Why Black Liberation Month

Black Liberation Month is our attempt to unite with the founders and supporters of Negro History Week, and join in an emphasis on study with our emphasis on struggle. Moreover, the concept of Black Liberation Month more accurately reflects the needs of our movement, particularly the need to build on the massive participation of people in the upsurge of struggle during the 1960s.

For example, noted Afro-American nationalist historian, founded Negro History Week in 1926. In addition to the newspaper column of J.A. Rodger, this was the major source of information that Black people had about their history. Every year in schools, churches, civic and political organizations, Negro History Week has been a time for historical reading and discussion.

We believe that Negro History Week has made a great contribution to mass awareness of Black History. Moreover, the recognition of Negro History Week has caught on, and has become an integral tradition in the 20th Century Afro-American experience. However, times have changed considerably since 1926. In political and cultural terms, this time has come to transform our orientation: from Negro to Black, from history to liberation, from week to month.

The revolutionary upsurge of the 1960s is our most recent historical experience of massive militant protest and is to be a rich source of lessons for current and future struggles. Black liberation month unites with Woodson's effort, but does so by raising it to a higher level based on the lessons of the 1960s.

In sum, our study of history must be linked with the revolutionary history of the Black liberation movement. Our goal is not simply to symbolically institutionalize a change in our yearly calendar of events, but to use this month as one more way to raise the consciousness of the masses of people about the historical nature of exploitation and oppression, to unite people around a correct political line, and to mobilize people to actively take up the struggle for Black liberation.

AFRICA: A NEW AGENDA FOR THE 1980'S

Africa Must Be Free!

For many years, especially since the 1950s, this slogan has mobilized the enthusiastic support of the U.S. people, especially Black people. While we think this continues to be a correct slogan, we must update and further our analysis to keep up with dynamically changing conditions.

In the 1950's and 1960's, the target of the African support groups was the various European colonial powers who maintained control of Africa. Only two countries had independence before 1977 but by 1970 this had grown to 40. In the 1970s, the emphasis was on the other countries under the rule of the Portuguese: Guinea-Bissau, Mozambique, and Angola and the three countries dominated by illegal settler governments: Arabia (South Africa), Namibia, and Zimbabwe.

In the last decade, we have witnessed the success of the liberation movements against Portuguese colonialism, and the recent victory of the freedom fighters in Zimbabwe, led by Z.A.N.U. and the Patriotic Front.

The final breakup of external settler domination in Africa is SOUTH AFRICA. It is the most industrialized country in Africa and thus has the greatest potential to help free Africa when it is liberated from white racism. But today it remains the greatest obstacle to a free and liberated Africa, and we remain the target of our efforts.

Africa today is at a critical turning point and a new process beyond the struggle in Southern Africa. This can be seen in the situations facing independent African countries:

(1) Countries that did not wage armed struggle for their liberation but negotiated a political accommodation with colonial rulers for their freedom are now experiencing increasing military exploitation by former colonial powers and internal wars. Examples include Ethiopia, Liberia, Uganda, Zaire, Sudan, and other countries.

(2) Countries that fought for liberation, and generally tend to be more radical in their policies, are experiencing intensifying post-liberation struggles in their struggle for national development including armed conflict. (Examples include the recent coup in Guinea-Bissau, inter-party struggle and purges in Angola, recent struggles between ZANU and ZAPU in Zimbabwe and internal struggles inside ZANU.)

For the 1980's, we must develop a new analysis that takes account of these developments and can guide us in the continuing efforts to support the struggle for the complete liberation of Africa.

EXTERNAL AND INTERNAL ENEMIES FACE AFRICA

Two enemies continue to face Africa: Imperialism or external intervention by other countries in African affairs continues to be the greatest threat. But it is increasingly clear that Africa is more and more facing the intensification of internal class struggle among the African people themselves. In other words, now that most of Africa has been freed of the more obvious external colonial enemy, African people are struggling over the direction that their countries will take. In whose interest will African countries orient themselves in the interest of the interests of Africans, or in the interests of a small particular group of home grown African exploitors?

