



(TRUTH)

The Majority Report

"The Out Position"

Summer Black Studies Workshop

Institute of the Black World

Atlanta, Georgia

July - August 1969

## PREFACE

June 30, 1969 found a small group of --

Knee Grows/  
Blacks/  
Afro-Americans/  
African-Americans/  
AFRICANS

at the Institute of the Black World in Atlanta, Georgia meeting to explore an educational phenomenon that has been taking hold throughout american universities, mostly during the last college year. This phenomenon -- "Black Studies" -- we sought to investigate in order to develop its conceptualization and learn how best to implement it in our individual institutions.

The process of conceptualizing "Black Studies" as the primary task forced each of us to probe introspectively our individual ideological positions -- and necessarily so. One cannot begin to deal with developing any educational concept -- which is always inevitably immersed in ideology -- without first acknowledging and coming to grips with his own ideological base.

For some, it might not be enough to say that this introspection was an agonizing experience. The changes we individually went through within the first week more than once threatened the continuation of the workshop, which was scheduled to last six weeks. And by the middle of the second week, we found it expedient to divide into two groups. This pamphlet represents the majority group.

Preface (cont.)

Members of the minority group held that the establishment of programs within the present american establishment could be effective -- indeed, for some, revolutionary -- in moving toward their liberation.

Herein is the collective position of the second group, stated from the pen of each member. Calling itself WAKWELI (Family of Truth), the group seeks to exemplify the African value of all brothers and sisters identifying themselves as a part of the extended African Family.

Further, in the light that a reconciliation between the two group positions is inconceivable, and that the majority of persons participating in the workshop are of WAKWELI, this pamphlet must be acknowledged as the only possible official position of the Summer Workshop on Black Studies -- a position which nonetheless invalidates the very institute sponsoring it.

We of WAKWELI are as follows (most of us still have slave names); those people whose addresses are listed will send copies of this pamphlet to those requesting them:

Abd-Al-Hakimu Ibn Alkalimat KweIi

Omowale Adegbola KweIi

Elliott Dixon KweIi  
8 Center St., Hartford, Conn. 06120

Phyllis Shelton KweIi

Arthur and Carolyn Reese KweIi  
1492 Atkinson St., Detroit, Mich. 48206



Preface (cont.)

Kwame Ashanti Kweh

Kojo Baako Kweh

Louretta Gaines Kweh

Les Powell Kweh

Vickie Skaggs Kweh

Jeannette Walton Kweh  
c/o City Wide Black Community Council  
341 n 41st St., Phila., Pa.

Charles Scott Kweh

Marcellus Collins Kweh

## CONTENTS

PREFACE

KWELI

THE OUT POSITION

CRITIQUE OF A COLONIZING PROGRAM

THE NEW TOOL OF COLONIZATION

BLACK STUDIES: AN ALIENATED HISTORY

BLACK STUDIES: NEW-COLONIALISM

THE COLONIALIZATION PARADOX

LETTER

COLONIALIZATION OR AFRICANIZATION

BLACK STUDIES: DANCE OF DEATH

THE TRICKNOLOGY OF BLACK STUDIES \*

THE AFRICAN WATCHWORD

IN-OUT

\* Not included - available on request

KWELI

black studies. colored--white. game--white.  
control--white. kept--white. learn--white.  
teach--white. money--white. neo--white.  
tomorrow--white. negro--white. fool--white.  
trap\_\_\_\_\_colonization. FIGHT!

AFRICANIZATION! color--Black. work--Black.  
dig--Black. trans--Black. love--Black.  
liberate--Black. Kweli--Black. outside--Black.  
boobaloo--Black. sun--Black. life--Black  
back--HOME BLACK!

