



# monthly report

THE INSTITUTE OF THE BLACK WORLD  
87 Chestnut Street, S.W.  
Atlanta, Georgia 30314

November 1974

---

## Education and Black People: Some Personal and Organizational Reflections

As the nation limps, morose and afraid, toward the heart of its bicentennial season, it seems altogether fitting that Boston, the celebrated gem of American democracy, has again violently engraved its name in the annals of the struggle against Black education and freedom. As we watch still more of our children under physical attack while trying to "get a good education" in hostile and white-controlled environments, we are forced to ask ourselves anew what a "good education" really is.

IBW's director, Vincent Harding, answered this and the more profound question, "Education for What?" when he spoke to a group of Black and Chicano superintendents and administrators from across the country at a conference at Georgia's Lake Lanier last summer. The educators were meeting to discuss some of the "Current Issues in Public Finance." Because we think the message deserves a wider audience, we are publishing an edited excerpt from the speech as our lead article this month. We will make the entire document available as an occasional paper.

Part of our quest for a "good education" at IBW is posing and trying to answer difficult questions about ourselves and our struggle. We explored many unanswered questions about the future of Black people (especially, "Where do we go from here?") in our 1974 summer program. A photographic essay (pp. 4-5) describes the summer's activities. We will report on the results of the summer's work in a future issue.

As some of you may know, Vincent Harding and his family are now in Philadelphia on a temporary mission. Undertaken at the end of the summer, the move was part of the joint search by the Hardings and the rest of us here for our own adequate answer to the question, "Education for What?" We have asked Vincent to share with all of our readers some of the thinking which created the decision -- ideas which we have explored together for nearly two years at IBW. "On the Education of Children (and Parents) for a Time of Protracted Struggle" (p. 6) is his response.

---

## Education for What?

I come in the midst of your discussion on public school finances. It is a discussion which is surely essential to your work, but it is also one which could engage all of our energies and thought, could distort our perspective, could emerge eventually as nothing more than a technical, administrative and bureaucratic exercise. Thus, it might finally serve as an impediment to the ultimate sense of purpose which must shape and focus our work.

As we wrestle with such matters as where the money is, who controls it, how it can be accounted for, the central issue must never be blurred: What is the financing for? In a time of political, economic and cultural crisis, speaking to a group that is overwhelmingly Black, dealing with persons who consider themselves as educational leaders or administrators (and they are not the same), the question must be faced directly.

Of course, on a certain level, the answer is obvious, and you may easily throw it back at me. The financing, you say, is for the education of our children -- and, I hope our adults. We are concerned with financing in order to be able to support the education of our people, for which we have an increasingly direct responsibility.

That is a logical reply. But that perfectly acceptable answer only pushes us back to a prior, deeper question, one which provides the real focus for much that I have to say. For the next question is: *education for what?* Beyond techniques, management strategies, power struggles and personal advancement, what are the essential purposes, goals and directions of the education in which we are involved? Are the directions in which we are headed the same as the ones in which we ought to be going? Indeed, is there any direction at all, save for keeping the lid on?

Almost as an aside, let me make this point: If *we* do not think seriously about the question of *education for what?*, if *we* do not face the issue of goals and purposes, the question will not go unanswered. Others will consider it and answer it for us and for our children. Look for instance, at the burgeoning movement for "career education" which has been inspired and directed by the business community of this country. *They* know what they want education to be for: to provide them with a reasonably educated labor force which is imbued with their values and mystified by their justifications from as early an age as is possible. And they are already pressing forward their goals, purposes and directions on our children.

Against such pressures, which are deep within the mainstream of American education, I would propose another way to answer the question: *education for what?* In the light of our history as Black people, in the light of the special position we still hold as a Black presence in a white, racist society, in the light of our potential ties to the oppressed and exploited peoples in the non-white world, I say that the education we support should be education for creative dissent, for disciplined disruption and transformation of America as we know it.

Let me quickly say that I am not talking about "doing-your-own-thingism," nor about romantic terrorism, or a revolutionary rhetoric which has no disciplined, historically based substance. I am certainly not speaking about a goal which is to be quickly or painlessly realized.

Rather, I speak of an education which will release and encourage ferment, which will engender dissatisfaction with what is and develop painfully honed visions of the possibilities which humans may yet create for the good of their society. I speak of an education which will urge our young people to *rethink themselves and everything else around them*, an education which will allow them no false peace, which will demand that they make real, hard decisions about their lives and their commitments.

