk about and nothing is to force them to do what they have
rejected. The point is to enhance their moral resistance with material
support.

So, knowing what's on the ground we find it funny when some people think
that once a law is passed, resistance comes to an end. The people's co-
operation is crucial to the effectiveness of a law.

That does not mean that pre-law enactment urban resistance is useless.
That is why we support the urban resistance of activists at the Freedom
Centre in ways that they require of us - including writing articles for
publication.

But our focus is on the people's own spontaneous but organized urge to
defend their own choices in the agricultural production process. And I
assure you that that form of resistance is more potent.
Only those who think that revolutionary resistance is a matter of putting in and subtracting from things in constitutions hold that we must be seen jumping in streets, distributing leaflets and articles only.

Fogah Kofi, it appears that you misunderstand what I mean by a 'revolutionary moment' implicitly or explicitly. We work not in any anticipation of a 'revolutionary moment' that may drop from the skies. We rather work towards it. In other words, we create it by setting in motion processes that lead to it.

What you call 'mind-fucking' about 'philosophical problematics' do not await any such 'revolutionary moment'; they are simultaneous attempts to clarify our minds on issues that might be a point of disharmony within the on-going revolutionary process. They are not mere academic exercises to enrich some CV. They are an intellectual attempt to clear weeds in our thinking processes regarding what is being done.

Always remember that I'm not an academician. I make use of what I learned at school not just to pass exams but to apply them in the resolution of concrete social problems. And I've never ever used my degree to seek employment. I don't even know where it is. It was stolen over twenty years ago.

Fogah, I had opted not to respond to your talks about 'nationalization' because such things make sense to me only as part of a revolutionary process at a certain stage of the latter's development. Nationalization by a neo-colonial state is just one more opportunity for state parasites to enhance their parasitic existence. I don't have time for such talks.

And, what of IMF & SAP? Have you forgotten about our experience? You don't deal with such issues in the revolutionary vein by just talking. You must be really armed to do that if you are talking about a real revolution.

Nevertheless, you can continue talking about them while we create structures to undo them through mass efforts and attitudes to frustrate their bearers.

Of course, what else can you do far away from Africa? Do your best. 'People!' Did you remember to respond 'Revolution'!? Ha ha haaaa!

Lang Nubuo

16 October at 17:54

Kofi Nyaako, On the United States of Africa wall, you wrote in response to the above: 'Akpeto Gbayecious, this tiny mb device messes up my reasoning. I will find time to thoroughly engage the above on my laptop.'

Organize Pan-Africanism (Sekou Nkrumah, the African American in CPP)
16 October at 21:21

The Mango Revolution Speaks! Out of all of the writings, there's no attack on the NDC nor Ghana's neo-colonial constitution of 1992 that supresses Kwame Nkrumah as the Constitutional Head of State - it makes him illegal. Instead an attack on the only Nkrumahist Party in Ghana vying for political power!

And yet Hugo Chavez won political power with a socialist party, without Marxism, (Bolevarianism) in Venezuela under a neo-colonial paradigm and changed the system to socialism.

There's always more than one way to skin a cat! CAT!

Mr. Lang this traces your political roots to your true home - the PNDC, where you organized "revolutionary committees" for a neo-colonialist reactionary Rawlings! Talk about irony! Talk about contradictions!

What kind of studies in Consciencism are you doing with illogical fallacies of nomenclature such as Marxism-Nkrumaism- a categorical absurdity, which cannot be found in one sentence in any of Kwame Nkrumah's books, and most certainly not in Consciencism?

Wave Mechanics Mr. Lang, don't obfuscate the issue! Kwame Nkrumah discusses this in Consciencism - how does Marx tackle the issue ontologically.

The amplitude of your attack should be directed at the NDC leadership, the 1992 Constitution of Ghana, and U.S. neo-colonialism! And yet there is nothing in your documents entitled as such; just this obsession with Samia Nkrumah! Instead your arch enemy, Rawlings a murderer and a criminal of the state who chased you from village to village, goes scott free! I guess you've run out of bullets! It's time to throw Mangoes! Long Live the Mango Revolution!

Lang Nubuor
Long Live!

Lang Nubuor
16 October at 18:58

THE DISCOURSE ON THE CONAKRY YEARS - WHAT GAMAL NKRUMAH SAID

Explo Nani-Kofi wrote a new note:

MANY WHO CALL THEMSELVES NKRUMAIST WILL NOT WANT TO HEAR OR BELIEVE THAT KWAME NKRUMAH MADE THESE STATEMENTS. READ ON!
4 December 1966
You know I am a Marxist and scientific socialist. But I don’t consider myself in this particular sense a Leninist. Leninism is an application to the Russian milieu. What I am trying to do is to apply Marxism – scientific socialism – to the African social conditions and situation, in other words, to the African milieu. And here the question of communism comes in – whether I am a communist or not. I am a scientific socialist and a Marxist and if that is tantamount to being a communist then I am. But not a communist of the Marxist-Leninist type . . . I have all the respect for Lenin and Leninism, and I have learnt a lot from him.

Page 94.

1 July 1967
In my Autobiography I called myself a Marxist Christian. I think that was wrong. I am now simply a Marxist, with historical materialism as my philosophy.

Page 161

15 September 1967
I have always admired Lenin and Trotsky. They were really revolutionaries. They made history. The former a strategist and the latter an insurrectionist. History brought together for a time for an historical purpose. It is rare to find the two qualities in a single person.

Page 178

8 September 1967
Religion, qua religion, and as a social and cultural phenomenon, evolving as it were through man’s aspiration to a higher self, is not incompatible with scientific socialism (Marxism) or Communism

Pages 199 – 200

6 December 1968
The leader of a revolutionary socialist movement is the personification of the people’s struggle – no more no less. He should not be seen in isolation from the masses, but as inseparable from them. The nonsense of so-called ‘personality cult’ is an invention of revisionists. What would the Soviet Union have been without Lenin, Stalin and Trotsky? Can the Chinese Revolution be seen in isolation from Mao Tse-Tung, Chou en-Lai, Lin Pao?

Throughout the ages, all revolutions and major political and social changes have been achieved under some unifying symbol – a personification of the movement. This is one of the fundamental laws of history and nature.
29 October 1969

The workers and peasants must have their own vanguard party, Marxist of course, to lead them.

13 May 1969

The central themes which should run throughout RP [Kwame Nkrumah’s book – Revolutionary Path] should be: (a) Marxism as the key principle to the African Revolution (b) Socialist revolution can triumph only when workers and peasants are mobilized under the leadership of a Marxist party. (c) To develop a revolutionary movement one must combine various forms of struggle – political and economic, legal and illegal, violent and non-violent.

17 June 1971

I hope to trace my revolutionary struggle from my days in England 1945 and then over to Ghana until this time. It is not going to be an autobiography at all. It is simply to give consistency to my Marxist revolutionary statements and approach throughout these years.

Explo Nani-Kofi: Many non-Africans who call themselves Marxist will also not want it to be heard or read that Kwame Nkrumah made such statements. It was a REAL BATTLE for 22 years in UK and Comrade Tokunbo Oke was a witness every year at SWP’s Marxism.

Tokunbo Oke: Comrade Explo Nani-Kofi. It is good that we reclaim the memory of Nkrumah for our struggle. Because Nkrumah’s revolutionary thinking evolved over a period of time, especially with the lessons that he drew whilst in government and the lessons that he drew after the overthrow and his exile in Conakry, many for their own selfish opportunistic reasons try to freeze his thinking in time: some in 1957, some up to 1966. I say that unless we take on board the whole gamut of Osagyefo’s thinking, especially that contained in the preface to the “Challenge of the Congo”, “The Handbook of Revolutionary Warfare” and “Class Struggle in Africa”, we cannot be said to be struggling for his legacy........

Explo Nani-Kofi: The battle is on as some imprisoned in time make cowardly statements or gossip and I have asked them openly to bring it on if they know any bravery. Thanks Comrade Tokunbo Oke the submarine man that you always come out when most needed in action.

Tokunbo Oke Imagine: Comrade Explo Nani-Kofi, some are still arguing over Consciencism. But this is a book, especially the theory of the triple heritage that it promotes: Islamic Civilisation, Western Christian Civilisation and Traditional African Civilisation forming a new dialectical synthesis after independence was something Nkrumah repudiated in favour of Class struggle. Although Nkrumah revised the book in 1970 to take into consideration, as he put it "the armed phase of the African Revolution", the revision did not go far enough.

Explo Nani-Kofi: Comrade Tokunbo Oke, let us not comment negatively on what others do so long as they don’t work for imperialism. Let us focus on
what we are doing to build capacity. Philosophers have interpreted the world in various ways but the point is to change it and I believe that Another World Is Possible. Let us find areas that we can march together with all those who are not enemies of the struggle. Networking is strength.

1 August 2013 at 16:16 · Edited · Like · 3

Hakim Adi interesting quotes but yes the question remains how to assist the emergence of the new world which is already expressing itself but is held back by the old.

1 August 2013 at 15:54 · Like · 2

Sonia Davis Hakim, I'm wondering if rather than being the question, is this not a reflection of the principle of dialectics, and as such should be applied to the analysis of all situations and questions?

1 August 2013 at 18:32 · Like

Galimotokali Ntubangabariaditzwani: Nkrumah's Triple heritage that Mwalimu Ali Mazrui came to develop to its full flowering was the best of independent authentic analysis of the Afrikan situation empirically, from Afrikan ground. If he abandoned that stance for "armed struggle" it could be, may be, partly out of personal the anger of being overthrown...! Great Chinweizu is someone who has analyzed Nkrumah critically, inside and out. To know best Nkrumah we need to read Chinweizu on him...

1 August 2013 at 18:52 · Like

Galimotokali Ntubangabariaditzwani: As for necessity of "personality cult" for any movement for social change, that myth has come to be shattered with the recent Egyptian revolution that toppled/brought down a president (pharaoh) without having any person as a central leader - i.e. it was an asephalous movement..!

1 August 2013 at 18:57 · Like · 1

Amma Fosuah Poku To quote Explo Nani - Kofi:

"Philosophers have interpreted the world in various ways but the point is to change it and I believe that Another World Is Possible."

To quote Amilcar Cabral:

“Always bear in mind that the people are not fighting for ideas, for the things in anyone's head. They are fighting to win material benefits, to live better and in peace, to see their lives go forward, to guarantee the future of their children. . .""

The aim of any of us (yes us not someone else) who consider ourselves "pro - people activists and/or revolutionaries is to make the best contribute we can to build a better world that benefits the masses of the people.

History teaches as that the struggle is not easy.

History teaches us that the genuine can sometimes be confused or misled.

History teaches as that a lot will abandon or betray the struggle along the way.

History teaches the struggle requires great self-sacrifice; the ultimate being liberty, or even life.

But history also teaches us that the most (un)imaginable change can be achieved if the people united behind it!

1 August 2013 at 20:47 · Like · 3
Tokunbo Oke: Hakim Adi, that’s pure Antonio Gramsci....the most dangerous period is when the old world is dying but the new one is yet to be born......!!!!

2 August 2013 at 09:11 · Like · 1

Hakim Adi Unintentional if it was! It’s what is going on in front of our eyes, although some are unaware and others deny it. Then there is the question what is the main force that is going to usher in the new and what are we doing to organise and make it conscious of its historic task?

2 August 2013 at 09:15 · Like · 2

Kofi Nyaako We must beware that the French Army supported a coup after Sekou Toure’s death. Allied with the CIA, the French secret service ransacked Dr. Nkumah’s residence removed all his documents and concocted a book purportedly based on Dr. Nkumah's documents: The Conakry Years by June Milne (ref. Akili Secka: Kwame Toure’s letter to a comrade questioning the authenticity June Milne’s, The Conakry Years).

December 24, 1995

Comrade Ludo Martens
President
Parti du Travail Belgique
B-1000
Bruxelles, Belgique

Comrade Ludo,

We hope this letter finds you, all comrades in the very best of health and revolutionary spirits. We are in receipt of your Nov. 2 letter and thank you for it. I am in Miami, Florida, and I shall travel to Cuba shortly. I will be in the western hemisphere until the end of March, when I shall return to Guinee. If you reply before then, the address is Kwame Ture c/o AAPRP, GPO 863, New York, NY 10116.

We congratulate you on the book on Rwanda. The reactionary press talks its rubbish about “tribal war”. When all the problems can be easily traced to the French and Belgian masters.

Thanks for the book. The PDG has already translated “Class Struggle” in French years ago. Comrades in Guinee are discussing your introduction, and when I return we will send a reply. All of the bookstores in Guinee are reactionary. Thus it is difficult to systematically distribute progressive and revolutionary literature.

Please because of disagreement do not dismiss us with labels – “bourgeois” “nationalist” and “anti-internationalist”. We are not bourgeois! We are nationalist, which is the first step to inter-nationalism.

Pan-Africanism is the total liberation and unification of Africa under scientific socialism. Therefore anti-socialist cannot be Pan-Africanists. Thus people like Mobutu etc., whom you mentioned are anti-Pan-Africanist. Reactionaries portraying themselves as socialist is not particular to Africa. Mitterrand calls himself a socialist as did Golda Meir.

According to Marx and Lenin the determining contradictions in any process are the internal not the external. If any People must look outside for solutions to their problems; they are not in control of their process of liberation. We send you a paper presented in Libya which enlarges the position of culture to ideology. We appreciate your comments.

The book The Conakry Years is not taken seriously by genuine Nkumahist-Tureist. From the Forward, it is clear the book cannot be taken
seriously. Osagyefo died in 1972. Sekou remained head of state until his
death in 1984. She could not get the files from a revolutionary regime!
When Sekou Ture died, a military coup brought French neo-colonialism to
Guinea.

She received the files in August of 1986, when the reactionary regime was
in power. She doesn't mention the simple fact the house in which
Osagyefo lived, where the files were kept, was turned over to French
military intelligence, who to this day occupy the house.

Osagyefo led the fight to stop French nuclear testing in the Sahara. It is
inconceivable that the French military intelligence would not take the files
they needed, leaving nothing but files on tea and biscuits. Nothing of
Osagyefo's continuing work on Pan-Africanism is mentioned. For example
in the Egyptian embassy, there was a man stationed there, whose only task
was liaison between Nassar and Osagyefo. Nassar wrote Nkrumah many
letters as did many progressive and revolutionary heads of state. None are
mentioned. She says “there exist no written records” of his political work.
No British research assistant should ever assume that they are the
will be made only by the African masses, every aspect of it.

We look forward to receiving copy of the “Le Soir” article. We hope you
are able to respond at your earliest convenience. Our Revolutionary
greetings, to all comrades.

ONE UNIFIED SOCIALIST AFRICA!

Kwame Ture

2 August 2013 at 09:50 · Like

Explo Nani-Kofi: The question is are those letters not written by Kwame
Nkrumah? Are there NO original copies of these letters? Simply the
answers to these help me more than any competition talk. In 1972 when
Kwame Nkrumah died a number of us in Ghana were old to see certain
things and nobody will come from USA to tell me about what happened
under our eyes. The CPP Overseas which together with Douglas Rogers
worked with Kwame Nkrumah have their records and some of them are
still alive.

2 August 2013 at 10:05 · Edited · Like · 2

Kofi Nyaako: Explo, I do not understand what you mean by 'competition
talk'. Please explain. Like most of us, I have no access to the relevant
original documents. You are right, access to them combined with the right
level of forensic verification of the Osagyefo's handwriting, will put the
matter to rest. But, for now, Kwame Toure makes some reasonable
comments that raise serious chronological doubts on June Milne's last

2 August 2013 at 12:10 · Like

Tokunbo Oke: Kofi Nyaako, rather than this "conspiracy theory" talk, i
think we should all be fighting to bring out a second volume of the
Conakry Years. I met June Milne through my comrade Explo Nani-Kofi and
she is genuine in my view. You do not know what this family did to support
Osagyefo whilst he was in government and whilst in exile. Peter Milne,
June's son was an economist working in the City of London. He assisted
Osagyefo in doing a lot of the research for the book neo-colonialism,
especially the chapters on the interlinking directorships of the companies
that were exploiting Africa's wealth. June's husband Van Milne was
Osagyefo's publisher at Thomas Nelson. When after the coup Thomas Nelson wanted to discontinue the publication of Osagyefo’s books because they were desperate to keep the lucrative West African school text book market, Van wanted to resign in anger. Osagyefo counselled him and asked him to remain in his position. June Milne for many years ran Panaf Books from a table in a room shared with Douglas Rogers who ran the magazine “Africa and the World”. It is no secret that there were more letters, more politically relevant letters than those that Mrs. Milne included in The Conakry Years. For example, there was correspondence between Cheikh Anta Diop and Osagyefo amongst other letters. This does not take away from the fact that Mrs. Milne rendered the Nkrumahist movement a great service by publishing his letters. I for one found the book very useful especially the letters in respect of Osagyefo's thinking on the Nigerian civil war and the reason why Nnamdi Azikiwe abandoned Biafra half way through the war....so Kofi Nyaako, when you start the task of compiling the letters for next volume of The Conakry Years, we'll have your back....but until then Ferme la Bouche, as the French say!!!!!!!

2 August 2013 at 13:55 · Like · 1

Kofi Nyaako: Tokunbo Oke, clamping shut one's 'bouche' against the backdrop of the reasonable points I have made, amounts to dereliction of critical enquiry. It is not good enough to call it 'conspiracy theory'. Kwame Toure’s assertion must be answered to clear the air.

You know clearly I cannot ingenuously, 'start the task of compiling the letters for next volume of The Conakry Years'. I simply do not have the original documents, nor do I work for PANAF Books. Also, there is salience in my earlier reasoning: ‘...access to them combined with the right level of forensic verification of the Osagyefo’s handwriting, will put the matter to rest. But, for now, Kwame Toure makes some reasonable comments that raise serious chronological doubts on June Milne's last book.'

Like you, I do not doubt one iota June Milne and her family's proven record of supporting Dr. Nkrumah and the African revolution, through the turbulence of political publishing and Dr. Nkrumah's ouster. I met her way back in the early 1980s (at two Third World Book Festivals). I was an assistant editor to Kofi Hadjor at, Third World Book Review, Old Street. As usual, she was personable, full of helpful information about the work of the Osagyefo. I have the deepest respect for June. You seem like a cultured comrade - no hard feelings.