In the years ahead we must be careful to distinguish between three kinds of class struggle in Africa:

(1) ANTI-COLONIAL STRUGGLES continue to be fought against the direct rule by outsiders. The most blatant case is racist settler rule in Asia (South Africa), and South Africa's continued illegal occupation of Angola.

(2) ANTI-IMPERIALIST STRUGGLES involve the continuing fight against structural...
In response, Blacks unite around sentiments of national unity that are rooted mainly in our will to survive. This is a war against an enemy that is ruthless and "if we've got the same problem, then we should work for a common solution." In some cases this follows an emotional intensity in the system, e.g., the response to the murders in Atlanta under the Atlanta riots in 1946. In other cases, this becomes a violent eruption whereby masses of Black people are involved in street demonstrations. This is an attack on targets but with the potential of focusing on political targets as well (e.g., Miami and Chattanooga). In most cases, the problem is racism and exploitation. Because of their poverty, they are attacked as the most vulnerable Black people. In this way, the current crisis leads to an increase in the significance of racial/national oppression and a response of unity.

Over the long haul, however, the basic contradictions in a capitalist society are those between the haves and the have nots, and between the ruling class and the oppressed. The national liberation movement of the Black people.

For example, the Reagan right-wing government plans to downsize the public sector so that the working class will have to replace higher paid adult workers. Black and white youth will have to work for lower wages. This will save the bosses money, by using youth as capital to replace higher paid adult workers.

For example, the Reagan right-wing government plans to downsize the public sector so that the working class will have to replace higher paid adult workers. Black and white youth will have to work for lower wages. A similar impact on both Blacks and whites will come about as a result of the privatization of public services and public utilities.

This, of course, a greater percent of Blacks will suffer, although whites will be the largest number involved. The capitalist system is making the breakdown the workers and the burden on the backs of the workers. For example, the president of Chrysler, Lee Iacocca, and Doris Frazer, president of the United Auto Workers (both Chrysler board members), are asking Chrysler workers to take a pay cut to save their jobs. In this case, mass resistance takes the form of militant rank-and-file trade union struggle.

The working class consumer, the position most Black people are in, must fight on two fronts. They must fight to increase their wages on the job because of double digit inflation. And they must fight to stop the ever increasing charges for rents, transportation, and food just to stay even (for example, prices and fees are up 15% even in our own communities).

In sum, we see that the majority of Black people are making three dominant spontaneous responses to the current crisis: militant nationalism, trade unionism, and consumerism. These spontaneous responses, though dangerous, are not sufficient to solve the problem we are facing. In a sense, it's like putting band-aids on a cancer when only total radition will do the trick.

Peoples College holds the view that only Black Power under Socialism can offer an answer to the plight of the Black people. As we said in our last year's Black Liberation Movement Month News:

Black Power of the old type in 1967 was consciously reformist-"the last reasonable opportunity" for capitalism to avoid revolutionary change. Black Power of the new type is for immediate reforms but understands that only fundamental revolutionary change will free Black people in the U.S.

Black Power under Socialism—Revolutionary Black Power— is the actual strategic orientation for the Black liberation movement in the 1980's.

The fight for Black Studies emerged as a component of the broader liberation movement during a high point of struggle in the late 1960's and early 1970's. This new demand was another bold challenge to the blatant inhumanity of our racist society that kept Blacks out of colleges, universities, politics, jobs, etc. This demand was expressed in all of the major areas: the students, generally opposed Black people as part of this movement.

As a result of militant struggle by the masses of students, more and more workshops, seminars, symposia, and courses were developed on Black Studies, and in many campuses, a few doors were forced open. Black studies programs emerged in the early 1970's in about 100 institutions. By 1975, the Black Studies movement had captured the imagination of the Black masses.