Actually, as you surely recognize by now, the issue of *education for what?* presses us to an even more fundamental question: what kind of society do we want, do we need, are we committed to? Is America as we know it now the only game on the block, or are there, hiding in our own minds and spirits, yet undreamed possibilities of radical transformation which will create a new America? What kind of social, economic and political institutions are needed for us to become more human, to evolve forward into our greatest potentials as women and men, to move beyond mere greedy acquisitiveness (and the

exploitation it necessitates), to become our best selves -- as Blacks, as Chicanos, as whites, as humans. After having studied "the world" and "humanities" through Western European eyes for centuries, what do we really know of *human* possibilities, resources, capacities? What would have to be done in America, with America, to America, by us, to make it respond to the best visions and hopes of our own freedom-seeking, justice-loving fathers and mothers -- and then to take it far beyond even those magnificent aspirations?

The question of *education for what?* carries us to those levels, to questions of new societies, new men and women. But I hear some quick responses to those issues, to those depths and heights of human quest. I hear people right in this place who take the easy way, who say that it makes no difference what *we* want, what *we* think, what *we* believe. "The system" has all the power. We have no real power to change anything of any importance, they say. We're just trying to make it, trying to hold down these gigs, trying "to survive" (by which people in our positions really mean, of course, that we're trying to maintain our economic "security" and our prestige in the community -- strange, but interesting definitions of "survival" coming out of the new Black middle class). We can't even change a school, why should we think about changing a society? "The man" won't let us. So goes the story.

That is what I call the worm's eye view. The view of the lowest level of animal existence. The view of the perennial *victim*. But is that a *human* perspective? Is that the response of an "educator"? (*Education for what?* is still the persistent question.) Is that what we are teaching our children?

For those who insist on being well-paid worms, who see no future save as victims, as subjects, who have no goals other than survival, my words obviously have no meaning -- or if there is any meaning, it is totally rejected. But I confess that I am not talking to them. I address myself to men and women who dare to try to understand what it means to be more fully human, who recognize that even when our people were most cruelly victimized, at our best we never accepted the passive position of victims. I speak to those who know that in the throes of an experience which sought to dehumanize us, at our best, we never lost our humanity, our capacity to hope, to dream, to see visions, to make daring leaps, take dangerous initiatives, for the sake of our children, for the sake of our own integrity. I speak, then, to women and men who are similarly prepared to consider the perilous venture of leaping beyond the status of victims to that of leaders (not simply "administrators", not those merely "managing" a dying, corrosive system), educational leaders of our people who will lead us towards new visions, new dangers and new possibilities for themselves and their society.

---

## Update

### Supporting New Educational Initiatives

IBW's recent efforts to expand the scope and content of the Monthly Report have included excerpts from Walter Rodney's Occasional Paper, "Towards the Sixth Pan-African Congress" and the full version of Jesse Lang's "Inside Missouri State Penitentiary," an IBW Special Report. These issues have been part of our ongoing attempt to explicate the truth of the Black situation in America and beyond. Next year, we will make Special Reports of this nature regular features of our Monthly Report series. Due to the rising cost of materials, postage and handling, and the rapid increase in the size of our mailing list (presently over 6,200), we cannot continue to provide this service free of charge. Consequently, beginning early 1975, the Monthly Report (and Special Reports) will be distributed only to *paid* subscribers and members. Details concerning subscription rates and membership fees will be published in our next issue. We hope that each of you will find our work worthy of your continuing interest and support.

## Summer Faculty

# HIGHLIGHTS OF



WALTER RODNEY, Guyanese author, used his path-breaking book, *How Europe Underdeveloped Africa*, to provide a framework for IBW's summer research activities.

BILL STRICKLAND, IBW research fellow, related some of his ideas deriving from his work on the development of America as a racist State.



VINCENT HARDING, IBW director, used the manuscripts for his *The Other American Revolution* and *There Is a River* to discuss the history of Black struggle in America.

ROBERT HILL, Jamaican IBW research fellow, shared his recent work on the DuBoisian Pan-African Congresses and his research into the international aspects of struggle.



LERONE BENNETT, IBW associate, discussed the economic and political development of Blacks as recorded in his manuscript, *The Shaping of Black America*.

What is the theory of political economy? What is its relevance to an analysis of Black American social, economic, and political development and underdevelopment? What are some of the political and economic dimensions of the history of the Black freedom struggle in America? What are some of the alternatives open to Black people? Where do we go from here?

