

BLACK LIBERATION MONTH NEWS 80

P.O. Box 7696

Chicago, IL 60680

Peoples College

FEBRUARY

80

Why Black Liberation Month?

Black Liberation Month is our attempt to unite with the sentiment of 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 need to build on the massive participation of people in the upsurge of 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. Rodgers, 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 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 revolutionary upsurge of the 1960s is our most recent historical experience of massive militant protest. It continues 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.

Concerned about the crisis facing Black people?

Special Black Liberation Month Lecture:

Revolutionary Black Power in the 1980s

By Abdul Alkalimat, chair of Peoples College

Timbuktu: The Black Peoples Bookstore

2530 S. Michigan Ave., Chicago

Saturday, February 16, 1980 7 p.m. FREE

Free Zimbabwe!

After years of waging armed struggle, the freedom fighters of Zimbabwe (a country in Southern Africa) have forced the world to recognize that Zimbabwe will not be in the hands of foreign European masters. Zimbabwe must be controlled by the people of Zimbabwe themselves. Over the last years Peoples College has waged an educational campaign about this issue (See BLM News 1979). We said then, and we say now: **Free Zimbabwe! Full Support for the Patriotic Front! U.S. out of Southern Africa!**

These are still correct slogans because the main enemy is still foreign occupation. The recent agreement signed in London by all parties called for England to replace the Ian Smith white "Rhodesians" and their black puppet, Muzorewa. Now the presence of imperialism is visible in clear form for all to see. This contradiction will be resolved when the British leave—with the South African troops—and not before.

At the present time the Patriotic Front is pursuing its goal of a domestic transfer of power. Further, ZANU and ZAPU (the two liberation groups joined together in the Patriotic Front) have each begun to pursue their own aims of giving leadership to a free Zimbabwe.

The Patriotic Front has always been a front (coalition) and not a fusion of the two groups. They fought as separate organizations against a common enemy. At the present time, the two organizations represent a contradiction among the Zimbabwe people. This contradiction must not become antagonistic—it must be resolved by persuasion and democracy, not with guns.

But this means we must watch out for outside intervention trying to split the Patriotic Front, and arming and pitting one liberation group against the other. This has happened in Africa before. We must especially watch out for South African intervention in unity with some reactionary sell-out African like Muzorewa. And we must watch out for an unholy alliance between reactionary Zimbabweans and imperialism to isolate ZANU, the leading force in the Zimbabwe revolution.

At the present time, we support unity in Zimbabwe against all foreign aggression and intervention, especially Britain, South Africa, and the super powers.

The slogan "Full Support for the Patriotic Front" does not necessarily mean one slate of candidates in the February election. But it does mean the goal of a government of national unity in which all freedom loving parties will participate under the leadership of the organization democratically elected by the people.

Further, we are critical of, but not surprised by, the move by Carter and U.S. imperialism to remove sanctions before the ink was dry on the London agreement. The U.S. has never really observed the U.N. sanctions anyway (remember the Byrd amendment which allowed U.S. import of Rhodesian chrome). U.S. imperialism desperately needs Third World resources. Increased U.S. investment in a region is the basis for U.S. military intervention—directly or through imperialist puppets like South Africa who do their dirty work. Thus, our demand was and will be "U.S. out of Southern Africa."

The days ahead for the Zimbabwe revolution will be tortuous, but the future is bright. The Black Liberation Movement in the U.S. is in unity with the Zimbabwe revolution as is the revolutionary march of the U.S. working class and all oppressed nationalities. Again: **Free Zimbabwe! Full Support for the Patriotic Front! U.S. out of Southern Africa!**

Revolutionary Black Power in the 1980s

Now is the time!

The crisis of U.S. imperialism is moving fast. War drums are beating and a groundswell of hysteria is being nurtured and developed by ruling class interests. Now it is against a foreign enemy, the Soviet Union. Soon it will increasingly be turned against all dissent and protest over the worsening economic, social, and political crisis within the United States.

The ruling class of the U.S. is being backed up against the wall and is forced to bear its fangs. The Soviet social-imperialists (socialism in words by imperialists like the U.S. in deeds) are running wild with Cuba, Ethiopia, Vietnam, and the East European bloc serving the Soviet aim to dominate much of the world. This aim is crystal clear in the naked Soviet aggression in Afghanistan. With sugar-coated "patriotic" rhetoric, Carter has boosted the defense budget and cut social programs, deployed new troops, signed new military pacts, and is planning for the draft. Superpower contention over who will dominate the world poses the greatest threat of world war.

