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THE FACE WORN BY THE IMPERIALIST AGAINST AFRICA



IN KENYA: The imperialist boot kicks harder as they demand more concessions from the "Non-NATO Ally".

IN AFRICA: The revolution remains unfinished as neo-colonial chains tighten. Only unity can forge a Socialist Africa.

GLOBALLY: Western hegemony crumbles, the East rises. Capitalism falters, socialism and solidarity light the path ahead.

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- ✓ International Solidarity: Against imperialism, against Zionist genocide in Gaza.
- ✓ Marxist Lens on Globalization: Exposing capitalism's exploitative drive.

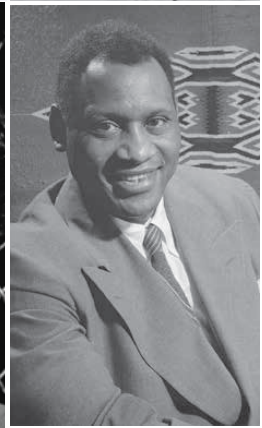
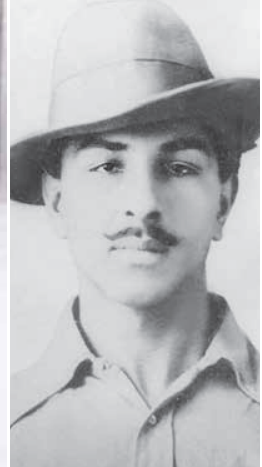
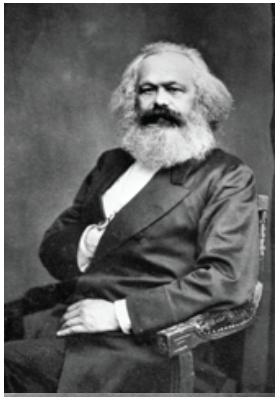


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Foreword to the Sixth Edition of Itikadi

Comrades, Revolutionaries, and Pan-Africanists,

Welcome to the Sixth Edition of Itikadi, the voice of the Communist Party Marxist-Kenya (CPM-K). This issue arrives at a defining moment in our struggle, as Kenya, Africa, and the world stand at a critical crossroads. It is filled with analysis, militant reports, and calls to action that confront the realities of our time and chart the path toward true socialist liberation.

We open by honouring the 61st African Liberation Day (ALD), commemorated on 25 May 2024. This day reminds us of the sacrifices made to free our continent from European colonialism and reaffirms our collective determination to complete Africa's unfinished revolution. The theme of this edition is shaped by the ALD theme, "Africa's Dignity, Africa's Sovereignty: Smash Imperialism and Settler Colonialism," which is the heartbeat of our struggle. It calls us to defend our right to self-determination, dignified livelihoods, and Pan-African unity.

Across the continent, the oppressed majority are refusing to bow before corruption, imperialism, and the stranglehold of IMF-driven austerity. From the streets of Nairobi to the fields of Laikipia, from the mines of Congo to the factories of South Africa, a strong working-class consciousness has taken root: our liberation is incomplete, and our struggle continues.

Kenya today stands at the heart of this awakening. The Finance Bill has exposed the neo-colonial nature of the ruling elite, but it has also awakened the people's determination to resist. Since 2024, this determination has manifested in several ways and is now characterised by nationwide resistance and class consciousness, exposing the betrayal of the ruling class.

The Communist Party Marxist-Kenya declares with revolutionary clarity: only class politics—not the ruling class's tired ethnic tricks nor the poison of identity games—can forge the unity of the oppressed and open the road to real freedom. The Party works tirelessly to turn mass outrage into organised revolutionary struggle, anchored in the science of class. This moment demands urgency. It calls upon the proletariat and all allied classes to intensify their fight against imperialism—smashing comprador rule in the cities and uprooting feudalism and landlordism from the countryside.

Africa's wider struggle echoes the same demand: unity, socialism, and revolution. The battle against imperialism, confronting the comprador-bureaucrat rule in the cities and feudalism and landlordism in the rural areas, remains fierce. This edition underscores the pressing need for continental unity, without which the full liberation of our people cannot be achieved. It also reminds us that African liberation is inseparable from the global struggle of all oppressed peoples. Our vision of a Unified Socialist Africa is reaffirmed: one capable of resisting imperialist exploitation and building an economy that serves the people, not foreign masters.

Globally, capitalism trembles. Western dominance stands in visible strategic decline, its hegemony crumbling under the weight of its own contradictions. New powers, particularly from the East, are redrawing the balance of forces and signalling the approaching end of a decaying order. As imperialism in the West staggers through crises of inequality, mass unrest, climate collapse, and genocidal wars, socialism rises as the inevitable alternative—the only path capable of burying the old world and building a new one.

This socialist alternative is rising: carried forward by solidarity, people's movements, and the lessons of Marxism. From the 13th World Socialism Forum in Beijing to international debates on the "Washington Consensus," the opportunities for socialist advancement and international solidarity have never been greater. This is a moment that demands clarity, courage, and decisive organising from all progressive forces.

This issue includes contributions and reports that reflect these struggles in depth. You will find reports from comrades across Kenya and the world: reflections on African Liberation Day, analyses of globalisation, workers' struggles, the role of youth and women, and the call for international solidarity against imperialism in all its forms. Together, these voices make clear that the fight is far from over. The Kenyan struggle, the African revolution, and the global socialist movement are intertwined threads of a single fabric: the struggle for a world free of exploitation and oppression.

We dedicate this issue to the countless martyrs of our struggle and to the living fighters who continue the work. Let these words not only inform but inspire action: to strengthen our ties, deepen our understanding, and escalate our collective struggle against all forms of oppression. For history teaches us that liberation is never given—it is won.

Long Live the Communist Party Marxist-Kenya!

Long Live Socialism!

Forward to Pan-African Revolutionary Organising!

The Editorial Committee

61st African Liberation Day Celebrations: 25-05-2024, Nairobi, Kenya

The 25th of May 2024 marks the 61st annual commemoration of African Liberation Day, intertwining with the origins of African Freedom Day that originated in 1958 at the inaugural meeting of Independent African States. On this significant day, Africans worldwide honour the remarkable efforts and sacrifices made for our freedom and independence from European colonialism. It was on this day in 1963 that 31 independent African Heads of State convened in a summit in Addis Ababa and founded the Organization of African Unity, subsequently renaming the occasion as African Liberation Day.

The commemoration of this day remains pivotal in the ongoing struggle for the economic and political liberation of the people of Africa, both within and beyond the African continent. Guided by various themes, numerous activities typically unfold during this significant day, including panel discussions, street marches, political speeches by leaders, scholars, and revolutionaries, cultural and artistic rallies, poetry, music concerts, and symposia.

This year's theme, "Africa's Dignity, Africa's Sovereignty: Smash Imperialism and Settler Colonialism," resounds deeply as we persist in organising and rallying our people towards continental unity and the pursuit of total liberation from the shackles of imperialism, neo-colonialism, and capitalism.

In affirming the importance of African Dignity, we underscore the right of all African people to dignified livelihoods and access to food, housing, healthcare, and other basic necessities. Acknowledging African Sovereignty is tantamount to recognising the right of Africa's people to chart their own destiny.

Understanding the intrinsic link between Africa's Dignity, Africa's Sovereignty, and the struggle against

imperialism and settler colonialism, we assert that our liberation is intertwined with the liberation of all people worldwide combating oppression and exploitation in all its forms.

This year's celebration brings together comrades from the All-African People's Revolutionary Party, the Revolutionary Socialist League, the Communist Party of Kenya, Ukombozi Library, Social Justice Centres, Women in Social Justice Centres, National Students' Caucus, Kenya-Palestine Solidarity Movement, International League of Peoples' Struggles, and other progressive organisations and movements in Kenya.

In the words of Kwame Nkrumah, "To this end Africa needs a new type of citizen; a dedicated, modest, honest and informed human. A human who submerges self in service of the nation and mankind. A human who abhors greed and detests vanity, a new type of human whose humility is their strength and integrity their greatness." We echo these sentiments to all our brothers and sisters who espouse the vision of a Unified Socialist Africa, both within and beyond the continent.

Forward Ever to Worldwide Pan-African Unity!

Forward to a United Socialist Africa!

Forward to Pan-African revolutionary organising!

Long Live Pan-Africanism!

Afrika Moja, Afrika Huru!

Editorial Committee of the National Organizing Committee of 61st African Liberation Day



CPM-K's Prominent Presence at the 13th World Socialism Forum: A Global Struggle Against Neoliberal Forces

By Booker Ngesa Omole

The 13th World Socialism Forum, convened in Beijing from 28th to 30th November 2023, being hosted and organised by the Chinese Academy of Social Sciences, captured widespread global attention, drawing over 250 participants, including Marxist thinkers and researchers, political scientists, social scientists, and intellectuals from diverse backgrounds which includes over 80 foreign communist party leaders. The Communist Party Marxist-Kenya actively participated in this dynamic exchange of ideas, contributing significantly to the overarching theme, "Building a Community with a Shared Future for Humanity and the Development of World Socialism." This article delves into the global resonance of the forum, incorporating diverse perspectives.

The event marked one of China's initiatives to intensify the exchange of ideas and dialogue with Marxist intellectuals worldwide. With over half of the participants representing approximately 100 countries, the forum truly showcased its global nature.

The central theme, "Building a Community of Shared Future for Humanity and the Development of World Socialism," aligns with the vision set forth by Xi Jinping, the President of the People's Republic of China and the General Secretary of the Communist Party of China. The concept of a shared future, incorporated into official documents of the CPC and the government, resonates as a guiding principle for global governance. Gao Xiang, the president of the Chinese Academy of Social Sciences, emphasised that this vision underscores China's dedication to defending humanity and steering away from the path of self-destruction.

Addressing Marxist intellectuals and progressive parties worldwide, Gao appealed for international support for the vision of a shared future for humanity. He also highlighted Xi Jinping's contributions, including the three global initiatives development, security, and civilisation.

COMMUNIST PARTY MARXIST-KENYA PERSPECTIVE

Active participation in the 13th World Socialism Forum in Beijing from November 28 to 30, 2023, marked a pivotal moment in my role as the General secretary of the Communist Party Marxist-Kenya. During the forum, I took an active part in discussions, presenting insightful perspectives on critical issues such as China-Africa relations, imperialist wars, and humanitarian crises. These deliberations echoed the CPM-K's unwavering commitment to the global movement, countering ruling-class propaganda, rewriting the future-one where socialism, cooperation and justice prevails,

and acknowledging China's indispensable role in addressing global challenges as well as international solidarity and collaborations.

Moreover, the event served as a platform to build upon the momentum generated by the Dilemmas of Humanity Conference in Africa. It reinforced the urgency of constructing an alternative world capable of rescuing humanity from persistent global challenges, ranging from conflicts in Europe to the rise of fascism and systemic crises. The old order is rapidly deteriorating, necessitating our collective efforts to forge a new Socialist path forward.

Inspired by Xi Jinping's bold attempt to centralize Marxism in global modernization, this conference played an important role in inspiring the formation of a global proletariat vanguard. It highlighted the necessity of perfecting concrete programs and fostering unwavering confidence in our ability to achieve unity, especially in the absence of a global working class vanguard.

The discussions at the forum were instrumental in addressing fundamental global issues and challenging the impositions of the empire. Witnessing the daily strides of the Chinese socialist experiment, we found answers to the question of whether another world is possible.

The urgent task at hand was the collective struggle for unity among the global left to counter the propaganda of the ruling class from the northern hemisphere. Key topics of discussion included China-Africa relations, imperialist wars like the NATO proxy war in Ukraine, and the ongoing humanitarian crisis in Gaza. This conference provided us with positions and insights to advance our shared goals.

INTERNATIONAL PERSPECTIVES

Acknowledging the significance of China's proposed initiatives, including the Belt and Road Initiative, the Global Development Initiative, the Global Security Initiative, and the Global Civilization Initiative, José Luis Centella, President of the Communist Party of Spain, emphasised their potential to contribute to building a better international community.

Md. Shah Alam, Chairman of the Communist Party of Bangladesh, commended China's commitment to the right course of economic globalization, striving to benefit people and mankind through its remarkable progress and development of science and technology. He noted that China's initiatives hold the promise of liberating developing countries from world economic and political pressure.

Thürmer Gyula, President of the Hungarian Workers' Party, stressed the need for a deep study of the experience of Chinese communists, highlighting China's commitment to the path of peaceful development. He suggested that the ultimate goal of China's development is to better the Chinese people's lives and contribute to world peace and human progress.

Alberto Lombardo, General Secretary of the Communist Party (Italy), praised China's stabilising and peaceful role throughout the world. He specifically acknowledged the far-sighted policy of the Chinese leadership in projecting

stability and progress globally, especially during challenging times. The Argentine delegation, including Rubén Guzzetti, Atilio Borón, Marcelo Rodríguez, Sergio Ortíz, and Irina Santiesteban, actively contributed to this international dialogue.

Russia's Communist Party (KPRF) sees President Xi Jinping's Global Civilization Initiative as a new impetus for advancing the "One Belt, One Road" project. This initiative is seen as a robust ideological foundation for enhancing cooperation between countries for the common good and mutual benefit. KPRF in their presentation believes that Xi Jinping's initiative on global civilization will contribute to improving the international situation, activating business and humanitarian contacts, and facilitating the resolution of global problems, of which there are still many.

Addressing the increasing aggression of the United States, Gennady Zyuganov, Chairman of the Central Committee of the CPRF, noted the deployment of a new military bloc, AUKUS, and other alliances. He criticized the distortion of the history of World War II, the removal of monuments to anti-Nazi fighters in Europe, and the ignorance of the decisions of the Nuremberg Tribunal. As the 13th World Socialism Forum unfolds, Booker Ngesa Omole and the CPM-K look forward to further collaborations and the advancement of socialist ideals on the global stage.

THE WORLD SOCIALISM FORUM COLLECTIVE HIGHLIGHTS

Communist Parties present expressed admiration for the significant contribution of the Communist Party of China (CPC) to world socialism. The achievements of socialism in the 20th and 21st centuries were acknowledged, with confidence in the CPC's leadership to lead to successful outcomes. The importance of presenting an appealing vision of the future to win the battle for socialism was affirmed, with communist parties ready to contribute to this global struggle.

Addressing the deepening capitalist crises, the meeting asserted that reactionary tendencies are on the rise but are ultimately heading toward a dead-end. The importance of a socialist alternative was emphasised, with the working class, other labour layers, and committed patriots being identified as driving forces in the fight against imperialism, militarism, and neocolonialism for lasting peace and justice.