## THE OUT POSITION

The "Out" position is derived from the sense of morality of commitment and the urgency to deal with the tightening of the chain of enslavement of African people in this alien land in the guise of Black Studies. It is the culmination of an irrefutable analysis which posits that African people long interred in this country cannot break the chains that bind us by delivering ourselves to the captain of the chain gang and asking him to release us; vis a vis some funded program. It is the result of an indisputable analysis that concludes that the structure within which the vehicle of deliverance is couched is only one which leads us to our previous and continuing state of de facto slavery. It is, then, the unequivocal "No" to the offers of pacification, "No!" to the offer of false idols and nebulous studies which necessarily deny our need and determination for Africanization. Hence, it is to say: "Deal me out" of the search for the Holy Grail in the name of Black Studies.

To be dealt out of the mythical Black Studies program is to declare that those programs which are funded by those powers who have shown by example throughout the world to be opposed to self-determination cannot by the very nature of their existence develop a counter program which speaks against it. The very fact of the existence of a Black Studies program is in itself tantamount to admission of omission. The continued fragmentation of United States education in general, and



"OUT" position con't.

Black Studies in particular, is further witness to the "business as usual" syndrome. It is, therefore, unreasonable for a reasonable Black man to support a program which in fact perpetuates status quo by the nature of its funding, the fact of its existence and the structure of its program. It is a deterrent to the Africanization of our people, destructive to our struggle for self-determination and an encumbrance to the true philosophy of education which necessitates an extension of one learning experience after another into our lives and our way of life. We are, consequently, being false to our ancient heritage to allow further programs of pacification and eventual annihilation to be imposed upon our nation.

If we are to guard our survival and resist the material overtures that Black Studies and its emissaries proffer we must be found constantly analyzing and postulating and acting out our Africanization. It is incumbent upon those of us who are visionaries to offer alternatives which encompass our Black communalities to serve as prophets and architects to open new horizons of unity and understanding. Once this understanding is developed and internalized, the material priorities, the high ransom and bribes will necessarily be negative to our spiritual directions toward a total people -- a nation. We shall then become aware that those who would fund programs, offer prestigious positions and other forms of pacification do so because they are unwilling to allow our countrymen to be a part of an extended family, and would instead continue the slave-master -- chattel re-



"OUT" position can't.

relationship that is consistent with the nature of the colonizer and all aspects of colonization and neo-colonization.

If we would be free we must develop our Africanization which can function only within a moral fabric. As defined within the context of the "out" or majority position, Africanization is a process which realizes the essential roots and commonalities of Black people by examining their historical experience and present situation. It is multidimensional and its roots are self-realization and consciousness of belonging to an African community. In the dimension of self-realization, Africanization engages each Black individual in a process of recognizing and removing relationships based on self-interest and other repressive strictures of a de-humanizing culture. Africanization results in the integration of the individual's body, mind and spirit. In the dimension of consciousness of belonging to an African community, Africanization promotes maximum harmony and cooperation among human beings based on the model of the African family; thereby, being harmonious with nature, the universe and the cosmic realm. We, then, affirm our determination to make our choices free of price-tags, whether the commodity be our Black minds in the market place of Black Studies or in some other expendable market of colonization.

## CRITIQUE OF A COLONIZING PROGRAM

We as Black people have traditionally fallen into the trap of being too much concerned with the IN -- the colonizers. Thus we have allowed our reality to be defined on either one of two levels: 1) To believe so yearningly and desperately in the institutions and values of the IN as to seek entry, (the move toward integration, or an attempt to join the colonizers); or 2) To believe so yearningly and desperately in the institutions and values of the IN as to react to their excluding us and set up parallel institutions of our own (the move toward Black Power, or neo-colonialism). We have seldom had enough love for ourselves to even think about a third alternative, a system of analysis that would take us all the way OUTSIDE of the IN. In other words, an entirely new way of analyzing and dealing that is neither 1) (trying to get IN) or 2) (reacting and setting up parallel INS), but a 3) an OUT position that would refuse to fall into the traps of the colonialistic and neocolonialistic IN.