Regards.
2 August 2013 at 16:20 · Like · 1

Gamal Nkrumah THE ORIGINAL LETTERS ARE WITH JUNE MILNE (THOSE THAT WERE NOT PUBLISHED IN THE CONAKRY YEARS, THE OTHERS ARE DEPOSITED IN HOWARD UNIVERSITY, THE HISTORICALLY BLACK COLLEGE IN WASHINGTON DC... I PERSONALLY READ MUCH OF THE ORIGINAL MATERIAL WITH JUNE MILNE AND IT WAS A REVELATION FOR ME... SHE KINDLY LET ME READ THEM, BUT THE CHOICE OF WHAT TO PUT IN THE CONAKRY YEARS WAS ENTIRELY THAT OF JUNE MILNE... I AGREED WITH HER THAT SOME LETTERS WERE TOO PERSONAL FOR PUBLICATION AT THE TIME... FORWARD EVER a comment
2 August 2013 at 16:32 · Like · 1

Explo Nani-Kofi: When I was outside I decided to be open minded. I worked closely with June Milne, Gamal Nkrumah and PANAF. I spent also 3 years in Kwame Ture's AAPRP. I spent time organizationally with all shades of Pan-Africanists and all shades of revolutionary socialists. One needs to know why June Milne had to go for the documents and how she
got them. Under Sekou Toure, June Milne felt the documents were safe and didn't need to get them out of Guinea. Through working with all shades you have all the versions and can read in between the lines yourself. By competition talk, I mean the competition among people or groups about whose version is authentic. I am not going to argue with Nkrumahist-Tureist that they should take June Milne's compilation seriously or not. I am not an Nkrumahist-Tureist so the statement doesn't relate to me. Thank you, Brother Gamal Nkrumah for coming in. All what I am saying is that Kwame Nkrumah made these statements about Marxism! Some of us consider them sound statements. It is up to Nkrumahist-Tureist to take them seriously or not. There are different currents in Pan-Africanism. Some are Nkrumahist-Tureist and some of us also subscribe to the line of Pan-Africanism in "Pan Africanism or Neo-colonialism - the Bankruptcy of the OAU" by Elenga M'buyinga. The choice is not whether we'll take our different lines seriously but whether these lines build anything to bring about change and how we can network to develop strength if we are all developing capacities for change.

2 August 2013 at 21:32 · Like

Nana Otu Akoto II: I have repeatedly said, there as written works of Nkrumah at the COLCHESTER house FATHIA lived and that, I was contacted while in London several times to go collect them but could NOT which I now regret. I have passed this message on severally to the children but none so far has shown interest.

4 August 2013 at 07:32 · Like

Explo Nani-Kofi wrote a new note: “You will never walk alone, Sir” Ohene Nana Quame Adjei.

31 July 2013 ·

“You will never walk alone Sir” Ohene Nana Quame Adjei Why am I getting the whole system against me? Can I survive it? I think I am not alone and that is my only consolation that I am not alone.

I think I am definitely here (back home) to stay and will not run back to UK, our former colonial master and one of the present neo-colonial masters and mistresses.

Ewurama Andoh: U ve like-minds around u. U re n...

See More
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Explo Nani-Kofi, Amma Fosuah Poku and 11 others like this.

Ewurama Andoh: U ve like-minds around u. U re nt alone.

31 July 2013 at 14:47 · Like · 3

Lawrence Lamptey: Being alone in truth is better than having multitude around you in deception.

31 July 2013 at 15:30 · Like · 4

Yèyé Èkìtì: All the great leaders prophets were persecuted...they say the onces who love you will and the onces who hate you will...majority will hate then you must be doing something right!!!!! keep up the fight the struggle continues!!!!

31 July 2013 at 18:21 · Like · 2

News Feed
Explo Nani-Kofi wrote a new note: Networking is strength!

26 July 2013

Networking is strength!

Nice speaking to you my brother, Honourable Dr. Saka. Networking is strength. All Pan-Africanists, let us network and Africa must be free in our lifetime!

Top of Form

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Benking Wiredu, Nana Yaa Gyemfua, Delanyo Agbe and 3 others like this.

4 shares

Explo Nani-Kofi

October 17 at 06:28

Thanks for bringing this out of the archives, my brother Tetteh Kodjo-Ababio Lang Nubuor Attaa Gbeyee. It is necessary to deal with facts to avoid nursery rhyme and empty label clowning wrongly called struggle by the petit bourgeois and lumpen elements. I don't have the energy to deal with them so I have run to the grass root in Peki.

Kofi Nyaako

October 17 at 07:51

I have read the above text carefully. I can confirm, for the records, that large chunks of the discourse i had, with both Explo and Akili Secka, have been surprisingly edited out. I suggest, therefore, that the historical authenticity of this revisionist version (a version which interestingly, is sanitised and deodorised of critical antithetical discourse), is historically compromised. I copied the original exchanges. There are stored inalterably in my hard drives. (I particularly resent my sharing of confidential comments by Bro. Gamal Nkrumah, being plugged out of the context i posted it). Regards.

Lang Nubuor

October 17 at 08:29

Readers are informed that that post was copied and re-posted unedited from Explo Nani-Kofi's facebook wall. We urge readers to check from that wall directly to find out whether a word of the discourse has been changed. All of us on facebook know that nobody can edit another person's post even on one's own wall. Explo has, therefore, not edited the discourse. Neither have we. We provided only the title on our own timeline. Kofi Nyaako, you were not right when you stated that it was you who sort of referred to Gamal's contribution as emanating from your discussion with him in your inbox. We checked from Explo who reminded us that Gamal's contribution was a direct intervention. The timeline discourse confirms Explo's reminder. Kofi, we asked you for Gamal's
exact words from your inbox three ago upon your claim. You are yet to provide them. We kindly asked you to publish what you claim to be on your pen drive. Lord, how could any other person edit one’s post? No, Explo Nani-Kofi can never do that! Neither have we done that in our re-posting.

Explo Nani-Kofi

October 17 at 10:50

Thanks for liking, comment, Lang Nubuor; Kweku Dadzie;

Kweku Dadzie

October 17 at 10:55

I agree entirely with the position of Nkrumah being a Marxist. This proves his highest state of consciousness at the time in exile. Sometimes, some little US originated so-called Nkrumaists in Ghana shut their minds from understanding Marxism. They argue that Marxism is Eurocentric and further that “Consciencism” is a higher order philosophical thinking than Marxism. What they forget is that Marxism is a science which knows no geography but can be applied within social conditions to yield peculiar characteristics. Like in the case of Marxism-Nkruaism and Marxism-Leninism. Thank you, Comrades Lang Nubuor and Explo for the insight above.

Explo Nani-Kofi

October 17 at 11:00

Thank you, Kweku Dadzie. Encourage all to continue to read themselves so that they not be in politics as if we are watching puppet shows in Makola market.

Lang Nubuor

October 17 at 15:54

It is past 7 hours since you claimed that some large chunk of the discourse has been edited away and we asked you to provide that from your copy on your pen drive. We are still counting the hours.

Kofi Nyaako

October 17 at 18:42
Akpeto, beyond politics I also have a busy schedule at work. Thank it is Friday. I will take as much time I need to rest and present the facts I promised to provide. Regards.

Kofi Nyaako
October 17 at 19:12

Comrades Nubuor and Explo, I want to assure you that whatever discourse I have ever had, and intend to have with any one or group, is inscrutably based on personal honesty, sincerity and factuality. More so, I have maintained an iron-clad consistency over the years, to ensure they are practically directed to helping to solve crucial issues if development, which afflicts Africa’s development, and unity. Hence, my discourses are not emotive. I try to be dispassionate and didactic. So Ps. I trust you will engage me without undue hostility. We are too old for berating rhetoric, only reasoning counts.

Lang Nubuor
October 17 at 19:33

Alright, Fogah. Instead of writing all this why not go straight to the point and provide information you claim has been deleted. You know that we are grown-ups and yet you make a public statement that questions our integrity. We could have had a chat instead. As it is, just hurry up and let the claimed deletion flow. Stop wasting time, Fogah.

Kofi Nyaako
October 19 at 03:12

Nubuor, I am ready to debunk your fraudulent reasoning now. You claimed (on October 17, 08:29) that the above document was copied verbatim from Explo’s wall. And added with trademark illogic, “All of us on Facebook know that nobody can edit another person’s post even on one’s own wall. Explo has, therefore, not edited the discourse. Neither have we.” What an extraordinary line of reasoning. Because one cannot edit a post on another’s wall, does that necessarily that a copy of it cannot be edited? Do you not know of the technical possibility of basic copy-and-paste in modern multimedia editing?

Lang Nubuor
October 19 at 03:29

Kofi, it is because of the possibility of editing in the copy-and-paste process that I ask for a comparison between what’s copied and the original on Explo’s timeline. Stop this dodging and produce YOUR original.
Kofi Nyaako

October 19 at 04:11

I have already provided the evidence. Read your own wall. It is 04:05 now, and I am sat up wasting valuable intellectual space answering your non-stop irrelevancies?

Explo Nani-Kofi

October 19 at 09:33

I don't play any criminal games with materials on my wall. What took place on my wall is what is there. This is the first time I am seeing that exchange between Kofi Nyaako and my brother Gamal Nkrumah. I hope things are not going to be more provocative than they are where lies will be told through the teeth that I am playing games on my timeline. Good luck and wishing you well in Nkrumaism-Toureism.

Kofi Nyaako

October 19 at 10:27

Come, Explo, you have been very civil to me in recent communication. I posted the above debate to many people when it happened. Also Akili and Gamal will attest its authenticity to end the embarrassing denial. I will not play a game of intrigue to trample down on you. I respect your immense contribution to African liberation, so let us forward the revolution. Comradely regards.

Explo Nani-Kofi

October 19 at 10:29

Forward!

Kofi Nyaako

October 19 at 10:46

But comrade, I intend to plant down my feet. Stomp it while fomenting a steam of unflinching rebuttal of all problematic posts Gbeyecious Nubuor sends from now. You know very well that it is he, rather than you, who is behind these mischiefs. Honour is restored, but Forward Ever with the revolution.
Lang Nubuor
October 19 at 14:51
Kofi, Kofi! I've just finished reading and writing an evaluation of your so-called evidence which proves to be rather helpful in establishing the authenticity of Dr. Nkrumah's letters and his Marxist orientation. Surely, it is not a copy but your own piecing of various views together. You'll receive it soon. Fogah! Gbeyee!

Kofi Nyaako
October 19 at 17:48
You are so predictably arrogant. First it was i who posted the original record of discourse in the first place. The post above is the exact archived copy of the original post i promised to evidence. Therefore i retain the forensic burden of proof.

Secondly you were never part of that discourse, and couldn't credibly claim primary knowledge of it.

Third, i have exact inbox mail from Gamal, that cross matched with major quotes in the above post, can be verified and authenticated by both Gamal and Akili, to whom the above post was originally posted.

Fourth, you are not claiming ingloriously, in one of your many textually psychotic flights of imagination, that i have the ability to have creatively compiled the above text, are you? If you are, then i really have just discovered from you that i am a literary genius.

Let me know when the Nobel Prize nomination starts. If you want to engage me in real discourse, stop the doubt-casting, fear induced rhetoric. Argue didactically, evidentially, politely, honourably, and socratically. Otherwise don't waste my time. Man...you really are unconscionable in debate aren't you?

Lang Nubuor
October 19 at 17:53
Just wait a little and see what happens, Sir!

Kofi Nyaako
October 19 at 18:02
https://m.facebook.com/lang.nubuor?refid=12. When you inboxed me to provide copies on my inbox chat with Gamal Nkrumah, you inadvertently assented to my credibility in this debate. You underscored my honour to provide veritable evidence. Shot yourself in the foot again? You wait till i deploy my professional skills in textual analysis, to expose your flawed, fanciful "thinking".

39
Lang Nubuor
October 19 at 18:13

I say just wait a little and see what happens next. Don't panic. Of course, I asked for it because I needed it. At the time I had problems at Explo's. After being mute on the chat you have now been pressured to bring it out! Don't panic. My network is rather slow.

Kofi Nyaako
October 19 at 18:19

All your life you have gnawed your way into revolutionary situations in order to undermine them. Check your own record.

You seem to spend all day writing to undermine people. Nothing you have done reflects practical work, you are purely abstract.

I have posted tonnes of text on social, economic, political and cultural development in Ghana/Africa.

Your comment each time, suggests we have to wait for the right moment for a scientific socialist revolution. You are pushing 70, when do you think that will happen?

Your lazy, mouthy social cynicism costs our poor precious lives daily. You avoid involvement in the socio-economic challenges of our time: nationalisation of the commanding heights of our economies; rejection of the IMF-SAP; the launch of a science and technology fuelled Development and Modernisation Programme, to mobilise our people to meteoric development and a raised standard of living, etc.

Why don't you get off your sedentary ass, roll up your sleeves to practically help to defeat our neocolonial NDC "government" and NPP "opposition"? Why do you lazily comment abstractly: a "revolutionary "quarterback"?"
Lang Nubuor

October 19 at 18:26

Ha ha haaaaaaaaaaa!

Kofi Nyaako

October 19 at 18:29

Your nervous laughs and guffaws have began? Mohammed Ali said to George Formal just before he knocked him out in the Rumble in the Jungle, Zaire, "Man, you picked the wrong time to get tired". Wham!! Now laugh at the wrong end of your mouth!!

Kofi Nyaako

October 19 at 18:29

Forman

Kofi Nyaako

October 19 at 18:35

I am well fed, watered and rested over the weekend. I am ready to rumble and your mb is experiencing "dumsor"? A hard day at the office? Sorry Gbeyecious, never underestimate someone whose moniker is, Kofi of Africa. Welcome to Ebola hell!!" Haaa kikikikii...!!

Kofi Nyaako

October 19 at 18:43

Lang you better respond now. Under what boulder are you hiding? You better respond now other wise will have no time to engage you in discourse. Because unlike dossers like you, some of us gave to teach for our living. We have no time for wastefully ideological heel snapping midweek. Hahaha.

Kofi Nyaako

October 19 at 18:43

Have
Lang Nubuor
October 19 at 18:45
Ha ha haaaaaaaaaaa!

Kofi Nyaako
October 19 at 18:54
Look everything I need saying has been said preparing for real work tomorrow. Keep laughing till next Sunday when I will have time for your impractical, surreal outpourings. Bye.

Lang Nubuor
October 19 at 19:57
Bye, Comrade. Sound sleep.

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Editorial Note

The following is another dimension of the exchanges before Kofi Nyaako finally published his ‘evidence’ that the discourse on Explo Nani-Kofi’s timeline had had parts edited off.

Kofi Nyaako
18 October at 14:05
Gbeycleous Nubuor, Ps. don’t take your frustrations on me. Its Saturday remember. Chill, I will provide the proof promised before Monday. Search for stored info on the net, is not my priority now. I am now in the process of preparing a sumptuous of meal if spinach, fish, ngo korkoo with ampesie. Would have invited you, but you remind you left me in exile so not so. Why don’t you prepare some akple and okro soup? Never doubt my sincerity.

Kofi Nyaako
18 October at 14:07
Sorry for the errors. I have heavy fingers, as they say. Regards
Ha ha haaa! Fogah, why not simply parcel just a little and send it by the next plane? Ha ha haaaa! No, I'm not frustrated but disturbed by what's going on across Africa regarding the revolutionary process. Go ahead and chill but with me in spirit. And where is your pen drive which has the claimed copy? You know something? I know what your problem is but I won't tell you. Chao!

Who are these faceless "African-Americans"? We need to move away from anonymity and give things their proper names. If names cannot be called then don't mention it all.

Ruddy, one is called Akili Secka and the other writes as Organize Pan-Africanism. His real name is Sekou Nkrumah - not Dr. Nkrumah's son. Good evening, Ruddy.

Akpeto, your choice of language, tone and slant of language, faceless "African Americans" is not Pan-Africanist. It actually sniffs of ethnic chauvinism. Were are not better Nkrumaists because we are Ghanaians, it is despite of that. smack

I urge you to withdraw that comment.

Akili Secka is an able lieutenant of Jwane Toure. Toure was a brother who helped to define the Black Power Movement, and dedicated his entire life to African liberation.

Why you make such disrespectful, uncomradely comments?
Lang Nubuor  
18 October at 19:07

Fogah Kofi, it appears that your thirst for getting me on the wrong footing has blinded you into not seeing that it was Ruddy who used the phrase. I didn't. And he didn't use it with contempt or malice.

It appears that your longer stay with the English has not helped your understanding of the English language. You are still looking for a way of diverting attention from your falsehood about possessing some non-existent evidence.

Listen carefully. I relate with Albie Walls, an African-American who assists me a lot in my study of Kwame Ture. There is also a great African-American, called Seku Neblett, who was with Osagyefo in Conakry and was prepared to take up arms to get Osagyefo back. I've not read or heard any racist talk from these latter two.

Now, Kofi Nyaako, I think you are forcing me to question your sanity. If you ever trade a similar falsehood, that is increasingly becoming your trademark, I'll block you from my list - something I don't encourage. How can an old man like you be lying so consistently?

Perhaps, the food you prepared and ate this afternoon has dulled your senses. If so, go and sleep and stop dreaming into my mouth what I've not said and would never say.

Rudolf Nsorwinne Akaguri  
18 October at 20:03

Kofi, I was simply telling you to stop referring to "African-Americans" when you know them by their names. What is the disrespect in that? I can see you are used to barking out orders...I am sorry I am not withdrawing my comments because there is nothing untoward about them. Sorry uncle K.

Lang Nubuor  
18 October at 20:37

Thank you, Ruddy.

Kofi Nyaako  
19 October at 22:25

Rudolph, I see no reference to "African-American" that I supposedly made. Can you point it out? It is clear it is rather I who is asking Nubuor to desist from that choice of language.
Editorial Comment

Lang was the first to refer to ‘African-Americans’. Rudolph was not comfortable with the anonymity involved and asked for specific names. Lang provided them at 18.06. Kofi then comes in at 18.28 to ethnically misconceive the use of the phrase and claimed ‘It actually snack (sic) of ethnic chauvinism’.

He reinforced this ethnic conception of Lang’s anonymous usage with the statement that ‘We re (sic) are not better Nkrumaists because we are Ghanaians, it is despite that.’

Having thus effected that misconception, he accused Lang of not being ‘Pan-Africanist’ and asked him to withdraw the reference which he referred to as ‘the comment’.

Both Lang and Rudolph, therefore, refused to withdraw anything.

Editorial Note:

What follows is a piece of commentary that preceded the republication, in a PDF format, of Gamal’s testimony on Comrade Explo’s Wall.