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In the late 1960's, many of these programs were launched on campuses, and there were legitimate demands for Black studies. These programs are but a part of the broader struggle against the White power structure. They are a legitimate part of the struggle for Black Studies.

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In the 1970's, the demand for Black Studies was a part of this broader struggle. It was a part of the struggle against the White power structure. It was a part of the struggle for Black Power under Socialism. It was a part of the struggle for Black liberation.

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But there are some who argue that Black Studies and Black Power in higher education is a luxury. For some, this is not necessarily true. But things have changed since W.E.B. DuBois suggested in the early 1900's that a program of educating the masses for a revolution was the key to Black liberation. We believe that Black Studies must be an integral part of the broader struggle against the White power structure. We believe that Black Studies must be an integral part of the broader struggle against the White power structure.

In the 1970's, there were about 1,158 Black college graduates in the U.S. But in the 1980's, there will be about 1,002,000 Blacks between the ages of 14 and 34 enrolled in college. And 11 percent of Blacks in the age group 25 to 34 will be Black college graduates. If one percent of the 18 to 24 age group was enrolled in college, we will have only 14,000 Black college graduates.

This, however, the majority of Black people are facing. Some people in the special colleges and universities want to separate the Black people from the White people. They want to confine the Black people to their own institutions. This is a violation of the democratic rights of the Black people. We believe that Black Studies must be an integral part of the broader struggle against the White power structure.

Black Power of the new type in 1967 was consciously reformist-"the last reasonable opportunity" for capitalism to avoid revolutionary change. Black Power of the new type is for immediate reforms but understands that only fundamental revolutionary change will free Black people in the U.S.
2. We have to struggle more against an imperialist force which has let us know what it means to try and fail at an effort of trying to unite on too many issues prematurely, trying to get everything to happen at once. We have the same problem. We have to be listening to each other and sharing political understanding. We have to do this but do not limit ourselves by building up political understanding (experience). The formation of a labor caucus at Philadelphia meeting is an initial attempt at this method of building a revolutionary party.

3. Peoples College, as a revolutionary organization, thinks that the task of all revolutionaries is to spread the revolutionary theory of Marxism-Leninism. As we say in the development of revolutionary theory and links with the overall revolutionary movement in the world.

Our main focus in these conferences must be on the political and theoretical education for communities and individuals. As an introduction to Marxism and Black Liberation: A New Thought Reality. In mobilizing some of the basic principles, we have to think about the issues, but mainly by our hard work and theoretical education.

On the other hand, there are some "communists" who are making serious errors, especially narrow nationalist errors; for example, maintaining a Black separatist position on strategic matters like building a revolutionary party. Peoples College thinks that a multi-national revolutionary party is a strategic necessity.

We must discuss this and similar questions in the future to achieve greater clarity. This should include additional study by all. Here has been a lot of political progress in the last five years and we don't want to mess it up with super-revolutionary posturing and styling.

Peoples College supports the continued development and popularization of what has emerged as rituals of resistance—holidaies that objectively unite people. There are three holidays that have objectively functioned to oppose racism (Black Christmas/Kwanzaa, African Liberation Day, and Black Liberation Month). And there are two that we think link the Black liberation movement with the world revolutionary movement (International Women's Day and International Workers' Day).

In discussing culture, Malcolm X once said: "Our cultural revolution must be the means of bringing us closer to our African brothers and help them to unite and be on community participation. Afro-Americans need to be a part of the African-American community for support and Afro-American artists must link the Black liberation movement with the world revolutionary movement for inspiration." And Malcolm X was also an internationalist, stressing that "you cannot understand what is going on in Mississippi unless you understand what is going on in the Congo." In 1964, he wrote, "I am an African by birth and a Black by self-definition with the leadership of African liberation movements that are fighting against Western imperialism—the same imperialism which has submitted the Afro-American brothers to the most brutal oppression."