These forces of colonialism and neo-colonialism have done their job well. The strategy is to set up so powerful a system of colonizing instruments, that even to dare question their validity seems bold -- and to say one is breaking away from them to build something else seems the height of militancy! Thus, the very act of breaking away becomes the militancy -- and the action that follows that act is seldom put to question. It is time to examine the action. When we talk about relevancy, we have to talk about actions; and this can be done on at least three levels: 1) We must examine the nature of the initial action: the colonizing; 2) We have to examine the nature



## Critique (cont.)

of the re-action -- neo-colonization, remembering that the re-action, by virtue of its being neo-colonialistic, must be not only in the interests of, but indeed, the aim of the colonizer; 3) Finally, we must attempt to define and shape the nature of the new action -- decolonization and Africanization.

Following this construct, we can then attempt to analyze actions. A case in point is the Institute of the Black World. 1) The Nature of the Action. Two essential components of the action are to categorize and to institutionalize. Thus, in a university, we find knowledge broken down into isolated segments, with only occasional attempts to lend a sense of unity and connectedness. In this system, Sociology, for example, can somehow be studied apart from Religion, and Literature can somehow be isolated from History, and all of them can be isolated from each other, and from other "areas of study." Into this realm of compartmentalized studies also fall studies of certain peoples of the world, i.e. Near Eastern Studies, Far Eastern Studies, etc. The uniting factor for all of these areas of study is The Institution: it presumably ties them all together, while really serving its purpose of colonizing, both mentally and (through money) in actuality, while at the same time legitimizing that colonization through its very being -- its permanence and power.

### 2) Institute of the Black World: Reaction or New Action?

Suddenly, Black folk noticed that we were being left out of all of this. We looked at all of the categories, and we didn't see ourselves anywhere. We wanted in! We wanted a category too. The bold ones of us



## Critique (cont.)

demanded Black Studies programs within our institutions. Some of the militant ones of us decided to leave the established institutions and build the Institute of the Black World. The act was militant. The action must be examined. The action is to build a lasting structure for the purpose of studying Black people. That is to say that the action is to build a categorized institution -- and we should note, supported by the money of the colonizer. The action of the Institute of the Black World parallels the action of the colonizer -- the initial action -- and is, further, supported by those same forces that not only define the initial action, but also serve to perpetuate it. I submit that the Institute of the Black World reflects the nature of the Re-action. It is a neo-colonialist force and therefore serves the purposes of colonialism.

3) The Nature of the New Action. The nature of the new action must then be defined. The New Action cannot make the mistake of re-action: that is, it cannot re-act to the wrong things -- we must remember to react to actions, not acts. For example, the acts of the society are defined in terms of race: the nature of the Re-action is to attack racism, which indeed is only a symptom. The New Action must go deeper than that and deal with fundamental questions. Why are the acts racist? What was the Initial Action? If one realizes that one of the major values of this society is that the ends justify the means, then he can understand the whole question of racism in a new light, and begin to deal on changing values, rather than acts, or symptoms. The New Action must not attack symptoms, it must attack the disease, ~~and~~ it cannot do that if it is in contact with that

## Critique (cont.)

disease, being infected by it daily. I submit that that disease is contagious, and the action of the New Action must be to define itself OUT of that whole sickness, and with the strength that comes from health, to shape the future. I further submit that the nature of the New Action must be toward Africanization -- toward a return to the healthy life of the primitive, with all of its values. At least two things are clear: 1) That the New Action, by its African nature, cannot categorize things. The primitive is to recognize the unity of life -- the inter-connected-ness of things: everything is everything. In this context, sociology, history, black studies, white studies, etc. are all a part of each other, and cannot be studied in any way as being apart from each other and the lives of people. Likewise, the very flow of the African excludes any concept of solidification and institutionalization. These are just feeble beginnings of a concept that is much to be actioned upon.

What all of this means, though, is that both in terms of looking at directions of the struggle, and most importantly at our selves, we must deal from an analytical base. In retrospect, for example, we are able to view the civil rights struggle as having been incorrect. The lesson we must learn from that past is that we must constantly re-examine our present. We, as a family, and as individuals, cannot afford to look back upon these times at some future date and lament our past mistakes; we must analyze this time, this action now -- we must analyze ourselves, our actions, now -- before it is too late.

Critique (cont'd.)