The presenters praised China's exceptional progress in overcoming global challenges, particularly in eradicating poverty, positioning it as a beacon of success.

The meeting underscored the intertwined nature of humanity's problems with the deepening crisis of capitalism, echoing Lenin's theory of imperialism and reinforcing the idea that socialism provides a compelling answer to modern challenges.

China's experience in the face of the global crisis was commended, with the meeting stressing that the Chinese model is becoming increasingly universal.

While China does not impose its development path on other nations, the meeting recognised the CPC's policy of non-interference and urged studying the reasons behind China's rapid development for valuable lessons.

Delegates highlighted the role of Marxist theory in guiding China's success, emphasising the commitment to theoretical development and adaptation to new realities as key factors behind the CPC's accomplishments. The concept of modernisation in the Chinese context was portrayed as a long-term process linked to global progress, with the CPC emphasising progress together with other nations, not at their expense.

China's cooperative stance was articulated as a fundamental principle: "Global cooperation yields more than global exploitation — benefitting all peoples without exception." The meeting emphasised China's proposal for cooperation and friendship among nations, rejecting aggression and standing firmly on the side of progress.

Xi Jinping's proposal of a global civilisation was presented as a guiding force for nations worldwide, encouraging joint and sustainable development. The meeting observed that socialism's humanism manifests fully in China's actions, rejecting war, aggression, and standing firmly on the side of progress.

Acknowledging the uncertainties, turbulence, conflicts, and deficits in peace, development, security, and governance in the contemporary world, the forum advocated for collective efforts to confront these challenges. The continuing relevance of Marxism in constructing socialism towards communism was affirmed.

The meeting emphasised that Xi Jinping's thought, grounded in the governance of one of the world's major powers by a robust Communist Party, exemplifies the superiority of socialism. This belief requires continuous development of socialist theory in line with the contemporary era.

The forum provided an invaluable platform for insightful discussions, reflecting China's influential role in advancing scientific socialism for human progress. The majority of speakers highlighted that China's vision showcases wisdom in global governance and a determination to work towards a world that is equal, open, and peaceful. This initiative seamlessly integrates the fundamental principles of Marxism with the essence of traditional Chinese culture, demonstrating a dedicated commitment to the common interests and well-being of all humankind.

In conclusion, the robust articulation of the delegates underscores the profound impact of China's socialist model on global dynamics. The forum served not only as a platform for dialogue but also as a testament to the enduring relevance of socialist ideologies in addressing the complex challenges of our time.

Long live the Communist Party Marxist-Kenya!

Long live the Communist Party of China!

Long live socialism!

The Global Shift: China's Role in the Transformation of Our Era

Comrades, esteemed scholars, and friends,

It is an honour to stand before you, representing our great party, the Communist Party Marxist- Kenya, the Kenyan proletariat. The theme of this conference, "Current Changes in Our World, Our Era, and Our History," resonates deeply with the experiences and aspirations of the Global South, particularly Africa. The subtopics provide a critical framework for understanding the dynamics at play in this pivotal historical moment, especially as they pertain to China's role and the decline of Western hegemony.

The Social Explosion in Kenya: A Reflection of Global Changes

As we gather here, Kenya is experiencing a social explosion. The streets of our cities and towns are filled with the cries of a people demanding justice, dignity, and an end to the corrupt practices that have plagued our nation. These protests, sparked by the IMF-backed Finance Bill and the neo-colonial government, are not isolated; they are part of a broader global struggle against neoliberal policies and imperialist domination. The people in the streets are not driven by ethnic affiliations but by the harsh realities of their material conditions.

Recognising our historic mission, the CPM-K is seizing this opportunity to consolidate the gains of our struggle, even as the Kenyan ruling class resorts to identity politics to entrench neoliberalism. This unity among the ruling elite is rooted in petty nationalism and ethnic divisions, serving to perpetuate the interests of imperialism. But we know that the time is ripe for class politics to take centre stage. We must also advance a coalition of social classes to seize state power without losing sight of the fundamental question: the nature and character of the capitalist state—a system structurally bound to imperialism and capitalism.

Global Changes Unseen in a Century

The world is undergoing seismic shifts, marked by the decline of Western dominance and the rise of new centres of power, particularly in the East. This transformation is not merely a shift in economic or military might but represents a broader realignment of global governance, trade, and ideological influence. China's Belt and Road Initiative (BRI) exemplifies this shift, offering an alternative model of development and cooperation that challenges the exploitative practices of Western imperialism. Through infrastructure projects, technological partnerships, and financial support, China is fostering sustainable growth in Africa and other regions, contributing to a multipolar world order.

China's Role and Responsibility

China's rise is not just a national triumph; it carries significant responsibilities on the global stage. As a leading force in the Global South, China must continue to champion the principles of sovereignty, mutual respect, and non-interference. In Africa, China's investments have been instrumental in building infrastructure, enhancing education, and boosting technological capabilities.

However, China's role extends beyond economic assistance. As a socialist nation, China must also lead in the ideological battle against neoliberalism and imperialism. The promotion of Socialism with Chinese Characteristics is crucial in offering an alternative pathway to development, one that prioritizes human well-being over profit.



The Rise of the East and the Decline of the West

The "Rise of the East and the Decline of the West" is not just a slogan; it is a reality we are witnessing daily. The West, particularly the United States, is grappling with internal contradictions—political polarization, economic inequality, and social unrest—that are undermining its global leadership. In contrast, China's rise represents a new model of governance and development, rooted in socialist principles. The success of China's development model has inspired many in the Global South, including Kenya, to explore alternative pathways that reject the Washington war Consensus and embrace a more equitable and just world order.

Socialism with Chinese Characteristics and World Socialism

Socialism with Chinese Characteristics is a living testament to the adaptability and resilience of Marxist principles. It has not only lifted millions out of poverty in China but has also set an example for the rest of the world. The development of world socialism, particularly in the Global South, is closely linked to China's success.

The CPM-K views China's achievements as a beacon of hope. It demonstrates that socialism can be tailored to national conditions and still achieve remarkable results. As African nations grapple with the challenges of neo-colonialism, China's model offers valuable lessons in self-reliance, state-led development, and the vanguard party's importance.

The Crisis of Imperialism and the Global Struggle

Comrades, the crisis of imperialism is evident, not only in Kenya but globally—from the ongoing genocide against the Palestinian people to the NATO and U.S.-led proxy war in Ukraine, and the looming threat of a full-scale world war. While we do not seek war, if imperialism brings war to our doorstep, we must transform it into an anti-imperialist struggle and drive it to its logical conclusion: the burial of imperialism.

Dilemmas of Western Capitalism and Its Prospects

Western capitalism is in crisis. The 2008 financial crash, the COVID-19 pandemic, and the ongoing climate crisis have exposed the inherent contradictions of the capitalist system. Inequality is skyrocketing, and the social fabric of Western societies is fraying. In contrast, China's socialist market economy has proven resilient, adaptable, and capable of addressing the needs of its people. The dilemmas facing Western capitalism present an opportunity for the global socialist movement to advance an alternative vision—one that is sustainable, equitable, and rooted in the collective good.

A Call for Global Solidarity

Comrades, we stand at a crossroads in history. The decline of the West and the rise of the East offer a unique opportunity to reshape our world in the interests of the many, not the few. China's role in this global transformation is pivotal. As African socialists, we must seize this moment to strengthen our ties with China and other progressive forces to build a future free from imperialism.

Let us continue to work together in solidarity, guided by the principles of Marxism-Leninism and inspired by the successes of Socialism with Chinese Characteristics. Together, we can forge a new era of collaboration, growth, and prosperity for all humanity.

Long live Socialist China!
Long live the China-Africa Friendship!
Long live China-Kenya Friendship!

Booker Ngesa Omole

General Secretary

The Communist Party Marxist-Kenya

September 9, 2024

Towards a Global Struggle: Solidarity, Socialism, and the Defeat of Imperialism

Honorable delegates, esteemed comrades, and friends of the struggle,

As a representative of the Central Organizing Committee of the Communist Party of Kenya, it is both an honor and a duty to address this esteemed gathering convened by the Cuban Institute of Friendship with the Peoples (ICAP). In this pivotal moment, amidst the relentless onslaught of imperialism, our presence here signifies not just solidarity, but a reaffirmation of our unwavering commitment to the cause of peace, sovereignty, and socialism.

The struggle we face today, my comrades, is not merely against abstract forces, but against the very machinery of imperialism, particularly the pernicious grip of Anglo-Saxon imperialism. It is an enemy that seeks to subjugate, exploit, and dominate, trampling upon the rights and dignity of nations and peoples. In recognizing this, we must boldly declare that the only viable solution to this death machine is the replacement of neoliberal globalization with an international socialism rooted in friendship, mutual respect, and solidarity.

Central to our party's ideology is the principle of internationalism, an acknowledgment that the struggle against imperialism transcends borders and necessitates global solidarity. It is incumbent upon us, as revolutionaries, to stand in profound, unconditional, and permanent solidarity with all just causes and oppressed peoples around the world.

Cuba, our gracious host, stands as a beacon of the global anti-imperialist struggle, embodying the spirit of resistance and resilience against imperial encroachment. It is the homeland of revolutionaries, among them the indomitable Comrade Fidel Castro, whose legacy inspires us in our own struggles.

I commend the invaluable work of ICAP and the Progressive International in convening this conference, providing a platform for voices of resistance to be heard and solidarity to be strengthened. The timing of this gathering is auspicious, set against the backdrop of imperialist wars, Zionist genocide in Gaza, and proxy conflicts orchestrated by the hegemonic powers.

We must seize this moment to advance our struggle for socialism to new heights. The transition from unipolarity to multipolarity in global politics presents an opportunity for revolutionaries to reshape the world order in favor of the oppressed and marginalized.

It is incumbent upon us to condemn unequivocally the unilateral coercive measures, sanctions, and economic blockades imposed by the imperialist powers, particularly the United States, against heroic nations like Cuba. These acts of economic aggression not only stifle development but also inflict untold suffering on innocent populations.

The decline of the rogue state of the USA and its Western allies is inevitable, hastened by their own arrogance and greed. We must prepare for the inevitable fall of these oppressive regimes, ensuring that the people, not the ruling classes, emerge victorious in the aftermath.

History bears witness to the power of solidarity and popular uprising in overcoming seemingly insurmountable odds. From the defeat of the US

in Vietnam to the dismantling of apartheid in South Africa, and now the ongoing resistance against the Zionist project in Israel, the collective strength of the oppressed has time and again prevailed against tyranny.

In the case of Vietnam, it was the unyielding resistance of the Vietnamese people, coupled with international solidarity, that dealt a decisive blow to US imperialism. The heroic struggle of the Vietnamese people inspired movements for liberation and self-determination around the world, demonstrating the power of unity in the face of aggression.

Similarly, in South Africa, it was the concerted efforts of the international community, including mass protests, economic boycotts, and diplomatic pressure, that ultimately brought an end to the apartheid regime. The solidarity shown towards the African National Congress and other liberation movements played a crucial role in dismantling the racist system of oppression.

Today, we stand in solidarity with the Palestinian people in their ongoing struggle against the brutal occupation and colonization of their land by the Zionist state of Israel. The recent August resistance attack, which disrupted the temporary peace enjoyed by the Zionist regime, is a testament to the resilience and determination of the Palestinian people in the face of overwhelming odds.

As we gather here in Havana, let us reaffirm our commitment to the principles of internationalism, solidarity, and socialism. Let us pledge to continue the fight against imperialism in all its forms, recognizing that our struggle is not just for ourselves but for future generations who deserve a world free from oppression and exploitation.

Long live the struggle! Long live international solidarity!

Thank you.

A Note on Globalization

Sidgi Kabbalo

"The global market itself forms the basis for this mode of production. On the other hand, the necessity inherent in this mode of production in increasing quantities and permanently leads to the expansion of the world market continuously, so that it is no longer trade this time that leads to a revolution in industry, but industry that erupts trade permanently and continuously" (Marx, Kapital III, p. 328).

INTRODUCTION

A capitalist mode of production is a method of commodity or commodity production in which capital exploits wage labor to produce surplus value. This mode of production develops and maintains and reproduces itself to a socio-economic system/structure on national and international levels.

Capitalism, by its very nature and its origin, is a system that seeks universality, has always sought, and seeks to expand, spread, and dominate the world, to:

1. search for markets for commodities and services, and technologies.
2. and in search of cheaper sources of raw materials and energy,
3. and search for Cheaper labor which is has no active labor movements with revolutionary trade union and political traditions,
4. and search for areas to dispose of nuclear, chemical, and industrial waste without strict laws to protect the environment or active civic movements and organizations to protect the environment,

5. and search for local allies to defend the capitalist mode of production and to spread the culture and ideology of capitalism.
6. and plan to establish military and security alliances and establish military bases to defend the capitalist system.

GLOBALIZATION IS A NEW STAGE IN THE DEVELOPMENT OF IMPERIALISM.

What is known as globalization, or the new world order is an expression of the domination of global capitalism and its transnational corporations and corporations over the world economy. Imperialism, as monopoly capitalism, thus enters a new phase in its development, characterized by the following:

One (1)

Transnational companies are looking for markets, new areas of investment with higher profit rates, cheaper workforce, weaker social control over the environment and environmental protection requirements, and more abundant and less expensive sources of energy and raw materials. Some call trans-national companies multinational companies.

Although the two expressions describe the same phenomenon, their meanings differ, while the first expression indicates the existence of an institution or company in more than one country, the second indicates the multiple nationalities of that company and that may be the result of the company's presence in more than one country and thus its acquisition of multiple nationalities or being

owned by multinational shareholders, and although the latter attribute (ownership of shares by legal or real multinational persons) is an important characteristic, it neglects two important issues. Who owns the majority of shares, or rather to any nationality? The second issue is the nationality of the company itself, that is, where the company registered, its leading management and the holding of the majority shares.

On the other hand, describing a company as transnational is more accurate in describing the current phenomenon, for example, Ford Vehicles Company is present in more than one country in the world and has factories in Europe and America, it is transnational or multinational, but it remains an American company. Whether these multinational companies or owned by several nationalities or controlled by shareholders of the same nationality, they share a transnational character in all or part of their activities, as they transcend national borders in the field of investment, investing in more than one country and in the field of distribution, distributing their products or services (all of which are goods) in more than one country.