In building unity for the revolutionary movement of the 1980s and beyond, these five holidays are a concrete way in which the Black liberation movement can move forward in the U.S. And they are also one way in which we can develop the same international solidarity with others throughout the world who are fighting against imperialism as Malcolm X did during his life.

Peoples College at a plenary session of the Black topical question. An example of this is the statement by Peoples strugles as a member of against being dominated by the investments and not the ideological, on the concrete and not on the dominated by imperialist multinational revolutionary lesson (things to do and things not to do), and not be flocking to Marxism-Leninism in the coming year, we and struggles against neocolonialism where independence but are still controlled by material like building a revolutionary party. Peoples College African countrie s have political and struggles against control by the enemies. This we believe is the essence of the united front. And it is especially important because it was the organization in which many of today's revolutionaries in the Black liberation movement were molded. As an organization, it demonstrated the kind of unity that is possible among different social classes and groups (workers, students, and youth, the middle class, etc.) and among different institutions in the Black community (the Black church, educational institutions, community organizations, social clubs, etc.).

In building the A.S.C., Peoples College has summ ed up four main points that it had to fight, all of which are being repeated today in the movement:

1. Right Opposition: In the origin of A.S.C., some people took the easy way out by putting a plan and building a revolutionary organization, in order to have resources and skills to help the cause.

2. "Left Opposition: There were several self-defined "left" groups who remained aloof from A.S.C. and did nothing, it was a bunch of middle class radicals who would not amount to much.

3. Ideology over politics: We made the error of thinking too much of ideological theoretical issues rather than building concrete struggle. Our unity in A.S.C. should have been over concrete, immediate, and tactical goals as opposed to a search for general, long range, and strategic revolutionary unity. The ideological clarity for a revolutionary organization should have been sought in some other context.

4. Organization over politics: Small organizations concentrated on achieving unity over A.S.C. by intimidating democracy and refusing to focus on building the structure of an organization, educating, and organizing among the broad masses of people.

The ROAD AHEAD

Building unity for the revolution is a long-range project. But we see the need to make concrete advances right now. Peoples College wants to reach out to revolutionary activists who are growing disillusioned with playing revolution and want to join in a day to day struggle. We want to reach out to revolutionaries who stay in the day to day struggle and want to develop revolutionary politics right there.

We want to build up for the revolution. Our theory of three unities (struggle, conferences, and culture) offers a plan for this. A.S.C. should not have been over concrete, immediate, and tactical goals as opposed to a search for general, long range, and strategic revolutionary unity. The ideological clarity for a revolutionary organization should have been sought in some other context.

Sisters and Brothers, Comrades! Let us join hands and march forward to build the future.

STUDY PROGRAM

Peoples College at a plenary session of the Black immediately for the revolutionary movement in Africa, including all the documents mentioned in the article. We are publishing a special collection of documents, including selections from many of the organizations mentioned above.

WRITE FOR DETAILS

Peoples College, P.O. Box 7066 Chicago, Ill. 60680

**IMMEDIATE AGENDA FOR THE 1980s**

We must continue to study developments in Africa and increase our understanding of what is going on. But it is equally important that we also escalate concrete practical activities to support the struggle for African liberation.

1. We must turn the heat up on South Africa, its racist and illegal occupation of Namibia and its racist anti-black actions around the world. We must fight to end U.S. investments in South Africa and international solidarity with others throughout the world who are fighting against imperialism as Malcolm X did during his life.

2. We must escalate our participation in the anti-Apartheid movement in Africa and against all imperialist pro-PAGANDA! U.S. diplomatic recognition of South Africa increases our cooperation with the U.S. government, and South Africa's nuclear arsenal should cease.

3. We must increase our political activity and support the U.S. government's effort to assist the development of Black communities and organizations in Africa.

Our efforts should especially focus on the U.S. military support and U.S. rulers' presence throughout the continent during the past few years.

We must increase our political activity and support the U.S. government's effort to assist the development of Black communities and organizations in Africa.

We must keep politics more important than organization.

