

A Review:

KWAME NINSIN, CLASS STRUGGLE IN AFRICA

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PanAfricanism in the 1970's will meet the needs of African freedom fighters only if it is based on the precision of scientific analysis. Class Struggle in Africa by Kwame Nkrumah is a textbook for this purpose. Nkrumah's analysis provides the theoretical tools for all revolutionary cadres to apply in their specific situations. This text ought to be well distributed among all progressive African people, correcting mistaken notions and bringing ideological clarity.

The analysis is presented in 12 concise chapters, each summing up particular historical forces at work on the African continent today. Nkrumah supports a scientific and not a utopian PanAfricanism. This is based on an understanding of internal as well as external contradictions facing the African struggle. He develops four major contentions:

1. "... it is impossible to separate race relations from the capitalist class relationships in which they have their roots." (p. 29)
2. "The ultimate victory of the revolutionary forces depends on the ability of the socialist revolutionary party to assess the class position in society, and to see which classes and groups are for, and which against, the revolution." (p. 85)
3. "It is the indigenous bourgeoisie who provides the main means by which international monopoly finance continues to plunder Africa and to frustrate the purposes of the African Revolution. The exposure and

the defeat of the African bourgeoisie, therefore, provides the key to the successful accomplishment of the worker-peasant struggle to achieve total liberation and socialism, and to advance the cause of the entire world socialist revolution." (p. 63)

4. "Revolutionary violence is a fundamental law in revolutionary struggles. The privileged will not, unless compelled, surrender power." (p. 80)

Nkrumah pinpoints the colonial period as a rupture of Black history, in which traditional African social forms (family, tribal government, religious practices, etc.) were frozen static while the economy was accelerated into commodity production for European markets. So they kept/keep our minds in the past, while we work in the present for their future. So Africans were forced out of Black history into white history, forced to serve the greed and lust of the west.

But there are also internal contradictions. In the so-called independent African countries, between January 1963 and December 1969, there have been 25 coup d'etat's in Africa. And in a separate chapter on "elitism" Nkrumah outlines the bourgeoisie ideology that sustains these right-wing middle class-military moves. He goes on to discuss other ideologies: (a) "...the bogus conception of 'negritude' ... pseudo intellectual theory ..."; (b) "the term 'African Socialism' is similarly meaningless and irrelevant. "

Nkrumah calls for a response to these bourgeois notions: "It is the task of (a revolutionary) intellegensia...to expose and refute the deluge of capitalist propaganda and bogus concepts and theories..." (p. 39) He goes on to list "Certain factors (that) advance the process of socialist revolution. Foremost among them is capitalist development and industrialization, which leads to an increase of urban workers -- the sector of the population which generates the leadership of the proletarian revolution. Among other factors are the desertion of the ruling class by the intellectuals; inefficient governmental machinery, and a politically-inept ruling bourgeois class. The example and the help of other socailist revolutions also assist the process. Finally, bitter class antagonism, and race-class problems, have the effect of accelerating the advance to socialsim." (pp. 80-81)

This book is a valuable text for the Black liberation struggle here in the U.S.A., because we are a vital part of PanAfrican struggle. Its main contribution is to fight the subjective fantasy of utopianism with the rigor of scientific analysis. He replaces rhetoric with reality, and forces us to deal with the concrete historical forms of exploitation. "The African revolutionary struggle is not an isolated one. It not only forms part of the world socialist revoltuion, but must be seen in the context of the Black revoltuion as a whole. In the U.S.A.... the Black man is in a condition of domestic colonialism, and suffers both on the.grounds of class and of color."

THERE CAN BE NO REVOLUTIONARY STRUGGLE WITHOUT A REVOLUTIONARY THEORY