The phenomenon of these corporations, the history of its development, can clearly be traced by going back to the growth of global monopolies at the end of the nineteenth century, the development of this growth in what was known as the interwar cartels, and the effective growth of transnational corporations after World War II in the twentieth century.

Two (2)

A global stock market and the internationalization of the money market facilitates the movement of capital across national borders and becomes a tool and mechanism to resolve competition between global monopolies supported by their countries, reduce national institutions and the control economic development in different countries of the world by creating crises in the local stock market and the prices of national currencies.

Three (3)

This global system exercises its influence through the International Monetary Fund, the World Bank and the Paris Club, and imposes the privatization of public sector institutions, the commodification of services, the free circulation of foreign exchange, the freedom of foreign and domestic private investment, the establishment of banknotes and stock markets, the guarantee of such investment against nationalization and confiscation and the guarantee of the transfer of its profits and assets.

Four (4)

A global free trade system that destroys national tariff borders for goods produced by multinational corporations, paving the way for flooding national markets with cheap industrial and agricultural goods produced in the advanced industrialized countries and

allowing these countries to obtain raw materials, energy materials and food at the cheapest prices.

Five (5)

Regional economic blocs aim to improve the opportunities for competition of the member countries of the economic bloc by taking advantage of the advantages of the large economy in expanding markets, attracting investments, reducing costs, and the agreements that these blocs establish with specific countries, groups of countries or other blocs, such as the agreements established by the European Union with the Afro-Caribbean Pacific countries (Lomé Convention, *The Cotonou Agreement*) or with the countries of the Mediterranean basin or that are being discussed with Asian countries.

Six (6)

Limited civil, local, and regional wars help revive the trade and manufacture of conventional arms, redivide markets, raw material and energy resources, and aid in the primitive accumulation of capital by stripping citizens in these areas of their own means of subsistence and creating a global labor market that is regulated, selected, and selected through immigration and asylum laws.

Seven (7)

A global information system that allows making the world a single global market and allows the transmission of the most accurate information via Internet and satellite networks, which facilitates the process of buying and selling goods, stocks, real estate, movables, companies, institutions, and capital transfer.

Eight (8)

A new world system of political and economic governance that attempts to control or bypass decision-making in the world through the UN Security Council, in which the seven countries have the primary control through their regular meetings since 1975: under the leadership the United States.

Nine (9)

A new ideology: expressed by a new ideological discourse that includes a philosophical ideology:

- (a) postmodernism
- (b) the end of history
- (c) democracy and human rights
- (d) the world is a village and the information revolution
- (e) the relativity of knowledge and truth and thus the impossibility of knowledge and an economic ideology: privatization and the market mechanism.

Neoclassical economics in its most reactionary form is monetarism or what is known as Thatcher's and Reagan's economics.

CONTRADICTION OF THE CAPITALIST SYSTEM IN THE ERA OF GLOBALIZATION:

The concept of the main contradiction, the secondary contradiction, the question of abstraction and (tangible) specificity

The contradiction between labor and capital, which is the

1. The contradiction between labor and capital, which is the base of capitalist contradiction and which expands by the expansion of commodity production through invading households' production and services including education, health, public transportation and even security among other services.
2. The contradiction between the social nature of work and private property and the separation of management from ownership.
3. The contradiction between the destruction of the environment and its conservation.
4. The contradiction between the national state and the universality of capitalist institutions.
5. The contradiction between developing countries and capitalist centers.
6. The contradiction between the proponents of peace and non-armament on the one hand and the advocates of war and armaments.
7. The contradiction between national, ethnic, and dominant nationalities and continuation of racism, explicit and implicit.
8. The contradiction resulting from the unbalanced growth of capitalism (a) at the national level or nation-state and (b) at the global level.
9. The contradiction between the official ideology of globalization that advocates democracy and human rights and the actual practice of capitalist states (a) in capitalist countries themselves regarding underlying racist policies and policies towards immigrants and towards those who resist globalization and limited wars (b) towards other countries that violate human rights and in which global capitalism has interests and interests.
10. The contradiction between the possibilities offered by the scientific-technical revolution for the development and rise of productivity and what capitalism exploits on the one hand, and the increase in unemployment rates and relative and absolute poverty on the other.
11. The contradiction between free market policies and the need for state intervention to face, resolve and overcome periodical crisis, inflation, unemployment and fiscal crisis, budgets, and foreign trade imbalances.

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The Rwanda Perplex and The Consequences of Accepting the NATO Narrative

Comments from the Editor (Walter Nyaluogo): The article fails to conclude that the primary contradiction in society is class and not any other institution in the superstructure. The article purports that the primary contradiction in Rwanda and the region is tribalism, which is erroneous. While the Tutsi and the Hutu might be considered distinct, the distinction primarily always comes from class. The Tutsi, who make up around 15% of the population, are considered the ruling class, while the Hutus are considered their subordinates. The caste system predates colonization but was reinforced by the arrival of the Germans.

By Marthad Shingiro Umucyaba

The tragedy of North and South Kivu is unparalleled in human history. Tens of millions of Bantu Congolese have died as a result of the predatory interests of NATO and their proxies in the region: Uganda and Rwanda, along with the ever-volunteering Kenyan puppet regime of William Ruto. As Marxists, we should never believe such events can happen in isolation or without a historical or material root. The emergence of this predatory NATO proxy war to plunder African resources in the Great Lakes Region is rooted in their successful installment of the necessary client regimes of Museveni and Kagame using bait and switch propaganda.

The NATO regime was able to get away with enabling and committing genocide on Rwandan Hutus in 1994, persecute the elite by blaming the victims of said genocide, and create a fraudulent precedence for the "Responsibility To Protect" doctrine. The entire narrative of what happened in 1994 is a complete fraud, covered up by the NATO-controlled UN and supported with kangaroo court judgments against the Hutu middle class and intelligentsia. This crime, much like the false propaganda used against Hamas in the present day, has given NATO's proxies of Rwanda and Israel the respective pretext to commit genocide in "self-defense."

WHEN PERPETRATOR PLAYS THE VICTIM: THE INVASION OF 1990

Uganda, using Rwanda Tutsi monarchists enlisted in its military, invaded Rwanda in 1990. The soldiers formed a fascist Tutsi supremacist political party known as the Rwandan Patriotic Front (RPF). Yoweri Museveni had deposed Okello with the support of his colonial backers, the UK and the US, just four years earlier, in 1986. To repay his backers, the NATO Axis used the Ugandan invasion and its occupation of Northern Rwanda to blackmail Habyarimana, the French puppet of Rwanda, into supporting an offensive against Mobutu.

Habyarimana, being good friends of Mobutu and both being colleagues as puppets of the French, refused. This refusal, along with the military's strategic failure to pursue the Ugandan army after routing them in 1990, sealed Rwanda's fate and laid the stage for the RPF genocide against the Hutus and moderate Tutsis in 1994. After assassinating Habyarimana and Burundian president Cyprien Ntaryamira, with the support of NATO's troops operating under the UN and Canadian General Romeo Dallaire, the Ugandan Army used RPF agent provocateurs disguised as Interahamwe members to commit mass killings in the capital of Kigali and incite chaos as the Ugandan Army invaded using Nazi tactics from the North.

Many citizens in the Northern villages were slaughtered even though they were Tutsi. The main reason was that they supported the original 1956 Hutu revolution that expelled the Tutsi nobles and monarchists and forced them into hiding in Uganda. The original Forces Armées Rwandaises were also subjected to an arms embargo by NATO to deplete their weapons supplies while they tried to defend Kigali. The RPF, all the while, were slaughtering Hutus and moderate Tutsis alike throughout their campaign. The conquest and mass slaughter were supported by NATO using the cover of the UN mission, with Canadian general Romeo Dallaire as its head.

The RPF was the perpetrator of the genocide, and the genocide was primarily targeting Hutus, not Tutsis, but they were able to play the victims. They were even able to persecute the Hutu middle class and intelligentsia, with political and economic clout, with kangaroo court trials accusing them falsely of participating in genocide. All of these were done with NATO support, and Canada played a large role. It is why 75% of all African mining companies are registered in Canada.

RWANDA'S PLAYBOOK IN NORTH AND SOUTH KIVU: A REPEAT OF UGANDA'S INVASION OF 1990

The primary objective for establishing the puppet regimes in Uganda and Rwanda was to annex North and South Kivu for Europe. A letter was written to that effect in 1994 after the RPF conquest of Rwanda when a "Zaire plan" was confessed to in a letter from Paul Kagame to his usurping counterpart in Burundi, Jean Baptiste Bagaja. Incidentally, Christopher Black received this letter anonymously and was able to exonerate his client, General Ndindiliyimana using the evidence in a UN court.

After using the remnants of the FAR as a pretext, Rwanda, along with Uganda, invaded the DRC in 1996 and installed Laurent Kabila as a puppet president for NATO and the Anglo-Saxon sphere of the West. During the military campaign, RPF troops attacked and killed tens of thousands of Hutu refugees in Congo, using logistical and intelligence support from NATO. In order to defend themselves, the Rwandan refugees in Congo developed the Forces Démocratiques de Libération du Rwanda (FDLR).

Wars launched against the DRC by Rwanda since 1996 have all been using the FDLR as a pretext. During those wars, the Rwandan Defence Forces (RDF) plundered Eastern Congo, took back the minerals, and sold them to NATO countries so that those countries. The instability that results from these successive incursions into the DRC also allows multinationals, particularly from Canada and America, to steal minerals and ship them out of the continent without a meaningful tax regime or reciprocal development in the country of origin.

PARALLELS BETWEEN RWANDA PROPAGANDA FROM 1990-TODAY AND ISRAELI PROPAGANDA

Kagame's shameless lies and outrageous statements at the AU concerning his justification for invading the Democratic Republic of Congo were so blatant that even the United States had to give lip service condemnation to against him. However, this is all lip service, of course, as General Secretary of the Congolese Communist Party Boswa Isekombe Sylvere had already exposed a signed agreement from the United States to Rwanda and Uganda to annex North and South Kivu.

Rwanda is also integrating its troops into the infamous M23, a genocidal formation attempting to ethnically cleanse all of North and South Kivu of its Bantu population and replace it with Himas and Tutsis for Rwanda and

Uganda. M23 and Rwanda have the same tactic as Israel in justifying ethnic cleansing and colonial plunder. They commit genocide and play the victims. Incidentally, Rwanda also has good relations with Israel and Poland. It really makes the statement "birds of a feather flock together" ring true.

THE WAY FORWARD

The root of the problem in Africa's struggle against Imperialism, and in particular the Great Lakes Region, is the ability of the ruling classes to hide their use of tribalism to maintain their class position. In Rwanda, after shamelessly committing genocide, the RPF outlawed the use of tribe names for citizens. They also banned the use of the terms Hutu and Tutsi, saying everyone was Rwandan. This obscured the fact that they had a registry in order to determine who among the Rwandans were Tutsi and who were Hutu in order to discriminate against Hutus at the institutional level in education, housing, and food.

A 2018 UN report, even while giving innocuous praises to the Rwandan government, admitted that one-third of Rwandan children have stunted growth due to malnutrition. 25% of Rwandans are also illiterate. The RPF fascist regime is also demolishing Hutu houses. This persecution of Hutus, which is ongoing, maintains an important purpose. It creates a schism among the working class on tribal lines. The policy of hiding this criminality also legitimizes the NATO policy towards Rwanda and obscures its criminal role in the chaos surrounding the region. Rwandan leadership is deified, thus making it harder to gain international support for its condemnation, and even makes it difficult for pan-Africanists outside of Rwanda to uncover the RPF's criminal nature.

To counter such an insidious policies, the true nature of tribalist politics must not be covered or hidden. It must be exposed to the masses in explicit and clear terms. These terms must be used in a way that the ruling class cannot hide behind, and the persecution of other tribes can no longer be papered over or hidden. Rival members of the ruling class will use tribalism to obscure their subservience to one faction or the other within the Imperialist camp.

This entrenches the division of the continent and its subversion to foreign colonial spheres of influence. Therefore, the best way to defeat it is to expose it.

Work must also be made to establish a lingua franca throughout sub-Saharan Africa and Africa as a whole, using an indigenous language and writing system as a counter to subservience to colonialism. Arabic is the lingua Franca throughout northern Africa. Swahili, a Bantu language with the Ajami script, is the ideal choice for a lingua franca that can be used continent-wide. It can also be used flexibly for any regional Bantu language to preserve that area's unique cultural characteristics.

The main contradiction in Africa is tribalism. The tribalism maintains the attachment to the colonially concocted 55 nations. And these nations, being inherently weak, institutionalise colonial plunder. Tribalism is NATO's greatest tool against the African working class, and Africa's greatest challenge, precisely because once tribalism is defeated, the unity of the continent under one flag, one military, and one revolutionary communist party is inevitable.

Marthad Shingiro Umucyaba (formerly referred to as Christian Shingiro) is a Rwandan-born naturalized Canadian expat. He is known for participating in Communist and anti-imperialist national and international politics and is the radio show host of The Socially Radical Guitarist. He is also a freelance web developer in Hong Kong, China, striving to provide "Socially Radical Web Design at a socially reasonable price."

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Honouring the Lao People's Revolutionary Party: A Testament to Socialist Resilience

In the annals of revolutionary history, the Lao People's Revolutionary Party (LPRP) stands as a beacon of unwavering commitment to socialist principles and the liberation of the working class. From its humble beginnings to its present-day leadership, the LPRP has demonstrated resilience, unity, and an unyielding dedication to the betterment of the Laotian people. As comrades of the Communist Party Marxist - Kenya (CPMK), we proudly extend our heartfelt homage to our counterparts in Laos on the occasion of the anniversary of their party's founding.

The inception of the LPRP on 22nd March 1955 marked a pivotal moment in the struggle for social justice and equality in Laos. Under the visionary leadership of founding members such as Kaysone Phomvihane, the party emerged as a vanguard force, leading the charge against imperialism, feudalism, and exploitation. Through grassroots organising, ideological education, and the mobilisation of the masses, the LPRP galvanised support for the cause of socialism and laid the groundwork for a revolutionary transformation.

Throughout its history, the LPRP has faced formidable challenges, including external aggression, internal dissent, and economic adversity. Yet, at every turn, the party has demonstrated remarkable resilience and adaptability, staying true to its revolutionary principles while navigating the complexities of a rapidly changing world. In the face of adversity, the LPRP has remained steadfast unwavering in its commitment to the liberation of the Laotian people and the construction of a just and equitable society.