There are some people who want to discuss organizational matters first and so or are not interested in building a struggle in any serious struggle. This is an obvious attempt to li ttle the positive leadership that has been given to us in the mass revolutionary movement. The Black Liberation Front leadership is in Chicago in this particular example.

What good is a united front if it doesn't do anything, if it doesn't fight back? Organizational details are important but should not interfere with concrete political struggle.

**BUILDING UNITY WITH THE RITUAL CULTURE OF RESISTANCE.** The role of culture is often misunderstood. In part, it is because the cultural nationalists have overstated the role of culture as the major force in struggle. In part, it is because revolutionary socialists have understated culture's role in the struggle.

Peoples College supports the continued development and popularization of what has emerged as rituals of resistance—holidaies that objectively unite people. There are three holidays that have objectively functioned to oppose racism (Black Christmas/Kwanzaa, African Liberation Day, and Black Liberation Month). And there are two that we think link the Black liberation movement with the world revolutionary movement (International Women's Day and International Workers' Day).

Number One: Malcolm X: "Our community needs to be more aware of its Black heritage and to walk in the footsteps of our Black ancestors."

Number Two: Martin Luther King, Jr. "I have a dream that one day this nation will rise up and live out the true meaning of its creed: 'We hold these truths to be self-evident, that all men are created equal.'"

Number Three: Whitney M. Young: "We must continue to work for national Black unity."

Number Four: Frantz Fanon: "We must be conscious of our heritage, our culture, and our identity."

Number Five: Kwame Nkrumah: "We must remember that we are Black and that our identity is Black."

Number Six: Julius Nyerere: "We must always remember that we are Black and that our identity is Black."

Number Seven: Robert F. Kennedy: "We must always remember that we are Black and that our identity is Black."

Number Eight: Nelson Mandela: "We must always remember that we are Black and that our identity is Black."

Number Nine: James Bevel: "We must always remember that we are Black and that our identity is Black."

Number Ten: Until we have a united front if it doesn't do anything, if it doesn't fight back? Organizational details are important but should not interfere with concrete political struggle.

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### BLACK LIBERATION MONTH C

#### SUNDAY

- **1960:** Sit-in movement launched by four students in Greensboro, N.C. This sparked a new phase of militant black protest that exposed the national oppression of black people in the U.S.A.
- **1902:** Langston Hughes born.

#### MONDAY

- **1980:** National Anti-Klan Network Mass Mobilization to protest the Nov. 3rd Greensboro Massacre.
- **1964:** Eduardo Mondlane, first president of Frelimo was assassinated by a mail bomb. Frelimo led the victorious national liberation struggle of the people of Mozambique against Portuguese colonialism.

#### TUESDAY

- **1965:** Selma to Montgomery March dramatizes fight for Black voting rights. Ended with rally of 25,000 people in front of the state capitol.
- **1937:** Harriett Tubman (1823-1913) "There was one of two things I has a right to: Liberty or Death. If I could not have one, I would have the other, for no man should take me alive. I should fight for my Liberty as long as my strength lasted..."

#### WEDNESDAY

- **1974:** Mass uprising in Ethiopia which backed government of Haile Selassie.
- **1961:** Armed struggle began in Angola. Today, both Ethiopia and Angola by competition between the two U.S. and the Soviet Union. Thou troops from Cuba occupy the countries.

<table>
<thead>
<tr>
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**Malcolm X (1964):**

"We will work with anybody who is sincerely interested in eliminating injustices that Negroes suffer at the hands of Uncle Sam."

**State police brutally murdered students and wounded 50 people in Orangeburg, South Carolina.**

**Malcolm X (1964):**

"It's impossible for a white person to believe in capitalism and not believe in racism. You can't have capitalism without racism. And if you find one and you happen to get that person into a conversation and they have a philosophy that makes you sure that they don't have this racism in their outlook, usually they're socialist or their political philosophy is socialism."