18 October at 03:53

GAMAL NKRUMAH TESTIFIES TO THE AUTHENTICITY OF DR. KWAME NKRUMAH’S CONAKRY LETTERS

(Copied Unedited from Comrade Explo Nani-Kofi’s Timeline on Facebook)

The Secretary of the Kilombo Project in Ghana, Comrade Lawrence Lamptey, on July 31, 2013, states in a comment on Comrade Explo Nani-Kofi’s facebook timeline that ‘Being alone in truth is better than having a multitude around you in deception.’ Gamal Nkrumah has testified to the authenticity of Dr. Kwame Nkrumah’s letters published in June Milne’s compilation ‘Kwame Nkrumah: The Conakry Years – His Life and Letters’. That book is popularly called ‘The Conakry Years’. Gamal is, however, not alone.

Apart from Dr. Nkrumah’s pre-1944 published articles in American journals and his own books, the letters exhibit his most direct affirmation of the centrality of Marxist philosophy and science in his thought system. The evidence spans the entire political life of Dr. Nkrumah in both implicit and explicit terms. We contend that the very day Marxism crumbles as a philosophical system Dr. Nkrumah’s ideologico-philosophical system automatically collapses since it is based on the application of the former.

There has been a consistent attempt to render Dr. Kwame Nkrumah’s thought system bereft of its Marxist foundation and content. Some African-American racists parading the corridors of the Convention People’s Party
orchestrate this avalanche. In their attempt, they confuse some youth of
the party on the ideological and organizational content of Osagyefo’s
thought system.

As if that is not enough for them, they consistently deflect the party’s youth
energy resources from concentrating on building the party up as a
revolutionary organization on the basis of Dr. Nkrumah’s Marxist
principles. Such deflection rather misdirects the youth’s attention to the
absurd bourgeois constitutional strategy like the restoration of the late Dr.
Kwame Nkrumah as the legal President of Ghana today.

In case the decrees of the NLC, which recent governments have quietly
flouted through their reluctant rehabilitation of Dr. Nkrumah, were
invalidated today, would we have Dr. Nkrumah’s body resurrected to take
his seat as President? Perhaps, they expect that in place of Dr. Nkrumah
the CPP would be gloriously asked by the NDC & NPP neo-colonial
adjuncts to imperialism to choose a revolutionary President from its ranks
to replace the existing neo-colonial capitalist President just like that!

Do they suggest that misdirected, shallow, lazy and cheap constitutional
strategy as the quickest and most enduring way to re-establish the
hegemony of the socialist direction of development in agro-industrial co-
operative as part of the core of a new socialist mode of production with its
superstructure? They ignorantly devalue this as the ‘Mango Revolution’!

These 21st century racist African-Americans, with a distorted imagery and
a myopic sense of indispensability of their personhood in the African
revolutionary process, make it their duty to discredit June Milne’s book
‘Kwame Nkrumah: The Conakry Years’ by the force of deception
grounded in unfounded speculative allegations born of educated illiteracy
directed at expunging and destroying the Marxist foundation of what is
clearly not just Nkrumaisn but holistically conceived as Marxism-
Nkrumaisn. All this is only because June Milne and Karl Marx are whites.
American black racism!

We provide a link below to show Mr. Gamal Nkrumah’s authentication of
his father’s (Dr. Nkrumah’s) letters as published by June Milne in her
book. We attach it to the previous discourse as APPENDIX 2. In that
appendix, Comrade Explo Nani-Kofi illustrates Dr. Nkrumah’s Marxist
affirmations.

These African-Americans appear so far to have confused even some
elderly persons in the party. We have been receiving invitations to assist
in party education. The problem is that those inviting us appear not to be
aware of our own concrete organizational pursuits. If we find time to assist
younger comrades at the Freedom Centre it is because we’re free on
Fridays. Otherwise, we are busy building a socialist collective agro-
industrial co-operative as part of the core of a new socialist mode of
production with its superstructure. They ignorantly devalue this as the
‘Mango Revolution’!

These 21st century racist African-Americans, with a distorted imagery and
a myopic sense of indispensability of their personhood in the African
revolutionary process, make it their duty to discredit June Milne’s book
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clearly not just Nkrumaisn but holistically conceived as Marxism-
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American black racism!
We provide a link below to show Mr. Gamal Nkrumah’s authentication of his father’s (Dr. Nkrumah’s) letters as published by June Milne in her book. We attach it to the previous discourse as APPENDIX 2. In that appendix, Comrade Explo Nani-Kofi illustrates Dr. Nkrumah’s Marxist affirmations.

As for those African-Americans’ presumptuous philosophical gymnastics with Dr. Kwame Nkrumah’s ‘Consciencism: Philosophy and Ideology for De-colonisation’, we shall deal with them in the course of time. We are currently putting their effusions together for proper demolition. In case anybody has an immediate interest in our thoughts on Consciencism they could get our book, ‘The Mind of Kwame Nkrumah: Manual for the Study of Consciencism’ free of charge in PDF format at www.consciencism.wordpress.com.

Please, click the following link


to read the entire discourse in which Gamal intervenes and gives his testimony which he intentionally writes in capital letters thus:

‘THE ORIGINAL LETTERS ARE WITH JUNE MILNE (THOSE THAT WERE NOT PUBLISHED IN THE CONAKRY YEARS, THE OTHERS ARE DEPOSITED IN HOWARD UNIVERSITY, THE HISTORICALLY BLACK COLLEGE IN WASHINGTON DC... I PERSONALLY READ MUCH OF THE ORIGINAL MATERIAL WITH JUNE MILNE AND IT WAS A REVELATION FOR ME... SHE KINDLY LET ME READ THEM, BUT THE CHOICE OF WHAT TO PUT IN THE CONAKRY YEARS WAS ENTIRELY THAT OF JUNE MILNE... I AGREED WITH HER THAT SOME LETTERS WERE TOO PERSONAL FOR PUBLICATION AT THE TIME... FORWARD EVER .

Onward to the African Revolution!
Lang T. K. A. Nubuor

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**Editorial Note**

After the publication of the contents in the previous Editorial Note immediately above, some members of the CPP reacted in various ways. The reactions and Lang’s responses are as follows:

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**Joseph Kwadwo Afari-Yeboah**

18 October at 09:12

What do you seek to achieve with these publications?

**Lang Nubuor**

18 October at 10:32

Joe, simply to suggest that Dr. Kwame Nkrumah’s ideological and organizational principles be applied faithfully by those who have committed themselves to Revolutionary Pan-Africanism as Osagyefo
defined it. Distortion of those principles has taken the vim out of them in certain organizations. So, Joseph Kwadwo Afari-Yeboah, we intend no harm but rectification of conscious or unconscious distortions.

Joseph Kwadwo Afari-Yeboah
18 October at 10:48

Well, there is no perfect history anywhere in human life. However, as humble and true Nkrumaists, our foremost and forbearing principle, I believe, should rather be the emphasis on proactive socialism and people centred politicking and governance in our contemporary dispensation. Such sensational publications may only brew dissatisfactory sentimental antagonism.

The current generation of Nkrumaists, much as may appreciate historical antecedents, would rather equally appreciate or prefer pragmatism in espousing our ideologies. This would revive the lustre and goodwill to endear the CPP as our political homage to the people.

Lang Nubuor
18 October at 13:36

Joe, It is not my intention to antagonize anybody. It was not for nothing that Dr. Nkrumah talks about non-negotiability on matters of principle. He concedes that we could compromise over a programme but never over a principle. We must be prepared to die for principles.

Joe, pragmatism does not mean abandonment of principle. Once we are agreed on the principles their application determines what pragmatic steps we should take in specific situations. Hence, clarification of the principles among us is vital.

Joe, the situation within the CPP is abysmal. Please, I know what I'm talking about. And for one thing, I'm not a member of it. I'm speaking as a concerned outsider of the party and a member of the African revolutionary process. A good example of the CPP can have a positive impact on the entire revolutionary process in Africa. Hence, my concern.

And I can assure you that messages I've been receiving from some CPP members, since these publications, are exceedingly disturbing. These are people who cannot talk inside the party but are prepared to open up outside! And they are mostly people I don't know. They use the chat and e-mail media.

Joe, sincerely speaking, I feel sad that the Deputy National Youth Organizer has fallen to the miseducation of those African-Americans in the party. Such a nice young man! It is my honest prayer that persons like him...
within the party exercise independent skills to research Dr. Nkrumah's life, thought and revolutionary praxis.

Please, permit me to end on this note.

Forward Ever! Onward to the African Revolution!

Lang

Organize Pan-Africanism (Sekou Nkrumah, the African American in CPP)

Joe, we have engaged Mr. Lang on several issues regarding Nkrumahism and Philosophical Consciencism in contrast to what he calls Marxism-Nkrumahism (which Nkrumah never coined his ideology as such nor can it be found in any of his writings). So it's difficult for Mr. Lang to answer certain scientific questions with regards to calculus, physics and chemistry as these topics categorically converts as scientific models to substantiate philosophical consciencism's ontology.

These epistemological tools provide avenues toward the nature of knowledge so as to give credence to the Traditional African Experience. Kwame Nkrumah states, "philosophical consciencism is the theoretical basis for the ideology [Nkrumahism]." Engaging Mr. Lang at this level intellectually is too challenging!

He says that he's not an academician and he lost or threw away his degree, and it shows! Thus he goes around to different sites and spew his foul propaganda about the CPP and about dumping shit on the head of the National Chairman, Samia Nkrumah, while simultaneously he uses her brother, Gamal Nkrumah's, words to verify a nomenclature of their father's ideology just to suppress Nkrumahism itself!

What principles does he believes himself to be operating on? How can he think in his warped little mango mind that he's helping the CPP when he sees the removal of the illegality of Kwame Nkrumah as the elected Constitutional Head of State of Ghana in the 1992 Constitution of Ghana's indemnity clause as bourgeois and useless?

He praises June Milne (a white woman) and denigrates Samia Nkrumah (an African woman)!

He even states that if Marx's philosophy crumbles then Nkrumahism would collapse! If this is not lending itself to an inferiority complex, dependent thinking and bowing down to white supremacy, then I don't know what is!

I mean to be a Marxist is to accept atheism, and no Ghanaian in their right mind would ever accept this philosophically! Nkrumahism an application of Marxism-BOLDERDASH
Editorial Note

Finally, Kofi Nyaako makes his ‘evidence’ available to the world in a spirit of triumph as follows. This elicits an initial reaction from Lang Nubuor before the latter’s scrutiny of the ‘evidence’.

Kofi Nyaako
19 October at 01:56

Lang "Gbeyecious" Nubuor, you’ve had a narcissistic field day. Your self-referential prejudgement, of my ability to provide a full, unedited evidence of the Konakri Years discourse, that Akili Secka, Explo Nani-Kofi, and me had, would appear to have backfired.

You cajoled, insulted, impugned and reproached my honour, sincerity, credibility in discourse; my residence in the UK (a country you hypocritically spent double-digit years residing as a political exile like myself), etc.

You have been capricious, outright rude, uncomradely and ungentlemanly. You’ve even doubted my sanity: "You are still looking for a way of diverting attention from your falsehood about possessing some non-existent evidence...Now, Kofi Nyaako, I think you are forcing me to question your sanity. If you ever trade a similar falsehood, that is increasingly becoming your trademark, I’ll block you from my list..." (See my/your wall for it).

Don’t you have a rotten egg on your face now? And what a nice sight you make...!!

Regards.

Kofi Nyaako
19 October at 02:55

Compatriots,
This is the evidence I promised.
Regards.

THE [FULL] CONTROVERSY OVER DR. NKRUMAH’S CONAKRY YEARS

Compatriots,

I posted the enclosed forward to Lang Nubuor’s wall, at 02:14, on Sunday October 19 2014. It is a self-explanatory:

"Lang 'Gbeyecious' Nubuor, you’ve had a narcissistic field day. Your self-referential prejudgement, of my ability to provide a full, unedited evidence of the Konakri Years discourse, that Akili Secka, Explo Nani-Kofi, and me had, would appear to have backfired. You cajoled, insulted,
impuned and reproached my honour, sincerity, credibility in discourse; my residence in the UK (a country you hypocritically spent double-digit years residing as a political exile like myself), etc. You have been capricious, outright rude, uncomradely and ungentlemanly. You’ve even doubted my sanity: “You are still looking for a way of diverting attention from your falsehood about possessing some non-existent evidence...Now, Kofi Nyaako, I think you are forcing me to question your sanity. If you ever trade a similar falsehood, that is increasingly becoming your trademark, I’ll block you from my list...” (See my/your wall for it). Don’t you have a rotten egg on your face now? And...what a nice sight you make....!! Regards.”

THE FULL CONTROVERSY OVER DR. NKRUMAH’S
THE CONAKRY YEARS
(I originally posted this on FB, 2 September 2013)

Compatriots,

Since the beginning of August 2013 an argumentative controversy has raged on the Internet over the authenticity of Dr. Kwame Nkrumah’s book, The Conakry Years. This post aims to evaluate and make sense of its ideological implications for Ghana’s socialist, Pan-African left.

Comrade Akili Secka, who was nominated by Kwame Toure to head the Ghana chapter of, PANIO, a mass independent youths organization designed to work for total freedom, mass control and unity if Africa, contends The Conakry Years is not authentic:

‘We certainly reject The Conakry Years as a basis for directing the African revolution in any way, but especially with regard to Nkrumah’s philosophical and ideological though. Nkrumah WROTE "Consciencism, Philosophy and Ideology for Decolonization," and 14 other books, gave many speeches which have been recorded, along with his stated ideas and principles, which is the guiding light for the African revolution; Nkrumahism. True Nkrumahists continue to be guided by his philosophy, Philosophical Consciencism, and his ideology, Nkrumahism, based on Nkrumah’s speeches, theoretical writings, and stated ideas and principles. Some of our people will go anywhere, like to The Conakry Years, trying to bring the African revolution a philosophy and ideology from outside of Africa as a result of an inferiority complex; among other reasons.’

‘Nkrumahism is a world view, and models such as the Theory of Relativity and Quantum Theory substantiate it scientifically, while tools like Constructionism, Reductionism and Nominalism, serve to apply it logically. The African Traditional Experience ensures independence of thought and culture in synthesizing the Euro-Christian, and Arab Islamic experiences, with the African Traditional Experience being the basis for viewing the other experiences; especially philosophically and ideologically. Nkrumahism can stand on its own. It certainly does not need a British research assistant or anyone else to guard, define, or direct it, based on sources which are not primary, second hand, and unreliable, or foreign to African culture, experience, and consciousness. She certainly is
NOT the custodian of Nkrumah's philosophy and ideology.' (See full argument in: panafrimprv@yahoo.com).

Of course he does not make these statements in vacuum. He provides a reputable source in the enclosed letter by the revolutionary, Kwame Toure to one Comrade Ludo Martens, President of Parti du Travail Belgique. (Toure’s name is a combination of his heroes, Kwame Nkrumah and Sekou Toure, first president of Guinea who, incidentally, made Dr. Nkrumah his Vice President after his ouster in 1966). In the letter titled, "The book The Conakry Years is not taken seriously by genuine Nkrumahist-Tureist," Kwame Ture wrote on December 24, 1995:

‘Comrade Ludo Martens, President, Parti du Travail Belgique, B-1000, Bruxelles, Belgique.

Comrade Ludo,

We hope this letter finds you, all comrades in the very best of health and revolutionary spirits. We are in receipt of your Nov. 2 letter and thank you for it. I am in Miami, Florida, and I shall travel to Cuba shortly. I will be in the western hemisphere until the end of March, when I shall return to Guinee. If you reply before then, the address is Kwame Ture c/o AAPRP, GPO 863, New York, NY 10116.

We congratulate you on the book on Rwanda. The reactionary press talks it’s rubbish about "tribal war". When all the problems can be easily traced to the French and Belgian masters.

Thanks for the book. The PDG has already translated “Class Struggle” in French years ago. Comrades in Guinee are discussing your introduction, and when I return we will send a reply. All of the bookstores in Guinee are reactionary. Thus it is difficult to systematically distribute progressive and revolutionary literature.

Please because of disagreement do not dismiss us with labels – "bourgeois" “nationalist” and "anti-internationalist". We are not bourgeois! We are nationalist, which is the first step to inter-nationalism.

Pan-Africanism is the total liberation and unification of Africa under scientific socialism. Therefore anti-socialist cannot be Pan-Africanists. Thus people like Mobutu etc., whom you mentioned are anti-Pan-Africanist. Reactionaries portraying themselves as socialist is not particular to Africa. Mitterrand calls himself a socialist as did Golda Meir.

According to Marx and Lenin the determining contradictions in any process are the internal not the external. If any People must look outside for solutions to their problems; they are not in control of their process of liberation. We send you a paper presented in Libya which enlarges the position of culture to ideology. We appreciate your comments.

The book The Conakry Years is not taken seriously by genuine Nkrumahist-Tureist. From the Forward, it is clear the book cannot be taken seriously. Osagyefo died in 1972. Sekou remained head of state until his death in 1984. She could not get the files from a revolutionary regime!
When Sekou Ture died, a military coup brought French neo-colonialism to Guinee.

She received the files in August of 1986, when the reactionary regime was in power. She doesn’t mention the simple fact the house in which Osagyefo lived, where the files were kept, was turned over to French military intelligence, who to this day occupy the house.

Osagyefo led the fight to stop French nuclear testing in the Sahara. It is inconceivable that the French military intelligence would not take the files they needed, leaving nothing but files on tea and biscuits. Nothing of Osagyefo’s continuing work on Pan-Africanism is mentioned. For example in the Egyptian embassy, there was a man stationed there, whose only task was liaison between Nasser and Osagyefo. Nasser wrote Nkrumah many letters as did many progressive and revolutionary heads of state. None are mentioned. She says “there exist no written records” of his political work. No British research assistant should ever assume that they are the guardian of any aspect of the African Revolution. The African Revolution will be made only by the African masses, every aspect of it.

We look forward to receiving [sic] copy of the “Le Soir” article. We hope you are able to respond at your earliest convenience. Our Revolutionary greetings to all comrades.

ONE UNIFIED SOCIALIST AFRICA!

Kwame Ture'


1. What is June Milne’s philosophy and ideology; is June Milne an Nkrumahist?

2. What is the sequence of June Milne’s organizational membership; especially from 1972-1986, to the present; has June Milne ever belonged to an Nkrumahist organization?

3. What was June Milne’s purpose for publishing the book, The Conakry Years; is there a philosophical and ideological motive?

4. How did she get letters from Villa Sylli from under the guard of French military intelligence; did she have contacts?

5. What letters did French military intelligence take before she received any letters?

6. Did June Milne allow anyone to see the personal letters that she wrote to
Nkrumah in order to place the dialogue in context; what was her side of the philosophical and ideological discussion?

7. Did Nkrumah intend for any personal letters regarding his philosophy and ideology to be published by June Milne and are there any letters written by Nkrumah authorizing such intention and authorization?