One of the most enduring legacies of the LPRP is its dedication to the principles of proletarian internationalism. From its inception, the party has forged strong bonds of solidarity with revolutionary movements around the globe, offering support, guidance, and inspiration to comrades in the struggle. Whether in Africa, Asia, Latin America, or beyond, the LPRP has stood shoulder to shoulder with oppressed peoples, sharing in their triumphs and tribulations and offering a vision of a world free from exploitation and oppression.

In the realm of governance, the LPRP has implemented a comprehensive program of socialist development aimed at uplifting the lives of the Laotian people. Through a combination of centralised planning, agrarian reform, and investment in education and healthcare, the party has made significant strides in improving living standards, reducing poverty, and promoting social justice. Moreover, the LPRP has prioritised the preservation of Laotian culture, heritage, and identity, ensuring that the gains of the revolution are not just material but also spiritual and cultural.

As comrades of the Communist Party Marxist Kenya, we draw inspiration from the achievements of our brothers and sisters in Laos and reaffirm our shared commitment to the principles of socialism and revolution. Like the LPRP, we recognise that the struggle for liberation is an ongoing process, one that requires vigilance, determination, and solidarity. As we confront the challenges of the present moment, from imperialism and neo-colonialism to climate change and economic inequality, we take heart in the example set by the LPRP and rededicate ourselves to the task of building a better world for all.

In closing, let us salute the Lao People's Revolutionary Party on this auspicious occasion, celebrating their historic achievements and renewing our pledge to stand together in the struggle for socialism and liberation.

May the spirit of international solidarity continue to guide our actions, and may the bonds of friendship between the CPMK and the LPRP grow ever stronger in the years to come.

Long live the Lao People's Revolutionary Party!

Long live proletarian internationalism! Solidarity forever!

Port Privatization Creates Urgent Need for Inclusive Worker Representation at Mombasa Port

By Andrew Mwangura

The ongoing transformation of Kenya's maritime sector has created an unexpected class of workers caught in a representation limbo. As private companies increasingly handle operations at the Port of Mombasa, thousands of waterfront and warehouse workers find themselves in a precarious position - they work alongside unionized Kenya Ports Authority (KPA) employees but lack similar protections and collective bargaining power.

The historic Giant Dock Workers Union, while effective in representing KPA employees, cannot extend its umbrella to these private sector workers due to its constitutional limitations. This situation highlights a growing disparity in worker representation that demands urgent attention. The privatization of port operations, while bringing efficiency and modernization, should not come at the cost of worker rights. These private company employees perform crucial roles in cargo handling, shipping operations, and various waterfront activities that keep East Africa's largest port running smoothly. Yet, their inability to access union representation leaves them vulnerable to exploitation and unfair labor practices.

Kenya's progressive constitution and labor laws explicitly support workers' rights to unionize.

The formation of a separate union for private port workers isn't just legally permissible - it's a necessary step toward ensuring fair labor practices across the maritime sector. Such a move would create a more balanced and equitable working environment at the port.

Critics might argue that multiple unions could lead to fragmentation and reduced bargaining power. However, the reality is that these workers' interests and challenges differ significantly from those of KPA employees. Their unique employment circumstances require specialized representation that understands private sector dynamics. The establishment of a new union would bring several benefits.

First, it would provide these workers with a formal channel for collective bargaining with their respective employers. *Second*, it would create a mechanism for addressing industry-specific challenges faced by private-sector port workers.

Third, it would contribute to more stable industrial relations at the port, benefiting both workers and employers.

The success of Mombasa Port is intrinsically linked to the welfare of all its workers, regardless of their employer. As Kenya positions itself as a regional maritime hub, ensuring comprehensive worker representation isn't just about labor rights - it's about sustainable economic development.

The time has come for stakeholders to support these workers' legitimate aspirations for representation. The registration of a new union would not threaten existing labor organizations but rather complement them, creating a more inclusive and equitable maritime sector.

The Port of Mombasa's future success depends on recognizing and protecting the rights of all its workers. Enabling private sector port workers to form their union isn't just the right thing to do - it's essential for the port's long-term stability and growth.

THE IMPERATIVE FOR AN INDEPENDENT TRADE UNION FOR MOMBASA'S WATERFRONT WORKERS.

Thousands of longshoremen and warehouse workers toil daily to ensure the smooth movement of goods, contributing significantly to the region's economy. Yet, despite their critical role, these workers face systemic challenges, including poor working conditions, inadequate wages, and a lack of representation. The time has come for Mombasa's waterfront workers to form an independent trade union to advocate for their rights and dignity.

Longshoremen, employed by private ship support services companies, and warehouse workers, employed by Container Freight Stations (CFS), are the backbone of the port's operations. However, their labor is often undervalued, and their voices are stifled. Without a unified platform to articulate their grievances, these workers are left vulnerable to exploitation. The absence of an independent trade union has allowed employers to disregard labor rights, leaving workers with little recourse to address issues such as unsafe working conditions, unpaid overtime, and arbitrary dismissals.

The right to form and join a trade union is a fundamental human right enshrined in international labor standards, including the International Labor Organization's (ILO) conventions, which Kenya has ratified. Denying waterfront workers this right is not only a violation of their human rights but also a betrayal of the principles of fairness and justice. Trade unions are essential for ensuring that workers have a collective voice to negotiate better wages, improved working conditions, and fair treatment. They serve as a counterbalance to the power of employers, fostering a more equitable workplace.

In Mombasa, the need for an independent trade union is particularly urgent. The port's privatization and the proliferation of private contractors have fragmented the workforce, making it easier for employers to exploit workers. Longshoremen and warehouse workers are often hired on short-term contracts, with no job security or benefits. This precarious employment model leaves workers in a constant state of uncertainty, unable to plan for their futures or provide for their families. A trade union would provide these workers with the stability and protection they desperately need.

Moreover, the formation of a trade union would empower workers to address safety concerns. The port environment is inherently hazardous, with risks ranging from heavy machinery accidents to exposure to harmful substances. Yet, many workers report a lack of proper safety equipment and training. A union could advocate for stricter safety protocols and hold employers accountable for ensuring a safe workplace. This would not only protect workers but also enhance the port's efficiency by reducing accidents and downtime.

Critics may argue that existing labor structures are sufficient to address workers' concerns. However, the reality is that current mechanisms are inadequate. Many waterfront workers are not covered by collective bargaining agreements, and those that exist often fail to address the unique challenges faced by longshoremen and warehouse workers. An independent trade union, specifically tailored to the needs of these workers, would fill this gap and provide a stronger platform for advocacy.

The benefits of a trade union extend beyond the workers themselves. A well-organized and fairly treated workforce is more productive and motivated, which would enhance the port's overall performance. Furthermore, by ensuring that workers are paid fair wages and have job security, a union would contribute to the local economy, benefiting the broader Mombasa community.

The path to forming an independent trade union will not be easy. Employers may resist, and bureaucratic hurdles may arise. However, the waterfront workers of Mombasa must stand united in their demand for representation. Civil society organizations, labor rights advocates, and the government must also support this effort, recognizing that the rights of workers are inseparable from the principles of democracy and social justice.

In conclusion, the formation of an independent trade union for Mombasa's waterfront workers is not just a necessity—it is a moral imperative. These workers deserve to be treated with dignity and respect, and they deserve a voice in shaping their working conditions. By coming together to form a union, longshoremen and warehouse workers can reclaim their power and ensure that their contributions to the port and the economy are valued. The time for action is now.

The author is a Maritime Policy Expert based in Mombasa

Author's Note: This opinion piece reflects the current developments in Kenya's maritime sector and the growing need for inclusive worker representation in the face of port privatization.



CPM-K's Prominent Presence at the 13th World Socialism Forum: A Global Struggle Against Neoliberal Forces

By Booker Ngesa Omole

The 13th World Socialism Forum, convened in Beijing from 28th to 30th November 2023, being hosted and organised by the Chinese Academy of Social Sciences, captured widespread global attention, drawing over 250 participants, including Marxist thinkers and researchers, political scientists, social scientists, and intellectuals from diverse backgrounds which includes over 80 foreign communist party leaders. The Communist Party Marxist-Kenya actively participated in this dynamic exchange of ideas, contributing significantly to the overarching theme, "Building a Community with a Shared Future for Humanity and the Development of World Socialism." This article delves into the global resonance of the forum, incorporating diverse perspectives.

The event marked one of China's initiatives to intensify the exchange of ideas and dialogue with Marxist intellectuals worldwide. With over half of the participants representing approximately 100 countries, the forum truly showcased its global nature.

The central theme, "Building a Community of Shared Future for Humanity and the Development of World Socialism," aligns with the vision set forth by Xi Jinping, the President of the People's Republic of China and the General Secretary of the Communist Party of China. The concept of a shared future, incorporated into official documents of the CPC and the government, resonates as a guiding principle for global governance. Gao Xiang, the president of the Chinese Academy of Social Sciences, emphasised that this vision underscores China's dedication to defending humanity and steering away from the path of self-destruction.

Addressing Marxist intellectuals and progressive parties worldwide, Gao appealed for international support for the vision of a shared future for humanity. He also highlighted Xi Jinping's contributions, including the three global initiatives development, security, and civilisation.

COMMUNIST PARTY MARXIST-KENYA PERSPECTIVE

Active participation in the 13th World Socialism Forum in Beijing from November 28 to 30, 2023, marked a pivotal moment in my role as the General secretary of the Communist Party Marxist-Kenya. During the forum, I took an active part in discussions, presenting insightful perspectives on critical issues such as China-Africa relations, imperialist wars, and humanitarian crises. These deliberations echoed the CPM-K's unwavering commitment to the global movement, countering ruling-class propaganda, rewriting the future-one where socialism, cooperation and justice prevails, and acknowledging China's indispensable role in addressing

global challenges as well as international solidarity and collaborations.

Moreover, the event served as a platform to build upon the momentum generated by the Dilemmas of Humanity Conference in Africa. It reinforced the urgency of constructing an alternative world capable of rescuing humanity from persistent global challenges, ranging from conflicts in Europe to the rise of fascism and systemic crises. The old order is rapidly deteriorating, necessitating our collective efforts to forge a new Socialist path forward.

Inspired by Xi Jinping's bold attempt to centralize Marxism in global modernization, this conference played an important role in inspiring the formation of a global proletariat vanguard. It highlighted the necessity of perfecting concrete programs and fostering unwavering confidence in our ability to achieve unity, especially in the absence of a global working class vanguard.

The discussions at the forum were instrumental in addressing fundamental global issues and challenging the impositions of the empire. Witnessing the daily strides of the Chinese socialist experiment, we found answers to the question of whether another world is possible.

The urgent task at hand was the collective struggle for unity among the global left to counter the propaganda of the ruling class from the northern hemisphere. Key topics of discussion included China-Africa relations, imperialist wars like the NATO proxy war in Ukraine, and the ongoing humanitarian crisis in Gaza. This conference provided us with positions and insights to advance our shared goals.

INTERNATIONAL PERSPECTIVES

Acknowledging the significance of China's proposed initiatives, including the Belt and Road Initiative, the Global Development Initiative, the Global Security Initiative, and the Global Civilization Initiative, José Luis Centella, President of the Communist Party of Spain, emphasised their potential to contribute to building a better international community.

Md. Shah Alam, Chairman of the Communist Party of Bangladesh, commended China's commitment to the right course of economic globalization, striving to benefit people and mankind through its remarkable progress and development of science and technology. He noted that China's initiatives hold the promise of liberating developing countries from world economic and political pressure.

Thürmer Gyula, President of the Hungarian Workers' Party, stressed the need for a deep study of the experience of Chinese communists, highlighting China's commitment to the path of peaceful development. He suggested that the ultimate goal of China's development is to better the Chinese

people's lives and contribute to world peace and human progress.

Alberto Lombardo, General Secretary of the Communist Party (Italy), praised China's stabilising and peaceful role throughout the world. He specifically acknowledged the far-sighted policy of the Chinese leadership in projecting stability and progress globally, especially during challenging times. The Argentine delegation, including Rubén Guzzetti, Atilio Borón, Marcelo Rodríguez, Sergio Ortiz, and Irina Santiesteban, actively contributed to this international dialogue.

Russia's Communist Party (KPRF) sees President Xi Jinping's Global Civilization Initiative as a new impetus for advancing the "One Belt, One Road" project. This initiative is seen as a robust ideological foundation for enhancing cooperation between countries for the common good and mutual benefit. KPRF in their presentation believes that Xi Jinping's initiative on global civilization will contribute to improving the international situation, activating business and humanitarian contacts, and facilitating the resolution of global problems, of which there are still many.

Addressing the increasing aggression of the United States, *Gennady Zyuganov, Chairman of the Central Committee of the CPRF*, noted the deployment of a new military bloc, AUKUS, and other alliances. He criticized the distortion of the history of World War II, the removal of monuments to anti-Nazi fighters in Europe, and the ignorance of the decisions of the Nuremberg Tribunal. As the 13th World Socialism Forum unfolds, Booker Ngesa Omole and the CPM-K look forward to further collaborations and the advancement of socialist ideals on the global stage.

THE WORLD SOCIALISM FORUM COLLECTIVE HIGHLIGHTS

Communist Parties present expressed admiration for the significant contribution of the Communist Party of China (CPC) to world socialism. The achievements of socialism in the 20th and 21st centuries were acknowledged, with confidence in the CPC's leadership to lead to successful outcomes. The importance of presenting an appealing vision of the future to win the battle for socialism was affirmed, with communist parties ready to contribute to this global struggle.

Addressing the deepening capitalist crises, the meeting asserted that reactionary tendencies are on the rise but are ultimately heading toward a dead-end. The importance of a socialist alternative was emphasised, with the working class, other labour layers, and committed patriots being identified as driving forces in the fight against imperialism, militarism, and neocolonialism for lasting peace and justice.

The presenters praised China's exceptional progress in



overcoming global challenges, particularly in eradicating poverty, positioning it as a beacon of success. The meeting underscored the intertwined nature of humanity's problems with the deepening crisis of capitalism, echoing Lenin's theory of imperialism and reinforcing the idea that socialism provides a compelling answer to modern challenges.

China's experience in the face of the global crisis was commended, with the meeting stressing that the Chinese model is becoming increasingly universal. While China does not impose its development path on other nations, the meeting recognised the CPC's policy of non-interference and urged studying the reasons behind China's rapid development for valuable lessons.