These are a few of the questions, issues, and concerns raised by the summer faculty, research assistants, lecturers, panelists, and public participants during IBW's summer activities. Responses to these and other relevant concerns pro-



The five-week *Symposium Project* took two forms: seminar sessions and research. The research flowed out of the framework established in the lecture sessions, was done by research assistants. Assistants were Susan Ross (left), University; and George (lower right), Fisk University. Walter Rodney and Bill Strickland (right) served as co-directors of the Project.





# Notes from Philadelphia

## ON THE EDUCATION OF CHILDREN (AND PARENTS) FOR A TIME OF PROTRACTED STRUGGLE

Dear Friends,

Many times in the course of these last five years of IBW's life and work, we have all been forced to consider what it really means to participate in a necessarily protracted struggle for liberation and transformation in America. On various personal and organizational levels, we have had to rethink priorities, reshape original visions, and strip ourselves down for what John Killens recently referred to as long-distance running.

For some of us, there is no area in our life where this rethinking raised more questions and provided more grist for internal struggle than in our search for an effective way to prepare the children and young people among us for their participation in the long, revolutionary road ahead.

In our own family, my wife Rosemarie and I have continually engaged in reflection, search and experimentation in this arena, trying to find the best means for creating in our own two children, and in all our children, the spirit and the skills which we believe necessary for the demands of the next stages. In dialogue and cooperation with our comrades at IBW, we became increasingly convinced that many formal, external educational institutions would have to be created, tested and re-created with great care -- just as we needed to continue reshaping and refining the internal, more informal structures of education available in our homes and communities. Only through this dual process could our children begin to be prepared adequately to become effective, committed participants in socially responsible, radical programs of transformation for themselves, our people and the entire American society.

For several years, while we worked with Black independent institutions and with public schools in Atlanta, we have been drawn to the spirit, the goals and the accomplishments of the Freedom Library Day School (FLDS) in Philadelphia. One of the first of the independent Black schools to arise out of the modern freedom movement, the FLDS is directed by John Churchville, a native of that city. Since his days as a staff member of the Northern Student Movement and of SNCC, John has had a variety of working and personal relationships with several of us at the Institute, as well as with other persons and institutions in Atlanta.

As the Philadelphia school developed, we were especially impressed by FLDS' basic conviction that Black children could and should be dealt with in such a way that they developed the self-confidence, political/moral consciousness and technical skills to change themselves and their society. This essential direction was in accord with our own basic commitments.

After much discussion within our household and at IBW, we finally decided late in the Spring that this Fall was the right time for our family to make a temporary move to Philadelphia. Over the years of our marriage and our work, we have made many moves for many reasons; it seemed entirely appropriate to make a move which had as its primary focus the education of our children. (So, on Tuesday evening, September 9, a U-Haul van and the old, much-abused Harding station wagon pulled into this old, much abused city.)

Even here in Philadelphia, it is not only our own children who are involved. For instance, living with us now is Eric Shaka Thomas, the son of Atlanta comrades, George and Farrel Thomas. Eric joined our family in order to attend the FLDS with our children, Rachel Sojourner and Jonathan DuBois.

But even beyond the immediate situation of this year, we look forward to many more children who will eventually experience FLDS and other schools like it. We look forward to parents and teachers who will be inspired by such a spirit and example and who will move forward in response to their own vision and wisdom to create new institutions of learning, to develop new young men and young women for our struggle.

How long will we be here with the children? We have rented a house for the 1974-75 academic year. What happens after that depends on several factors, including the experience of the young people at the school and the decisions we make within our family and within IBW concerning the next best steps.

As might be expected, one of the first questions some of our friends ask when they hear about our move is "What about IBW? Is it moving to Philadelphia too?" Too often, this question assumes that IBW and Vincent Harding are identical. Fortunately, over the past several years, by choice and by circumstance, we have worked in Atlanta to create an organization which is not identical with or dependent upon any one individual. For the last two years, for instance, IBW has functioned effectively without my day-to-day presence. (Indeed, on occasion, I was away from Atlanta for as long as five months at a stretch, working on the research and writing which has been my primary assignment over this period.)

Thus, IBW is not unprepared for the move. As a matter of fact, we see it as part of our continuing organizational search for the best theory and practice in our work. For the experience with FLDS should be of great organizational, as well as personal significance, augmenting IBW's long interest in and commitment to the education of Black children.