**Paul Lawrence Dunbar, renowned writer of rural Afro-American dialect poetry, died. He wrote "I know why the caged bird sings!"**

**People's College Editorial for Marxism and Black Liberation: A New Theoretical Journal**

**Harriett Tubman (1823-1913)**

"There was one of two things I has a right to: Liberty or Death. If I could not have one, I would have the other, for no man should take me alive. I should fight for my Liberty as long as my strength lasted..."

**1865:** The Ku Klux Klan, a fascist organization that promoted annexation of Polouka, is entering a final period.
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<td>Martin Luther King, 1967:</td>
<td>&quot;We must honestly admit that capitalism has often left a gulf between superfluous wealth and abject poverty, has created conditions permitting necessities to be taken from the many to give luxuries to the few...&quot;</td>
</tr>
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<td>5</td>
<td>Native Americans unleash armed resistance at Wounded Knee, So. Dakota to protest government repression. Wounded Knee is a historic site of the 1890 massacre where federal troops killed over 300 Indians.</td>
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<tr>
<td>9</td>
<td>Malcolm X:</td>
<td>&quot;All thinking people today who have been oppressed are revolutionary. This is the era of revolution.&quot;</td>
</tr>
<tr>
<td>11</td>
<td>W.E.B.DuBois:</td>
<td>&quot;Above all the Negro is poor by heritage from two hundred forty-four years of chattel slavery, by emancipation without land or capital, and by seventy-five years of additional wage exploitation and crime pawning.&quot;</td>
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<tr>
<td>12</td>
<td>The founding meeting of the NAACP in New York City.</td>
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<tr>
<td>13</td>
<td>Frederick Douglass born.</td>
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<tr>
<td>18</td>
<td>Richard Allen, founder of the African Methodist Episcopal Church, was born in Philadelphia. The development of the independent Black church made a major contribution to the formation and development of the Afro-American nation.</td>
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<td>Malcolm X (1965):</td>
<td>&quot;Capitalism used to be like an eagle, but now it's more like a vulture. It used to be strong enough to go and suck anybody's blood, whether they were strong or not. But now it has become more cowardly, like the vulture, and it can only suck the blood of the helpless.&quot;</td>
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1851: Black Abolitionists crashed into courtroom in Boston to rescue an escaped slave.

Martin Luther King: “We cannot talk of Dr. DuBois without recognizing that he was a radical during his lifetime. Some people would like to ignore the fact that he was a communist in his later years...”

The Civil Rights Movement was raised to an unprecedented level of mass struggle when the sit-ins began in 1960. Malcolm X was assassinated in 1965. Black power spread across the country as a slogan in 1966, and Detroit exploded in 1967 when Black people were put down by the U.S. Army. Detroit followed an earlier rebellion in Watts, California in 1964.

1960-1967

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The transition from the Civil Rights Movement was formalized in 1967 at the national Black Power Conference held in Newark, N.J. This meeting put the struggle for power (not just civil rights) as the central question. Some openly pro-ruling-class leaders (usually pro-capitalist), and no reference held in New York, N.Y. This meeting put the struggle against racism as the central issue. However, these reformist forces were basically opportunist and failed to follow through with a fighting program of unity. It led to a narrow Pan-Africanist focus, and took the shape of an elitist, middle-class mold.

The other tendency was led by the Black Panther Party. The Panthers led the Black Liberation Movement to reject nonviolence, and link our struggle to the struggles in the Third World. Especially significant was their popularization of The Red Book: by Chairman Mao. In 1970, the Panthers held a People's Revolutionary Constitutional Convention in Philadelphia (which, incidentally, met the same weekend as the Congress of African People). This was important because in calling for a new U.S. constitution, the Panthers targeted the basic character of the capitalist state as the main problem. This contributed to the development of revolutionary consciousness. However, the Panthers remained unconnected to the working class, and were not guided by revolutionary theory. Slogans are necessary and were successfully used by the Panthers but they are not substitute for revolutionary theory.