Delegates highlighted the role of Marxist theory in guiding China's success, emphasising the commitment to theoretical development and adaptation to new realities as key factors behind the CPC's accomplishments. The concept of modernisation in the Chinese context was portrayed as a long-term process linked to global progress, with the CPC emphasising progress together with other nations, not at their expense.

China's cooperative stance was articulated as a fundamental principle: "Global cooperation yields more than global exploitation — benefitting all peoples without exception." The meeting emphasised China's proposal for cooperation and friendship among nations, rejecting aggression and standing firmly on the side of progress.

Xi Jinping's proposal of a global civilisation was presented as a guiding force for nations worldwide, encouraging joint and sustainable development. The meeting observed that socialism's humanism manifests fully in China's actions, rejecting war, aggression, and standing firmly on the side of progress.

Acknowledging the uncertainties, turbulence, conflicts, and deficits in peace, development, security, and governance in the contemporary world, the forum advocated for collective efforts to confront these challenges. The continuing relevance of Marxism in constructing socialism towards communism was affirmed.

The meeting emphasised that Xi Jinping's thought, grounded in the governance of one of the world's major powers by a robust Communist Party, exemplifies the superiority of socialism. This belief requires continuous development of socialist theory in line with the contemporary era.

The forum provided an invaluable platform for insightful discussions, reflecting China's influential role in advancing scientific socialism for human progress. The majority of speakers highlighted that China's vision showcases wisdom in global governance and a determination to work towards a world that is equal, open, and peaceful. This initiative seamlessly integrates the fundamental principles of Marxism with the essence of traditional Chinese culture, demonstrating a dedicated commitment to the common interests and well-being of all humankind.

In conclusion, the robust articulation of the delegates underscores the profound impact of China's socialist model on global dynamics. The forum served not only as a platform for dialogue but also as a testament to the enduring relevance of socialist ideologies in addressing the complex challenges of our time.

Long live the Communist Party Marxist-Kenya!
Long live the Communist Party of China!
Long live socialism!



CPM-K's Central Role in the Collective Discourse at the 13th World Socialism Forum: A Global Struggle against Neoliberalism's Forces

By Booker Ngesa Omole

The 13th World Socialism Forum, held in Beijing from November 28 to 30, 2023, drew global attention, attracting over 250 participants, including Marxist thinkers, political scientists, social scientists, and intellectuals from diverse backgrounds. The discussions at the event centred around the overarching theme, "Building a Community with a Shared Future for Humanity and the Development of World Socialism," where the collective insights of attendees shaped the discourse.

Reflecting the international nature of the forum, the Communist Party Marxist-Kenya actively contributed to the exchange of ideas, aligning with the vision of fostering a global community with shared goals. CPM-K's engagement echoed the commitment of all participants to international collaboration and ideological discourse, emphasizing the shared responsibility for addressing humanity challenges.

Hosted by the Chinese Academy of Social Sciences, the forum brought together over 80 foreign Communist Party leaders, Marxist researchers, and diplomatic envoys from 37 countries. The central theme, "Building a Community of Shared Future for Humanity and the Development of World Socialism," resonated as a guiding principle for global governance. This vision, championed by China and emphasized by President Xi Jinping, received widespread support, showcasing the wisdom in global governance and a determination to work towards a world that is equal, open, and peaceful.

Throughout the forum, participants collectively discussed challenges such as uncertainties, turbulence, conflicts, and peace deficits, development, security, and governance that mark the contemporary world. The emphasis was on the need for collective efforts to confront these challenges, with President Gao Xiang of the Chinese Academy of Social Sciences underscoring the continuing relevance of Marxism in understanding the objective laws of human development.

International representatives, including José Luis Centella of the Communist Party of Spain, Md. Shah Alam of the Communist Party of Bangladesh, Mbita Chitala of the Zambian Socialist Party, Norman Shushu of the South Africa Communist Party, Thürmer Gyula of the Hungarian Workers' Party, Alberto Lombardo of the Communist Party (Italy) and Blaise Tulo of the Socialist Movement of Ghana offered perspectives on China's initiatives. They recognized the importance of fostering a shared future for humanity and commended China's stabilizing and peaceful role on the global stage.

The Russian Communist Party (KPRF) saw President Xi Jinping's Global Civilization Initiative as a catalyst for advancing cooperative projects such as the "One Belt, One Road" initiative. The KPRF highlighted the potential contributions of this initiative to improving the international situation and fostering global cooperation for mutual benefit.

Dmitry Novikov, representing Russia, drew attention to the contrast

between China and Western governments, particularly in cultural and historical preservation efforts. The discussions emphasized the collective stance against militarism and imperialism, exemplified by new alliances formed at the International Antifascist Forum and the European Peace Conference.

Gennady Zyuganov, Chairman of the Central Committee of the CPRF, criticised the aggressive policies of the United States and underscored the importance of leftist forces in countering imperialism and neocolonialism. The forum concluded with affirmations of the remarkable contributions of the Communist Party of China (CPC) to world socialism, expressing confidence in the CPC's guidance for future success.

Amid global challenges, CPM-K actively participated in discussions at the forum, presenting perspectives on China-Africa relations, imperialist wars, and humanitarian crises. The party's contributions, rooted in its commitment to countering ruling-class propaganda, align with the collective efforts to recognize China's role in addressing global challenges.

As the 13th WSF continues, CPM-K looks forward to further collaborations and the advancement of socialist ideals on the global stage. The party's active engagement demonstrates its dedication to fostering international solidarity and building a shared future for humanity.

Long live the Communist Party Marxist- Kenya!
Long live the Communist Party of China!
Long live socialism!

President William Ruto: The Imperialist Puppet Exposed and Why the CPM-K Shall Take to the Streets Today.

Statement by the Communist Party Marxist-Kenya, Unmasking Ruto's Betrayal and Mobilizing for Kenya's Sovereignty and Justice

The Communist Party Marxist-Kenya vehemently condemns President Ruto's recent actions, which expose his true allegiance as a subservient agent of Western imperialism. His visit to Washington and address at the G7 summit confirm beyond doubt that he is held captive by the foreign forces that facilitated his ascent to power. This is no longer speculation but a glaring fact: President Ruto is a puppet of the Western ruling class, betraying the Kenyan people at every turn.

Domestically, Ruto's policies are skewed towards US imperialism, perpetuating economic and social inequalities. His overt camaraderie with the genocidal Zionist Israel regime further implicates him in international atrocities. Ruto's support for the NATO proxy war with Russia in Ukraine underscores his role as a mouthpiece for CIA-scripted propaganda. This betrayal extends to the economic front, where the dictates of IMF and World Bank economists drive our fiscal policies, pushing unpopular financial laws that benefit foreign interests over Kenyan sovereignty.

Moreover, Kenya's recent designation as a non-NATO ally puts our country in the crossfire of global military conflicts. Under Ruto's rule, the establishment of an illegal US military base in Wajir and the expansion of the British military base in Nanyuki demonstrate a total surrender of our sovereignty. The complete handover of Manda Island in Lamu for US military operations further highlights Ruto's role as a tool of US military escapades,

as compromising our national security and sovereignty for foreign interests.

President Ruto has committed the ultimate act of treason. Once believed to be a patriot and defender of the people's rights, he has turned his back on those who trusted him. His rhetoric of change was hollow; instead of uplifting the poor, he has enriched the wealthy, sowed division, and perpetuated corruption. This is not merely a political misstep; it is a profound moral failing, a stain on his legacy that history will not easily forget.

The Kenyan people deserve leaders who prioritize their well-being, who recognize that their power comes from the people and must answer to the people. Ruto's betrayal will be remembered as a choice of power over principle, personal ambition over public service. History will judge him harshly for this.

There is no redemption for Ruto until he falls from power. The Communist Party of Kenya, alongside progressive organizations, hereby announces the intensification of our protests. We will exert maximum pressure to lead all processes necessary to remove Ruto from office and hold him accountable for his ongoing crimes. Our struggle is for a new phase in Kenyan history—one where true sovereignty, justice, and integrity prevail.

The path forward for President Ruto, if he dares to take it, is clear: he must listen to the people, address their needs, and act with honesty and integrity. Yet, we recognize that such a course correction is unlikely. Thus, our movement remains resolute. We will not rest until Ruto is removed from power and prosecuted, ensuring that Kenya can begin a new chapter free from the yoke of foreign domination.

For the people, for justice, for a truly sovereign Kenya.
The Central Organizing Committee of the Communist Party Marxist-Kenya, June 18th, 2024, 11:30AM

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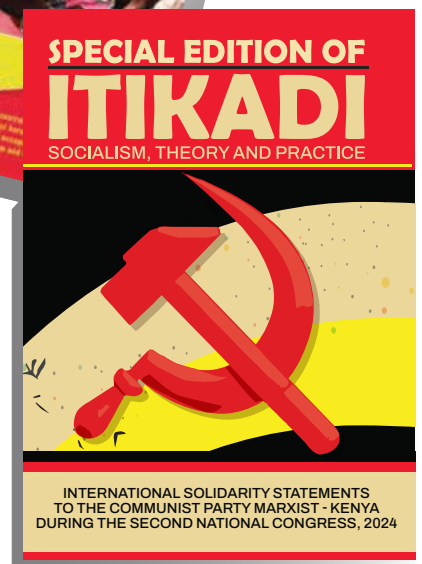
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Pan-Africanism and Anti-Imperialism: The Path to Liberation and Solidarity

Honoured delegates, comrades, and esteemed participants,

It is a profound honour to stand before you at this historic gathering, especially in Dakar, a city that has long been a beacon of resistance and intellectual awakening in the fight against imperialism. I speak today as the General Secretary of the Central Organizing Committee of the Communist Party of Kenya, representing not just my country, but a broader movement for African unity, socialism, and liberation.

This year, as we mark the 100th anniversary of the birth of Amílcar Cabral, the revolutionary leader of Guinea-Bissau, we are reminded of his indelible contribution to Pan-Africanism and anti-imperialist struggles. Cabral taught us that the fight against imperialism is not just a fight for sovereignty, but a struggle for dignity, development, and the liberation of our people from all forms of oppression. His legacy lives on in our continuing efforts to break the chains of neo-colonialism and imperialist domination in Africa and beyond.

Today, we confront the same imperialist forces Cabral fought against—this time with even greater intensity. The French and US imperialist powers continue to strangle our continent, with the Sahel region and Senegal being prime targets of their military, economic, and political influence. It is crucial that we gather here in solidarity, not just to commemorate our past victories, but to forge the path ahead in the struggle against modern imperialism.

CRISIS OF CAPITALISM IN KENYA

Recent events in Kenya reveal that the struggle against imperialism is alive and well. We are witnessing a new generation rise up—a generation that is unafraid to challenge the structures of capitalist exploitation and state repression. The widespread anti-IMF-backed finance bill protests across the country, including the recent protests against the administration of the US puppet, President Ruto, are a clear manifestation of the growing discontent with neoliberal policies, corruption, and deepening inequality.

These protests reflect a broader crisis of capitalism. Young people in Kenya are demanding jobs, better education, and an end to systemic economic injustices imposed by a capitalist class that serves imperialist interests. The failure of neoliberal policies, compounded by IMF and World Bank loans, has only exacerbated this crisis. It is not just a Kenyan problem; it is a Pan-African problem rooted in the continued exploitation of Africa's labour and resources by global capital.

The demands of this generation align with the core tenets of Pan-Africanism: the need for true sovereignty, self-determination, and economic justice.

This is why our struggle must connect with these movements, guiding them with a socialist perspective that transcends national borders and links their fight to the broader anti-imperialist struggle in Africa and globally.

NEO-COLONIAL MANIPULATION AND IMPERIALIST TACTICS IN AFRICA

Comrades, imperialism today is more insidious than ever. The tactics have evolved, but the goal remains the same: the exploitation of African resources and the subjugation of African peoples. This is particularly evident in the neo-colonial manipulation by the U.S. and France. Under the guise of military interventions and economic aid, they continue to prop up regimes that serve their interests and destabilize those who dare to challenge their influence.

In the Sahel region, for instance, France has masked its military presence as a counterterrorism effort, but in reality, it is about maintaining control over the resources and geopolitical influence in West Africa. Meanwhile, the U.S. continues to expand its military footprint through AFRICOM, imposing neoliberal economic policies through institutions like the IMF and World Bank, which plunge our nations into debt and poverty.

We must expose and resist these tactics, recognizing that the imperialist powers aim to undermine our sovereignty while consolidating their control over our land, labour, and wealth. Pan-Africanism today is a movement that seeks to uproot these systems of oppression and build a socialist Africa free from external domination.

MASS MOBILIZATION AND IDEOLOGICAL UNITY

The path to African liberation lies in mass mobilization and ideological unity. It is only through the unity of the working class, the peasantry, and all oppressed peoples that we can build a socialist future. This is why revolutionary education is critical. We must create a politically conscious population, especially among our youth, who understand the importance of Marxism-Leninism as a guiding principle in our struggle against imperialism.

THE INTERNAL STRUGGLE IN THE COMMUNIST PARTY OF KENYA AND THE DEFEAT OF OPPORTUNISM AND REVISIONISM

Comrades, our revolution is not only challenged by the external forces of imperialism but also by internal adversaries who seek to derail our path to a socialist Kenya. The Communist Party of Kenya (CPK), like many revolutionary movements, has had to grapple with the twin dangers of revisionism and opportunism. These corrosive tendencies have emerged at key moments in our history, weakening our resolve, diluting our Marxist-Leninist principles, and compromising our ability to lead the mass struggles of the Kenyan people.

The internal struggle within our party has been necessary to preserve the integrity of our movement. Certain factions have sought to water down our ideology in exchange for short-term, personal, or sectarian gains. These elements, far from being allies in our revolutionary cause, have become obstacles to our progress. They distract from our core mission of building a socialist Kenya, undermining not only the CPK but also the broader socialist movement across the continent.

At the heart of this internal sabotage has been the notorious “Gang of Two”—Wachira and Mghanga. These vacillating comrades represent the very worst of opportunism. Their slapdash approach to Marxism-Leninism has led to nothing but failure after failure. They have attempted to fracture our party, poisoning it with their revisionist ideology and subversive tactics. In their quest for relevance, they have aligned themselves with the interests of the comprador class and their international sponsors, betraying the working class they claim to represent.

These liquidators, who masquerade as “born-again revolutionaries,” have tried to cloak their betrayal under the guise of renewal, but their actions reveal the truth. They seek to save the very system they pretend to oppose. But their opportunism has not gone unnoticed by the Kenyan masses, who have rejected their shallow attempts to undermine the revolutionary work of the CPK.