Having conducted this analysis we know that Black Studies is simply an extension of the colonial system of America and therefore detrimental to the survival of African people and should not be supported by them. African peoples in America should begin motion to educate their own without the support of the colonial powers.



## THE NEW TOOL OF COLONIZATION

The Black Studies programs being proposed by both negro and white universities across this nation are but another tool to continue the colonization and oppression of our people. As a colonized people, we must no longer allow the killers of women and children to define our needs. Instead, we must put our destiny into our own hands, in order to begin the work of leading the world towards new dimensions of human expression. The concept of Black Studies does not speak to the needs of our people. What we need is to embrace the concept of Africanization, for only we who have lived the experience can speak to the experience. It is by returning to our real selves that we will put an end to our oppression.

As Africans, we are fully aware of the caste position that white racist America has assigned us: that of a colonized people. We, therefore, declare that if our struggle for liberation is to be authentic, all of our resources and human inventiveness must be turned to the task of eradicating all oppression, repression, genocide, and all of the other afflictions of Black peoples of the world-- which cripple the spirit and potential of their human worth and dignity. It is our spirit which reflects the love, humanity, and brotherhood of man. Our responsibility, which the laws of nature have placed upon us (with due respect to the feelings of mankind) is to affirm and declare that only the ideals coming out of our new state of being-- Africanization-- and not Black Studies-- will redirect the destiny of mankind.

### Black Studies: Alienated History

All history has been defined as "saga and myth". One often utilizes past history to legitimize present and future actions. For example, America legitimizes her interference as dictator in world affairs by referring to the Monroe Doctrine and to the principles set down in official documents by America's founding fathers.

American history is saga and very much myth. Certain documents such as the Declaration of Independence and the original Constitution and certain events such as the American Revolution and the Manifest Destiny era during the course of American events have been legitimized and made historic. Breaking-it-on-down, American history is the saga and myth perpetuated and historicized by American historians who have been bred and conditioned in the Western tradition of white supremacy and accordingly, approach all human events from the said perspective. Therefore, it is understandable that the so-called negro would occupy such a low and seemingly irrelevant rung on the ladder of American history.

The negro has never been an American. In past years, attempts have been made to reconstruct negro chronology or most recently, Afro-American chronology under the rubric of Black Studies. However, Black Studies do not add or detract from the oppressor's history since for the most part, Black Studies and American Studies are promulgated as separate entities only occasionally overlapping. Basically, Black Studies is the negro's attempt to become Afro-American. But the obvious contradiction is that as an American, his history should not be separate but an intricate part of American history.

Moreover, realizing the racist nature of America, it appears futile to hope to rewrite American history in such a way as to be more

laudable to the Black man. By revealing the Black man's rightful heritage in American and world history, one would necessarily destroy the foundation: i.e. the saga and myth upon which America was built. No nation willingly commits suicide.

The Black man in America must recognize that the future of Black Studies is restricted by the very nature of racist America and that its sole purpose is appeasement and hopeful assimilation. This, in turn, assures the annihilation of the Black man. The Black man therefore, must seek new ways of building the Black Nation in America.

Africans in America must consciously seek decolonization through Africanization. Africans in America must return to the philosophy of our forefathers in the primitive society. By establishing a new relationship with the cosmos (which naturally include our people), we can break the individualistic Western frame of reference that haunts, hunts and burdens our people. Within the Black community, the process of Africanization must be initiated, developed and financed. It must be a totally Black thing; it must come from a totally Black thing; it must be directed toward reconstructing a totally Black thing - a world of Blackness embedded in the glory and wisdom of our ancient ancestors. We must let the Sun be the summit of our aspirations and the moon, the mirror reflecting the Blackness within our SOULS.