8. What criteria were used to select which letters would be published; is it the same criteria Nkrumah would have used?

9. Are there any people commenting on the issue of the philosophical and ideological credibility of The Conakry Years who have worked in Villa Sylli, were in Guinea from 1972-1986, and had direct organizational relations with both Kwame Nkrumah and Sekou Toure in the PDG, like Kwame Ture?

10. Is anyone trying to claim that private letters intended for only June Milne to read rank higher than Nkrumah’s published books such as “Consciencism, Philosophy and Ideology for Decolonization,” which Nkrumah intended for the African revolution and international socialist revolution to read with regard to his philosophy and ideology?

11. Do any commenter’s think that Kwame Ture being an African born in Trinidad disqualifies him as a reliable source of information regarding his writing on the said issue of resisting European cultural, philosophical, and ideological imposition from Ludo Martin and from June Milne’s book, “The Conakry Years,” on Nkrumahism as an independent ideology [independent of Marxism] to guide the African revolution.

12. Don’t we all agree that Nkrumahist must uphold the independence, integrity, and creative genius of Nkrumah’s book, “Consciencism: Philosophy and Ideology for Decolonization,” and that Africa is capable of producing philosophy and ideology without Europe doing the thinking for Africans in those areas?

13. Do all universal truths like historical and dialectical materialism, class struggle, and socialism, have to have a European name attached to them to be acceptable? (panafirmpvr@yahoo.com).

But the questions he raises above, plus Kwame Toure’s letter are not given safe passage by his Marxist, Pan-Africanist opponents. Explo Nani Kofi, director of, The Kilombo Centre for Citizens Rights and Conflict Resolution, Peki responded in a detailed post on 3 August 2013 titled, ‘SELF-EXPERIENCING/SELF-SEARCHING ACTIVIST NETWORKING VERSUS HEAR SAY SECTARIANISM! (I quote ‘sicut’ - just as):

THIS TYPE OF MATERIAL BELOW [Kwame Toure’s letter above] COULD BE SENT TO PEOPLE WHO ARE ONLY WAITING FOR HEAR SAY FROM OTHERS AND NOT TO SOMEBODY LIKE EXPLO NANI-KOFI, WHO HAS SPENT EVERY SECOND OF HIS ADULT LIFE IN REVOLUTIONARY SOCIALIST ORIENTATION ACTIVITY, RIGHT FROM SECONDARY SCHOOL MOCK PARLIAMENT UP TO TODAY ACROSS AT LEAST 3 CONTINENTS AND FINDING OUT FOR HIMSELF AS WELL AS ORGANIZING.’
‘UNNECESSARY COMPETITION AMONG SHOULD HAVE BEEN ALLIES STRENGTHENS THE ENEMY AND WHOEVER DOES THAT KNOWINGLY OR UNKNOWINGLY WORKS FOR THE ENEMY! Yes, I laughed and laughed when my brother, when my brother, Kofi Nyaako, posted Akili Secka’s status about the Kwame Ture letter Ludo Marten, the Begian comrade who I also met during my UK days because when I was outside I didn’t sit down to be reading what people post or write or say. I actively organized and found out. As I say I even met the recipient of the letter Ludo Marten a number of times. The African Liberation Support Campaign of which I was General Secretary and Communications worked with him and the Workers’ Party of Belgium.’

‘Even knew my brother, Gamal Nkrumah, was introduced to me by June Milne. There is a lot of hostility to June Milne that she is a white woman but Ludo Marten is also a white man! Is it a difference of man and woman? Whilst I have NEVER heard the AAPRP ever referring to The Dawn and CPP Overseas, Africa And The World and Douglas Rogers, Joseph Kwaw Ampah (close by Kwame Nkrumah in Conakry pictures when dignitaries visited and in whose arms Kwame Nkrumah died in Bucharest) when Douglas Rogers died, and Gamal Nkrumah and I attended the funeral, we saw Kwame Ture there in a picture with Douglas Rogers. June Milne might have been selective with what she published, but others including [?] have been equally selective in what they have said and written and have created structures and beings on the basis of this selection and that is a DANGER . . . Time will tell! . . . I will forever stick to on-sectarianism. Let us identify the strong points of all and network from that basis. Networking is strength! Unnecessary competition among should have been allies strengthens the enemy!’

In an indirect comment, Explo followed the above quote with another from, Amilcar Cabral, the late Cape Verde revolutionary thinker: “Always bear in mind that the people are not fighting for ideas, for the thing in anyone’s head. They are fighting to win material benefits, to live better and in peace, to see their lives go forward, to guarantee the future of their children” Amilcar Cabral. Knowing this avoid substituting fantasy for reality!’

Explo is right to a point. The argument against But so is the need to be mindful of the need to situate our practical programmes in sound philosophical concepts. I commented:

‘Comrades, my humble view is Cabral was right, but ideas are also necessary. He would have known because he was one of Africa’s foremost leaders of ideas. It is misleading to advance exclusive oppositional arguments that alienate either philosophical or material provisions for our poor masses. But pure armchair philosophical debates must not be allowed to supplant effective discusses which lead to implementation of practical, developmental and modernising programmes of production - which are consistent to changing the economic (material) spiritual, cultural, social and political conditions of our people. At all times we socialist/Pan-Africanist patriots, must not lose sight of the key aim of increasing the standard of living and peace of mind of our people. We must be critical, but be mutually tolerant of opposing views. Hence, both
the Explo Nani-Kofi Tokunbo Oke vs Akili Secka/Lang Nubuor camp is right. There are no easy victories.’

Akili Secka. I cross checked late Comr. Kwame Toure’s account of Conakry Years with Bro. Gamal Nkrumah. This is what transpired: ME: ‘So Gamal, you affirm the Conakry Years documents June holds are genuine? How?’

GAMAL: ‘I SAW THEM MYSELF... JUNE FLEW TO CONAKRY AND RESCUED THE LETTERS THAT WERE IN A SPECIAL BOX HIDDEN BY ONE CAMARA WHO WAS MY FATHER’S SECRETARY IN GUINEA

ME: ‘So it was not the French who released them? The documents were kept in the sole possession of Camara - not intervened by even Sekou Toure?’

GAMAL: ‘YES, CAMARA... HE HID THEM AND WAS VERY OLD AND ILL, I SUSPECT HE HAS JOINED THE ANCESTORS NOW... HE NEEDED MONEY BADLY FOR TREATMENT AND JUNE GAVE HIM SOME MONEY IN EXCHANGE FOR THE BOX WITH THE LETTERS... IT WAS SHIPPED TO LONDON AND KEPT AT JUNE’S HOUSE WHERE I READ THEM... SOME LETTERS WERE IN VERY POOR CONDITION.’

ME: ‘It is sad the Osagyefo had been unable to pre-emptively plan the safe-keeping (in a vault or such) of his literary text. Now I can support the authenticity of June’s material.’

GAMAL: ‘YES, BY ALL MEANS... THE ORIGINALS ARE EITHER WITH JUNE, SHE HELD ON TO SOME... THE OTHERS ARE DEPOSITED AT HOWARD UNIVERSITY DC.’

ME: ‘Can I share this information to debunk any conspiracy theory regarding the authenticity of the documents?’

GAMAL: ‘YES, PLEASE DO I PERSONALLY READ MOST OF THE LETTERS... I SAW THEM WITH MY OWN EYES AND THEY WERE IN MY FATHER’S HANDWRITING EXCEPT FOR THE ONES HE WROTE FROM ROMANIA WHEN HE WAS VERY ILL... THOSE WERE TYPED.’

ME: ‘So why was Kwame Toure so sceptical about the chronology - possible contamination by the French secret Service (as per Akili Secka’s post on Explo’s wall). Regards.

GAMAL: ‘BECAUSE SOME OF THE LETTERS CONTAIN HARSH CRITICISM BY KWAME NKRUMAH OF KWAME TOURE... I LAST MET KWAME TOURE IN CAIRO A FEW MONTHS BEFORE HIS DEATH, WE NEVER DISCUSSED THE MATTER BUT HE KNEW THAT JUNE MILNE AND I WERE THE TWO PEOPLE WHO KNEW HOW MY FATHER FELT ABOUT HIM... THERE IS WRITTEN EVIDENCE, LETTERS... AND, FATHER WAS FURIOUS BY KWAME TOURE’S ESTABLISHMENT OF THE AAPP R IN THE DIASPORA... HE BELIEVED THAT THE AAPP R, NKRUMAH’S IDEA IN THE FIRST PLACE, SHOULD HAVE BEEN LAUNCHED IN AFRICA’

ME: ‘Only that? No extenuating circumstances?’
GAMAL: 'FATHER WAS ALSO CRITICAL OF WHAT HE FELT WAS KWAME TOURE'S "RASHNESS", "TEMERITY" AND 'IMPETUOSITY"... I AM NOT SURE IF IT WAS A GENERATIONAL GAP, OR IF FATHER TIRED OF KWAME TOURE'S LACK OF POLITICAL MATURITY... KWAME TOURE WAS A BIT ON THE WILD SIDE... HE LACKED DISCIPLINE I REMEMBER THE LAST TIME I SAW HIM IN CAIRO HE WAS DYING OF CANCER, STRANGELY ENOUGH PROSTATE CANCER LIKE KWAME NKRUMAH... I SAW HIM WITH A NATION OF ISLAM TOP GUY, THE NATION OF ISLAM AND GADDAFI TOOK CARE OF KWAME TOURE IN HIS LAST DAYS... I WAS WITH DAVID DU BOIS, THE STEPSON OF WEB DUBOIS, AND SON OF SHIRLEY... HE TALKED NON-STOP AND I WAS SURPRISED BECAUSE HE WAS SUPPOSED TO BE DYING OF CANCER AND LOOKED VERY UNWELL... BUT THIS WAS TYPICAL KWAME TOURE.'

ME: 'Also cultural difference I imagine - Toure was Trinidadian/US. I went to their carnival in Feb. 1992 (while researching the Caribbean school textbook publishing media. I year in: Jam, Barb, T&T, Guyana) they love their rum, sex, food and 'liming' (chilling). He was also younger, militant student leader and less statesmanlike.'

GAMAL: 'YES, DAD WAS LIKE A FATHER TO HIM BUT KWAME TOURE WAS HOT HEADED AND DID NOT HEED HIS ADVICE.'

Compatriots, I think there is enough primary information here for all to make one conclusion: June Milne's documents are authentic.

PANIO, have been working with the CPP Youth League, particularly on Nkrumahism ideological development, and are witnessing ideological repression from this NDC so-called Marxist faction. When we critically analyze the quantum of ideology using the Quantum Theory, we can see the ideological repression very clearly, moving in reactionary waves of repressing the thinking of the CPP. I see your advocating nationalization, and these waves are pushing the CPP away from Nationalization and towards neo-colonialism. We are working hard to change this. Many of Nkrumah's so-called letters were clearly responding to JM on many important issues. Particularly with regard to criticizing certain Pan-Africanist youth, like Kwame Ture and Obi Egbuna, both of whom I met and/or worked with. Kwame sent me to the AAPRP in Ghana. Obi's son works for the Zim Herald and was a very close comrade of mine in our student and post student days in PASYM. I am certain Explo never responded to your question on sequence of events regarding the so-called letters. This posting is more precise and we would appreciate it if you could help to get it out to the African masses. Akili Consciencism.docx

Please assess the above discourse. Share your views on the ensuing debate.

Lang Nubuor
18 October at 23:49

This is strange.
In the first place, Kofi, I've taken notice of your language-type as an old man who requires civility in language usage from others.

Secondly, you completely lied about my stay in the UK for decades. I've never lived in the UK for a full day. I only passed through Heathrow on transit from North Korea where I was the leader of a delegation from Ghana.

Thirdly, Explo's timeline does not have what you have provided here. You are pointing to a source, other than Explo's timeline, which I never saw. In case what you have here WAS on Explo's timeline how come that your contribution there could still remain there and in the copy I pasted?

Are you suggesting that Explo did not allow that 'part' of your contribution - which he could have technically done - DURING the discourse on his timeline? What possible reason could Explo have had not to allow that 'part' of your contribution?

I repeat that what you have here is NOT on Explo's timeline and could, therefore, not have been part of what I copied.

Fourthly, the consideration of the validity of the content of what you have here as 'part' of your contribution is not yet at stake. But when it comes to that, as a particularly intense student of Consciencism and a researcher on issues of its interpretation, I can illustrate the weakness of the interpretation therein.

But, you see, you are only restating what Kwame Ture appears to have said. The relevant issue here is that whatever doubts Kwame Ture raises about the authenticity of the letters in June Milne's book, and, therefore, the entire book, have been dissolved by Gamal Nkrumah's testimony that he has seen the original letters, read them and agrees with Milne that some of the unpublished letters were too personal to be published.

For me and Explo, the significance of the published letters is that they show that Dr. Nkrumah, by applying Marxism throughout his books, makes Marxism the foundation of his thought system - in spite of Ture's or any other claim.

Lang Nubuor
19 October at 01:02

Kofi Nyaako, as a reinforcement of the position that what we have here is NOT part of the original discourse on Explo's timeline, I observe that your first sentence, beginning with 'Since …' shows that you were writing on a timeline other than Explo's.

You REFER to the original discourse as being 'on the internet'. You could not have said so if it was on the same Explo timeline. You were being smart, abi?
Ohenenana Obonti Krow
19 October at 01:02

Kofi Nyaako, surely this one is a very serious issue. We must delve into to establish the facts as they were. Thanks bro.

Lang Nubuor
19 October at 02:20

Thanks, Ohenenana.

Kofi Nyaako
19 October at 15:28

Nubuor, I also agree with Ohenenana that, 'we must delved into the established facts” (sic). This is exactly what we are all concerned with here.

But the process of establishing the facts is “lost in translation”. To have real discourse - meaning presenting one's reasoning in a coherent, structured, bibliographically evidenced, socratic manner, in a polite way, conducive sense making - one needs to state the premise of debate.

I suggest following. 1) The premise of debate: Explo Nani Kofi’s post, quoting Gamal Nkrumah on Dr. Nkrumah’s (sic), The Konakry Years, is incomplete, edited version of inboxed quotes i originally posted.

2) I propose to cross match and affirm this, through close textual reading, of my inbox; and comparison of my inbox with exact copies of Explo post, and my post and inbox.

3) No more unpleasantness from neither Nubuor nor me. If Nubuor accepts this, we can commence debate.

Kofi Nyaako
19 October at 15:32

Nubuor where did you reside in exile in the Duaspora for double-digit years?

Kofi Ahubley
19 October at 15:51

Easy! I need to sit back to really masticate this! LOL! Just passing by. Cheers!
Editorial Note

Lang Nubuor republishes Kofi Nyaako’s ‘evidence’ with a note thus:

20 October at 01:51

KOFI NYAAKO GIVES GAMAL NKRUMAH’S VERSION ON ‘THE CONAKRY YEARS’

A follow up on our previous publication on Gamal Nkrumah's authentication of Dr. Kwame Nkrumah's letters, as published in June Milne's book 'Kwame Nkrumah: The Conakry Years - His Life and Letters', has become necessary in the light of a more revealing inbox interaction between Gamal Nkrumah and Kofi Nyaako.

Kofi Nyaako published the interaction last year but has had to republish it yesterday upon our promptings.

We analyse Kofi Nyaako’s version, which he mistakenly claims was copied from Explo Nani-Kofi's facebook timeline, in comparison with the original discourse on Explo's timeline. We find Nyaako’s version even a more powerful refutation of the claim that Dr. Kwame Nkrumah’s letters in June Milne’s book are not authentic.

We attach both Kofi Nyaako’s publication and the original discourse on Explo Nani-Kofi’s timeline as APPENDIX I and APPENDIX II, respectively, to our analysis here. This brings the entire discourse together to facilitate independent assessment of the facts.

In spite of Kofi Nyaako’s string of insults rained on us on our timeline, due to our pressures on him to come out with what he claimed he had, we thank him for making his interaction with Gamal Nkrumah finally available to Africa and the world through our timeline. This is indeed an invaluable service he renders to the development of Marxism-Nkrumism. Fogah Kofi Nyaako, akpe loo!

Please, click on the following link to read or download:

http://consciencism.wordpress.com/organise/kofi-nyaako-gives-gamal-nkrumahs-version-on-the-conakry-years/

Forward Ever! Onward to the African Revolution!

Editorial Note

The link referred to immediately above carries the following analysis by Lang Nubuor:

KOFI NYAAKO GIVES GAMAL'S VERSION ON THE CONAKRY YEARS
In a comment on my facebook timeline, Ohenenana Obonti Krow states that ‘Kofi Nyaako, surely this one is a very serious issue. We must delve into it to establish the facts as they were. Thanks bro.’ We take up Ohenenana’s call for the establishment of the facts.

My first reaction to Kofi Nyaako’s so-called evidence – portions of the discourse on Comrade Explo Nani-Kofi’s facebook timeline that he claims have been edited away – is based on a truncated version that I read on my phone. I see no indication on the phone that I am not reading the entire post.

On my laptop computer, however, I now see the whole length of the posting after my reaction. Reading it, I hold on, all the same, to my essential position that the so-called evidence does not form part of the original discourse. While that original is dated August 1-2, 2013, the so-called evidence, claimed to be a copy of it, is dated September 2, 2013 and rather than being a copy it is Kofi Nyaako’s own commentary on that original and posted on a different timeline, not Explo’s. We are, then, dealing with different documents.

Comparing these two documents, I observe that the purported evidence is entirely written by Kofi Nyaako with citations from the original. It is not the original discourse. I observe, further, that although Akili Secka is quoted in Nyaako’s commentary – which is in the form of piecing various views together – he is not seen anywhere in the original as making a contribution. This may be understood to be due to the fact that Akili Secka and some others are blocked on Nani-Kofi’s timeline. Facebook automatically deletes them.

In Nyaako’s commentary, I find what amounts to an interview of Gamal Nkrumah by Nyaako. This interview is clearly not part of the original discourse. If it is then since both Nyaako and Gamal Nkrumah are not blocked on Nani-Kofi’s timeline it should remain there. It is rather a clear confirmation that Nyaako had an inbox interaction with Gamal outside of the original discourse. Conclusively, then, the so-called evidence is not a copy of the original discourse but a piecing together of views from different sources.

This does not render Nyaako’s paper useless. It is truly a powerful primary material of relevance to the determination of the issue as to the authenticity of Dr. Kwame Nkrumah’s letters as published by June Milne in her compilation Kwame Nkrumah: The Conakry Years – His Life and Letters; and, by extension, as to the authenticity of Dr. Kwame Nkrumah’s assertions in those letters regarding the centrality of the application of Marxist principles in his thought system. Validation or invalidation impacts on these.