Over the past two years, Wachira and Mghanga have dug themselves into a deeper hole, slandered the party and its leadership in a vain attempt to prove their worth to foreign backers. Their failures are not just personal but symptomatic of the broader failure of revisionism. They have been consumed by the wrath of the Kenyan masses, and their efforts to sink the party have only strengthened the resolve of true revolutionaries.

The defeat of this fifth column within the party marks a decisive moment in our history. The forces of opportunism and revisionism have been unmasked and cast aside. It is now up to us, the revolutionaries, to continue to chart the course forward. We must remain vigilant, ensuring that the counter-revolutionaries of the revolution are kept at bay, and that the principles of collective discipline, ideological clarity, and unwavering commitment to the people guide our every action.

Comrades, we are on the right side of history. The defeat of opportunism and revisionism in the CPK is not just a victory for our party but a victory for all those fighting for a socialist future across Africa. Let this be a lesson to all: the struggle for liberation requires not only the defeat of external enemies but also the purging of internal traitors who seek to compromise our cause. The future belongs to us, the people, and the revolution will continue. Victory to the people’s struggles! Victory to socialism!

PAN-AFRICANISM AS REVOLUTIONARY PRAXIS

Pan-Africanism is not just an idealistic dream of African unity; it is a revolutionary praxis, a weapon in our fight against imperialism and neo-colonialism. As the Communist Party of Kenya posits, Pan-Africanism must evolve into a mass-based political and economic struggle, rooted in scientific socialism. It is through this lens that we must approach the fight for a united socialist Africa. Our goal is to build a future where our resources are used for the benefit of the many, not for the enrichment of a capitalist elite or foreign powers.

The concept of Pan-Africanism was never meant to be a tool for cultural or symbolic unity alone. The visionaries of our struggle, from Kwame Nkrumah to Amílcar Cabral, understood that only through the unity of working-class and revolutionary forces can we dismantle the structures of exploitation and imperialism. Today, we must confront the liberal forces that seek to dilute Pan-Africanism, transforming it into an empty slogan while maintaining the capitalist and neo-colonial systems that continue to exploit our people.

Comrades, the struggle for Pan-Africanism and anti-imperialism is a struggle for the very soul of our continent. It is a struggle for our people’s right to self-determination, sovereignty, and dignity. As we move forward, let us carry the lessons of our revolutionary ancestors—of Amílcar Cabral, Kwame Nkrumah, and others—into the future. Let us build a united Africa, one that is free from imperialist domination and capitalist exploitation.

In solidarity with all anti-imperialist, antifascist, and anti-Zionist movements across the globe, we shall continue to fight until the final victory is won—a world where the people, not imperialist powers, control their own destinies.

Long live Pan-Africanism!
Long live anti-imperialism!
Long live socialism!

October 8, 2024



Jamhuri Day 2024: Advancing Kenya's National Democratic Revolution for True Independence

Statement by Communist Party Marxist-CPM Kenya

Today marks 60 years since Kenya was declared a republic on 12th December 1964. Kenya, like many other African countries, found itself integrated into the global capitalist system after the shift from classical competitive (*laissez-faire*) capitalism to modern monopoly imperialism. This higher stage of capitalism, characterised by monopoly capital, was driven by the concentration and centralisation of capital. This necessitated the export of capital as a prerequisite for expanding production in the metropolitan capitalist countries.

In 1885, an imperialist conference convened in Berlin, Germany, by European imperialist powers—including Britain, France, Germany, Portugal, Italy, Spain, and the Netherlands—resulted in the redivision of Africa. This division facilitated the export of finance capital under the tutelage of foreign financial oligarchies. By 1895, the British government had established the East African Protectorate, with colonial rulers preparing for direct rule. In 1920, Kenya was officially declared a British colony, except for the coastal areas still under partial control of the Sultan of Zanzibar.

Our people were displaced from their ancestral lands by white settlers and confined to agriculturally unproductive “native reserves.” Many who had engaged in petty commodity production were forced out and compelled to sell their labour to white settlers as commodities. African labour was tightly controlled through a tax system requiring every Kenyan above the age of 16 to work in colonial fields. Additionally, the oppressive Kipande system—a metal pass worn around the neck—regulated Africans’ movements. Tax receipts and identification had to be carried everywhere.

The colonial regime subjected Kenyans to inhumane conditions, including forced and unpaid labour, confiscation of property, collective punishments, displacement, rape, and the murder of innocents. Christianity was weaponised to suppress indigenous cultures and beliefs, making our people docile under oppression while being promised a heavenly afterlife of milk, bread, and honey. Despite this, our people began forming anti-imperialist organisations to defeat colonial rulers.

Early political formations were largely ethnic-based. The Young Kikuyu Association (YKA), formed in 1920, evolved into the East African Association (EAA) under Harry Thuku. Other ethnic organisations, such as the Kavirondo Association, also emerged. Later, the Kikuyu Central Association (KCA) was established, led by Jomo Kenyatta. By the end of 1944, a broader political formation, the Kenya African Union (KAU), was created, with Kenyatta as its leader.

Within KAU, ideological divisions emerged. The liberal nationalist faction, led by Kenyatta, advocated for independence through constitutional and parliamentary means via the Kenya Legislative Council. In contrast, the radical faction, led by Bildad Kaggia and Fred Kubai, believed true independence could only be achieved through armed struggle, while parliamentary reforms would merely result in token concessions.

The militant radicals within KAU planned an underground guerrilla movement to advance a protracted people’s war. This effort birthed the Mau Mau movement, headquartered initially at Kiburi House on Kirinyaga Street in Nairobi, later relocating to Mathare during the state of emergency. Trade unions, such as the East African Trade Union led by Fred Kubai and Makhan Singh, played pivotal roles in supporting the Kenya Land and Freedom Army (KLFA), led by General Mathenge Wa Mirugi and later by Field Marshal Dedan Kimathi.

The people’s protracted armed struggle intensified in the 1950s. On 20th October 1952, the Mau Mau successfully assassinated Home Guard Chief Waruhiu. In response, Sir Evelyn Baring declared a state of emergency, and colonial forces, bolstered by WWII veterans, the Kenya African Rifles (KAR), and murderous squads like the Kenya Police Reserve (KPR), launched brutal offensives against Mau Mau guerrillas in the Nyandarua and Kirinyaga forests.

“Nothing has ever been achieved by appealing to the moral sense of the oppressor.”

The Kenyan people resisted imperialism with unrelenting force. The contradiction between British imperialism and the Kenyan people sharpened during the people’s protracted war, for war represents the highest form of contradiction. Only through people’s war could principled peace be achieved.

With its economy weakened by WWII and rising pressure from the emerging US hegemony, Britain could not sustain its colonial wars. Imperialism’s chain was broken at its weakest link. Though the Mau Mau lost many leaders, they emerged victorious. Kenya gained independence on 12th December 1963, and a year later became a republic, albeit within the imperialist Commonwealth.

INDEPENDENCE BETRAYED

Upon assuming power, Jomo Kenyatta used the colonial state machinery to suppress the Mau Mau. The fruits of independence were enjoyed by a select few around him. While the 1963 independence advanced the struggle, granting limited democratic rights and freedoms, these gains were only accessible to the privileged elite.



It became clear that political independence alone could not guarantee economic independence or the development of a truly national project. The social question—class struggle—was swept under the carpet by nationalists who championed slogans like Harambee. However, class struggle, the true motive force of history, exposed the contradictions of neocolonial Kenya.

Foreign finance capital continued to dominate, with Kenya's petty bourgeoisie acting as an executive committee for the neocolonial state. Unlike European independence movements that developed national bourgeoisies capable of transforming feudal relations and advancing productive forces, Kenya's petty bourgeoisie was weak, subservient to foreign monopoly capital, and incapable of controlling the means of production. This comprador class served imperialism, managing the colonial state for competing foreign interests.

ADVANCING THE NATIONAL DEMOCRATIC REVOLUTION (NDR)

The limitations of independence necessitate advancing the National Democratic Revolution (NDR) to complete independence and pave the way for socialism. The NDR is not an end in itself but a transitional stage towards socialism and ultimately communism.

Following Kenyatta's betrayal, socialist and progressive forces, led by Jaramogi Oginga Odinga, formed the Kenya People's Union (KPU), declaring socialism as its ideological foundation. Figures such as Bildad Kaggia, Achieng Oneko, and others joined KPU to continue the struggle for full independence. After KPU's ban in 1969, progressive forces went underground, with movements like the December Twelve Movement and Mwakenya continuing the socialist struggle. The CPM-K represents the continuation of these protracted efforts.

As we celebrate 60 years of independence, it is critical to acknowledge the indispensable role of political organisation. No achievement has ever been possible without disciplined organisation and a clear political programme for the Kenyan people. Armed with Marxism-Leninism, CPM-K must fulfil its historical task of conducting social investigations, identifying revolutionary classes, and organising the motive forces of the revolution.

COALITIONS AND ALLIANCES FOR THE NDR

Advancing the National Democratic Revolution (NDR) is not merely a theoretical aspiration; it is a living, practical undertaking. The Communist Party Marxist Kenya (CPM-K) is already engaged at three crucial levels to ensure the success of this revolutionary project:

1. Vanguard Level—Leading the Struggle

At the vanguard, CPM-K has solidified its position as the general staff of the revolution, directing the ideological and political struggle with scientific clarity and revolutionary discipline. The Party has mobilised its cadre across the country to conduct rigorous social investigations, identify class contradictions, and organise the working masses. This strategic leadership has already borne results, as demonstrated by the growing political consciousness among workers, peasants, and the youth. The Gen Z Uprising, inspired and supported by the Party, has catalysed a new wave of anti-imperialist sentiment and action across the nation.

2. Alliance Level – Consolidating Anti-Imperialist and Anti-Capitalist Forces

CPM-K has been instrumental in forging alliances with like-minded progressive organisations and movements. These alliances are bringing together anti-imperialist and anti-capitalist forces to create a united front against the neocolonial state and its comprador agents. Through consistent political education and dialogue, the Party has strengthened these partnerships, ensuring a unified ideological framework. Concrete outcomes of this work include collaborative efforts to resist exploitative economic policies, reclaim stolen resources, and demand justice for oppressed communities. The alliances have also amplified the call for a people-centred economic system, led by state-run enterprises, cooperatives, and the collective ownership of key sectors.

3. Coalition Level—Mobilising Democratic Forces

At the coalition level, CPM-K leads the National Coordination Committee of People's Assembly (NCCPA), a broad-based coalition of democratic forces dedicated to reclaiming Kenya's sovereignty. The NCCPA is consolidating gains from the Gen Z uprising and transforming these into tangible political instruments. This coalition has already achieved significant milestones, such as organising mass actions, holding the neocolonial regime accountable for its failures,

and laying the groundwork for a popular democratic government. Under the Party's guidance, the coalition has revitalised the spirit of unity and resistance, ensuring that Kenya's independence struggle continues in earnest.

ACHIEVING THE NDR'S OBJECTIVES

Through our work at these three levels, CPM-K is advancing the NDR as a transitional stage towards socialism, paving the way for the complete liberation of the Kenyan people. The Party's leadership has proven that with disciplined organisation, ideological clarity, and political action, the forces of change can unite to overcome imperialism and capitalism.

The rallying call remains clear: Kenya shall never again be humiliated by foreign imperialist powers. The Party is determined to see the NDR through to its logical conclusion—a sovereign, socialist Kenya that guarantees dignity, equity, and progress for all its people.

The National Coordination Committee of the People's Assembly (NCCPA) serves as the coalition's backbone, consolidating the gains of the Gen Z uprising and mobilising democratic forces to end imperialist domination. Under the rallying call Kenya shall never be humiliated again by foreign imperialist powers, CPM-K remains committed to finishing the revolution and holding imperialist collaborators accountable.

*Prepared by Mwaivu Kaluka,
National Chairperson, Communist Party Marxist Kenya*

Doctors' Strike: President Ruto's Hypocrisy Exposed

The Communist Party of Kenya stands in resolute solidarity with the striking doctors and workers across Kenya, condemning the bourgeoisie state's flagrant disregard for the rights and well-being of the working class.

President Ruto's administration, serving the interests of big capital, has prioritized the enrichment of the elite while neglecting the basic needs of the people. President Ruto's plea for doctors to "live within our means" while simultaneously pandering to big capital is a stark display of hypocrisy. While urging austerity measures on the working class, his administration has been showering concessions upon domestic and foreign capitalists.

Despite claiming financial constraints, Ruto's government has been eagerly borrowing exorbitant sums from international financial institutions like the IMF, totaling a staggering Ksh223.5 billion in just five months. These funds are not allocated to essential services like healthcare or education but are instead funneled into projects that serve the interests of the wealthy elite and foreign investors.

Furthermore, Ruto's administration has enacted policies favoring big capital, both domestic and foreign, at the expense of the working class. The Finance Act 2023/2024 granted tax relief to investors on capital gains and company income, while simultaneously burdening workers with increased taxes on salaries and basic commodities. This blatant favoritism towards the wealthy elite exacerbates income inequality and further marginalizes the already oppressed working class.

President Ruto's assertion that borrowing money to pay salaries is unsustainable rings hollow in the face of his administration's reckless borrowing practices. It is evident that these borrowed funds are not intended to alleviate the plight of workers or improve public services but rather to sustain the government's lavish spending and advance the interests of the ruling elite.

The current doctors' strike, rooted in unjust salary cuts and delayed postings, is a testament to the systemic oppression faced by workers in

Kenya. The government's attempts to divide and weaken the unions only highlight its fear of organized resistance against its neoliberal agenda.

The demands of the striking doctors are clear: fair salaries, payment of salary arrears, timely postings of medical interns, and an end to the neoliberal policies that prioritize the interests of the elite over those of the working class.

The government's refusal to honor past agreements and implement court orders further demonstrates its disdain for the rule of law and the well-being of its citizens.

In response to the strike, the government has employed various tactics to undermine the workers' demands, including pleading poverty, attempting to divide the unions, and threatening disciplinary action against striking workers. However, the resilience and unity of the workers remain unshakeable in the face of these oppressive tactics.

The Communist Party of Kenya calls upon the Kenya Kwanza administration, specifically Mr. Ruto, to initiate an immediate process to address the dire plight of healthcare workers or face a general strike and total workers' uprising. The CPK also calls upon all Kenyans to join the ongoing doctors' strike, as the only

language this administration comprehends is street action.