Within the U.S., there is a clear increase in the turn to the right. The gains won by the masses of Black people in the struggles of the 1960s and early 1970s are being attacked and systematically eroded. There is the persecution of revolutionary leaders, the Klan-police murder of revolutionary fighters, and the purge of revolutionary minded teachers from college faculties.

Our response must be to increase our struggle, to turn the heat up. We must rally our forces, rekindle the flames of our resistance, and close ranks to march into battle.

The 1980s will be a decade in which we will leap forward into the future or be pushed down and be stomped on. Peoples College puts this position forward as our general proposal for the Black Liberation movement, for revolutionary fighters and for everyone interested in contributing to the struggle for peace, justice, and equality for Black people.

Crisis of imperialism increases the significance of race.

One of the main aspects of the 1960s was the festival of struggle waged by Black people against all forms of racist oppression. Racism had been easy to keep going because of Black people's physical characteristics (especially color), cultural behavior, and social relations. And racism targeted *all* Black people for attack.

The 1960s was a time when a united struggle was unleashed, and the Black Liberation Movement was reborn as a multi-class battle. Black people were joined by people of all nationalities, in every region of the country. Out of this struggle, and in the context of the changing conditions in world affairs, some real advances were made. Jobs, social service programs, and some small measures of innovation and change occurred. There are perhaps three major things that all of this accomplished:

- The creation of a new leadership group dependent on government financing and maximum media coverage;
- Middle class gains were won because the key beneficiary of government social programs are frequently the people hired to staff the bureaucracy designed to carry out programs "for the people." This is especially true of government employment. In 1970, 51% of Black males and 72.1% of Black females with at least four years of college worked for governments.
- Black people learned that the most successful tactic was mass action in the streets and not the legal challenges in the courts nor electing Black people to political office. Today, many reformers incorrectly preach that Black people "have become so sophisticated to participate in massive demonstrations."

In the 1970s, however, a general view emerged that Black people have made enough progress and that we have been "given" enough. Daniel Moynihan, in advising the U.S. President, called for "benign neglect." The Bakke decision fed the charge of "reverse discrimination." Many social scientists who analyze statistical data are busy proving the disappearance of racial differences in income, education, and occupational status. The summation has been made that because certain middle class Blacks "seem" to be equal with whites, there is "a declining significance of race."

All of this is a bunch of crap! On the surface there has been a momentary pause in the categorical oppression based on race. Today, racial oppression and economic exploitation coincide. But we believe that there is a storm brewing as a result of U.S. imperialism facing a crisis caused by a three pronged attack: national liberation struggles (i.e. Iran and Zimbabwe) are seizing back control of their resources so long exploited by imperialism; Superpower contention between the U.S. and Soviet Union (e.g. Soviet aggression in Afghanistan and U.S. bases in Somalia) is driving the world towards a new world war; and collapse of the internal political economy of the U.S. (e.g. bankruptcy of Chrysler and Lockheed, government bailouts, and fiscal and school crises in New York City, Chicago, and Cleveland).

This new and stormy crisis will lead to a new round of all out racist attack against Black people, not always in the same form as in the past but just as brutal and deadly. Here are a few ongoing and escalating examples of how this crisis is coming down:

- Collapse of the city economy will mean fewer jobs in areas where Black people are concentrated. In 1970, 81% of all Black people lived in urban areas. The search by capitalist corporations for higher profits through lower wages, lower taxes, non-union labor, etc. have led to "runaway shops,"
- Inner city areas are being allowed to deteriorate and then "renewed" for middle class whites at high rents. Black people are being dumped into more overcrowded ghettos or in outlying areas. For example, the loss

of Black people pushed out of inner city Chicago may lead to abolishing the First Congressional District, which has sent the first Black congressman to Washington in the post war period and has done so ever since. In addition, all public services are deteriorating—especially public transit, public hospitals, and public education.

Overall, the oppression of Black people will intensify and thus the basis for a mass united Black struggle will be clearer than ever before and will become even more of a necessity.

•Imperialist war will mean a shift down in the occupational status for the Black middle class as social and educational programs are cut. For the Black masses, war will be "expanded opportunities" to go overseas and become cannon fodder for the war machine of the rich. Increased unemployment in the U.S. has forced many young Blacks into the military: Blacks in the Army and Marines have more than doubled since 1970.