Common to the two documents are the contradictory stances of Kwame Ture and Gamal Nkrumah. The documents exhibit Kwame Ture’s speculations as to how June Milne could have had access to the letters when French forces had occupied Dr. Nkrumah’s house after the post-Sekou Toure coup d’état. Against this speculation, Gamal Nkrumah says that the letters were in a box that Dr. Nkrumah’s Guinean Secretary,
Camara, hid and released only after June Milne gave him some money to take care of his health.

Added to that, in the Nyaako interview of Gamal, Gamal attests to having seen the original letters in June Milne's possession. He describes even the deteriorating state of some of the letters. That attestation reinforces what he states in the original discourse. On the strength of that interview, Kofi Nyaako concludes and tells Gamal that 'Now I can support the authenticity of June's material'. To this, Gamal responds 'Yes, by all means ... The originals are either with June; she held on to some ... The others are deposited at Howard University DC'.

Kofi Nyaako then, by way of seeking permission to publish this inbox interview, asks Gamal, ‘Can I share this information to debunk any conspiracy theory regarding the authenticity of the documents?’ The response is quick as Gamal says, ‘Yes, please, do. I personally read most of the letters ... I saw them with my own eyes and they were in my father's handwriting; except for the ones he wrote from Romania when he was very ill ... Those were typed.’ This is in accord with his statement in the original discourse.

Nyaako is then left in no doubt that the documents on the basis of which June Milne writes her book are authentic. He declares thus: ‘Compatriots, I think there is enough primary information here for all to make one conclusion: June Milne's documents are authentic.’ But he does not make this declaration until he clears his mind as to why Kwame Ture is doubtful in the light of why the documents are retrieved from Guinea not when the friendly regime of Sekou Toure is in power but after a hostile government is in place.

That is why he asks Gamal: ‘So why was Kwame Toure so sceptical about the chronology – possible contamination by the French secret Service (as per Akili Secka’s post on Explo’s wall?)’ He quotes Gamal Nkrumah as responding that ‘Because some of the letters contain harsh criticism by Kwame Nkrumah of Kwame Toure ... I last met Kwame Toure in Cairo a few months before his death. We never discussed the matter but he knew that June Milne and I were the two people who knew how my father felt about him ... There is written evidence, letters ... and, father was furious by Kwame Toure’s establishment of the AAPRP in the Diaspora ... He believed that the AAPRP, Nkrumah’s idea in the first place, should have been launched in Africa.’

Nyaako’s question as to whether that was all and that there were no extenuating circumstances, Gamal adds that 'Father was also critical of what he felt was Kwame Toure’s “rashness”, “temerity” and “impetuosity” ... I am not sure if it was a generation gap. Or if father tired of Kwame Toure’s lack of political maturity ... Kwame was a bit on the wild side ... He lacked discipline. I remember the last time I saw him in Cairo he was dying of cancer, strangely enough prostate cancer like Kwame Nkrumah ... I saw him with a Nation of Islam top guy, the Nation of Islam and Gaddafi took care of Kwame Toure in his last days ... I was with David du Bois, the stepson of W.E.B. Dubois, and son of Shirley ... He talked non-stop and I was surprised because he was supposed to be dying of cancer and looked very unwell ... But this was typical Kwame Toure'.
This authentication of the documents published by June Milne in *The Conakry Years* can understandably, therefore, be contested by Kwame Ture who writes solely on the basis of speculation but *not empirically investigated facts* thus:

‘The book *The Conakry Years* is not taken seriously by genuine Nkrumahist-Tureist. From the Forward, it is clear the book cannot be taken seriously. Osagyefo died in 1972. Sekou remained head of state until his death in 1984. She could not get the files from a revolutionary regime! When Sekou Ture died, a military coup brought French neo-colonialism to Guinee.

She received the files in August of 1986, when the reactionary regime was in power. She doesn’t mention the simple fact the house in which Osagyefo lived, where the files were kept, was turned over to French military intelligence, who to this day occupy the house.

Osagyefo led the fight to stop French nuclear testing in the Sahara. It is inconceivable that the French military intelligence would not take the files they needed, leaving nothing but files on tea and biscuits. Nothing of Osagyefo’s continuing work on Pan-Africanism is mentioned. For example in the Egyptian embassy, there was a man stationed there, whose only task was liaison between Nassar and Osagyefo. Nassar wrote Nkrumah many letters as did many progressive and revolutionary heads of state. None are mentioned. She says “there exist no written records” of his political work. No British research assistant should ever assume that they are the guardian of any aspect of the African Revolution. The African Revolution will be made only by the African masses, every aspect of it.’

In spite of Kwame Ture’s speculative basis for casting doubt on *The Conakry Years* in the face of Gamal’s credible testimony to the contrary, when it comes to the question of the content of Dr. Nkrumah’s letters I find in Nyaakoo’s paper Kwame Ture quoting Marx and Lenin as authorities. I find in his letter immediately quoted above his definition of Pan-Africanism in the following terms: ‘Pan-Africanism is the total liberation and unification of Africa under scientific socialism … According to Marx and Lenin the determining contradictions in any process are internal not external. If any People must look outside for solutions to their problems; they are not in control of their process of liberation.’

This application of Marxism to explain Pan-Africanism as possible only from the internal dynamics of Africa is in consonance with Dr. Kwame Nkrumah’s thought system that applies Marxist principles to the analysis of society, social problems and the formulation of socio-economic-political programmes. The letters in *The Conakry Years*, as Explo Nani-Kofi’s introduction to the original discourse shows, are replete with Dr. Nkrumah’s concern with the application of Marxism in Africa. He calls the application of Marxism in Russia as Marxism-Leninism. His own
application of Marxism in Africa, which he insists on, is referred to at p.196 of *The Conakry Years* as Marxism-Nkrumaism.

Hence, Gamal Nkrumah’s authentication of Dr. Nkrumah’s letters, as published in *The Conakry Years*, goes further to imply the authentication of Dr. Nkrumah’s conscious awareness of his application of Marxism to Africa. Explo Nani-Kofi’s concern in the original discourse is the exposition of this application of Marxism in Dr. Nkrumah’s thought system. From Milne’s notes at pp.195-196 of her book it is clear that in her discussion with Dr. Nkrumah on Nkrumaism, Dr. Nkrumah talks of Marxism-Nkrumaism and traces it to his 1945 book *Towards Colonial Freedom*.

My own study of Kwame Ture’s writings has just begun with the collection of his books and other writings with the help of Comrade Albie Walls. Hence, I am not in any position yet to state whether Kwame Ture is consistent with his Marxist applications beyond my citation here from his letter published by Kofi Nyaako in his paper. Thus, we cannot be sure yet whether the brazen anti-Marxism of Akili Secka and Sekou Nkrumah (not Dr. Nkrumah’s son) emanates from Kwame Ture although Akili’s reference to ‘Nkrumah’s so-called letters’ in Nyaako’s paper clearly emanates from him. My collection of these anti-Marxists’ publications is on-going and I hope to analyse them as early as possible.

In conclusion, I thank Kofi Nyaako for yielding to my *gbeyecious* pressures to release his so-called evidence which finally gets to us as not the required evidence but all the same useful in providing material to authenticate Dr. Nkrumah’s letters and his Marxist orientation. Fogah Kofi, akpe loo!

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Kofi Nyaako
19 October at 16:14

What i have said, and is clear from the two texts, if all will care to compare, is that mine is a direct copy if ny archived expensive post, that is contained the original words of Gamal, is that i authored mine and posted it.

Explo’s is a FB exchange with many including me. My question is, is Ganal’s comment on the Konakry Years the same as in my inbox? Did its title originally contain, “Conakry Years”? While they are clearly different posts, how did the above confusion happen?

Kofi Nyaako
20 October at 04:30
Nubuor, I repeat for the records, where did you reside in the diaspora for double-digit years?

Lang Nubuor
20 October at 04:31
Lome, Togo

Kofi Nyaako
20 October at 04:32
For how many years?

Kofi Nyaako
20 October at 05:05
Cmr. Nubuor i apologise for roughing you up yesterday. As you rightly pointed out, i have an unassailable record of seeking polite discourse. But i intentionally roughed you up, to make it clear that although i seek respectful discourse, it is not at the cost of allowing myself to be bullied. That i have the linguistic tools to post a psychological barrier against your bullying (i refer to how you treated me over the weekend, referred in the forward to the above post).

I have encounter many cruel bullies all my life. I detest them intensely. This clarified, i want you and i to reassert socratic reasoning - praxis, didactics, logic, dispassion, factuality, self-respect and honour in our debates.

We must avoid rhetoric (assemblage of random arguments: imagery, bits of facts, emotions for purposes of psychological manipulation directed to pursued audiences). True revolutionaries focus on historicity, factuality and cognition.

I hope you accept my proposal, as the only basis for our discourses from henceforth? (Our discourse must clarify and add meaning to our scientific socialist Nkrumaist revolution). Revolutionary regards.

Kofi Nyaako
20 October at 09:33
Compatriots, the above forward to the Conakry Years, and Nubuor’s spin-doctoring of it on his blog page (should you chance the virus of intellectual deceit if you click his link to it, is a gross misrepresentation. Please ignore it.

I have serious misgivings with Nubuor’s ideological agenda against the CPP, and progressive forces who are sympathetic to it.
I therefore urge you to ignore every word Nubuo says about my involvement in proving or disproving the covert terms of his agenda.

I don’t know what happened to his political conscience, patriotism, and uphold of Dr. Nkrumah’s socialist ideals. But - trust me - something is definitely not right with this brother’s cognition and articulation of events. He is fear-mongering, discrediting, highly paranoid, and lacking of intellectual honour.

Please do not touch him with even a barge pole of reason. He is bad news.

I am currently busy lecturing. I will release a full response to his grave misrepresentation by this forthcoming Sunday. Regards.

Hope Bann Agbemenya
20 October at 18:14

I like the academic brawl...... But a little decorous.

Kofi Nyaako
20 October at 19:22

Brother Hope, in intellectual discourse, the complexity of one’s opponent often momentarily defines one’s debating strategies. One to readjust one’s debating strategy. Bullying is not permissible in socratic reasoning.

I needed to mount a psychological barrier to Nubuo. He has subsequently admitted that he intentionally “put pressure” on me the whole of Saturday, in order to speed my response.

However, I accept I am decorous above (if you did not mean, ‘indecorous’) to avoid screaming at a most obtuse opponent.

Lawrence Lamptey
19 October at 21:55

The truth is only one.

Editorial Note

At a point of the discourse, Bob Brown of the A-APRP (GC) intervened to clarify a point in Lang Nubuo’s post concerning Kwame Ture. Kofi Nyaako seized the opportunity not only to praise Bob Brown for the historical clarity rendered but also to launch into a lengthy assault on Lang who was not on the thread. The experienced Pan-African revolutionary placed the lid on Kofi’s mouth. A wo le asala! This is how it went with Explo cheering Bob on:

Kofi Nyaako
October 20 at 23:40
Hi Bob, your contribution here is clarifying. It brings an interesting historical angle to the debate. To his own pet ideological end (according to him, absolution if the question of Nkrumah being a Marxist, scientific socialist) Nubuor has recklessly plunged the relationship of a range of progressive forces: AAPRP, Kilombo/Nubuor, CPP, etc. into disrepute.

This makes him antagonistic, divisive, antithetical undermined our unity. A unity that is necessary to combating neocon, neocolonial, globalists attacks on African unity powered by Nkrumaism and scientific socialism. This is the purpose of my intervention in this discourse with a rather cynical, callous, obtuse Nubuor.

Bob Brown
Oct 21 at 20.34

Kofi: Please do not attempt to involve me in your struggle with Lang.

I have not met and do not know either of you; and certainly do not know the details. I have had the honor and privilege to meet both of you through the internet.

I have no reason to disrespect any of you.

I have known Akili Secka for several decades, though we have not met for years. He was and remains my “Lil Bro.; unless he chooses not to be. I disagree with him on several things, which is to be expected.

Stay Strong.

Bob Brown
Oct 21 at 20:41

We want UNITY, principled unity with progressive and revolutionary forces worldwide.

But, no one will impose their beliefs, practices or interests on us.

We are criticized, we criticize ourselves, and we have the right to criticize, even if we are wrong.

I am not interested in name calling or slander.

I am interested in honest and principled struggle around ideology and objectives with progressive and revolutionary forces.

Discussion around strategy and tactics should be held with people who share the same ideology and objectives.

It is foolish and suicidal to operate any other way.
Stay Strong!

Explo Nani-Kofi
Oct 22 at 07:56

Say it loud and clear like you always do, my brother Bob Brown. STAY STRONG!

Explo Nani-Kofi
Oct 22 at 07:58

I don’t know what is meant by Kilombo/Nubuor!

**Editorial Note**
Prior to the exchange between Bob Brown and Kofi Nyaako a brief one took place between Explo and Kofi upon the latter’s insistence that Explo had edited portions of the discourse that Lang picked from his wall. Please, note that the portion marked with a red background indicates that we could not download upon clicking the hyperlink. Whenever we succeed we shall update that portion of the post which is currently invincible. Here it goes.

Explo Nani-Kofi
21 October at 09:33

If you want to go ahead and claim that I doctored the document you can go ahead and say that. After all, worse lies have been told about me than that. Time will tell and others are left to judge for themselves. Good bye.

Kofi Nyaako
21 October at 11:51

Explo, what we’ve just done is engage in further discourse on the above post on, August 2 2013. By painstakingly researching and posting the above post to your wall, i clearly absolve you from intentionally doctoring it. This is self-evident. However t... [See More]

Kofi Nyaako
21 October at 11:55

You guys can't on one hand accept the..
Explo Nani-Kofi
21 October at 11:58

Where have I specifically debated the legitimacy of your post? I have all along said that I wasn't interested.

**Editorial Note**
On October 25, another exchange questions Kofi Nyaako as to his specific position on whether Dr. Kwame Nkrumah is a Marxist or not.

Lawrence Lamptey:
25 October at 08:41

Kofi Nyaako, please in your own view, is Nkrumah a Marxist?

Akili and Organize Pan African keep describing people who claim Nkrumah to be a Marxist, as working for the imperialist. You seem to be defending Akili; what's your position on that?

Comrade Nubuor made no mistake describing Nkrumah as a Marxist.

All facts and even in Nkrumah's own words show he was a Marxist.

Nkrumah added the African traditional religion to his Marxist philosophy because that suits our continent Africa.

But Marxism is universal; any adherent only applies the principles to his local situation.

Ernesto Yeboah insulted Comrade Nubuor for the same erroneous views championed by Akili and others.

We can't continue fighting ourselves over such issues. The task ahead of us is big.

Explo Nani-Kofi
25 October at 09:10

I always say that it doesn't make sense for non-antagonistic forces to be having a beauty contest but to find ways of cooperating. I hope this message and what you have said will go down to the beauty contest participants. Networking is strength and the beauty contest serves the interest of the enemy.

Kofi Nyaako
Lamptey, regarding Nkrumah’s ideological orientation, I refer you to my above answer. I seem to be supporting Akili? First time I’ve heard this. I didn’t know it myself! I think you need to properly evaluate my responses so far. Regards.

Editorial Note

Meanwhile, the ideological guru of the CPP, Akili Secka, declares an anti-Marxist debate, ostensibly for the independence of Nkrumaism, on the ideological question within the CPP. In the face of the on-going discourse on Facebook, some party youth, like Kweku Dadzie, are finding their voice on the suppression of Marxist thought within Nkrumaism in the party. See this as follows:

Kweku Dadzie

19 October at 17:23

THE DEBATE ON THE INDEPENDENCE OF NKRUMAHISM HAS BEGUN!!!

Kweku Dadzie: “I agree entirely with the position of Nkrumah being a Marxist. This proves his highest state of consciousness at the time in exile...Marxism is a science which knows no geography but can be applied within various social conditions to yield peculiar characteristics. Like in the case of Marxism-Nkrumaism and Marxism-Leninism. Thank you, Comrade Lang Nubuur and Explo for the insight..."

Akili Secka: “Kweku Dadzie, you entirely agree with the position that Nkrumah was a Marxist because you can’t differentiate body from mind; and you cannot classify immaterial categories of being properly ... Nkrumahism and Marxism have contrasting ontology’s with regard to what exists .. Come out openly for the world to see you condemn the Theory of Relativity and Quantum Theory as unscientific...”

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This attachment may have been removed or the person who shared it may not have permission to share it with you.

Kweku Dadzie

21 October at 11:57
I had a phone call that I have been cited for a debate about matter, its primary and secondary forms within the context of Marxism.

This reminds me of my early study days in Marxist theory of knowledge where we studied modes of human cognition in reflecting matter from its primary state (the body) into its secondary manifestation (the mind).

Thanks to Dr. Ben Adu, Adongo, Prof. Britwum and Dr. Osei for the impact they made after school.

I enjoyed it later with Lawrence Lamptey, Kadiri Abdul Rauf Issifu and others in Labone.

But thanks to time and active struggle, I have come to realize that the crux of Marxism lies more in the theory of surplus value.

Nevertheless, nobody can contest Nkrumah’s application of Marxism in the African milieu especially his contribution the debate about the sole reality of matter and his mathematical explanation of mass and energy in the application of the theory of relativity and quantum mechanics.

The struggle, as I have learnt, is not for the arrogant and “competitive talkers” but for those willing to learn through action.

Akili Secka

The Changing Political Situation in the “Soviet Bloc” and its Positive Affect on Revolutionary Forces Throughout the World

“The total liberation and unification of Africa under an All-African Socialist Government must be the primary objective of all Black revolutionaries throughout the world. It is an objective which, when achieved, will bring about the fulfilment of the aspirations of Africans and people of African descent everywhere. It will at the same time advance the triumph of the international socialist revolution.”

Kwame Nkrumah


We wish to thank you on behalf of the All African People’s Revolutionary Party. We within the first instance to thank our sisters and brothers in the Socialist People’s Libyan Arab Jamahiriya, who everywhere demonstrate before all humanity the sacrifices they bear in order to live up to their commitment to advance justice. We can truly say that the effects of The Islamic Al Fatah Revolution have been felt by the entire world and millions of humble, just –loving peoples, who rejoice for our sisters and brothers in The Jamahiriya for their good fortune in having as their incarnation, The Leader, he who works tirelessly for their welfare and whose incorruptibility is everywhere rewarded by the unbounded love of the
masses. The Mathaba is only one of many instruments fully supported by The Jamahiriya in its quest for worldwide genuine direct democracy. It represents a quantitative and qualitative leap over other international revolutionary organizations. Proclaiming and fighting everywhere to establish the era of the masses, the Mathaba does not seek adherence to a political line; all it seeks is honest strugglers for justice. It is this qualitative leap that allows for the quantitative advancement over other international formations. Anyone involved with the Mathaba on any level is most appreciative of Brother-Leader Muammar Al Gadhafi. The Mathaba represents a revolutionary international formation not under the hegemony of any revolutionary faction. Thus any genuine fighter for the masses irrespective of ideology is welcome. The Indigenous Peoples of the Western Hemisphere, Australia and Aetaoroa, have been systematically excluded from international formations, are welcome at the Mathaba. Indeed we can truly say that the Mathaba has broken hegemony over the world wide revolutionary movement for the masses.