We also call upon student unions to mobilize their members and join the doctors' strike in solidarity. Students represent a vital voice in our society, and their support will significantly bolster the cause for fair and just healthcare practices. By standing together, students and healthcare workers can send a powerful message to the government, advocating for the rights and well-being of all citizens. Together, we can create a united front that demands action and brings about meaningful change.

Ultimately, only the overthrow of the neocolonial government and the establishment of a national democratic government that prioritises the interests of the people over those of foreign capital will begin the process of bringing justice to the majority. Only a socialist republic can adequately respond to the crisis of capitalism in our country.

We urge all workers and peasants to unite in preparation for a general strike against President Ruto's anti-people regime.

Workers of the world, unite!
You have nothing to lose but your chains!

Issued by Booker Ngesa Omole, on behalf of the Central Organising Committee of the Communist Party Marxist-Kenya of the Majority.



International Forum in Support of the Just Struggle of the Korean People for Safeguarding of Sovereignty and Peace

Presented by Booker Ngesa Omole, General Secretary of the Kenyan Chapter of the African Committee for Friendship and Solidarity with the Korean People and General Secretary of the Central Organising Committee of the Communist Party of Kenya

The Korean War (1950-1953) marked a significant and tragic chapter in the history of the Korean Peninsula, one that continues to resonate through the present-day geopolitical landscape. The narrative surrounding this conflict has been largely dominated by false Western narratives, often painting the Democratic People's Republic of Korea (DPRK) in a negative light while overlooking the historical and ongoing provocations by the United States and its allies. This paper aims to articulate the historical facts regarding the DPRK and the Korean socialist project by countering mainstream Western propaganda and highlighting the anti-imperialist struggles of the heroic people of the DPRK.

HISTORICAL CONTEXT AND US PROVOCATIONS

The Korean War was instigated by the United States and its South Korean ally through a series of calculated provocations and strategic planning. Following World War II, the United States occupied South Korea under the pretext of disarming Japanese forces. However, its true objective was to establish South Korea as a military foothold for its geopolitical ambitions in Northeast Asia. The US dissolved local people's committees that had organically formed in Korea, imposed military rule, and established a puppet government under Syngman Rhee, ensuring South Korea's alignment with US objectives.

US policymakers viewed Korea as a crucial battleground in the fight against communism, as evidenced by documents like NSC-68, which outlined strategies for global dominance. These strategies included extensive military preparations and conscription laws to bolster US and South Korean forces. By early 1950, military preparations were reportedly complete, with US and South Korean forces ready for offensive operations. The South Korean military, with US backing, launched attacks on North Korean positions, prompting a retaliatory response. This sequence of provocations and the subsequent US-led intervention were framed as responses to North Korean aggression. Yet, they were part of a premeditated plan to assert US dominance in the region.

THE DIVISION OF KOREA AND THE STRUGGLE FOR SOVEREIGNTY

The division of Korea at the 38th parallel was an artificial construct imposed by external powers, particularly the United States, to prevent the establishment of a unified, independent Korea. The Korean people, both in the North and the South, have a long history of resisting imperialism and colonialism. The formation of people's committees and their subsequent dissolution by US forces in the South were part of a broader effort to suppress genuine democratic and socialist movements.

The US viewed Korea as a crucial frontline in its global strategy to contain communism. NSC-68 and other strategic documents highlight the premeditated nature of US actions in the region, focusing on military build-up and readiness for conflict. Evidence suggests that the US and its South Korean puppet government engaged in provocations to create a pretext for war. The rapid deployment of US and allied forces following the outbreak of hostilities indicates a high level of preparedness and

strategic planning. The Korean War should be seen as part of the broader struggle against imperialism. The DPRK's resistance to US aggression and its efforts to reunify Korea under a socialist government was in line with the aspirations of many Koreans for independence and social justice.

THE ONGOING US DISRUPTION OF PEACE EFFORTS

The Korean Peninsula remains one of the most militarised and tension-filled regions in the world, with the United States playing a significant role in shaping the dynamics of conflict and peace initiatives. The US is a chief disruptor of peace and a hindrance to reconciliation efforts between North and South Korea. The division of Korea at the 38th parallel was a direct result of geopolitical maneuvering by the United States at the end of World War II, disrupting the natural unity of the Korean Peninsula.

US policies, especially during the administration of George W. Bush, which labeled North Korea as part of the "Axis of Evil," have exacerbated tensions and undermined diplomatic efforts. The US has imposed extensive economic sanctions on North Korea, not to curb its nuclear program but to achieve regime change and install a US puppet. These sanctions have hurt the North Korean economy and stymied opportunities for engagement and reconciliation. Sanctions are not just tools of coercion but a declaration of war.

Multiple instances where inter-Korean peace initiatives were disrupted by US actions highlight this point. During the Sunshine Policy era under South Korean President Kim Dae-Jung, efforts to improve relations with the North were frequently undermined by US insistence on strict adherence to sanctions and military exercises. The US regularly conducts joint military exercises with South Korea, which are rehearsals for the invasion of North Korea. These exercises increase tensions and provoke natural defensive responses from the North, hindering the atmosphere of trust needed for peace negotiations.

THE PATH TO PEACE: DEFEATING US IMPERIALISM

Achieving lasting peace on the Korean Peninsula requires the defeat of US imperialism. The total withdrawal of US troops would significantly reduce tensions and foster a more conducive environment for dialogue and reconciliation between North and South Korea. Easing economic sanctions could open the door for more constructive engagement with North Korea, encouraging economic development and reducing the North's reliance on military posturing as a means of securing its regime.

The DPRK nuclear program should be viewed as a deterrence; without it, the US would have bombed Pyongyang to pre-history. Allowing the two Koreas to lead their peace process without external interference is crucial. The US should support, rather than dictate, the terms of inter-Korean dialogue, respecting the autonomy

and agency of both Koreas in deciding their future. Establishing diplomatic relations between the US and North Korea could help to reduce hostilities and build a foundation for lasting peace. Diplomatic engagement and mutual recognition would be important steps towards a comprehensive peace settlement.

The US has played a complex and often contentious role on the Korean Peninsula, acting solely as a disruptor. Achieving lasting peace on the Korean Peninsula requires a re-evaluation of US policies, a commitment to supporting genuine reconciliation efforts led by Koreans themselves, and a move towards reducing militarisation and economic coercion in favour of diplomatic and cooperative approaches. The heroic struggle of the DPRK and the Korean socialist project stand as testaments to the enduring spirit of resistance against imperialism and the aspiration for sovereignty and peace. The international community must recognise and support these efforts in the pursuit of a just and lasting peace on the Korean Peninsula.

The DPRK remains resilient, steadfastly advancing towards inevitable victory. Communism is an inevitable reality to which all human beings must adjust.

Long Live the DPRK!

Long Live DPRK-Africa Friendship!

Long Live Communism!



Solidarity With The People Of Syria: The Struggle Against Imperialism Continues

Statement By The Communist Party Marxist, Cpm Kenya

The fall of Damascus and the collapse of the Assad government, engineered by imperialist forces, marks a sombre milestone in the unrelenting assault on Syria's sovereignty. This is not a triumph of democracy or self-determination but a victory for imperialism and reaction. Turkey, under Erdoğan, has exposed itself as a lackey of United States imperialism, facilitating the destabilization of Syria and the destruction of its independence. Yet, this fleeting moment of imperialist triumph is no cause for despair. The resistance of the Syrian people, the Communist Party of Syria, and the broader anti-imperialist forces will only grow stronger, rising to confront the new challenges ahead.

The imposition of a post-Assad regime by imperialist powers and their regional collaborators will be nothing more than the installation of a puppet beholden to Washington and its allies. Such a regime will lack all legitimacy among the Syrian people, who have borne the brunt of over a decade of war, displacement, and economic strangulation imposed by imperialist interventions. There can be no lasting peace in West Asia as long as U.S. imperialism continues its relentless drive to dominate the region, and the Zionist outpost of Israel remains a cornerstone of colonial expansion and oppression.

The latest Israeli offensive in the Golan Heights, masked as a "security operation," is another blatant act of land theft and aggression. This further exemplifies Israel's expansionist agenda, enabled and emboldened by its alliance with the United States. The unholy partnership between U.S. imperialism and Zionism aims to subjugate the peoples of West Asia, stripping them of their sovereignty and resources. Yet history reminds us that no empire is eternal, no matter how powerful. The declining U.S. empire, beset by economic crises, political turmoil, and rising global resistance, is steadily approaching its inevitable collapse.

We stand firmly in solidarity with the people of Syria, the Communist Party of Syria, and all forces of resistance fighting for self-determination, socialism, and liberation from imperialist domination. The defeat of U.S. imperialism and the dismantling of the Zionist state are not merely necessary for the liberation of West Asia—they are essential steps towards a just and peaceful world.

The struggle of the Syrian people is our struggle, and we reaffirm our unwavering commitment to standing alongside all who resist imperialism and fight for liberation. The future belongs to the oppressed and exploited; no force can prevent their ultimate victory.

Let imperialism tremble, for its days are numbered! The people shall triumph!

Booker Omole
General Secretary
Communist Party Marxist - CPM-Kenya

Standing in Solidarity: A Call for Justice for Junior School Teachers in Kenya

In a nation where the promise of a fair and just society hangs precariously in the balance, Justice Byram Ongaya's ruling at the Employment and Labour Relations courts of Kenya stood as a beacon of hope for workers across the country. On April 19, 2024, Justice Ongaya's verdict underscored the unlawful nature of the Teachers Service Commission's exploitation of qualified and registered teachers as interns. This decision not only upholds the rights of these teachers but also exposes the discriminatory practices embedded within Kenya's educational system.

The plight of Junior School (JS) interns, relegated to precarious contracts and inadequate remuneration, reflects a broader pattern of injustice perpetuated by the current administration under President Ruto. As the Communist Party Marxist Kenya (CPMK) staunchly asserts, the constitution guarantees the right to job security, a principle blatantly violated by the clandestine contracting methods employed by the Kenya Kwanza administration.

The CPMK stands in unwavering solidarity with the courageous JS interns who have taken a bold stand for their rights in the face of adversity. The nationwide strike organized by CPMK cadres in Kisumu during the Junior School teachers' strike echoed the resounding call for justice, demanding nothing less than permanent and pensionable contracts for these educators who have tirelessly dedicated themselves to shaping the future of Kenya.

The exploitative practices of the Teachers Service Commission, epitomized by the unjust JS internship program, are symptomatic of a deeper malaise afflicting our nation. President Ruto's administration, ensnared in the clutches of big capital, prioritizes the interests of the elite over the well-being of the working class. Austerity measures imposed on the populace serve only to line the pockets of the privileged few, while essential services like healthcare and education languish in neglect.

Moreover, the complicity of certain union factions, exemplified by the Kenya National Union of Teachers (KNUT), in betraying the interests of their members betrays the very principles they claim to uphold. The system has co-opted the leadership in such unions to no longer serve the interests of their members. The CPMK condemns such actions and

reaffirms its commitment to amplifying the voices of all workers, ensuring that their grievances are heard and their rights are upheld.

The struggle of JS teachers is not isolated; it is a microcosm of the more significant battle for economic and social justice raging across Kenya. The CPMK calls upon all Kenyans to stand in solidarity with these educators, recognizing that a fair and equitable education system is the cornerstone of a just society. From primary school teachers to university student teachers and lecturers, we must unite in our demand for a system that values the contributions of all educators and provides them with the dignity and respect they deserve.

In the words of Comrade Tonny Omondi and Comrade Walter Ogillo, CPMK militants at the front of the strike, paraphrasing Marx, "Workers of the world, unite! You have nothing to lose but your chains!" Let us heed this call to action, for we can only dismantle the oppressive structures that seek to divide and exploit us through collective struggles. Solidarity is our strength, and together, we shall prevail.

The statement was released by the Communist Party Marxist Kenya in solidarity with the Junior School Intern teachers in 2024.



The Crisis Of Organization Of Workers In Kenya

By Clinton Ojiambo

Kenya has a long history of unionization. As early as the 1920s, workers were already organizing themselves into workers' unions and associations by engaging in day-to-day politics. The British colonial government banned most organizations that tried to organize workers. Most organizations, therefore, are organized along ethnic or tribal lines. The most notable organization was the Kikuyu Central Association (KCA). The main aim of KCA was to negotiate for fairer treatment of the Agikuyu community workers and plead for the return of alienated Kikuyu lands. These organizations attracted a huge following, leading to their banning by the colonial government.

In 1944, the Kenya African Study Union (KASU) was formed by African intellectuals to provide information and advice to the first elected African to the Legislative Council (LegCo) for debating. KASU inspired hope for many educated Africans. Their primary ambition was not to change the oppressive colonial state but to attain the white man's class. K.A.S.U continued drafting debates and memorandums for the governor, hoping to improve policy. Meanwhile, workers in urban areas sought political direction from unions. The end of World War II saw the return of Kenyan war veterans who fought for the colonial state and other intellectuals.

Returnee soldiers formed the 40forty Group to advocate for the humane treatment of Africans in the reserve. At this time, Comrade Bildad Kaggia was eagerly looking for a radical formation to join and bring his military and intellectual knowledge. He met Makhan Singh and was inspired to join the labor movement due to its radical and organized nature. As a clerk, he organized the Clerks and Commercial Workers Union, which joined the Labour Trade Union of East Africa, the general union.

After Kenyatta's return, KASU was renamed the Kenya Africa Union. This ignited growth in the organization since more workers joined due to their 'faith' in Kenyatta's so-called achievement in Manchester, England. Kenyatta had joined and became the secretary of the Pan-African Congress, which consisted of homeland Africans. However, Kenyatta had limited interest in KAU, making it ineffective despite the massive following of workers in rural and urban areas. Things would change when the Nairobi Trade Unions decided to take over the Nairobi branch of KAU to participate actively in politics. They reorganized the whole branch, led by Kaggia's Clerks and Commercial Workers Union and Fred Kubai's Transport and Allied Workers Union. Later, all other unions with their members joined KAU, bringing union discipline, resistance spirit and union activity.

These fragmented actions of organizational building and challenging the status quo sparked hope for workers all over the country. Meanwhile, the returnee soldiers of World War 2 under the collective 40forty Group were also beginning to mount resistance in the rural areas inspired by their experiences abroad by violently declining the mandatory trench digging around reserves. The urban workers in Nairobi, now centralized politically under KAU, staged industrial strikes and withdrawals like the infamous Nairobi Bus Strike.