In evaluating the validity or utility of Black studies on a "negro" or white campus, one must base his evaluation on the concept of Black liberation. What does Black liberation mean? For those totally committed to the struggle of Black people, it entails removing ourselves totally from under the control and influence of this capitalist and imperialist country so that we can establish the communal way of life which will grant all Black people the dignity and respect that our African ancestors possessed. We will establish a life whereby the true human spirit will be expressed. Furthermore, in order for Blacks to determine the destiny of their lives and create a new civilization, this colonistic country must be destroyed by any means necessary. A true Black nation can never exist as long as the United States is capable of extending itself throughout the world. The American universities and colleges serve as a tool for the colonizers or as a mere extension to perpetuate the colonial system. The university controls totally the perspective in which a student views reality. The university determines whether he views the western world as a world which perpetuates the dignity of man or creates and maintains his sufferings and degradation. In respect to Black Studies, the university interprets Black Studies as **striving** for integration, or simply colonization of Black people, rather than nationalisms or self-determination. Black Studies is projected as having no relevance to a Black Revolution. Further, Black Studies on a college campus will not give Black people the knowledge and direction necessary for initiating a revolution and creating a Black nation. In essence, the university would not provide the knowledge which would mean the destruction of all universities and other apparatuses which are means of control for the oppressor.

Henceforth, I say to you my brothers and sisters: do not be fooled by thinking that the insight you will receive from White-Black Studies will lead you to freedom. Instead, you will receive knowledge and a consciousness which can only be used to perpetuate the further entrenchment of our state- "niggeration."

## The Colonization Paradox

In dealing with the question of Black Studies, a number of questions need to be posed. What is Black Studies? What is the purpose of Black Studies? What is the theoretical basis for Black Studies? In addition to the preceding questions, one has to deal with questions like, will Black Studies serve the Black community. If so, how? If not, what will be its purpose? How will the Black Studies programs be controlled? How will they be financed? Will the Black communities have any say in the control of the Black Studies programs?

A host of other questions could be asked but the most crucial questions are: do the majority of Black people in this country want independence or integration; and, how will one or the other be implemented? When we have some idea of the answer to these questions, then we will be able to determine what Black Studies is or what it should be.

My personal opinion leads me to independence! With this idea in mind, I am against Black Studies as it has been developed thus far. At this point in time, Black Studies should be viewed as an instrument that is an extension of the power structure's colonization of Black people. Just another tool that the colonizers are using to keep control of the Black community. Black Studies as it exists today is keeping Black people busy exposing themselves and their communities rather than learning about the power structure and its colonization process.



A very good example of this is the Economic Opportunity Program as it exists in the California school system. The administrators view the program as some kind of political tool to get votes in the Black community. The purpose of the program as stated, is to make education available to everyone by making money available, tutors available and a host of other so-called benefits available. The program's true goal is to take some of the best minds in the Black Community and make them dependent and addicted to the colonizer's system. After four years of being told what, when, where and how to function, the people that are brainwashed by the process are reduced to robots without the ability to think for themselves, only responding when told to do so.

The governor of California states that education is a privilege and not a right. The schools are supported by the taxpayers of the state of which Black people represent 10-15%. But the California school system doesn't have anywhere near 10-15% of the population of the colleges and universities represented by Black people. Black people are supporting a school system which they cannot fully participate in, even though most Black students feel that the bulk of the educational system is not geared to represent the wishes and needs of the Black community. The present school system tends to alienate the Black students from the Black community by instilling in the Black students that they are somehow better than the Black community.

There is also a similar parallel on the national level. How many Black people who pay taxes are consulted about the



needs of the Black community? With few exception the vote from the Black community is ignored. Often times, Black people are refused the right to vote. Yet, Black people are required to pay income tax, excise tax, sur-taxes, luxury tax, sales tax and share all kinds of expenses to run cities, states and the country. In essence, Black people are supporting their own colonization!

**THIS VICIOUS COLONIZATION PARADOX MUST CEASE!**

Black people have to be made aware of the contradictions in the present economic, political and social system. This madness has to stop and will stop even if it means the destruction of america!