We must everywhere give scientific proof as to why only the era of the masses means the era of genuine democracy. All animal have instincts, all human beings have instincts. Unlike other animals, human beings cannot develop individually. Human beings can only develop among the masses. The bourgeoisie garbage of the superior role of the individual must be quickly discarded. A puppy, a kitten, and a child left at birth to grow up with monkeys quickly demonstrates the point. The puppy and the kitten will grow to their fullest animal potential. The dog will bark and the cat will chase mice. The child will never develop to its fullest human potential, on the contrary, it will walk like a monkey, talk like a monkey, eat monkey food, and make a contribution to monkey culture. As a matter of fact the human being isolated from its species is more stupid than any other animal isolated from its species. This is one reason why human have MASS instincts; development can only occur among the masses. Human beings have an instinctive love of justice on the mass level. One of their sharpest mass instincts. A cursory glance at history quickly confirms this. History is an unbroken line of unplanned mass spontaneous and sporadic struggles against all forms of oppression all over the world. This mass instinctive action against oppression must be properly understood. On the mass level no external force is necessary to agitate an oppressed people to fight – it is scientifically speaking instinctive. All human beings have the ability to reason. Human beings must have all their instincts guided by reason, especially their mass instincts. The Green Book comes to show how to guide this mass instinct, with mass reason, only through direct mass participation. It is this mass instinct if nothing else that assures us of victory. The Green Book comes to confirm the inevitability of victory in the struggle of the masses of good over evil, justice over injustice, socialism over capitalism.

Socialism is a truth. It cannot be found or invented, only discovered. The laws of gravity were not invented by Newton, only discovered. Any Bedouin in the desert doing any experiment with gravity without prior knowledge of Newton will come to the same conclusion – objects fall at a rate of 32 feet per second squared. Any peasant in Timbuktu observing the relation of capital to labor comes to the same conclusion of Marx and Engels; where capital seeks to dominate labor, there will be a ceaseless struggle until labor dominates capital. In the 14th century here in North
Africa, Ibn Khaldun wrote many of the theories that we find in the work of Marx five centuries later. Labor and value, price, surplus, money, origins of the state, are but a very few, as they appear directly translated from his writings. Marx’s great contribution to Humanity was in the area of dialectic and historical materialism, an area in which Ibn Khaldun makes sterling contributions. Socialism is a universal truth, belonging to all. Lessons are not given on universal truths, experiences are shared.

There has been a lot of confusion among progressive and revolutionary forces also on the role and relation [of] ideology and objective. Socialism is the only just economic system, is the objective, consciously or unconsciously of struggling Humanity. Osagyeo Kwame Nkrumah informs us that, “ideology aims at uniting the actions of millions towards specific and definite goals.” It is the guiding light of all social orders. Thus, socialism is the universal objective. Ideology directs our energies toward our objective. Since there is already confusion on Marx founding socialism; Marxism and socialism usually become one and the same. The great philosopher V. I. Lenin showed the three strands of Marxism as German philosophy, English and French utopian socialist, demonstrating the specificity of Marxism as an ideology coming from European culture. In this instance Marxism is an ideological force directing ones energy to socialism, as Islam directs our energies to living a just life. One can arrive at living a just life through any of the Prophets, [Peace Be Upon All Of Them]. A People can arrive at socialism through ideologies other than Marxism-Leninism. In no way are we opposed to Marxism-Leninism, on the contrary we know it to be a revolutionary ideology, an all revolutionaries have a responsibility to uphold the integrity of Marxism-Leninism. For some decades now Marxism-Leninism as was seen not only as the only road to socialism, but as socialism itself, especially since the first declared socialist state was headed by Lenin. As a matter of fact, one could not even be considered revolutionary unless one accepted Marxism-Leninism as the only revolutionary ideology. In this area the Green Book has scored a great victory over revolutionary hegemony, and the Third Universal Theory represents the fruit of that victory.

Confusion also exists on the role of culture and ideology in revolution. Marxism-Leninism has not in general given culture a major role in revolution. This has been left to forces since the establishment of the Union of Soviet Socialist Republics, usually in Africa and Asia. Because of this, little attention has been paid to ideological struggle. Other revolutionaries saw the problem and corrected it. Kwame Nkrumah stated clearly, “The Marxist emphasis on the determining force of the material circumstances of life is correct, I would also like to give great emphasis on the determining power of ideology. A revolutionary ideology is a positive creative theory, the guiding light of the emerging social order.” Kim Il Sung declared, “Marx and Engels have laid great stress upon its [capitalism’s] economic aspect but wrote little about its ideological aspect.” The relation of culture to ideology is clearly stated by Sekou Toure. Starting with the truism, “to each People their culture” he then adds “To every culture there corresponds an ideology” and “culture...is the framework of ideology” and “ideology is the contents of culture.” No cultural revolution equals no ideological struggle. Indeed the acceptance of Marxism-Leninism outside Europe and European culture often times caused cultural conflict. We cite two examples. The founder of the Ba’th
Party, Michael Aflak, pointed out that Europe never produced any universal religion, though religion played and still plays a major political role in Europe. Aflak stated clearly, “religion entered Europe from the outside; therefore it is alien to its character and history.” In conditions like these, religion can easily become “the opium of the masses” in the hands of exploitative systems. Outside Europe the conditions are not the same. Africa gave monotheism to the world, creating Judaism, stabilized Christianity for the world, gave refuge to the hunted disciples of the Prophet Mohammed, [Peace Be Upon Him] the relation of religion to culture in these two continents cannot be the same. Also on the question of nationalism there was cultural conflict. Sekou Toure pointed out that the role of nationalism is different when you go from a nation to a state as was largely the case in Europe and when you go from a state to a nation in the case of ex colonies. In Europe it is dominantly negative, in post colonies dominantly positive. So important is nationalism to our struggle, The Green Book emphatically states, “thus man’s life is damaged when he begins to disregard nationalism.” We point out in the passing that during the hegemony of revolutionary forces worldwide by Marxist-Leninist forces, the mere questioning of these areas of cultural conflict would mean isolation and denunciation with a host of lies. Genuine revolutionaries know no fear. They fear not imperialism and certainly not “know-it-all” revolutionaries. In this light The Green Book has scored another major international victory.

Comrades, we are discussing the change in the “Soviet Bloc” and its effect on the worldwide revolutionary forces, thus the necessity of all this history. The capitalist press made more propaganda about the “Soviet Bloc” being a communist threat to Humanity then the “Soviet Bloc” made for socialism. Here the ideological struggle was clear. Capitalism defines socialism. And it was defined not by its principles, but by its adherents. The “Soviet Bloc” lost this ideological battle. They began to call themselves and believe themselves socialist irrespective of their adherence to the principles. No system is judged by its adherents, only its principles. If Christianity were judged by its adherents it would have crumbled with Judas. Thus the capitalist press’s screams of the fall of socialism is just more lies. We must remind all that capitalism does not lie some of the time, it lies all the time. As The Leader at the 21st anniversary of the Islamic Al-Fatah Revolution asked, “how can socialism, which means every individual gets his share from his country’s wealth, be defeated?” If every socialist throughout the world betrays socialism, the principles of socialism remain intact!

By emphasizing only the material circumstances as the determining force in history, the greatest error was committed. The ideological struggle did not take precedence over all the other struggles, and on a mass level political education was totally neglected. Thus the “soviet Bloc” aimed materially as Fanon said, “to catch up with America.” The socialism of the “Soviet Bloc” had little to do with the creation of ‘the new man’ Che Guevara and so many others spoke about. Genuine revolutionaries had foreseen the collapse. At the fifth congress of The Workers Party of Korea in November 1970 the great Kim Il Sung prophesied, “historic experience has proved that if a Marxist-Leninist Party does not continually raise the class awareness of the masses and strengthen the ideological revolution among them, the influence of bourgeois ideas increases and the
revolutionary consciousness of the working people became paralyzed. As a consequence, not only is there difficulty in consolidating and developing the socialist system, but even more, the achievements of the revolution are put in jeopardy. On the basis of the consistent line of the Party, we must continue to energetically drive forward the ideological revolution and give it definite precedence in all our work.”

The history of the relationship of the “Soviet Bloc” to many genuine revolutionaries leaves a lot to be desired. This is a fact! They did not aid Mao, Mugabe, or the Jamahiriya. As a matter of fact anyone would be hard put to show one revolution which they initiated and saw through to success, starting with revolutionary Cuba. Indeed Cuba answers our question. The changed political situation demonstrates that Cuba continues to become more revolutionary depending more and more on itself and of course intensifying the ideological struggle.

The law of dialectics shows that there is positive and negative in everything. The positive aspect of the changed situation is that it has broken the hegemony of the “Soviet Bloc” over worldwide revolutionary forces. It has destroyed vanguardism in the worldwide Revolution and the conditions now exist for the era of the masses to fully blossom, making for a truly worldwide democratic revolutionary movement.

Thank You. Ready for the Revolution!!!

Kwame Ture

Akili Secka
21 October at 16:29

Osagyefo Kwame Nkrumah informs us that, “ideology aims at uniting the actions of millions towards specific and definite goals.” It is the guiding light of all social orders. Thus, socialism is the universal objective. Ideology directs our energies toward our objective. Since there is already confusion on Marx founding socialism; Marxism and socialism usually become one and the same. The great philosopher V. I. Lenin showed the three strands of Marxism as German philosophy, English [economy] and French utopian socialist, demonstrating the specificity of Marxism as an ideology coming from European culture.

Bob Brown
22 October at 10:20

Akili: Good to hear from you. Thanks for sharing.

Let me highlight another portion of that document.

“The law of dialectics shows that there is positive and negative in everything. The positive aspect of the changed situation is that it has broken the hegemony of the “Soviet Bloc” over worldwide revolutionary forces. It has destroyed vanguardism in the worldwide Revolution and the
conditions now exist for the era of the masses to fully blossom, making for a truly worldwide democratic revolutionary movement."

Kwame wrote this paper 20+ years ago, while I was in prison, for helping implement the A-APRP’s program to break the embargo and blockade against Libya. I did not have a chance to discuss it with him before he delivered it.

I agree 100% with its philosophical and historical position.

Like all things, however, it has its positive and negative.

I am not an idealist or fundamentalist, and neither was Kwame Ture.

Documents like this are living and breathing entities, and must be assessed in the dialectical moment that they are read, not just the time and space in which they are written.

A materialist assessment of the “changing political situation” in the African and World Revolution today, suggests:

(1) The “Soviet” hegemony has not been broken, only wounded, ideologically or organizationally. The “American” hegemony has been strengthened, though fiercely contested. Russia, under Putin, is struggling to regain its position. US imperialism has launched a new cold war to prevent that. That war engulfs the world today.

What side would Kwame Nkrumah, Sekou Toure and Kwame Toure be on today, if they were alive?

Russia has aligned itself with Mugabe and Assad, and it is reconfiguring its relationship to Cuba and Venezuela. That is their choice.

Do we support Mugabe and Assad, Raul and Maduro, or are we cowboys and cowgirls, ready to fight this war alone?

(2) Vanguardism has not been destroyed; and individualism and opportunism, in a multiplicity of manifestations and forms, has been unleashed upon the world.

This discussion is a reflection of that individualism and opportunism.

(3) Conditions do not exist “for the era of the masses to fully blossom.” In fact, the condition of the masses has worsened in every corner of Africa, the African Diaspora and the world.

The Russians cannot be blamed for this fact.

(4) The “worldwide democratic revolutionary movement” is at its lowest level since 1917 and 1956-58.

Internal factors are the primary cause of our conditions.

Cussing the Devil and praising God / Allah will not change these conditions.
The CPP, PDG, PAC, A-APRP and most revolutionary forces in the world are on life support, struggling to stay alive.

It would be anti-Nkrumahist-Toureist, anti-Marxist-Leninist to apportion all blame to outside forces, no matter how devilish they are or have been.

(5) Osagyefo is correct: “Theory without practice is empty! Practice without thought is blind!”

Are we empty and blind? Do we spend more time and energy fighting within the left, than we spend fighting the right?

(6) Again, Kwame Ture and I are Nkrumahist-Toureist, we are socialists.

We disagree with some of the adherents of Marxism-Leninism, especially some of the European ones.

We are not anti-Marxist, or anti-Communist. We are not anti-Mao, anti-Kim, anti-Fidel, anti-Che. They are Marxist-Leninists and communists.

Again the A-APRP (GC) is not against Marxist-Nkrumaists. We do not speak for anyone else, and they do not speak for us. They cannot pretend to know Kwame Ture longer or better than we did and do, no matter how hard they try.

The A-APRP (GC) seeks to learn, more precisely, what Marxism-Nkrumahism is; and they are better prepared to teach us, than their enemies.

Stay Strong!

Explo Nani-Kofi
22 October at 09:28

FROM Bob Brown, a close comrade of Kwame Ture TO YOUNGER GENERATIONS OF NKROMAHIST-TOUREISTS:

“Again, Kwame Ture and I are Nkrumahist-Toureist, we are socialists. We disagree with some of the adherents of Marxism-Leninism, especially some of the European ones. We are not anti-Marxist, or anti-Communist. We are not anti-Mao, anti-Kim, anti-Fidel, anti-Che. They are Marxist-Leninists and communists. Again the A-APRP (GC) is not against Marxist-Nkrumaists. We do not speak for anyone else, and they do not speak for us. They cannot pretend to know Kwame Ture longer or better than we did and do, no matter how hard they try. The A-APRP (GC) seeks to learn, more precisely, what Marxism-Nkrumahism is; and they are better prepared to teach us, than their enemies. Stay Strong!”

I DON’T KNOW WHETHER THIS WILL END THE MAYHEM WHICH IS TRYING TO CONFUSE SOME YOUNG CPP ACTIVISTS IN GHANA.
Lang Nubuor

Comrade Bob Brown, thanks for your candid expressions here.

We are working on the first volume of our new 'Journal of Marxism-Nkrumaism'. We are working hard to bring it out before the end of this year. We hope that, as the theoretical organ of the Centre for Consciencist Studies and Analysis (CENCSA), it will be of help to your quest to know what Marxism-Nkrumaism is and stands for.

In the meantime, a visit to our sites www.consciencism.wordpress.com and www.marxistnkrumaistforum.wordpress.com will give you an idea. We hope that you'll also provide us with some material on the existing A-APRPs, especially yours, to enable us understand your perspectives better.

Forward Ever! Onward to the African Revolution!

Kweku Dadzie

24 October at 11:28

We all agree that all the political parties operating in Ghana exist in a neo-colonial state. None is organizing the masses to overthrow the neo-colonial arrangement and replacing it with a genuine socialist revolutionary government. They are all interested in contesting the 2016 general elections with the same formula, strategies and elite class interest. I share the position that the solution to changing the neo-colonial arrangements is organising outside the neo-colonial structures whiles searching for the embryo revolutionary contradictions within the rotten neo-colonial structure to achieve some sort of unity and development for the emergence of the genuine revolutionary organisation. Flying statements of petty criticisms from our mobile phones, desktops and laptops to bourgeois elite children is a total disaster and misdirection.

George Kanzoni

24 October at 12:31

Kweku Dadzie, inasmuch as I agree and share the same assertions as yours, I'm still left wondering how these assertions could work and bring about the change you're talking about. Especially, where you say and I quote you: 'I share the position that the solution to changing the neocolonial arrangements is organising outside the neocolonial structures whiles searching for the embryo revolutionary contradictions within the rotten neocolonial structures to achieve some sort of unity and development for the emergence of the genuine revolutionary organisation'. Please can you throw more light on that part as to how that could be done.
I am with you, Comrade Dadzie. We can do the same old things and expect different results. We must organize outside the current neocolonial structures economically and politically. Where your mouth is, that's where your commitment is.

@George Kanzoni, good question! Let me state in simple terms for your understanding that two things, the external and internal, merge to bring about change (a new material object). As it stands now the neo-colonial situation in Ghana is a rotten one, but one can identify a contradiction of struggle of various objects within it. This internal feature of struggle must positively react with the external development to erupt the new organisation of a revolutionary kind. I am speaking theory but it takes action and long time to achieve this.

Building study circles; organising with the local labour front; working and solidarising with the peasants, youth, women, oppressed class in the security services, and working within a concrete programme of action.

Good comrade Dadzie, you do appear to have a clear understanding of the struggle, and I encourage you and all of us to keep that up.

“As the foundation principle upon which Consciencism is built, Marxism enjoys a status of permanence with Consciencism. It stands and falls with it. Not so with Pan-Africanism and Scientific Socialism... We contend that
the very day Marxism crumbles as a philosophical system Dr. Nkrumah’s ideologico-philosophical system automatically collapses since it is based on the application of the former."

**Osagyefo Dr. Kwame Nkrumah**

“consciencism is the map in intellectual terms of the disposition of forces which will enable African society to digest the Western and the Islamic and the Euro-Christian elements in Africa, and develop them in such a way that they fit into the African personality. The African personality is itself defined by the cluster of humanist principles which underlie the traditional African society. “

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**Editorial Note**

At this stage we bring in Comrade Bob Brown’s intervention in this discourse and the reactions to that intervention comprehensively. What follows is copied from his timeline. Where necessary, we have effected minimal grammatical corrections, like inserting comma, to facilitate reading.

**Bob Brown**

20 October at 18:10

To Lang Nubuo, Explo Nani-Kofi, Akili Secka, Albie Walls and others.

Thanks to all for the recent posts.

The A-APRP (GC) and I will respond to them in detail, offering our perspective.

We will deal with a number of subjects, two of which I offer, publicly here.

(1) I openly challenge, with first-hand knowledge and documentation, the correctness of the “reports” that Osagyefo Nkumah received in 1970 and 1971 about Kwame Ture’s “alleged” establishment of the A-APRP in the United States before October 1972.

Efforts to establish it in the Diaspora came a year or two later. These reports are lies, incorrect, or half-truth at best. I know, because I was there and intimately involved.

In fact, I made that error, not Kwame, in my efforts to found a chapter of the A-APRP in Chicago in 1971. He quickly corrected my error, and fell on my sword.