The underground Kenya Land and Freedom Army (KLFA) armed struggle preparations were boosted when the trade unions joined in bringing on

board their resources and knowledge like the transportation of stolen or recovered firearms from colonialists' forces in urban centers into the rural areas by vehicles and drivers affiliated to trade unions. As these actions sparked hope among workers, fear spread all over the settler neighborhoods, prompting the colonial government to declare a state of emergency in 1952, thereby officially banning KAU and arresting its leaders. The colonial state vigorously hunted down workers' organizations such as unions, parties or associations assisted by other educated Africans who deemed the unions and KAU's actions as barbaric.

Every society where oppression exists tends to naturally incubate forms of organizing by the oppressed against the dominant power. Unions, associations, or cooperatives are products of the continuous struggle of workers against capital exploitation. Capitalists normally form these organizations to manage workers' demands for increased wages. However, in some cases, such organizations are genuine revolutionary movements formed by the proletariat. The colonial state realized these revolutionary actions by unions and went on an offensive by first imprisoning the union leaders, who were also KAU'S leadership during the state of emergency. The colonial government did this to demobilize the workers' movements. They conducted one-sided negotiations with African Nationalists led by Kenyatta.

The contradictions only widened, even after the release of union leaders like Comrade Kaggia, Fred Kubai and Makhan Singh from prison after the sham negotiations. The colonial government used this period to transition to a neo-colonial government by creating comprador and bureaucratic capitalists to manage the affairs of their neo-colony. Tom Mboya was used to centralize labor movements into a liberal organ that alienated union activities from politics. The unions moved from being instruments of workers' struggle for political and economic liberation to outfits of neoliberal engagements aimed at managing workers into not challenging capital. It was the beginning of labor aristocracy in Kenya.

The unions from Southern African countries, like the National Union of Metalworkers in South Africa (NUMSA), the National Union of Metal and Allied Industries in Zimbabwe (NUMAIZ), the United Food and Allied Workers Union of Zimbabwe and others, have tried to maintain and relate their workers struggles with the political conjunctures of their time. They send or organize political education for union members to interpret and analyze the levels of exploitation guided by scientific socialism.

These worker cadres are actively involved in organizing social movements. This way, they attempt to address numerous contradictions such as the land question, privatizations and casualization of labor as a manifestation of globalized capital. They further poach other union workers from liberal unions while internally engaging in political debates to develop analysis from practice. A good example is the Socialist Revolutionary Workers Party of South Africa (SRWP of SA), which NUMSA formed due to the constant internal debates about taking political positions in their country.

My experience in practical organizing inside worker cooperatives in my community and previous benchmarking organizing conversations with union members has illuminated the gaps in our organizing as revolutionaries by historically and scientifically analyzing all our forces of production, which have been subjected to centuries of colonial and neocolonial exploitation. Traditionally, the working class has organized itself into trade unions, worker cooperatives or associations to regulate the labor market and labor relations between them and the owners of capital.

Like any other global south country, Kenya is overwhelmed by stringent structural adjustment programs in the form of policies, which are products of globalized capital and are implemented by the Britton Woods Institutions.

Workers in Kenya face different specific challenges unique to each category; the employed workers experience low wages, long working hours and unsafe working conditions. They further face repressive labor laws, anti-union practices policies by employers and institutional support. Unemployed workers, who are victims of structural adjustment policies, often engage in informal economy or precarious work with little or no legal protections. The unorganized workers, now a significant workforce in Kenya, lack legal formalities for collective bargaining. Their weak hand leads to further exploitation by the ruling class.

Progressives must understand the structural roots of exploitation and the necessity of organizing workers around revolutionary organizations. This seems an opportune time to ask ourselves as community organizers in Political parties and social movements in Kenya on what should be our strategy to set ourselves up to advance in organizing all forces of production towards the complete overhaul of the oppressive state and class and replace it with a worker's state guided by scientific socialism?



What should CPMK's attitude towards Christmas be if, indeed, it commemorates Christ's birthday?

The Communist Party Marxist Kenya continues to celebrate the birthdays of nationalist leaders like Dedan Kimathi, Wasonga Sijeyo, and other patriots. These heroes, not necessarily communists, prioritized common interests over self-interest.

The debate on Christ's significance prompts the question: Is Christmas a manifestation of capitalist ideology? Christmas is indeed a manifestation of capitalist ideology. The holiday is highly commercialized, with an emphasis on consumerism. Christmas serves as a way for the capitalist system to reinforce bourgeois class ideology and distract people from broader societal issues.

Capitalism promotes its ideology and maintains its economic hegemony through holiday shopping, gift-giving, and the commercialization of Christmas. The emphasis on buying and exchanging commodities during Christmas manifests a consumer culture that benefits capitalists—business owners and corporations—through the increased sale of goods and services.

WHERE DID CHRISTMAS COME FROM?

The history of Christmas is rich and complex, combining religious traditions, pagan festivals, and cultural customs over thousands of years.

Christian Origins: Christmas is primarily a Christian holiday that celebrates the birth of Jesus Christ. While the exact date of Jesus' birth remains unknown, the Western Church fixed the celebration date on December 25th. This decision was made in the 4th century to coincide with Roman and pagan festivities.

Pagan Influences: Before it was a Christian holiday, many cultures celebrated midwinter festivals during the time we now know as December. The Romans had Saturnalia, a holiday in honor of Saturn, the god of agriculture, where feasting and socializing upturned social norms. The Norse celebrated Yule, from late December through January, where they recognized the return of the sun, and families would feast on a slaughtered pig and pay homage to Odin for good harvests and victory.

Christian Adaptation: Early Christians did not have an established tradition for celebrating Jesus' birth. However, as Christianity spread and the need to define itself and recruit followers became essential, the Church sought to make it easier for pagan populations to convert. They did this by integrating the popular pagan celebrations and imbuing them with Christian meaning.



For example, the date of Christmas was set to align with the solstice or Saturnalia as a strategic move for ease of integration.

Middle Ages: Christmas during the Middle Ages was a public festival incorporating various pagan customs. However, the holiday was not always an austere religious observance. It often involved boisterous and unruly celebrations.

Reformation: The Protestant Reformation in the 16th century led to a period where Christmas was seen with skepticism, as reformers wanted to rid the church of all pagan elements. In some parts of Europe and especially in Puritan New England, Christmas was banned for being "too Catholic" or too pagan.

Victorian Era Revival: Many of our modern Christmas traditions were shaped during the Victorian era. For instance, Charles Dickens' 1843 novella "A Christmas Carol" emphasized themes of family, goodwill, charity, and the spirit of giving, which resonated with Victorian morality and helped revive the celebration of Christmas. Moreover, Queen Victoria's husband, Prince Albert, introduced the German tradition of the Christmas tree to England. The image of the royal family celebrating around a decorated tree popularized the custom, making it a staple of the holiday season.

19th to 20th Century: The 19th century also saw the creation of many traditions associated with Christmas today. For example, the first commercial Christmas cards were produced in 1843, the same year "A Christmas Carol" was published. Santa Claus, based on St. Nicholas, a Christian bishop known for his generosity to the poor, evolved into a prominent figure through American cultural influences like Clement Clarke Moore's poem "A Visit from St. Nicholas" (1822) and Thomas Nast's illustrations in the later 1800s.

Global Spread: Over time, Christmas spread from Europe to the Americas and other parts of the world. Each culture integrated its own customs and traditions, making Christmas today a widely varied holiday.

Modern Era: In the modern era, Christmas has become as much a secular cultural celebration as a religious one, recognized and celebrated by many people worldwide regardless of religious beliefs. Its religious significance remains strong for Christians, but Christmas is often a time for family, community, and festive activities for those who are not.

IF CHRISTMAS EPITOMIZES THE BIRTH OF CHRIST, WHAT SHOULD BE THE ATTITUDE OF THE COMMUNISTS TOWARDS CHRISTMAS?

The life and teachings of Jesus Christ can be interpreted through the lens of class struggle and the critique of existing socio-economic structures. The Jesus in the natural order of things and not in the supernatural order of pure belief and superstitions.

Jesus, a champion of the Poor, Jesus' focus on the poor and the downtrodden aligns with the Marxist view of supporting those oppressed by societal structures. Jesus' teachings often emphasized aid and compassion for the least fortunate, which resonates with the Marxist critique of the ruling class's exploitation of the working class.

Jesus the Revolutionary Figure, Jesus challenged the established social order of his time. Through his actions and parables, Jesus criticized the Pharisees and the Sadducees, who represented Jewish society's religious and socio-economic establishment.

Jesus' Critique of Wealth teachings include warnings about the dangers of wealth and the difficulty for a rich person to enter the kingdom of God like the eye of a needle parable. This is an early critique of material greed, a sentiment that parallels CPMK's views on the corrupting power of capital.

Community and Communal Sharing: The early Christian communities that formed around Jesus' teachings, as described in the Book of Acts, portray a communal approach to living that is aligned with some Marxist ideals. These communities shared possessions and goods and ensured that none among them were needy. This is an embryonic form of the common ownership of resources, a key component of communist facets.

Anti-Establishment: Jesus' stance against the religious and political establishment of his time is a proto-Marxist rebellion against the ruling powers that be. His overturning of the money changers' tables in the temple is an example of challenging the status quo and the power structures that profit from the exploitation of religious practice.

Jesus' Execution: The crucifixion of Jesus is the ruling class' ultimate method of silencing a dissenter who posed a threat to the existing order. In modern times, a clear similarity to the suppression of revolutionary leaders or movements that threaten the bourgeois hegemony.

Some words of caution. Liberation theology, particularly prominent in Latin America, explicitly combines Christian theology with political activism, including Marxist ideas. Proponents of this movement interpret Jesus' teachings as a call to action against social injustice, oppression, and poverty, emphasizing that the Christian faith should be actively involved in the struggle for economic and social equality.

Furthermore, the Marxist interpretation that pits Jesus against the ruling class may resonate with the radical interpretation of Jesus as someone who preached a subversive message—one that undermined not only the religious authority of the Pharisees but also the political power of Rome over the Jewish people.

In the broader interpretation, while there are overlaps in the desire to improve the condition of the poor and working classes, Marxism and Christianity diverge, particularly on philosophical and spiritual matters.



Marxism is intrinsically materialistic and atheistic, viewing religion as a construct that serves to maintain the status quo by placating the oppressed masses—the famous "opium of the people" assertion by Marx—while Jesus' teachings are centered around spiritual salvation and moral transformation, both individual and collective.

It's important to note that any Marxist interpretation of Jesus' life would be a part of a wider social and historical analysis, focusing on assessing the socio-economic dimensions and implications of his teachings rather than the supernatural aspects or the faith-based components of his life.

Marxists might admire Jesus as a social revolutionary figure but would reject or simply not engage with the divine or mystical aspects of his identity as the Son of God, which are central to Christian belief. CPMK sees the value of Jesus' life and teachings in their ability to inspire change and their insights into the human condition, particularly as they relate to solidarity, communal welfare, and the plight of the oppressed.

In considering Jesus the man, rather than Jesus the deity, a Marxist analysis also discusses the context in which he operated—Roman-occupied Judea, a society with sharp class divisions and numerous social grievances. Jesus' radical messages of love, forgiveness, and justice were seen as a threat to the established order because they empowered the marginalized and called into question the practices and legitimacy of both the religious elite and the imperial powers.

Therefore, from a Marxist perspective, Jesus could be perceived as a social reformist or even a revolutionary character who used parables and direct action to challenge established power and disrupt exploitative economic systems. His execution would then be an example of the lengths to which the ruling class will go to suppress a challenge to their authority and maintain their position.

To sum up, while there is an interpretative overlap between Jesus' teachings and Marxist thought on certain social issues, Marxism does not engage with the spiritual and religious aspects of Jesus' life. Instead, it focuses on his role as a symbol of resistance against economic and social inequality, which aligns with Marxist ideals of class struggle and collective action for societal change.

Even though there may be some similarities between the life of Jesus and the modern-day Marxist thinkers, it must never go unmentioned that the theory of knowledge that embodies the facets of all religiosity, which is all shades of idealism, including metaphysics, remains hostile to dialectical and historical materialism that props the body of knowledge of objective laws of social development within the knowable world, the natural order of things. Communism is indeed unrepentantly aesthetic but highly humanistic just like the life of Christ in His time.

Long live the immortal scientific ideology of the oppressed. Long live communism!

Booker Ngesa Omole, General Secretary, Communist Party Marxist Kenya



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THE BUILDING OF THE COMMUNIST PARTY OF KENYA
BY THE CENTRAL ORGANIZING COMMITTEE OF THE
COMMUNIST PARTY OF KENYA



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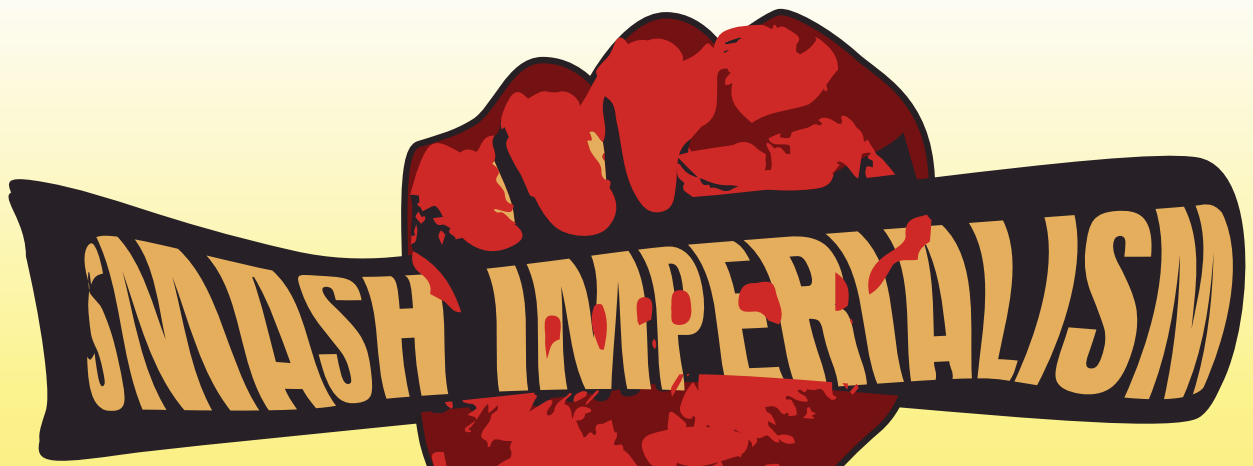
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