

# San Diego Site of CAP

YOBU NEWS SERVICE

SAN DIEGO, CALIFORNIA — August 31st will mark the opening date of the 2nd Biannual International Congress of African People at San Diego High School. The first CAP, held

## haunted

one the world over. In the jungles of Mozambique, where Black liberation fighters struggle daily to reclaim their land from the Portuguese speaking pig, in Guinea Bissau, where freedom fighters have already sounded the death knell to Portuguese imperialism and are on the threshold of victory, to the collective society of Tanzania and Guinea who have told the Euro-Amerikkkan power to kiss their asses, whitey is on the defensive. Everywhere he is hated and dispised. Other non-white peoples, the Chinese and the Vietnamese have shown us that he can be beaten by non-conventional guerrilla warfare. We as displaced Africans are in a position to aid our brothers who are involved in liberation struggles all around the world by dealing a death blow to racism and capitalism. Without the financial and military support of the United States of Amerikka, crackers would have to leave Africa and the counter-revolutionaries, stooges and toms who are stand-ins for the Euro-Amerikkkans could not last 10 minute.

But before we can do that we need to get our minds together. We must realize that when a panther gets murdered in Oakland and Chicago by the pigs, that is our blood being shed. And if we can understand that, and deal with that in a positive way, and realize that whatever happens to any and every Black man happens to all of us, and that we all must move in a collective fashion to deal with our enemies, then victory will be ours.

Yous for liberation and Blackness,  
Brother Jim

*The friends of our friends  
are our friends. — African  
Proverb.*

in Atlanta in 1970 was a collection of Black "Leaders" and organizations representing a wide spectrum of views.

An outgrowth of the Black Power Conferences, the Congress of African People suffered from the same flaw—an attempt to include everyone and everything "Black" in the definition of first, "Black Power" and then "Pan-Africanism." Thus, the Atlanta Conference had speakers ranging from revolutionary Pan-Africanists such as Owusu Sadaukai, to arch-reactionaries such as Whitney Young. This left conference organizers in the embarrassing position of declaring themselves lovers of Africa and African people, while trying to assume a position of "operational unity" with Africa's Black enemies; they therefore appeared on stage literally holding hands with Whitney Young, who was soon to die while on another mission in Africa for U. S. monopoly capital.

So the mood of the first conference was "African" from clothes to speeches. Jesse "Country" Jackson, then of Operation Breadbasket, said he had dedicated his entire organization to "the ideology of Pan-Africanism." Mayor Gibson of Newark, at that time still a nationalist folk hero, talked loud; it has taken years and a Democratic Convention for some people to recognize that he is saying nothing and always was. The mish-mosh of directions and ideologies presented workshop reports in eleven areas, but despite hard work by many before during, and after the conference, it was in many ways more of a show than a political gathering.

This year's conference will be somewhat different. First, titles notwithstanding, Imamu Baraka has emerged as the leading force in CAP. Second, the conference will not attempt to repeat its romance with elected officials and traditional politicians, but instead will concentrate on "Pan-Africanists."

Third, and perhaps most importantly, the conference is to be devoted to kazi (Swahili for "work") prototypes and presentation. Thus the conference promises to highlight many positive, concrete contributions of brothers and sisters

around the country struggling to perfect their practice of revolution. The "kazi" emphasis, however, has a major danger—that of blurring and submerging conflicts over theory and direction. Admittedly many "nationalists" over-talk, over-rap, and over-theorize, but the glorification of practice does not and cannot resolve the real, and important theoretical contradictions of the movement. "Kazi" is vital. But without shabaha, kazi is worthless, or as Osagyefo Dr. Nkrumah said: "Thought without practice is empty; practice without thought is blind."

## U.N. Hits

## Slave Trade

GENEVA, SWITZERLAND (PAC) — It has been learned that the United Nations Economic and Social Council has condemned the smuggling of Black laborers from Africa to Western Europe and called for tight national controls to stop it.

The 27 member council unanimously adopted a resolution expressing alarm and indignation at last week's report that hundreds of West Africans were smuggled into France via Italy. It said "white racist criminal elements" organized this smuggling in conditions akin to slavery and forced labor, which constitute an extreme outrage to the human person. Governments concerned were urged "to take all necessary action to apprehend and bring to justice those responsible for such malpractices."

## Liberia &

## Firestone

paper has already raised the issue by publicly asking, "Are we not unwittingly being used to further the insidious designs of the neo-imperialists? The question of Liberia's reaction to the Firestone moves is a minor one however, when compared with the larger question of how long it will allow Firestone and others to exploit Liberia itself.