1970

The Black Liberation Movement remained sporadic, since there was no unified leadership and no coherent program of action. This reflects the absence of a revolutionary workers movement and a revolutionary political party.

Two trends were now consolidating in the movement: cultural nationalism and revolutionary nationalism. Both trends had major unity building events in 1970. The Congress of African People was a meeting held in Atlanta, led by cultural forces, and uniting a broad range of reformist elements, from W. E. B. Du Bois (Urban League) to Minister Farrakhan (Nation of Islam), form Jesse Jackson (Christian) to Imamu (Kwame Ture). This meeting put the struggle against racism as the central issue. However, these reformist forces were basically opportunist and failed to follow through with a fighting program of unity. It led to a narrow Pan-Africanist focus, and took the shape of an elitist, middle-class mold.

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1970

The Black Liberation Movement remained sporadic, since there was no unified leadership and no coherent program of action. This reflects the absence of a revolutionary workers movement and a revolutionary political party. Two trends were now consolidating in the movement: cultural nationalism and revolutionary nationalism. Both trends had major unity building events in 1970. The Congress of African People was a meeting held in Atlanta, led by cultural forces, and uniting a broad range of reformist elements, from W. E. B. Du Bois (Urban League) to Minister Farrakhan (Nation of Islam), from Jesse Jackson (Christian) to Imamu (Kwame Ture). This meeting put the struggle against racism as the central issue. However, these reformist forces were basically opportunist and failed to follow through with a fighting program of unity. It led to a narrow Pan-Africanist focus, and took the shape of an elitist, middle-class mold.

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1972

The split in the Black liberation movement was both real and falsely created: clear differences did exist in the movement and the F.B.I.'s COINTELPRO program created division and conflict. But another high point of unity was created by the call to African Liberation Day. Forces led by Malcolm X Liberation University and Youth Organization for Black Unity (VUBO) pulled off a militant mass demonstration in support of African Liberation. This united both of the tendencies in our movement.

As happened with the Congress of African People in 1970, the Pan-Africanists forces built unity with the reformists at a conference in Gary to form the National Black Political Assembly. This was a key because of the need to urge heterogeneous on behalf of the Black vote in the 1972 presidential race, but was never a significant force since it was led by opportunists and lacked local organization that could deliver votes.

1974

The crisis of capitalism became more intense during the recession—energy crisis, the forced resignation of Nixon, etc. Revolutionary and cultural nationalists were involved in the common struggle of the African liberation support struggle. The African Liberation Support Committee, formed after the African Liberation Day demonstration in 1972, was the main front for the militant forces in the Black Liberation Movement fighting to build unity for the revolution. By 1974, the common practice of A.L.S.C. created conditions that could only be resolved by a full public debate over political line. This debate, especially a major A.L.S.C. conference in 1974, was the most important theoretical discussion in which Marxism-Leninism became a central question in the Black Liberation Movement. However, dogmatism and anti-democratic sectarian practices limited this major step forward, and eventually sidetracked the necessary process of applying revolutionary theory to solving the practical problems arising in ongoing mass struggle.
1909: The first Pan African Congress under the leadership of W.E.B. DuBois began in Paris, France. There were a total of 5 Conferences that contributed to the post World War I anti-colonial struggle.

1919: The Moscow Congress of the Third International.

1926: John Russwurm becomes first Black college graduate in U.S. The struggle for rights to quality education for Blacks continues in the face of attacks like the Bakke decision, cutbacks in financial aid for Black students, and cutbacks in public education.

1930: The struggle for rights to quality education for Blacks continues in the face of attacks like the Bakke decision, cutbacks in financial aid for Black students, and cutbacks in public education.

1976: The Black Power Movement was dominated by anti-imperialist forces. This was the basis on which Peoples College called a unity building effort for Black intellectuals since the 1920s. The struggle for rights to quality education for Blacks continues in the face of attacks like the Bakke decision, cutbacks in financial aid for Black students, and cutbacks in public education.