Meanwhile, those of us who have shared on-going leadership responsibilities at IBW, and who are now temporarily based in other locations, will continue to regroup regularly for monthly meetings in Atlanta, offering assistance to Howard Dodson, Aljosie Yabura, Farrel Thomas, and the others who are directly responsible for IBW's day-to-day work over the next period. We shall also continue to carry out various organizational assignments of research, writing, organizing and teaching.

While in Philadelphia, I shall be attempting to finish what has become a multi-volume history of the Black struggle for freedom in America. (The Howard University Press expects to begin publication of the work in Fall, 1975.) That is my primary task. However, once a week, I also teach a seminar on the same subject for the Institute of Pan-African Studies at Temple University and inspired by the children's experience, I am developing new ways of presenting the Freedom Struggle material to their age groups. Rosemarie is busy with research and writing of her own.

That, I suppose, is it: We are working for the morning, determined that it shall be new, no matter how long it takes to come. The Freedom Library Day School decision is not a short-cut, nor a panacea to be imitated, but a part of the long difficult process of creation, testing and re-creation. For, as our mommas and daddys used to tell us, "the race is not to the swift, nor the battle to the strong," but victory belongs to those who struggle tenaciously with wisdom and patience and endure to the end.

That is it: We want our children and ourselves to be among the long-distance runners, the men and women who fight on for the new day, no matter how long it takes, no matter what obstacles we must overcome. That is the reality and the vision IBW attempts to participate in and promote. That is why we are here in Philadelphia with our children.

In the struggle,  
Vincent Harding

BW\*37203\*D  
GERALD MCWORTER  
FISK UNIV-SOCIOLOGY DEPT  
NASHVILLE TENN 37203

Address Correction Requested  
Return Postage Guaranteed

THE INSTITUTE OF THE BLACK WORLD  
87 Chestnut Street, S.W.  
Atlanta, Georgia 30314



Nonprofit Org.  
U. S. POSTAGE  
PAID  
Atlanta, Ga. 30314  
Permit No. 1317

## IBW Occasional Papers

Available from the Institute

TO DEFINE BLACK WOMANHOOD: *A Study of Black Female Graduate Students*  
By Jualynne Dodson (\$1.00)

INSIDE MISSOURI STATE PENITENTIARY: *The Observations of Jesse Lang No. 14922*  
By Jesse Lang (\$1.00)

TOWARDS THE SIXTH PAN-AFRICAN CONGRESS: *Aspects of the International Class Struggle in Africa*, by Walter Rodney (\$1.00)

ORDER BLANK

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

\_\_\_ I would like to order \_\_\_ copies of \_\_\_ TO DEFINE BLACK WOMANHOOD  
\_\_\_ INSIDE MISSOURI STATE PENITENTIARY  
\_\_\_ TOWARDS THE SIXTH PAN-AFRICAN CONGRESS

\_\_\_ I enclose \$ \_\_\_ (at \$1.00 per copy)



# monthly report

THE INSTITUTE OF THE BLACK WORLD  
87 Chestnut Street, S.W.  
Atlanta, Georgia 30314

May 1974

## FUND APPEAL

On several occasions over the past years, we have been firmly chided by many friends and supporters in regard to messages of this kind. They say we are too gentle and oblique in our semi-annual appeals for financial assistance, we don't come starkly enough to the point.

As a result, we have vowed to change. With this appeal we are simply saying: WE CONTINUE TO NEED YOUR FINANCIAL SUPPORT. SO PLEASE SEND MONEY. NOW.

Of course, we aren't simply saying that. We are also telling you that we seek assistance especially for the development and expansion of several elements of our work. For example:

1. As you have seen from our recent mailings, we are steadily building our printing and distribution capacities. A new and larger press, a folding machine, and other equipment have been purchased to help us with our expanded 6000-name mailing list. New personnel have also been added to the staff for more efficient distribution of material.
2. Our publications over the last few months have included: Black Analysis for the Seventies (1971-1972) (a collection of our newscolumns for the period); Education and Black Struggle (a monograph edited by IBW and published by Harvard Educational Review); and New Concepts for the New Man (25 audio-taped lectures by IBW staff and associates). [Write for more information.] Over the next few months we plan to release several more publications, about which you'll soon be hearing.

These are only examples of our activities. Later we'll be announcing programs that are now in the vital planning stages -- and for which we'll need money. Support from our widely scattered network of friends and associates has been crucial to our life and work up to now. Indeed, where finances are concerned, we want to become even more dependent on your assistance. So give as best you can, and let us continue to build together.

Again, for our chiding friends, in case we were not clear: WE CONTINUE TO NEED YOUR FINANCIAL SUPPORT. PLEASE SEND MONEY. NOW. Thank you.