United Black struggle—the only road to Black Liberation!

High points of unity are always to be remembered as moments of some revolutionary potential. The Civil Rights Movement was sparked by the unity of the March on Washington (1942 and 1964) and the 1964 Mississippi Summer Project. After the transformation in 1966, the Black Liberation Movement was spearheaded by the unity of the National Conference on Black Power (1967) and the African Liberation Day demonstrations, especially from 1972 to 1974.

It is important that the 1980s begin with attempts to build Black unity. We must develop major efforts to define our struggle in terms of our common enemy versus the vast majority of people. We must develop a new and principled unity that does not attempt to sweep other differences under the rug. This new unity must maintain the necessary unity against our common enemy. And, at the same time, it must allow and encourage study, discussion, and non-antagonistic struggle over our secondary differences.

Who are our enemies? Our fight is against everyone and everything that poses a threat to our well being, to our safety, to our prosperity. The people responsible are the people in positions of power—all major business people, all major political leaders, all the major media, etc. Together all of these leading elements of this society conspire to keep Black people down, promote our economic exploitation and reap profits and power from our suffering.

Carter is our enemy. Kennedy is our enemy. Mayor Jane Byrne in Chicago is our enemy, as is every politician who is willing to sacrifice Black people for their own gain. No millionaire and no big-time politician can be a true friend to Blacks.

In sum, our enemy is the capitalist system and all of the basic problems that Black people face are rooted in and caused by this system. By capitalism we mean a system in which the masses of working people are exploited and paid just enough to get by while a handful of wealthy capitalists make billions of dollars though not producing anything. The misery that the masses of people are suffering are thus caused by capitalism. For Black people, economic exploitation is compounded by racist discrimination.

Who are our friends? The friends of the people are the people themselves. History can be created only if the masses realize that their mission is to unite and rise up against the minority of rulers who steal the lion's share of the world's resources. Peoples College sums up the main force of the Black Liberation Movement as having five main components representing the Black masses:

- workers in their fight for better wages and working conditions
- students in their fight for their democratic right to an education and against being drafted into an imperialist war;
- women in their fight for equality and against triple oppression (racism, male supremacy, and economic or class exploitation);
- prisoners and other victims in their fight against a repressive police state;
- community residents whose struggles center on the overall deterioration of schools, hospitals, welfare, housing, transportation and other public services.

Each of these aspects or components of the Black Liberation Movement is important. Each will break out in hot struggle, spontaneously demonstrating our will to fight back. We need to form coalitions and join together in sponsoring forums, marches, petition drives, and any other forms of useful protest. Because of this, Peoples College enthusiastically supports the National Mobilization against Klan/Nazi terror and its February 2nd national demonstration in Greensboro, North Carolina and the annual Black Solidarity Day rallies held in New York City and in other cities last November. We must build many more of these kinds of actions in the future.

Further, we need a strong revolutionary organization with a concrete program to lead the Black Liberation Movement. For the 1980s, we need an organization as strong and as relevant as the SNCC (Student Nonviolent Coordinating Committee) of 1963, the Black Panther Party of 1969, or an ALSC (African Liberation Support Committee) of 1974.

Without a revolutionary organization our upsurge will be like the wind howling and kicking up dust, bending trees and breaking some branches but when it dies down things will return pretty close to where they were.

We need a demolition team to guide the brush fires against capitalism and racism. And we need a construction outfit to build the new society which will be free of exploitation and oppression. Both are needed—destruction of the old and construction of the new—and for that we need a leading revolutionary organization.

Continued on back page.