He did, however, from 1970 to 1972, introduce Nkumah to a new generation of youth who had never heard his name, and laid the foundation for the announcement of the A-APRP in DC in October 1972.
I ask Lang and Kofi if Lenin asked Marx's and Engle's permission to found the Bolshevik Party, after Marx's death?

These false reports about KT's activities in the US in 1970-1971, malicious or not, served as the foundation for Nkrumah's "anger" with Kwame, and for his "letters" to Mrs. Milne, which she published and alluded to in the Conakry Years.

In this instance, therefore, that portion of Conakry Years and the current discussion is incorrect.

(2) Lang Nubuor, admittedly, knows little about Kwame Ture, Bob Brown or our wing of the Nkrumahist-Toureist Movement. Akili knows very little after he left it.

They both should be clear, and not waste their time or believe the lies that people spin to justify their power plays.

Kwame Ture and Bob Brown are Nkrumahists-Toureists, and we do not have to ask anyone's permission to be so. Kwame certainly made that fact clear in his speeches, writings and three books from 1956 to 1998.

We, however, have never been and will never be anti-Marxist either; as the diversity and range of my Facebook friends proves. We do not need anyone to tell to us what it is and is not.

We are open, however, for discussion and dialogue.

There is only one question for me in this round of discussions, the relationship of Marxist-Nkrumaists to Nkrumahist-Toureists. Are we comrades or enemies? Your call! Stay Strong!

Lang Nubuor

20 October at 19:37

Bob Brown, I thank you sincerely for this information.

Let me state immediately that we, Marxist-Nkrumaists, are not enemies of Nkrumaist-Toureists.

The latter's stance of not being anti-Marxist gladdens our hearts in point of the fact that we understand Marxist applications to be central to Dr. Nkrumah's thought system.

Additionally, we find a fundamental dosage of Marxist applications in President Sekou Toure's thought.

There is no doubt in our mind that the application of Marxist principles by our two fore bearers justifies our belief that we are fundamentally an integrated whole in spirit.

Our prayer is that we find a quicker means of integration of our collective forces.

In this regard, we do not see Nkrumahist-Toureist as any enemy type.
In fact, it's in the spirit of seeking a harmonization of our ideological and organizational principles that I've elected to research into the life and orientation of Kwame Ture - an area that I consider myself to be inadequate.

To address that inadequacy, I've sought the assistance of Comrade Albie Walls who is immediately at hand. And I'm satisfied with his co-operation so far.

I must admit that I'm not yet certain of the exact attitude of Comrade Walls and his AAPRP here concerning Marxism. In my brief interaction with them here I observed an attitude towards Marxism that makes me a bit jittery. I should like to meet them to resolve that issue. Other than that I've no issues with them.

In fact, it appears that our organizational strategies are at an appreciable level of harmony. This became clearer to me when Albie writes to tell me that they are doing the same thing as we are doing in building the socialist mode of production in the field of agriculture.

We do this simultaneously with building the corresponding superstructure.

And both of us, just like Explo and Kilombo Project, are operating independently of the neo-colonial system.

I think these emerging trends should be enhanced for our ultimate integration. See next page.

Lang Nubuor

20 October at 20:30

With respect to Akili Secka, I'm afraid that his brazen attempts to mystify Dr. Nkrumah's thought in an uncompromising spirit of anti-Marxism makes me see him and Seku Nkrumah as virtual enemies of the African Revolution.

So intolerant have they been that those in the CPP who express an informed position in favour of a conception of Dr. Nkrumah's Marxist orientation are considered enemies in the party.

As I write now he has expressed such an attitude towards Kweku Dadzie, a young and hardworking comrade, on a facebook page.

And the audacity of his language indicates his authoritarian hold on the party's ideological direction. Some messages from some youth in the party are explicit on ideological suppression in the party.

Using high-flying terms of speech that only those of us who have training in philosophy can understand and contest, he and Seku subject the youth to ideological confusion for a purpose I cannot fathom.

In this respect, I'm making a collection of his and Seku's write-ups to analyse them in simpler terms and demystify their distortions clad in their mystifying language.
The party is thus in a state of stupor.

The point is that the youth are getting frustrated. As I write now, I learn one of them has gone as far as contesting election in the ruling NDC and winning.

All this restricts the CPP within the neo-colonial system with impossibly wonderful dreams of winning the next bourgeois elections.

And in their arguments some persons in the party's leadership create the funny impression that by issuing statements in opposition to unpopular gov't policies they HAVE mobilized the electorate behind the party. Sad.

So, Bob, these are the lines drawn among the revolutionary forces as far as my knowledge and understanding are concerned.

Please, we are not enemies - imagined or real. Good night.

Olusola Fawehinmi
20 October at 20:49

....I recalled how Akili Seck totally mis-represented the political and economic stance of Nkrumah

....I briefly discussed with Lang Nubuor... who posted a propaganda against Marx, using Engels....this might be a while back....but the hell I caught standing firm that Nkrumah was a devoted Marxist revolutionary is shown right today

.....a true Marxist sees only its scientific logic....thus ruling out....vacillation we notice from power hungry Ghanaians, and even traitors from Diaspora like Akili.....I'm glad comrade Lang can see through that CIA agent

.....Akili is i am confident working negatively to renew the overthrow of the second rise of Nkrumah

....I call on all African Marxists to be Marxist to the core, and correctly like Nkrumah showed the west icorruption, blood sucking capitalist imperialists

......all those that don't use Marxism in basic analysis of the oppression of the poor, and its light on the process of liberation are no friends of Africa or Nkrumah.....they are nothing but opportunists...trying to smell power at the expense of our struggle

..... KWAME TURE EXPOUNDED MARXISM....for a layman to see it had nothing to do with RACE, BUT THE OPPRESSION OF MAN BY MAN

.... Akili plus many pseudo activists...love to steal from Marx to sound revolutionary, and potential leaders but quickly crucify Marx, calling him a racist ...to take advantage of black American hatred for whites(here Karl Marx)....to ascend a positing of authority among black people

... Bob Brown, to me, exposed you, Lang, and traitor CIA agent in Ghana Akili
......I hope Kofi Nyaako remembers the hell these two people put me through on Nkrumah and Marxism......they thought they could simply wash me under the river thus drowning me

.... Ghana to Ghanaians under scientific socialism....all others must leave them alone to fulfil their destiny.

To our enemies, I will bury them...never giving them any chance to join us......let them go....never trust them......

...let the struggle never stop...

Explo Nani-Kofi

20 October at 20:48

Thank you, my brother, Bob Brown, for this timely and indispensable intervention.

I have always lamented about non-antagonistic forces tearing one another.

All the years over which I have known you and we have collaborated there was not a single second that I ever saw a sign of this present distraction which has arrived in Ghana and spreading on the net.

Lang Nubuor

20 October at 22:08

Well, Comrade Olu, I don't see where Comrade Brown exposed me.

I made it clear that my knowledge of Kwame Ture, his life and orientation, is rather feeble.

From his published letter by Kofi Nyaako, I didn't see any reference to a single empirical fact that casts doubt on the authenticity of Dr. Kwame Nkrumah's letters in June Milne's book.

Gamal Nkrumah, in this respect, appears to me to be empirically factual.

His statements regarding WHY Kwame Ture was opposed to the book are subject to verification.

My concern is with the authenticity of the letters and Kwame Ture's letter gives me no reason to believe otherwise.

The need for authentication is premised on the need to establish Dr. Nkrumah's Marxist credentials.

Comrade Brown promises to make an intervention. That seems to respond to the WHY issue but not to disprove Dr. Nkrumah's Marxist orientation. And I'm comfortable with that.

But if Bob means to disprove the authenticity of the letters then we can expect him to be as factual as possible.
And, Comrade Olu, sincerely, I don't remember pitting Engels against Marx. You could be helpful with an exact reminder. I'll be grateful to you on that score.

All the same, I should state that I've considered the methodological procedure by which Marx arrives at atheism as faulty; and that Dr. Nkrumah makes a correction to this WITHIN the Marxist system.

No, I don't pit Engels against Marx. I don't see how that could happen.

Lastly, Comrade Olu, I'll prefer that we do not take a warring language style in this discourse. Yours here appears to me to be a bit aggressive - especially when you and I are agreed on the relevance of the application of Marxism in Africa.

I'm glad to read that Kwame Ture is a consistent Marxist. All the same I'll read his books for further education.

Bob, could you also help me in this direction? If you could I would give you a list of which books of Ture's I have so far so that copies would not be duplicated on my shelf.

Comradely regards to all.

Malik Sekou
20 October at 23:23

Bob, we have to write the history of the party. I cannot believe what I am reading. Only active participants in a party and struggle have first-hand knowledge of the struggle.

Bob Brown
20 October at 23:50

Olu and Lang, your post does not properly reflect what I wrote.

I cannot permit my words to be twisted into the opposite of what I said, by either side.

(1) I did not “expose” Lang or anyone.

(2) I agree with the first part of Gorky's quote re Kwame Ture allegedly establishing the A-APRP in the US, without Osagyefo's permission prior to his death.

I did not, however, address the remainder of Gorky's quote, his speculations about Kwame's motives and personalities, and I will not.

I will not speculate about his Father's, his sister's or his either. Any criticism I might have of them, or suggestions, will be addressed to them, not to the world, including their and their Father's enemies.
As of now, I have no criticism or suggestions to offer. No one speaks for me, except the A-APRP (GC.) No one!

(3) I confessed my error in attempting to build a Chapter of the A-APRP in 1971, prematurely, without discussing it with Kwame. He quickly corrected my error.

(4) I said, and repeat, that Kwame did not “establish” or attempt to establish the A-APRP in the United States between 1967, when he first met Nkrumah, and 1972 when Nkrumah made his transition.

There was no one who had the authority to give or deny permission after Osagyefo died, and there is no one who can do so today.

Lenin, Marx, Mao, Ho, Fidel and Nkrumah himself, did not ask permission. Why should we or anyone? Who gave you permission to say, write and do what you are doing now?

(5) I challenged the authenticity and truth of the alleged “reports” that Nkrumah allegedly received from the United States, which were the basis for Nkrumah’s alleged anger with Ture, and his alleged letters to Mrs. Milne that were published or alluded to in The Conakry Years. These alleged reports are lies, which originated in Chicago by persons known to me, are a misunderstanding of the work that Kwame and we did, at best, or outright lies.

Kwame is innocent of these lies, until proven guilty; and I have seen no proof.

I honestly do not have to prove his innocence to anyone, and I do not have to prove my guilt.

(6) I did not make the leap to authenticate documents that I have never seen, and that were only alluded to in The Conakry Years. I did not question their authenticity either. And I did not promise to enter into this debate.

(7) I do not dispute the Marxist influence in Nkrumah’s evolution from pre-1945 to 1964, when he wrote Consciencism and declared himself an Nkrumahist, not a Marxist-Nkrumahist.

I do not dispute the bourgeois philosophical, religious and nationalist influences either.

He is proof of the correctness of the axiom regarding a “plenum of forces in tension.” I and others, attempt to see, among other ideological concerns, if the axiom regarding “categorial conversion” can be applied to Nkrumah’s ideological development as well.

Did he remain a Marxist after 1964; at what point did he become a Marxist-Nkrumahist or just an Nkrumahist; did he become an Nkrumahist-Toureist in his latter years?

Why did he refuse Sekou Toure’s offer to use the Guinean Army to put him back in power; and why did he not, or could not, rebuild the CPP and the A-APRP in his lifetime.

(9) I did not read anything in The Conakry Years that addresses these ideological and organizational concerns that I; and I am not satisfied with a few random quotes from a few admittedly selected letters.
I will re-read it. I will also re-read the ones at Howard University, and I will wait until others, that are scattered around the world to surface, including those just which were just restored to Nkrumah’s Family and the Government of Ghana by a court in the United States.

Nkrumah is not the only one who kept papers. His enemies kept them as well.

(8) I did not raise the question of the authenticity of The Conakry Years, and, frankly, will not waste one minute of my time trying to prove or disprove it. I leave that argument to Lang Nubuor, Akili Secka and others. They cannot and will not however, define the parameters of my thought and practice.

(9) Last, Kwame Ture studied philosophy in high school, college and all of his adult life, including Marxist philosophy.

I have done the best I could. Kwame declared that he was not and could will be a Marxist, that he was a socialist, not communist.

You can disagree with his declarations, but you cannot deny them.

Three of his books, hundreds, perhaps thousands, of his speeches, interviews and documents authenticate that fact. That is not up for discussion or debate, certainly not with him or me.

Again, we are not anti-Marx or anti-communist either.

Lang, the A-APRP’s Secretariat of Ideological, Information, Cultural and Sports Affairs will contact you and share our reading list, and the few resources we have.

In the meantime, the ideological war continues and intensifies. We thank Sobukwe and the A-APRP in Ghana for sharing what we have. Honestly, they have access to more resources in Ghana and the United States than we do. The burden is therefore best borne by them!

Stay Strong!

Bob Brown

20 October at 23:53

Malik, Good to hear from you the other day.

I am researching and writing, as fast as my eyes and fingers permit.

An army of current and former members, supporters and allies of helping, and waiting to help more.

I will reach out to you as well, when we get to that part of our history that you are familiar with.

In the meantime, you can send me suggestions, corrections, warnings and demands.

Stay Strong!
...Bob Brown....it seems to me everyone in Ghana, or those that have interest in Ghana want to rewrite her history to their advantage, and worst at the expense of the same masses Nkrumah died for

...everyone seem to forget the conditions in which Nkrumah promoted anti-colonialism, anti-imperialism...this was a period in which America was the indisputable super power of the world...invading socialist nations, attacking budding revolutions, overthrowing socialist regimes, and assassinating socialist leaders

....it's logical to believe that Nkrumah was tactical not to raise the alarm he was a Marxist, or anti-western spirituality

....in fact many African revolutionaries played this double game of hide and seek with the west....

Nkrumah had a good relationship with Nasser, China, Vietnam, Cuba, North Korea, and the civil rights movement in the US

......one brave leader in this period was Kwame Ture....just like many civil rights advocates...he had his beginnings, but in the end was a full Marxist

......this was my perception of him from meetings, and his presentations

....Kwame always emphasized only two economic system...socialism, and capitalism....with socialism eventually giving way to communism

...he always emphasized that there are no Communist nations on earth, though we have Communist parties in socialist nations for obvious reasons...

Kwame was very anti-American imperialism, anti-Zionism, and very pro-socialist revolution all over Africa.

....he was never the ambitious so-called breeds of Africans we see today...juggling facts to place themselves within favourable positions to once more delay the inevitable socialist revolution coming to Ghana and Africa....

..if you have pertinent information on Nkrumah that could build his scientific socialism in Africa expose it comrade Brown

.....but if all you want the masses to do today is run around buying books, reading your interpretation of Nkrumah's life to proof who is closer to him.....you will appear just like Akili, and Lang Nubuor

.....it's amazing that he, Lang, forgot calling Marx a racist, using some letter between Engels and Marx on primitive slavery

......a true Marxist renders proper analysis of an event with great concern for that period

......"Primitive" connotes before the technological advancement of humanity.....
African lifestyle was rich, and more advanced than the west in this period...but, my gosh, it was in today's terms primitive

.....medical procedures of this period will be considered primitive today

....this was what Lang and Akili, plus many black Americans suffering from what Malcolm called "the legacy of slavery".....which in today's political jargon sounds like "legacy of colonialism..."

..Bob...do not fall into the trap of exposing your party, comrades, and struggle to the enemies of Ghana....focus on the liberation of Ghana and Africa

.....leave the Bourgeois intellectuals in the same positions created for them by the CIA since the civil rights, and African independence era....

...everyday all I see are Africans losing the focus to defeat American imperialism...the very force that doomed us all after the sham political independence

....the so-called activists have buried their bourgeois heads in books they read, or wrote....forgetting "practice"...

...the struggle must continue in earnest

...I suggest to just let Ghanaians deal and solve their problems simply just like Kwame Ture render your help...

NKRUMAH LEFT A LEGACY FIRST TO HIS CHILDREN AND GHANAINS....unto them is the first responsibility to free Ghana....

Lang Nubuor

21 October at 08:43

Bob, I think that in my comment I was concerned with attitudes toward Marxism as I conceive its application in Dr. Nkrumah's thought.

For this reason I expressed my excitement at your non-anti-Marxist stance.

I went on to express discomfort with Akili's anti-Marxism and its effect on the CPP.

Then comes my reaction to Olusola's claims about what amounts to an assertion that I've been anti-Marxist. That was strange to me. He traces this to an interaction with me whereby I pitted Marx against Engels.

I kindly asked him for a reminder because I don't remember ever interacting with him. I don't even remember his name.

He has just returned with some more strange claims about my being anti-Marxist.

I sincerely think he has mistaken me for someone else.

Since my undergraduate days, when I wrote my long essay under the title The Marxist Philosophy of History where I defended Marx's historical
materialism, I have considered myself an Nkrumaist with the Marxist orientation.

Further studies of Dr. Nkrumah's works - which introduced me to Marxism - brought me to the concept of Marxism-Nkrumaism which appeared to me a better expression than the long 'Nkrumaist with the Marxist orientation'. That is, when I saw that concept in June Milne's *The Conakry Years*.

Please, a more careful reading of my reaction to Olu shows that I understood your main concern to be with claims about Kwame having annoyed Dr. Nkrumah on the basis of some reports by some people you now inform us you know, if I understand you right.

I referred to Gamal's statement, in reference to WHY Kwame was against the book, as a speculation subject to validation.

Just as you agreed with the first part of Gamal's statement so did I. You and I are on level terms with the need for the validation of Gamal's speculation.

On this score your word as a participant is weightier than Gamal's. But not in the first where you say you've not seen the letters and will read them at the Howard University but he has. Your findings can help.

Regards.

Olusola Fawehinmi

21 October at 10:11

...my comments speak for itself...."theory and practice"

...why the sudden debates on right and wrong of Marxism??

...if Nkrumah is a Marxist, Kwame Ture is a Marxist

...who cares what anyone thinks our father, uncle, brother, and son of Africa....Nkrumah was thinking of when he looked up the sky one early morning....or when he saw his children heading to school in the morning. ..????...

the debates to trash Kwame Ture today is uncalled for

...what is most important is right the wrong American CIA did to Ghana, and damaging the spread of socialism in Africa

...this was a devastating blow to the cause of socialist revolution all over Africa

......there are many black Americans who enjoy citing books they read, quotes from authors, essays they wrote...in order to claim they've ascended to intellectual socialism or Marxism......so what???

...Marx wrote and lived what he wrote, allowing revolutionary vanguards to take his analysis of history, and creation of wealth to free labour through revolutions....