On the eve of the Sixth Pan-African Congress (June 19 - 27, 1974), we have received a document from one of IBW's Associates, Walter Rodney, now teaching in Tanzania. The entire article is too long for us to reproduce here, but we decided to make these extracts available to our readers.

Africa has been a continuing part of the consciousness of black people, especially over the past few years. Many Blacks support the African struggle and many are planning to go to the Congress. Yet support of Africa should not overshadow Africa's contradictions. In this essay Walter Rodney presents an insightful analysis of the African ruling class today, and proposes a platform for the Congress.

The full article can be obtained from our offices for \$1.00.

Please note: The opinions expressed in this article are not necessarily those of the Institute of the Black World.

\*\*\*\*\*

#### TOWARDS THE SIXTH PAN-AFRICAN CONGRESS:

#### Aspects of the International Class Struggle in Africa (Condensed)

Political conferences of the oppressed invariably attract a variety of responses, varying from cynical conviction that they are an utter waste of time to naive optimism that they will change the face of the world. In actuality, popular struggle continues from day to day at many different and more profound levels, and its intensity at any given time primarily determines the relevance and utility of the conference as a technique of coordination. The Sixth Pan-African Congress scheduled for Dar es Salaam in June, 1974 consciously aims at being heir to a tradition of conferences which grew out of the response of Africans to their oppression in the first half of this century. Therefore, its rationale must be sought through a careful determination of the coordinates of the contemporary endeavors of African people everywhere.

Since the Fifth Pan-African Congress held in Manchester in 1945, the political geography of Africa has been transformed by the rise of some forty constitutionally independent political units presided over by Africans. This is to state the obvious. Yet, following in the wake of the great pageant of the regaining of political independence, there has come the recognition on the part of many that the struggle of the African people has intensified rather than abated, and that it is being expressed not merely as a contradiction between African producers and European capitalists, but also as a conflict between the majority of the black working masses and a small African possessing class. This, admittedly, is to state the contentious; but the Sixth Pan-African Congress will surely have to walk the tightrope of this point of contention.

#### PAN-AFRICANISM AND THE AFRICAN RULING CLASS

(Ironically enough, the predecessors of today's African "possessing class" were the leaders of the independence movements. Although petty bourgeois themselves, many of them were, for a time, able to see past the national issue to the necessity for a Pan-African unity.)

It would be unhistorical to deny the progressive character of the African petty bourgeoisie at a particular moment in time. Owing to the low level of development of the productive forces in colonized Africa, it fell to the lot of the small privileged educated group to give expression to a mass of grievances against racial discrimination, low wages, low prices for cash crops, colonial bureaucratic commandism, and the indignity of alien rule as such. But the petty bourgeoisie were reformers, and not revolutionaries. Their class limitations were stamped upon the character of the independence which they negotiated with the colonial masters. In the very process of demanding constitutional independence they reneged on a cardinal principle of Pan-Africanism: the unity and indivisibility of the African continent...

If the weakness of the present petty bourgeois leadership of Africa were the only problem, they could be dismissed as passive by-standers unable to make operational the potential of Pan-Africanism as an ideology of liberation. However, they maintain themselves as a class by fomenting internal divisions and by dependence on external capitalist powers. These policies are antithetical to Pan-Africanism. The record since independence confirms that the interests of the African petty bourgeoisie are as irreconcilable with genuine Pan-Africanism as Pan-Africanism is irreconcilable with the interests of international capitalism.

#### REACTIONARY VERSUS PROGRESSIVE AFRICA

In the spheres of production and technology, the so-called "development decade" of the sixties offers the spectacle of decreasing agricultural production, a declining share of world trade, and the proliferation of dependency structures because of the further penetration of multinational corporations. All of these matters are highly relevant to a discussion of Pan-Africanism.

The transformation of the African environment, the transformation of social and production relations, the break with imperialism, and the forging of African political and economic unity are all dialectically interrelated. This complex of historical tasks can be carried out only under the banner of socialism and through the leadership of the working classes. The African petty bourgeoisie as a ruling class use their state power against socialist ideology, against the material interests of the working class, and against the political unity of the African masses.

Of course, the rhetoric of the African ruling class is something else... For instance, the existing African regimes have helped to create the illusion that the OAU represents the concretization of Pan-African unity. Yet the OAU is the principal instrument which legitimizes the forty-odd mini-states visited upon us by colonialism... At best the OAU regulates a few internal conflicts between the petty bourgeoisie from different parts of the continent...