BLACK LIBERATION

<p>Fighters for Black Liberation</p> <p>THE MASSES OF PEOPLE ARE THE MAKERS OF HISTORY! This has been proven time and time again in Black history. Countless and unknown Black women and men have repeatedly stepped forward onto the stage of history and launched activities which led to decisive turning points in the struggle of Black people for freedom—the slave revolts, the anti-lynching struggles, the fight against racist discrimination, the sit-in movement, and many other battles.</p> <p>The Black Liberation Movement has also produced great fighters who are an inspiration to us for battling in the interests of the masses of Black people, including the four pictured here: DOUGLASS, DUBOIS, KING and MALCOLM X.</p> <p>As we enter a new decade of deepening crisis our need for a new kind of Black leadership linked to the masses and their day-to-day struggles is as great as ever. As the Peoples College 10 Point Program for Black Liberation states: "We demand a fighting Black leadership committed to building principled unity and mass struggle around a program of concrete action for Revolutionary Black Power and Black Liberation in the 1980s!"</p>	<p>DOUGLASS (1817-1895) <i>"If there is no struggle, there is no progress!"</i></p>	<p>DUBOIS (1868-1963) <i>"Present organization of industry for private profit and control of government by concentrated wealth is doomed to disaster."</i></p>	<p>KING (1929-1968) <i>"Oppressed people cannot rest forever. The yearning for freedom manifests itself"</i></p>
<p>3</p> <p>1965: Selma to Montgomery March dramatizes fight for Black voting rights. Ended with rally of 25,000 people in front of the state capitol.</p>	<p>4</p> <p>1974: Mass uprising in Ethiopia which overthrew U.S. backed government of Haile Selassie.</p> <p>1961: Armed struggle began in Angola.</p> <p>Today, both Ethiopia and Angola are dominated by competition between the two superpowers, the U.S. and the Soviet Union. Thousands of foreign troops from Cuba occupy these two African countries.</p>	<p>5</p> <p>Martin Luther King, 1967: "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..."</p>	<p>1973: Native Americans unleash armed struggle at Wounded Knee, So. Dakota to demand repression. Wounded Knee site of the 1890 massacre where killed over 300 Indians.</p>
<p>10</p> <p>...Political work must be rooted among the masses and carried out on a professional level. What is required is that our feet march in the struggles waged by the masses, our hearts throb in empathy with their joys and sorrows, while our heads rationally use the science of revolution to develop our strategy and tactics.</p> <p>Peoples College Editorial for Marxism and Black Liberation: A New Theoretical Journal</p>	<p>11</p> <p>1833: The first Black library was founded in Philadelphia. This is one of many examples of Black peoples' struggle to build institutions and to develop culturally.</p>	<p>12</p> <p>1909: The founding meeting of the NAACP in New York City</p>	<p>1817: Frederick Douglass born</p>
<p>17</p> <p>1865: The Ku Klux Klan, fascist organization that promotes white supremacy, organized in Pulaski, Tenn.</p>	<p>18</p> <p>1965: Gambia becomes the 36th independent African country. The struggle against colonialism is entering a final period with the fight to liberate Zimbabwe, Azania, and Namibia.</p>	<p>19</p> <p>1909: The first Pan African Congress under the leadership of W.E.B. DuBois began in Paris, France. There were a total of 5 Congresses that contributed to the post World War I anti-colonial struggle.</p>	<p>1895: Frederick Douglass, great Black fighter against slavery, died. He said: "In the struggle there is no progress."</p>
<p>24</p> <p>W.E.B. Dubois, 1925: "Modern imperialism and modern industrialism are one in the same system; root and branch of the same tree. The race problem is the other side of the labor problem; and the Black man's burden is the white man's burden."</p>	<p>25</p> <p>1960: Sit-in movement spreads as students at Alabama State launch first campaign in deep South.</p> <p>1870: Hiram Revels becomes first Black U.S. Senator. This victory followed the democratic struggles after the Civil War but this period of Reconstruction as Northern capitalists and ex-slaveowners agreed to the Hayes-Tilden betrayal of 1877.</p>	<p>26</p> <p>1978: Death of Mangaliso Sobukwe, founder of the Pan African Congress of Azania (South Africa).</p> <p>1885: European colonial powers and U.S. end Berlin conference which carves up Africa for exploitation.</p> <p>1826: 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.</p>	<p>1980: In Zimbabwe, beginning of electoral victory for years of armed struggle vs. legal white minority rule. Struggle headed by Zimbabwe African National Patriotic Front</p>