“Of all our studies, history is best qualified to reward our research. And when you see that you've got problems all you have to do is examine the historic method used all over the world by others who have problems similar to yours. Once you see how they got theirs straight, then you know how you can get yours straight.”

1965: Malcolm X assassinated

Malcolm X (1946):

"Revolution is like a forest fire. It burns everything in its path. The people who are involved in a revolution don't become a part of the system - they destroy the system. Revolution changes the system, it destroys the system and replaces it with a better one."

1981 and the years ahead

1981: Peoples College is publishing a series of documents to guide our understanding of BUILDING UNITY FOR THE REVOLUTION. (This is what the series is called. Write for them and distribute them widely in the movement, and send us any comments you may have.)

We need:

(1) Basic Principles of Unity that can guide the Black liberation movement toward the goal of Revolutionary Black Power. Peoples College has proposed a Ten Point Program for Black Liberation for discussion. (See it in this Black Liberation Month News.)

(2) A Fighting Program of Action focused on the concrete day-to-day problems faced by the masses.

(3) A broad leadership council selected by a full democratic process based on representation of groups in struggle.

(4) Broad open forums for full democratic discussions of all major problems and the general direction of the Black liberation movement.

Revolutionary Black Power is not one of many ideas. It is a historical necessity. The ways in which we fight for it will vary, and therefore we must be flexible. Black Liberation Month is a good time to dedicate ourselves to this goal of fighting for Black liberation and freedom under socialism.

BULL DION UNI FOR THE REVOLUTION!
to achieve academic excellence and social responsibility, to use their intellectual skills and join the struggle to help themselves and the masses of Black people.

In conclusion, there are some rip-offs in Black Studies as in everything else who have only their own self-interests at heart. (These will have to be struggled against.)

BUILD BLACK STUDIES ORGANIZATIONS

An organization like the National Council for Black Studies, organized in 1977, is especially crucial for the survival of Black Studies. In this period there must be a national effort to coordinate struggles on a national level and to give information about what is going on around the United States.

More importantly, however, are local and state organizing efforts like the Illinois Consortium for Black Studies in North Carolina, Michigan, Missouri, New York, Chicago, and other Northern and Southern states.

The more organizations are able to mobilize around particular struggles and lobby and struggle for Black studies in particular policy in each state and city. In so doing, such organizing efforts provide the basis of defending Blacks in higher education that trade unions play in defending and fighting for the interests of workers.

As we face the 1980s, it is clear that Black Studies is not being fought on the side of the masses of Black people in the society in which we are decisive in the fight for it in the first place.

BUILD A FIGHTING BLACK STUDENT MOVEMENT IN THE 1980's

Increasing numbers of student-based groups are emerging and linking up in an increasing basis of involvement in local struggle. They are coming along to the growing numbers of Black students and the Black community. During the past year we have seen a number of Black groups loosed as if it were just for the fun of it.

We demand an end to the triple oppression of Black women!

NO WORK, NO SCHOOL, NO UNIVERSITY.

We stand for the founding of the Student Non-Violent Coordinating Committee and the Student National Congress for a Democratic Society.

We demand an end to the triple oppression of Black women!

We call for an end to racism, male supremacy and class (economic) exploitation. Over 32% of all Black women are unemployed. But Black women face greater discrimination and oppression that puts them on the bottom rung of the society. Because the particular problems and special circumstances of Black women are not looked at by the problems faced by all Black men, Black women are more concentrated in the white suburbs and the inner city defense. 

This is our constitutional right—especially under our legal system. Full employment is not on the side of justice and defense the black people.

We demand an immediate stop to the forced destruction of Black colleges.

Black communities—especially in inner-city areas—are being demolished by the raiding practices of big banks, real estate developers and their political allies. The banks and developers simply turn a blind eye to the destruction of whole communities of Black people just as if they were free candy. End drug dealing in all the streets.

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