...right here, unfortunately, I see bourgeois intellectuals trying to outsmart one another...
...one thing brings me joy: Akili Secka is done

everyone knows his arrogance stems from his ignorance, and stupidly....he has damaged the image of all revolutionaries from America

...as for Lang Nubuo, I will not fall into your tit for tat debates ... you're the one that called Marx a racist...proven by some letter you claimed Marx sent to Engels...here you're assuming a well thoughtful activist ...no African leopard can change its spots...or like black women joke in beauty salon. "perms can't change your natural hair texture."

...Ghana to Ghanaians...only them can the aspiration of Nkrumah in Ghana be rekindled......all the rest of us must just help...

Olusola Fawehinmi

22 October at 12:30

Rest assure Bob Brown.....Marxist-Nkruahists and Nkrumahists-Toureists are one entity....dividing them is playing the same CIA deadly game that fooled Nkrmnah

...Kwame Ture took upon the struggle, and did a fine job with it...the whole of Africa must forever honour him...like Malcolm X....he's "Our Black Prince"

Bob Brown

22 October at 10:20

Akili: Good to hear from you. Thanks for sharing.

Let me highlight another portion of that document.

"The law of dialectics shows that there is positive and negative in everything. The positive aspect of the changed situation is that it has broken the hegemony of the "Soviet Bloc" over worldwide revolutionary forces. It has destroyed vanguardism in the worldwide Revolution and the conditions now exist for the era of the masses to fully blossom, making for a truly worldwide democratic revolutionary movement."

Kwame wrote this paper 20+ years ago, while I was in prison, for helping implement the A-APRP's program to break the embargo and blockade against Libya. I did not have a chance to discuss it with him before he delivered it.

I agree 100% with its philosophical and historical position.

Like all things, however, it has its positive and negative.

I am not an idealist or fundamentalist, and neither was Kwame Ture.

Documents like this are living and breathing entities, and must be assessed in the dialectical moment that they are read, not just the time and space in which they are written.
A materialist assessment of the “changing political situation” in the African and World Revolution today, suggests:

(1) The “Soviet” hegemony has not been broken, only wounded, ideologically or organizationally. The “American” hegemony has been strengthened, though fiercely contested. Russia, under Putin, is struggling to regain its position. US imperialism has launched a new cold war to prevent that. That war engulfs the world today.

What side would Kwame Nkrumah, Sekou Toure and Kwame Toure be on today, if they were alive?

Russia has aligned itself with Mugabe and Assad, and it is reconfiguring its relationship to Cuba and Venezuela. That is their choice.

Do we support Mugabe and Assad, Raul and Maduro, or are we cowboys and cowgirls, ready to fight this war alone?

(2) Vanguardism has not been destroyed; and individualism and opportunism, in a multiplicity of manifestations and forms, has been unleashed upon the world.

This discussion is a reflection of that individualism and opportunism.

(3) Conditions do not exist “for the era of the masses to fully blossom.” In fact, the condition of the masses has worsened in every corner of Africa, the African Diaspora and the world.

The Russians cannot be blamed for this fact.

(4) The “worldwide democratic revolutionary movement” is at its lowest level since 1917 and 1956-58.

Internal factors are the primary cause of our conditions.

Cussing the Devil and praising God / Allah will not change these conditions.

The CPP, PDG, PAC, A-APRP and most revolutionary forces in the world are on life support, struggling to stay alive.

It would be anti-Nkrumahist-Toureist, anti-Marxist-Leninist to apportion all blame to outside forces, no matter how devilish they are or have been.

(5) Osagyefo is correct: “Theory without practice is empty! Practice without thought is blind!”

Are we empty and blind? Do we spend more time and energy fighting within the left, than we spend fighting the right?

(6) Again, Kwame Ture and I are Nkrumahist-Toureist, we are socialists.
We disagree with some of the adherents of Marxism-Leninism, especially some of the European ones.

We are not anti-Marxist, or anti-Communist. We are not anti-Mao, anti-Kim, anti-Fidel, anti-Che. They are Marxist-Leninists and communists.

Again the A-APRP (GC) is not against Marxist-Nkrumaids. We do not speak for anyone else, and they do not speak for us. They cannot pretend to know Kwame Ture longer or better than we did and do, no matter how hard they try.

The A-APRP (GC) seeks to learn, more precisely, what Marxism-Nkruaimism is; and they are better prepared to teach us, than their enemies.

Stay Strong!

Olusola Fawehinmi
22 October at 12:27

Comrade Bob Brown...if in October 2014 you're explaining this to Akili you are wasting golden opportunity to match forward.

Akili has the basic knowledge to follow the correct path

...above two important points we made...process of analysis based on era, and theory/practice...then back to theory, and practice as our process to progress Marxism...were highlighted...very good indeed

...only problem is that you are speaking to an opportunist in the name of Akili

...in Ghana...none should deal with him.....

...the struggle in Ghana is for Ghanaians to initiate, start, and finish

...all the Diaspora must do is help it attain victory...not direct it

...a people not able to free itself will be a pawn of opportunists from abroad

...A-APRP is African...very African...because of our brother Kwame Ture

...but comrade Brown, never you assume Africans at home are sitting waiting for A-APRP to free us...

"Ready for Revolution"

Olusola Fawehinmi
22 October at 16:41

...let's assume...we are by standers....all we see are fake Kwame Ture cowards who are speaking after our heroes pass away....all we see are
fake adorations of our hero Nkrumah who are twisting his goals, and intentions this again after he is passed...

Comrade Brown, the struggle we ask for is the struggle from our mistakes, its correction, and match to end American imperialism, and global capitalism in Africa...period

...our heroes have done what destiny allowed them to fulfil....let's move on to accomplish their goals

...Akili is not part of this movement...never...

Malik Sekou
22 October at 16:08

Bob, I am writing a little about my area, the Caribbean and Latin America.

Caricom held a second conference on reparations in Antigua.

It is a positive struggle. Regardless of the final outcome, a struggle for reparations for the Indigenous People and Africans will create a room for just struggle.

I will contact you.

The 8th PAC people have a different agenda in the Caribbean than other regions.

Olusola Fawehinmi
22 October at 17:55

...America sent in peace corp to Nkrumah's Ghana

...CIA knew, and I feared, his secret friendship with socialist states and Marxist leaders

...many Africans and black Americans were recruited to do him in

...we not only see their remnants today in Ghanaian politics ... we see new recruits surfacing...

I believe the struggle for Ghana must be in the hands of Ghanaians, and those they chose as their friends...no foreigner should impose foreign strategy in their revolution...

Olusola Fawehinmi
22 October at 17:55 · Like

...comrades, why has the struggles to free Africa stalled?
...how come renegade Sunni militants under the control of America have more fire power, and passion to fight for crap...while we Africans the most oppressed people on earth are not even on the radar of any form of resistance???

...we love to claim setting the ball rolling...typical story of Akili Secka...but all the balls rolling gather no mud....

...why do we waste time online on how many books, essays, Marxism, Nkrumahism we know??...who cares??...definitely not the poor masses

...we believe in self-criticism...one of which is our deviation from scientific method to see our problems, and solve them

...it's 2014.....every time I read posts, and comments from these Pan African groups...I feel like we all are in the early 60s

...we all know that those who do not learn from history are doomed to repeat it

...but damn...the enemy has advanced its method of oppression, while we are still in the womb of Marxism....how so???

...by now we all should be Marxists period

...next step should be how to gain power by any means necessary to install according to Nkrumah and Kwame Ture "Scientific Socialism"

...personally, this is not a Facebook or online mission...it's, and supposed to be, region by region so the enemy has no trace to stop the inevitable revolution.....

...let those in America carry out their mission in secret

...infraction let all who care and wish for a socialist Africa start their own regional struggle

...one force...one political wing can speak for all...these can be accomplished... "EASY"...since only Marxists can join the movement...

...so to start, let Ghanaians..., Explo Nani-Kofi, Kofi Nyaako, Gamal Nkrumah, Paapa Kwesi Esson Arbuah and all the forces known to them that are Marxists...push on for power in Ghana...so as to fulfil the goals of Nkrumah, and Kwame Ture

...Let Nigerians, S/Africans, Liberians....all follow the footsteps of their heroes under a Marxist ideology set up socialism...

...this must from now on be the drive...a modern drive...

...technology allows us to divert clandestinely to accomplish our goals...

...one thing is clear...Explo can indulge in this...he is constantly staying closer to the villages...now he can dance around to fool the enemies...with a "cell phone"...or our "talking drums", or a "secret local language".

Bob Brown
Akili, Lil' Bro: Nothing can divide us but us. We have not worked together for decades. Much has changed since then. Hopefully, we have changed, for the better. What you say and do impacts on me and the A-APRP (GC), worldwide.

Do not expect us to sit idly by, while you say and do things, right or wrong, without our agreement. You do not need our permission, and we do not need yours. We have not ceded Ghana to you. We are not in the same organization.

We do not appear to have the same ideology, the same understanding of Nkrumah, or the same understanding of Kwame Ture. We therefore have no obligation to coordinate our efforts.

We do not work with the A-APRP in Ghana, and do not agree with their establishment of a "chapter" in Ghana. They did not consult us before they moved to Ghana. We are happy whenever those of us who were stolen from Africa can return home. They did not consult us when they established a chapter. They do not consult us on their strategy and tactics; and frankly, we do not consult them. That being said, we wish them well.

We remind you of another of Kwame Ture's quote: "A bad organization is better than none at all." This quote is at best half-true. You perhaps know that he and I disagree with this one. He quoted Lenin: "Take the scum that capitalism produced to build socialism." I demanded that he cite that quote. I also demanded that we buy some extra detergent, or let in some extra sunshine, the best detergent.

Tell Seku Neblett to contact me, as soon as possible. I have much respect for him, the 2nd Field Marshall of the Black Panther Party, after Kwame Ture, and MY COMMANDER! Perhaps he can help the A-APRP (GC) understand what the hell is going on.

In the meantime, rest assured the Africans born in the Diaspora did not found Pan-Africanism, despite Kwame Nkrumah's, Sekou Toure's and Kwame Ture's belief that they did. New research of the origins and history of the African Revolution debunks that confusion.

Rest also assured that Africans born in the Diaspora are not Tarzan and Jane, and cannot and will not liberate Africa; and we cannot and will not be denied the right and obligation to make our contribution.

Stay Strong.

Olusola Fawehinmi
22 October at 22:46

...a gentle and humble African indeed...that's Bob Brown

...if we are all Marxist, who dare set us against one another

...the struggle is here...as Marxists...we plan, and progress base on unity of thought

...we depend on science not idealism, not cult

...I have long left Akili ... he means no good to our course.....his is the climax of arrogance...worst in the motherland.....it's his type that betrays the group, the vanguards...when it sooth him....

Bob Brown
23 October at 00:46

Olusola: STOP! I am not a Marxist. And you cannot make me become so. It is the height of idealism for you to attempt so.
This is the arrogance that Kwame opposed.
You do not have the power or hegemony that the Soviets had.
Please be humble, Nkrumahist and informed.
There is a “plenum of forces” at play in the world, and you are not the new Marx or Nkrumah.
You warn me against others. But your dogmatism and incorrectness warns me against you. Much respect.
No matter how many times you say it, or how many times you try, Kwame Ture and Bob Brown are Nkrumahist-Tureists, not Marxist-Nkrumahists or Marxists; and we are not students or followers of Olusola, Lang or Akili.
Respect us, and give us cause and room to respect you.
Stay Strong!

Lang Nubuor

23 October at 02:58

Such frankness defines the lines of ideological demarcations. It’s good as it helps to know whom we are dealing with and what levels of co-operation can be expected.
God bless, Bob.

Olusola Fawehinmi

23 October at 08:35

...those who do not learn from history are doomed to repeat it

...what America did to the communist movement in America, the role played by the communist party in America during the civil rights movement, the eastern socialist revolutions, and the history of black struggles in America brought a new dimension to black liberation movement in America

...it created a socialist movement, with interest in Marxism

...Marxism, unlike Black Supremacy of Louis Farrakhan, is scientific

...with the main goal of eradicating exploitation of man by man....imagine labour claiming the blind sight of metaphysics turns against Marxism

...if religion is the opium of the masses...why must labour hate capitalism, then embrace that which strengthens capitalism???

...in the rush to defeat American imperialism, and global capitalism...we made the error of aligning with the enemies recruits

...to me, comrade Bob Brown, if you’re not a Marxist...you lose my trust
...however, like Kwame Ture always point out, we have a duty for all party members...without compromising the struggle

...we must be vigilant against non-Marxists in our movements

...if they insist they must join...we stay vigilant, giving them all the hard jobs...outside the core of the movement......this way we merely use them without letting in our secrets.

Bob Brown
Oct.23 at 14:30
Olu: Again, Kwame Ture and I are not Marxist-Leninists.
I do not know you, and have functioned for 51 years without your trust. I can continue to do so.

I disagree with your exaggeration of the role played by the Communist Party USA in the Civil Rights Movement. It was marginal at best.

I do not deny its contributions, but, I do not exaggerate them.

In fact, the CP was underground and illegal for most of the period and overwhelmed by its own internal contradictions.

If you do not understand its history, then you are doomed to repeat them.

The Civil Rights and Black Power Movement created the conditions for its growth and emergence from underground.

I am not religious, but do not share Marx's view of religion or atheism.

Nkrumah, as June Milne and others point out, was a self-declared Marxist Christian. Nkrumah obviously did not share Marx's opinion of religion; which challenges how Marxist he really was.

Sekou Toure, a devout Muslim, certainly did not agree.

Giving us "all the hard jobs ... outside the core of the movement" sounds very vanguardish, very elitist to me. It certainly is not the mass party that Nkrumah and Toure sought to build.

This is precisely the perspective of Marxism that Kwame Ture and I have rejected all our life.

You cannot impose your perspective on the A-APRP (GC).

Your efforts are wasted. We will never accept another slave master; and Nkrumah and Toure did not either.

The errors made by the Soviet Union and dogmatic and arrogant Marxists for the past 100 years, will be assessed and corrected.

I ask you to re-read Engels’ letter to J. Bloch which is printed on the first page of Consciencism, and serves as its central theme. I am an Nkrumaist-Toureist, not a Marxist-Leninist. I have much respect for them, however, and am not against them.

I wish you well.
...in continuation of our desire to turn our struggle scientific let’s make sure we follow the population of Americans in West Africa

...it seems this African region is suddenly a "HOT SPOT"

...I bet knowing this fact should predict their clandestine missions to start wars, control government policies, and even effect elections

...Liberia, Sierra Leone, Ghana, and Nigeria are nations that come to my mind....

...anyone who failed to see the overthrow of Nkrumah's government by CIA as the beginning of the end of socialism in West Africa can today be fooled again

....let us be vigilant comrades....with scientific process we defend our motherland...

"A LUTA CONTINUA"

Olu: Let us also better understand the population of Africans born on the continent, who have come to the United States, Britain and other parts of the Diaspora.

Let us understand the role that Ghanaians played in the overthrow of Nkrumah's government and the destruction of the CPP.

Let us also understand the conflicts that Ghana and Guinea had with the Soviet Bloc, since everything has positives and negatives.

You, wrongly condemn everyone who does not become a slave to your understanding of Marxism.

That is your choice. I am not a slave.

Nkrumah invited Africans from the Diaspora to come to Ghana to help rebuild it.

We were stolen from Africa, and have a right to return home, we also have an obligation to abandon "our ugly Americanism" before we return.

Do you accept this aspect of Nkrumahism, which is not Marxist-Leninist.

Stay Strong!
Bob Brown
23 October at 10:59

Lang: I agree about knowing whom we are dealing with, our agreements and disagreements, and how far cooperation, if any, can go.

Much of what you write I agree with, and much I do not, like your criticisms of Samia Nkrumah.

The A-APRP (GC) has not done so, and will not do so.

All differences - ideological, organizational and strategic - if any, will be discussed with her privately, when and if the opportunity exists; not publicly on Facebook.

You can expect no cooperation on this from the A-APRP (GC).

WE cannot and will not work with anyone who attempts to impose their beliefs on us, or people like Olu who arrogantly boasts about enslaving us, AGAIN, to do the shit work they are toooo elite to perform. NEVER AGAIN!

Perhaps I misunderstood what he wrote.

Stay Strong!

Bob Brown
23 October at 11:02

This conversation is ended, for now.

I have a lot of work to do, and "miles, and miles to go, before I sleep."

I read this poet, whose name I do not remember, but cannot be considered one of his disciples.

He was an arrogant, racist, imperialist, but a dam good poet. SMILE!

Stay Strong!

Olusola Fawehinmi
23 October at 12:27

...Bob Brown.....if as you present here is long time major player in A-APRP, and co-leadership with comrade Kwame Ture...it's a shame you accuse us of making you a slave

...some one of your status...made a slave of Karl Marx???

...Marxism is intellectually liberating ... a doctrine based on nothing but logic
...how in hell can that make you a slave

...guess...Lenin, Mao, Ho, Che, and Castro are all slaves

...throughout your presentation you used terms by Marx ... I guess to sooth your authority, but just like many Diaspora would rather become a Messiah of Africans...coming up with your own gaps of revolutionary doctrine

...you mentioned no one needs permission to me whatever they want to be...and it's absolutely ridiculous to assume I can make of all people you a slave of Marx

... thus is the arrogance of black Americans always anti science... if it negates their rise to Messiah status

...to hell with us all Africans in Diaspora...if we can't help those at home to initiate, plan, and execute the revolution to free Africans

...I have attended many symposiums, rallies, and round table discussions where brothers and sisters from the continent never are key note speakers...as though...you the Diaspora suddenly is out to save them just like the mind-set of European missionaries

...you come to Africa, and dine with our best...and that fills your head with arrogance of superiority....to think you're better, or possess revolutionary spirit than Marx, and occasionally Kwame Ture is I must say very disappointing

...I really thought you were humble...I was wrong

...you're right many Africans at home have done serious damage against our struggle, but by not even mentioning the role of American CIA in recruiting these Africans, and those in Diaspora

...you again disappointed me...it seems you revel in taking small but poisonous jabs at our brother Kwame Ture quote Marx randomly for convenience, and worst try to sell us your brand of Socialism, Marxism, and revolution

...comrade...not once did communism hurt Nkrumah's aspiration for socialism in Ghana, and Africa

...no matter the propaganda of America ... try as you may like...the destruction of Africa is 99.999% foreign

...again it seems you do not even see this point...which definitely separates you from our "BLACK PRINCE" Kwame Ture

...I also notice how you love to attach his slave name to Kwame...here again I see your intention...knowing you kept yours....what solidarity...?