Revolutionary Black Power in the 1980s - Feb

Sunday

Monday

Tuesday

Wednesday

MONTH CALENDAR

		Friday	Saturday
<p>MALCOLM X (1925-1965) "All thinking people today who have been oppressed are revolutionary. This is the era of revolution."</p> 		<p>1</p> <p>20th Anniversary of the Sit-Ins</p> <p>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.</p> <p>1902: Langston Hughes born.</p>	<p>2</p> <p>1980: National Anti-Klan Network Mass Mobilization to protest the Nov. 3rd Greensboro Massacre.</p> <p>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.</p>
<p>6</p> <p>armed resistance at a to protest govern- d Knee is a historic where federal troops</p>	<p>7</p> <p>1926: Negro History Week initiated by Carter G. Woodson</p>	<p>8</p> <p>1968: State police brutally murdered students and wounded 50 people in Orangeburg, South Carolina.</p>	<p>9</p> <p>1943: 4,000 Black and White youth led by the American Youth Congress march in Washington to protest government discrimination against Black servicemen and the U.S. war policy.</p> <p>1906: Paul Lawrence Dunbar, renowned writer of rural Afro-American dialect poetry, died. He wrote "I know why the caged bird sings!"</p>
<p>13</p> <p>s born.</p>	<p>14</p> <p>1790: 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.</p>	<p>15</p> <p>1962: Black Nationalists disrupt United Nations to protest murder of Patrice Lumumba, progressive African leader.</p> <p>1851: Black Abolitionists crashed into courtroom in Boston to rescue an escaped slave.</p>	<p>16</p> <p>1980: Special Black Liberation Month Peoples College Lecture, "Revolutionary Black Power in the 1980s"; Timbuktu: The Black Peoples Bookstore, 2530 S. Michigan—Chicago—312-842-8242</p> <p>1937: National Negro Congress founded in Chicago. Organized black workers into the CIO.</p>
<p>20</p> <p>Black leader in the l. He said "Without iss."</p>	<p>21</p> <p>1965: Malcolm X assassinated</p>	<p>22</p> <p>Malcolm X: "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."</p>	<p>23</p> <p>1886: W.E.B. DuBois born.</p>
<p>27</p> <p>lections signal vic- gle which ended il- struggle was spear- in National Union/</p>	<p>28</p> <p>Robert Mugabe, President of ZANU: "We are not a social club, nor are we just any party. We are a socialist party committed to a scientific socialist ideology whose basic principles are clearly enunciated. We cannot be anything else and pretend to be working for the people."</p>	<p>29</p> <p>W.E.B. DuBois: "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 know technique of processing materials and transport of goods, there is no adequate reason why a single human being on earth should not have sufficient food, clothing and shelter for healthy life."</p>	<p>What is Peoples College?</p> <p>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.</p> <p>Peoples College was founded in Nashville, Tennessee, in 1970 and is now based in 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 book 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 1970s, the FREE ZIMBABWE campaign, the anti krugerrand struggles in Chicago, and African Liberation Sunday in 1978.</p> <p>Peoples College also operates TIMBUKTU: THE BLACK PEOPLES BOOKSTORE, a non profit educational center at 2530 S. Michigan Ave., Chicago. We will soon publish a new theoretical journal called <i>Marxism and Black Liberation</i>, or Maybell. Write for more information to Peoples College, PO Box 7696, Chicago, IL 60680.</p>
<p>February 1980</p> <p>Monday</p>		<p>Thursday</p>	

Visit **TIMBUKTU**

the Black Peoples Bookstore
2530 S. Michigan Ave.—Chicago
Call 312-842-8242
for hours and monthly activities

Comrades in Iran:

We stand firm in our support for your revolution against U.S. imperialism, the feudalism of the Shah, and all other forms of oppression and reaction. We accept your challenge to invest new energy in our fight for Black liberation, and warmly applaud your symbolic release of Blacks to emphasize the righteous struggle of oppressed nationalities in the U.S. today.

We demand that the Shah be returned to Iran for revolutionary justice. We demand democratic rights for Iranian students in the U.S. We demand that the U.S. keep its hands off of Iran!

We recognize the historic illegal and subversive role that U.S. imperialism has played in Iran since the CIA directed the overthrow of the elected Iranian Prime Minister Mossadegh in 1953 and installed the Shah. While we understand and share your hatred for these acts, we are not in total agreement with the seizure of hostages in these particular circumstances. Despite your intentions and your just demand for return of the criminal Shah, it is viewed as an attack on the American people and not the U.S. ruling class. Furthermore, the recent aggression of the Soviet Union in Afghanistan in response to long standing U.S. domination in the region escalates superpower rivalry and brings the situation in your region of the world even more to the brink of world war.

Thus we support a quick solution, and we recognize that this will include release of the innocent and punishment for those guilty of spying, after a fair trial.

