Why Black Liberation Month

Black Liberation Month is our attempt to unite with the founders and supporters of Negro History Week, and join their 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 history and political struggle during the 1960s.

Carter G. Woodson, noted Afro-American nationalist historian, founded Negro History Week in 1926. In addition to the newspaper column of J.A. Rogers, this was the major source of information that Black people had about their history. Every year in schools, churches and political institutions, 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 intellectual tradition in the 20th Century Afro-American experience. However, times have changed considerably since 1926. In political and cultural terms, the time has come to transform our orientation: from Negro to Black, from history to liberation, from week to month.

The political upsurge of the 1960s is our most recent historical experience of mass Black protest. It continues to be a rich source of lessons for current and future struggles. Black liberation, as we understand it, began with Woodson’s emphasis on history, 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 everyday calendar, 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.

REVOLUTIONARY BLACK POWER IN THE 1960s: TEN POINT PROGRAM FOR BLACK LIBERATION

People's College puts forward the following demands as a concrete political program to build a revolutionary mass movement of Black people. These demands reflect what the masses of Black people are thinking, saying, and doing. These demands speak to the revolutionary aspirations of Black people for freedom which requires a basic and fundamental change in the existing system of exploitation and racial oppression. We call for open and full discussion of this 10 Point Program during Black Liberation Month and see that every college enacts for building our struggle for Revolutionary Black Power and Black Liberation.

1. WE DEMAND REVOLUTIONARY BLACK POWER!

Where Black people are a majority, Black people should rule. This includes Black people in control of all government, from local and state levels to federal and public institutions like school districts. Where Black people are not in a majority, then we demand proportional representation. The fight for this Black power is a fight against the white capitalist system, which is not really "democracy" so we must consciously link this fight for Black power of a new type to the fight for socialism, a new system which will abolish all forms of oppression and exploitation, and establish justice and equality for all.

2. WE DEMAND FULL EMPLOYMENT AND JOBS, OR AN ADEQUATE INCOME TO SATISFY BASIC HUMAN NEEDS!

3. WE DEMAND THAT THE KLAN, THE NAZIS, AND ALL RACIST AND FASCIST TRASH BE LIQUIDATED!

4. WE DEMAND AN IMMEDIATE STOP TO THE FORCED DESTRUCTION OF BLACK COMMUNITIES!

5. WE DEMAND NO MORE DRAFT AND NO MORE IMPERIALIST WAR! WE WON'T GO!

6. WE DEMAND AN END TO RACIST DISCRIMINATION AND EXPANSION OF AFFIRMATIVE ACTION PROGRAMS!

7. WE DEMAND THAT ALL POLICE BRUTALITY AND ALL POLICE OPPRESSION BE STOPPED!

8. WE DEMAND AN END TO THE TRIPLE OPPRESSION OF BLACK WOMEN!

9. WE DEMAND AN EDUCATION FOR ALL BLACK PEOPLE THAT EXPOSES THE TRUE NATURE OF OUR OPPRESSION IN THE WORLD!

10. WE DEMAND A FIGHTING BLACK LEADERSHIP COMMITTED TO BUILDING PRINCIPLED UNITY AND MASS STRUGGLE TO FIGHT FOR OUR DEMANDS! BEHIND THIS STRUGGLE IS OURファー (FIGHTER) FOR REVOLUTIONARY BLACK POWER AND BLACK LIBERATION IN THE 1960s!

For a detailed discussion of demands 2-10 refer to BLN News 1968 and 1969 and/or write People's College.

People's College welcomes and encourages your comments and criticism.

Peoples College, P.O. Box 7696, Chicago, IL 60680
"While it was true a thousand years ago, that human toil and energy was unable to feed, clothe and shelter all mankind, this has not been the case since the beginning of the nineteenth century; and today, with what we know of natural forces; with the land and labor at our disposal, with the known techniques of processing materials and transporting goods, there is no adequate reason why a single human being on earth should not have sufficient food, clothing and shelter for healthy life."

W.E.B. DuBois

1926: Negro History Week was founded by Carter G. Woodson in honor of Frederick Douglass.


1929: Leontyne Price made her debut as the first African American woman to sing in the Metropolitan Opera in New York City.

1851: Black Abolitionists crashed a courtroom in Boston to rescue a fugitive slave.

1868: W.E.B. DuBois was born. He was a writer, an educator, and Fisk graduate, as well as architect of Modern imperialism. He was deeply involved in some aspect of the practical struggle for Black liberation. In his later years, he became a Communist and saw socialism as the only path to freedom, justice and equality.

W.E.B. DuBois (1868-1963) is thought of as the "Dean of Black Scholar Activists." Throughout his life, he maintained the highest standards of academic excellence and social responsibility. He published many books and scholarly articles and he was always deeply involved in some aspect of the practical struggle for Black liberation. In his later years, he became a Communist and saw socialism as the only path to freedom, justice and equality.