Brothers and Sisters:

Black Studies, much like Black Power, is perceived as a focus of Black energy which channels Black thoughts and pulsations along a certain vein somehow furthering the Black Liberation Struggle. Though this is the purported dream of Black Studies, the reality is much harsher and actually serves to subvert any notions that Black Studies can further the Black Liberation Struggle. So far, the major thrusts of Black Studies have been funded by white money and sanctioned by the white racist establishment. From Ivy League institutions to community colleges, Black Studies has become the cry of the colonized as well as the colonizer. It is naive for us to assume that an idea which develops within the confines of this sick society can be used for our liberation from this inhumane system of exploitation and degradation called civilization. Yet, it is within this very system that Black Studies is being developed and will continue its existence --that is, until the white establishment decides to turn off the funds! This simple fact discredits Black Studies as being tangential to the goals and concerns of a nationalist Black Revolution; and, at best proves it to be a temporary resuscitation of a moribund educational system (and by implication society) which must die! Black Studies is an obstacle in the path of Black Liberation and must always be viewed as such. For it developed out of reaction to the education that Africans colonized in America receive, but has not attempted to go beyond being a reaction. At this point in time, we must consciously strive to develop those ideas and actions which will take us beyond the dimensions of our coloniza-

tion. To acknowledge an idea or action --like Black Studies-- which does not transcend the confines of our colonization is to give tacit approval to this colonization.

Realizing that ours must be a striving towards the new Black action, we understand that our first task must be to intensify the decolonization process --intensify the process of Africanization-- in order to once again merge with the true meaning of our humanity. We must transcend the glaring, painful rays of white western civilization which blind us from seeing beyond its superficial and ephemereal brilliance. For we are the children of the Eternal Sun and our land lies beyond the transient radiations of a decadent and oppressive form of human existence.



## Colonization or Africanization ?

In any colonized society the important thing to know is that any role of the society at any time, is never separated from its being, which is that of colonization. Therefore anything that that system produces is by its definition a tool of the system to perpetuate that being.

Black Studies is an integral part of the American system in content, money institutions - creation. Therefore Black Studies is a tool to perpetuate the being of the colonialist, way of life - ~~only~~ in a tricky form known as neo-colonialism, created to disguise the colonialist being. However to examine it reveals what it is - an extension of the system which must necessarily not exist.

Africanization, on the other hand, is a way of life, and state of mind which must necessarily exist for the liberation of African people. It recognizes the reality of the colonization and the contrasting primitive and natural oneness of what is the being of African people.

## BLACK STUDIES: DANCE OF DEATH

Black Studies is obviously a noose thrown out by the power elite with which we, Black people, may collectively or individually hang ourselves. It is naive to assume that the white business establishment and its flunkies: the U.S. government, CIA, FBI, the Western Church establishment, KKK, the reactionary intelligentsia, i.e. counter-revolutionary educational institutions, will finance a movement which will undermine them and eventually result in their ultimate annihilation. Therefore, Black Studies must be viewed as a fresh enemy offensive, an advanced level of neo-colonialistic trick-nology, and must be resolutely beaten back wherever it appears, under whatever banner, for whatever professed end. Vigilant and attuned Black people who possess undying love for all our African people, and therefore, unwavering dedication to the cause of our collective African liberation, must pull off this cleverly concocted disguise and expose this counter-revolutionary tendency (incognito) for exactly what it is, which is: an intoxicating, hallucinogenic dance of death, done to the harmonies of steel being thundered into Ford auto frames; gurgling oil being vomitted into voluminous wombs for storage to be used in 1995; Apollo darts blasting into the rich blackness of space; minds being crushed into 3x5 programed cubicles ribboned in red, white and blue streamers along the gory, blood-soaked assembly line known as the American educational system. And all this being orchestrated by Rockefellers, Mellons, and Carnegies who shamefacedly stand before

## Death Dance (cont.)

the world with blood-smeared faces. If we but opened our minds, we would realize that Black Studies is a slow killing poison being surreptitiously injected into the brains and spirits of our people which will render us all impotent, dead, or what is worst, transform us into the very colonizing monster who seeks to dehumanize us: witness degenerate Black capitalists, policemen, ministers, et al.