Comrades: We warmly embrace your revolution. We are inspired by it. And we work for the day when a festival of the oppressed can truly be held in the USA as well.

Long live the Unity of the American people with the Iranian people!
Long live the solidarity of the Iranian Revolution and the Black Liberation Movement in the USA!

Long live the Unity of the Peoples of the World!

Peoples College

1980 Census

A broad and diverse coalition of more than 100 people convened recently in Chicago to discuss the implications of this fact: about two million Black people were not counted in the 1970 Census!

"Black People and the 1980 Census: A Conference on the Population Undercount" was sponsored at the University of Chicago on December 1st by the Illinois Council for Black Studies (ICBS), a newly formed organization of Black Studies faculty and others.

Despite the diversity of the people present and participating in the conference, this undercount—about eight percent of all Blacks in 1970—was viewed by most as a continuation of the racism that has plagued Black people in the U.S. for centuries. It was on this basis that such a diverse group could agree and unanimously adopt a series of resolutions aimed at minimizing the impact of the inevitable undercount in the 1980 census.

Discussion regarding the 1980 census is growing. On April 1, 1980—Census Day—the U.S. government will be in the midst of spending about \$1 billion and employing over 250,000 people to count every man, woman, and child in the U.S. This count, made every ten years, was mandated by the U.S. constitution in 1790.

Why is this important? In 1980, for the first time, the allocation of over \$50 billion in federal funds—for housing, education, mass transit, health and other federal programs—will be based on census data. Allocation of billions of dollars in state and local revenue will be also based on these figures.

In addition, the reapportionment of political representation also hinges on census data. Recent trends suggest that states with heavy Black concentrations—Illinois, New York, Pennsylvania, etc.—will lose congressional seats. These losses will hit the urban Black communities especially hard.

Thus, in taking up the issue of "Black People and the 1980 Census," the conference was focussing on another manifestation of the way in which the current economic and political crisis is having an even greater impact on Black people.

The most significant resolution unanimously adopted by the conference focussed on the disproportionate undercount of Blacks. It read, in part: "The continued use of an inaccurate population figure results in a fundamental violation of the democratic and equal rights of Black people and other undercounted groups. We therefore demand the mandatory use of an adjusted population figure which includes the estimated undercount in all allocations of public monies and in the apportioning of political districts."

Another resolution pointed to the lack of Black people with the kind of technical training needed to defend the interests of the Black community: "It is necessary to insure a more democratic participation of Black people in the scientific and technical dimensions of the undercount discussion, and in attempts to find a solution to this problem. Thus, we demand that the U.S. government provide \$5 million to train 100 Black demographers and social scientists who can be fully active in resolving the issue of the population undercount and in making the census a more useful and effective tool for solving the problems facing the Black community and the entire society."

Among those making presentations at the conference and joining conference participants in supporting these resolutions were: Doris Saunders, Jackson State U.; William J. Wilson, University of Chicago; Gerald McWorter, University of Illinois (ICBS Co-chair); Robert Hill, National Urban League; Sen. Henry Kirksey, (Miss.); Cong. Bennett Stewart, (Ill.); Sen. Richard Newhouse, (Ill.); State Assemblyman Al Vann (N.Y.); Edward Palmer, Comphrand Health Agency; Manfred Byrd, Board of Education; Waymon Winston, South Shore Housing Center; Leon Finney, T.W.O.; Linda Williams, Howard University; Robert Davis, North Carolina A & T; and Ronald Bailey, Northwestern Univ. (ICBS Executive Director).

Proceedings from the conference on Black People and the 1980 Census will be published in February. For additional information about ICBS, copies of the resolutions and to order copies of the conference proceedings, write: Illinois Council for Black Studies, P.O. Box 87244, Chicago, IL 60680.

Black Power-1980s

Continued from front page.

Black Liberation means revolutionary Black power, the fight for socialism.

Our struggle for Black Liberation walks on two legs with one being the most important in the immediate situation, but both having great significance in the course of the long run.

Leg 1: Revolution means that there must be a consistent fight against all forms of oppression and exploitation. A revolutionary is not just a fighter for one, but a fighter for all. A revolutionary sees evil for what it is, no matter who the victim is and no matter who the wrong doer is. A revolutionary not only fights against the individuals who carry out oppressive acts: more important in the long run, a revolutionary fights against the entire system which includes such oppression and exploitation in the "normal" course of its operation.