Carter G. Woodson (1868-1950) was known as the "Father of Negro History" and his work in establishing Negro History Week was a significant contribution to the recognition of African American history and culture.
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<td>-to-Montgomery March 2 1 / 2 the fight for Black rights. It ended with a rally of people in front of the al. Price, Black Metropolis.</td>
<td>1913: Rosa Parks, the Black worker who sparked the Montgomery Bus Boycott, was born.</td>
<td>1968: There was a demonstration in Orangeburg, South Carolina, to end segregation in bowling alleys in that city, resulting in a police assault on February 8, brutally murdering 4 students and wounding 50.</td>
<td>1973: Native Americans unleashed armed resistance at Wounded Knee, South 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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<td>1933: The first Black library was founded in Philadelphia. This is one of the many examples of Black people's struggle to build institutions and to develop culturally.</td>
<td>1909: The National Association for the Advancement of Colored People was founded at Niagara Falls, N.Y.</td>
<td>1878: Frederick Douglass, ex-slave, abolitionist, and organizer for Black freedom, was born.</td>
<td>1895: Frederick Douglass died.</td>
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<td>1988: The Hayes-Tilden Betrayal was announced.</td>
<td>1909: W.E.B. Du Bois organized the first Pan African Congress which was held in Paris, France.</td>
<td>1884: At the Berlin Conference the Europeans ended the &quot;Scramble for Africa.&quot;</td>
<td>1987: &quot;Without struggle there is no progress.&quot; Frederick Douglass</td>
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| 1877: Frederick Douglass (1817-1901) was a self-educated historian born in Jamaica. He worked as a journalist traveling in Europe, Asia, and Africa searching for materials on Black people. His newspaper column started in 1920 was one of the important sources for popularizing knowledge of Black history. He wrote nine books and many pamphlets; he published them himself because major publishers refused. His writings were most often in response to racist attacks of Black people's history. | J.A. Rogers (1880-1966) was a self-educated historian born in Jamaica. He worked as a journalist traveling in Europe, Asia, and Africa searching for materials on Black people. His newspaper column started in 1920 was one of the important sources for popularizing knowledge of Black history. He wrote nine books and many pamphlets; he published them himself because major publishers refused. His writings were most often in response to racist attacks of Black people's history. | Zora Neale Hurston (1903-1960) was one of the most productive Afro-American women writers. She was trained as an anthropologist, wrote seven book-length manuscripts as a novelist and playwright. She served as a historian of Black people's culture, especially as a popularizer of folklore. She collected rich materials from the every day lives of Black people and was very talented at recording Black English of that period. | **Y and BLACK LIBERATION**

What is Peoples College? Peoples College is an organization of revolutionary Black people dedicated to fight against racism, imperialism, and all forms of exploitation and oppression. Its goal is total freedom for Black people, all oppressed people, and all people who are victims of class exploitation which will require fundamental changes in the U.S. capitalist system.

Peoples College was founded in Nashville, Tennessee, in 1970 and is now based Chicago, Illinois. The key theme that has guided the work has been "education for liberation." Peoples College has been actively involved in many activities in the Black liberation struggle. We have been active participants in the Black Studies movement, having published INTRODUCTION TO AFRO AMERICAN STUDIES, a two volume text useful for Black Studies courses and study groups. Another area of activity has been African liberation support work: building African Liberation Day demonstrations in the early 1970's the FREE ZIMBABWE campaign, the Anti-Krugerand struggles in Chicago, and African Libera

1875-1970 is called by many as "the century of Black culture." He initiated several areas of activity.

People's College also operates TIMBUKTU BOOKSTORE, a non-profit educational center at 2550 S. Michigan Ave., Chicago. Write for more information to Peoples College, P.O. Box 7696, Chicago, IL 60680.

Please post or pass on
To Develop a Theory of Liberation

Continued from page...

National oppression works in different ways, bringing about a political and economic pattern in the colonies. In the rural area, the fight has generally been over the ownership of productive agricultural land. The working class has been organized in the towns against national oppression, for political power, and the development of living, functioning community institutions and cultural self-expression.

Class Exploitation is based in the economy but its effects are not limited to the economic. We all know that we do not meet the needs of life in production--how much prestige one has--or social status. The working class has no real stake in the capitalist system. It is a capitalist society. This view is just the opposite of the myth that there is a mechanical separation between rich and poor—that the rich just get richer and that the poor get poorer. It is capitalist profits that are the reason for our exploitation. In summary, the class structure of the capitalist system includes people of all nationalities. All (abstract) labor is the same and it is impossible to look at any product (commodity) and tell the age, sex, nationality, or race of the workers who produced it. All working class people are the property of the capitalist. Thus, some are ripped off more than others and some workers don’t understand that we all work for the same system. This helps the working class by making this common exploitation of all workers and dividing workers against their common enemy.

Three Key Movements Must United:

The main reason exploitation that the masses of people provide the profits and the privileges that the rich enjoy. Economic exploitation is not just a matter of a fair wage but lies in the capitalist system. This view is just the opposite of the myth that there is a mechanical separation between rich and poor—that the rich just get richer and that the poor get poorer. It is capitalist profits that are the reason for our exploitation. In summary, the class structure of the capitalist system includes people of all nationalities. All (abstract) labor is the same and it is impossible to look at any product (commodity) and tell the age, sex, nationality, or race of the workers who produced it. All working class people are the property of the capitalist. Thus, some are ripped off more than others and some workers don’t understand that we all work for the same system. This helps the working class by making this common exploitation of all workers and dividing workers against their common enemy.

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