#### PARTICIPATION BY THE LEFT

Obfuscation of the notion of class in post-independence Africa has made Pan-Africanism a toothless slogan as far as imperialism is concerned, and it has actually been adopted by African chauvinists and reactionaries, marking a distinct departure from the earlier years of this century when the proponents of Pan-Africanism stood on the left flank of their respective national movements on both sides of the Atlantic. The recapture of the revolutionary initiative should clearly be one of the foremost tasks of the Sixth Pan-African Congress...

Any African committed to freedom, socialism and development would need to look long and hard at the political implications of participation in the Sixth Pan-African Congress. The purists might be tempted to eschew any association whatsoever, but revolutionary praxis demands that one should contend against class enemies in theory and in practice, by seizing every opportunity to utilize all of the contradictions within imperialism as a global system -- in this instance, contradictions born of economic exploitation and racist oppression... For this reason, it is crucial that within a Pan-African forum a principled and analytical position should be advanced for the adoption of increasingly revolutionary strategies for African economic and political liberation. The petty bourgeoisie must either be pushed forward or further exposed.

#### THE CALL AND THE STRUGGLE

(There are certain issues that must be taken up at the conference by its progressive participants. Already listed in the Congress' official document, "The Call", these include (i) the liberation movements, and (ii) science and technology.)

(i) The Congress must be asked to adopt the position that liberation movements should at all times be allowed to speak for themselves. The demand should be that, both inside

and outside Africa, liberation movements should have unshakeable credentials, instead of being excluded when their interests are being discussed or instead of having to fight anew on each occasion to determine whether they should have the status of observers or second-class participants...It should also be made clear that the most positive support is the advancement of popular anti-imperialist power everywhere on the continent and in the Pan-African world.

- (ii) The incapacity to prevent or deal with drought and famine and the fantastic hardship which ensues are all related to the socio-economic structures of neo-colonial Africa and to the way that our economics are located within the international imperialist system. It requires certain political decisions to change these structures and the system. Whether or not Africa will make scientific progress, whether or not the technology will be relevant and adequate, whether or not the mass of the people will benefit from scientific/technological innovations are all questions which can be resolved only within specific socio-economic contexts and questions which are therefore ultimately political and ideological. (See S.E. Anderson, "Science, Technology and Black Liberation," The Black Scholar, March 1974.)

#### A PROGRESSIVE PLATFORM

Whatever may emerge from the Sixth Pan-African Congress, it is necessary that some participants should be identified with a platform which recognizes the following elements:

1. That the principal enemies of the African people are the capitalist class in the U.S.A., Western Europe, and Japan;
2. That African liberation and unity will be realized only through struggle against the African allies of international capital;
3. That African freedom and development requires disengagement from international monopoly capital;
4. That exploitation of Africans can be terminated only through the construction of a socialist society, and technology must be related to this goal;
5. That contemporary African state boundaries must be removed to make way for genuine politico-economic unity of the continent;
6. That the liberation movements of southern Africa are revolutionary and anti-imperialist and must therefore be defended against petty bourgeois state hegemony;
7. That the unity of Africa requires the unity of progressive groups, organizations and institutions rather than merely being the preserve of States;
8. That Pan-Africanism must be an internationalist, anti-imperialist and socialist weapon.

---

#### HELP A SISTER FIGHT NIXONISM

With all their troubles, the Nixon administration continues to find time and expedience to move against Blacks. HEW is supposed to be eliminating its support of the community hospital in Mound Bayou, Miss., which will force it to close; and about two months ago in a little noticed move, Nixon tried to divert attention from his case by raising the busing issue.

A recent example came in March, when the White House abruptly, and without advance notice to her, announced the dismissal of Barbara M. Watson, assistant secretary of state in charge of the Bureau of Security and Consular Affairs--the highest ranking black woman in the executive branch.

Since her appointment in 1967 by Lyndon Johnson, Barbara Watson has worked quietly and effectively against considerable resistance to liberalize the interpretation of immigration laws and to bring passport practices in line with recent court rulings. It was through her efforts that the traditionally long lines at passport offices were reduced.

At this writing, Sister Watson is still at her desk. Senator Javits of New York has announced that he will delay the nomination of her successor (a Republican lawyer from Buffalo, N. Y.) until he gets a satisfactory explanation of why the White House acted as it did.

We are asking our readers to write to Secretary of State Kissinger or Senator Javits in Washington D. C. to protest the arbitrary firing of this able black woman.