Leg 2: Black Power means taking control wherever Black people are the majority. This is a basic democratic right that must be upheld by all revolutionary minded people. An example of this is coming up soon in Chicago, the next major city to have a Black majority. Thus, if Chicago is 51% Black, then the mayor's office, the city council, and other agencies must be controlled by Black people. If the state of Mississippi becomes 51% Black (it is about 40% Black now!), the same holds true for that state's government as well. Where Blacks are not in the majority, the proportional representation should be the rule. This is the importance of the 1980 census so see the article in this issue of the Black Liberation Month News 1980.

The test of whether people are revolutionary or not is whether they will support the move by Black people to take power from the capitalist ruling class and their politicians in geographical areas and institutions where Black people are the majority. For Black people, therefore, there is a big and important difference between reform and revolution. A reformist says that we must not go too fast, that we must wait until the present rulers "give" us a piece of power, and that no basic changes are needed in capitalism for Black people to be free. A revolutionary says that if Black people are to be free than capitalism must go and that **Now is the time for the Black masses to rise up in struggle and fight for revolutionary Black Power by any means necessary.** 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—**Revolutionary Black Power**—fights for immediate reforms but understands that only fundamental revolutionary change will free Black people in the U.S.

Overall, the fight is for democracy. So majority rule is a principle that all progressive people must support—in Southern Africa and in the United States. Majority rule must be supported in the U.S. even when it means going up against the ruling class of the capitalist system. However, consistent democracy is in fundamental contradiction with the existing system. Has the oppressor or exploiter ever asked the oppressed and exploited to take a vote on their freedom? Thus, Black Power of a revolutionary type can never be achieved within the existing capitalist system. If Black people were totally free, then this system could not be capitalist.

Fighting for revolutionary Black Power is and must be consciously upheld as the fight for **Socialism**. The Black masses, led by its proletarian core, will rise up and fight against the capitalist class and its entire system for power and for socialism.

Revolutionary Black Power in the 1980s: Ten Point Program for Black Liberation

Peoples College puts forward the following ten demands as a concrete political program based on our analysis and summation of the history and current struggles 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 racist oppression. We call for open and full discussion of this 10 Point Program during **Black Liberation Month 1980** and in the months ahead to collectively set the best course 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 cities, counties and even states (Mississippi is 40% Black!), and public institutions like school districts. Where Black people are not in a majority, then we demand proportional representation. The fight for this Black political power will expose that the capitalist system 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 NOW!

Black people and all others who want to work must be given jobs at adequate wages. Jobs are especially needed by Black youth who face a devastating unemployment rate of more than 40% in some cities. Where decent jobs cannot be provided, then an adequate income must be provided. There is no reason except capitalist greed that only the rich should lead lives of comfort and security while more and more people find it harder to make ends meet.

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

Since slavery these types of organizations have been used to attack and intimidate Black people. They also mislead ignorant whites into believing that Black people are causing their own increasing problems of unemployment, inflation, and frustration and not the white ruling/capitalist class. In the face of escalating attacks—in North Carolina, in Tupelo, Mississippi, in Chicago and in New York—we urge Black people to plan armed self defense. This is our constitutional right—especially since the government has demonstrated that it will not stand on the side of justice and defend the rights of Black people.

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

Black communities, especially in inner city areas are being demolished by the redlining practices of big banks, real estate developers and their politicians. Dope is being fed to young Black people like free candy. End drug dealing in the Black community. **Stop destroying Black housing! Close no schools! Close no hospitals!**

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

Wars are started to protect the interests of the ruling class and not the masses of people. Wars cover up the problems of unemployment and inflation at home. Black youth should not be forced into the military to serve as cannon fodder because their right to jobs and education are being denied at home. The only war for Black people is against our own oppressors and exploiters right here in the United States! We demand that U.S. imperialism end its support of racist

By socialism, we mean a system in which all power rests fully and completely in the hands of the masses of people—including Black people—and not in the hands of politicians whose first loyalty is to protecting the profits of capitalists. Socialism means a system in which all wealth and the means of producing wealth (factories, banks, communication and transportation systems, etc.) is collectively owned by the people. All exploitation is ended and the surplus that is produced by the working masses goes to meet the needs of people (e.g., keeping the schools open) lowering rents and gas prices, etc. and not into the bank accounts of a few wealthy capitalists. Finally, socialism means putting all of the resources of the society and the full political power of the government behind ending all forms of oppression—especially racism and male supremacy. Can anyone really and honestly argue that these things would not be of great benefit to the masses of Black people?