As Black nationalist revolutionaries, our central task is to construct the nation of the Sun, a nation whose collective love, morality, justice, freedom, and practice of humanness will issue forth in such streams of Black brilliance, it will stagger the collective visions of all past humanitarians. If this construction requires the violent overthrow of the existing U.S. governmental structures, and the elimination of power-crazed international monopoly capitalists -- Right On! Our dedication is to the achievement of our goal: the actualization of a truly humane, primitive society predicated on the African model: the ever extending family. Our national construction at the least, will require thousands of skills. These skills will be defined by the situation confronting our African communities, our objective reality, and thereby will dictate what we as Black students/teachers/people must study/teach/do if our nation is to emerge, survive, and blossom into brilliance.

National construction begins with the SELF -- for it is people who determine the strength and character of a nation. The first step in our self-construction is de-colonization and Africanisation.



Death Dance (cont.)

Concomitant with this is the acquisition of the skills, knowledge, and the total integration of the mind, body, and spirit required for meaningful and in-depth national construction.

Our social behavior is defined by our interpersonal relationships with other individuals. Thus, to further national construction, we must polish, embellish, add meaning to, and hence enrich these relationships with our brothers and sisters WHEREVER we are; beginning right NOW, so as to begin the development of a truly African national consciousness. Once our communities are consolidated as extended families, tempered by love, with skills, goods, services, correct analyses, and spiritual knowledge flowing freely from body to body, supported by human-oriented national consciousness which seeks to harmonize with nature and thence the universe -- all viewed from a perspective of a wholistic awareness -- our nation will come into actualization, and begin to shine as the Sun.

## THE AFRICAN WATCHWORD

African people are a colonized people in all parts of the earth. Education for liberating African people from the on-going programs developed and being developed which serve to colonize each new generation of Africans must be stopped now!! These programs can and must be stopped by African people themselves. Colonizing programs exist because African people knowingly and unknowingly are participants in maintaining and developing programs designated as studies, institutes, and services which facilitate the continual colonization of each new and on-going generation of African people's minds.

Any program, regardless of its title, personnel, facilities and/or location which is a part of the colonizer's program, or acts in concert with the colonizer's system is a colonizing program. All programs repeatedly financed in part or wholly by the colonizer must necessarily be programs which serve to aid, at minimum, in maintaining an efficient colonizing program by its direction or deception. Moreover, any program dependent upon the colonizer or the colonizer's institution for its survival is a defacto colonizing program. All programs which are reacting directly to a colonizing program and/or institution are programs that are themselves, at best, prisons for the colonized. And more than likely, such colonizing programs are ones that keep their participants involved with ideas and actions not of a liberating nature.

## The Watchword (cont.)

Black people honestly seeking liberation must not use any time in programs involving African people or involving the study of African people which obstruct, deter, or defer the development of a total understanding of the methods, approaches, and innovative tricks of the colonizers. These kinds of programs prevent an understanding of African slaves, (colonized and neo-colonized), and their involvements with the colonizers. These programs must be recognized and treated in the light of what they are -- colonizing forces.

Such programs must be avoided by Black people, both those who consider themselves liberated, and those who consider themselves colonized. Colonizing programs can and must be destroyed by disassociation, alienation, and implementation of a program improvised by those seeking decolonization. The programs must be based upon Africanized consensus involving only Black people. Thus movement from other-directed-slavery to nationhood through self-determination, liberation, Africanization, and revolution will be achieved by those means necessary.



In-Out

In-out

Inside-outside Blackness

Dig it Blackness

In White-out Black-Blackness

Money white

life white

copy white

all white--Blackness

Study Black--for white

Dig it--Blackness

Discover Black--for white

plan Black--for white

write, talk, reconstruct Black--for whiteness

to die Black Blackness--for whiteness

Dig it Blackness

Inside-outside Blackness for whiteness

Dig it Blackness

Blackness, Blackness in-out

think Black, live Black, Be Black

For Black--Blackness

All Black for Black

inside-Outside--all Black

Sun Black--Blackness

All Black--Blackness for Black

BLACKNESS--Blackness--BLACKNESS