Just as the Black masses led the democratic struggle in the South during Reconstruction, so too will the Black masses step forward to play their proper role in the fight for socialism today. The masses of Black people will align themselves with the oppressed and exploited masses of all nationalities in order to defeat the capitalist class and its entire system.

Revolutionary Black Power will unite & lead the masses when rooted in the day to day struggles of the masses.

The day to day struggles that are taking place in the cities are the key context for the Black liberation movement today. The masses of people are touched in the intimacy of their daily lives by the brutal attacks of school closings, hospital closings, factory closings, police brutality running wild, etc. As these day to day struggles emerge, we should all join in shoulder to shoulder and realize that this small step—the fight for reforms and solutions to immediate problems—is necessary, but not sufficient, as we travel down the road to Revolutionary Black Power and Black Liberation.

As the need to struggle increases, the need to unite also increases. An old African proverb says that "when spider webs unite, they can tie up a lion." This proverb describes a major strength and lesson of the Black Liberation Movement—the importance of Black unity. But this unity has often been shattered—sometimes intentionally, but most times unintentionally—by incorrect political practices, by personal attacks, and certainly by the police and other enemies of Black Liberation.

There is no better time to build a principled unity among all those who genuinely want Black Liberation than right now!

We need the unity of Black people from all classes and all walks of life and of all political persuasions! We need the unity of Black women and Black men! We need the unity of revolutionary Black communists and Black progressive Christians! We need the unity of nationalists and integrationists! We need the unity of Black workers and Black students! We need the unity of Black people in different parts of the U.S.—from Chicago in the North to Mississippi in the South, from New York in the East to California in the West! In cities like Chicago, we need the unity of Black people on the Westside and Black people on the Southside! We need the unity of Black people and progressive people of all nationalities! We need all of this unity if our decisive struggle against the capitalist system which oppresses and exploits the masses of us all is to be victorious.

white minority rule in Southern Africa and that both U.S. and Soviet imperialism stop their meddling, intervention and subverting the right to self determination of the peoples of Africa, the Caribbean, Latin America, the Middle East and Europe!

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

Given the history of racist oppression suffered for centuries and still forced on Black people, special efforts must be made if Black people are to reach full equality. Across the board, Black people in all walks of life—workers, students, the middle class, business people, etc.—still face the burden of racist discrimination.

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

The government—federal, state and local—has demonstrated that it operates like a special committee which "serves and protects" the rich and their profits as its first priority. This is why Black people and the masses of working people are so often victimized. It is blatant intimidation for the purposes of control and we say that it must be stopped—NOW! Black people unjustly accused and railroaded to prison on trumped up charges by a racist "justice" system should be immediately released from jails.

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

Black women are oppressed by three evils—**racism, male supremacy and class (economic) exploitation**. Over 52% of all Black people in the U.S. are women. But Black women face greater discrimination and oppression that puts them on the bottom rung of the society. Because the particular problems and special concerns of Black women are not isolated from the problems faced by all Black people, Black men especially must take up the fight against the triple oppression of Black women. This is especially true with the serious increase of reported rapes and criminal sexual abuse of Black women.

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

Cultural genocide must stop and Black people must learn about and embrace all that is positive in our African heritage and our Afro-American culture and history. Public school education should be expanded and improved and it must be controlled by Black people where Black students are a majority. All ruling class schemes and attempts to destroy Black colleges and to push Black students out of post secondary education and into the streets must be militantly opposed. Black Studies programs should be expanded and be given full departmental status and power. More Black college teachers should be given tenure and the number of Black administrators should be increased. For the "liberation education" of the masses, Black History Month should be transformed to **Black Liberation Month** in order to stress our need to use a knowledge of history in our fight for Black liberation and freedom.

10. WE DEMAND A FIGHTING BLACK LEADERSHIP COMMITTED TO BUILDING PRINCIPLED UNITY AND MASS STRUGGLE AROUND A PROGRAM OF CONCRETE ACTION FOR REVOLUTIONARY BLACK POWER AND BLACK LIBERATION IN THE 1980S!

Peoples College welcomes and encourages your comments and criticisms. What do you think? Write to us at Peoples College, P.O. Box 7696, Chicago, Illinois 60680.