

THE WORLD BLACK REVOLUTION

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## THE SWEEPING WORLD BLACK REVOLUTION

All over Africa, Asia, South, Afro and Central America a revolution is haunting and sweeping. The ruling circles of U. S. imperialism and its lackeys (Europe, Soviet Union, etc.), have united in a "white united front" in order to try and stop this revolution of non-white peoples in fear of being swept out of power and of losing control of their domination of the world.

The United States is leader of this counter-revolutionary alliance of: Britain, France, Germany, Soviet Union, Portugal, Belgium and the European countries. Though on the surface they appear dis-united, underground, behind closed doors, in secret conferences, the pact of their "White Holy Alliance" is "never let the Black Revolution succeed".

The European powers have united against every revolutionary Black internationalist leader and movement that has emerged among the have nots; some of whom are Marcus Garvey, Nkrumah, Mao Tse Tung, Robert Williams and Malcolm X. These European powers led by U. S. Imperialism, including the so-called European-United States radicals (liberals, socialists, communists) realize that the success of the World Black Revolution would mean the end of European rule of the world. The international unification, mobilization and organization of Asia, Africa, South, Central and Black America (non-white majority of the world) is what they fear most. Their tactics have been one of divide and rule in order to prevent this from happening.

### CONSEQUENCE RESULT FROM THESE FACTS:

1. In order for the World Black Revolution to be successful, all non-white peoples must unite to destroy the existing white powers.
2. Revolutionary Black internationalists must begin to prepare for the final showdown with the white imperialist oppressors and must begin to organize for a World Black Revolution which will create the "New World" which they will rule and master.

### Principle Contradiction in the World and the Line of Revolutionary Black Internationalists.

The problem of the Twentieth Century is the problem of the color (1)

The contradiction between the revolutionary peoples of Asia, Africa and Latin America and the imperialists headed by the United States is the principal contradiction in the contemporary world. The development of this contradiction is promoting the struggle of the people of the whole world against United States Imperialism and its lackeys."(2)

Common grievances among Asian, African, South Afro, Central American and Carribean peoples against the European-American:

For over 400 years the European has attempted to impose his will on dark peoples, the majority of the world. As his society developed from the international trade of African men, women and children as chattel slaves, i.e. stealing families, tribes from their homes, the European up-rooted society in Africa and brought slavery to the "New World"; North, South, Central America and the Carribean.

The European Bourgeoisie in order to pacify its own contradiction developed the concept of racism, exploitation and enslavement on the basis of race; - that enslaved people being considered less than human beings. This was done in order to justify their international system of exploitation of man (by mankind). The system of capitalism which developed a large extent from the slave trader, later developed into imperialism, capitalism's highest stage of development, imperialism developed into neo-colonialism, the last stage of imperialism. The imperialist has spread the system of racism into Asia and has developed an international racial caste of which he (European) is on top - "White is right" - and has developed an international curtain based on color, limiting the areas of peaceful communication between the haves and the have nots. The dark majority of the world have come to find that their common enemy is/has been, the European and his younger wild brother, the white American. The dark majority have found the European, especially the white American, unjust and unfit for world leadership and have found them to be barbarians to man and an outlaw to universal harmony and peace. The European and European-American by their own crimes and injustices to man have set the stage for their own destruction.

The principle contradiction in the world is between imperialism, particularly U. S. imperialism and the colonies, between the haves and the have nots. This contradiction manifests on both a class and caste basis. In the present situation, caste predominates the question of class in that the exploitation of the have nots though initially perpetrated on class lines as of the present, maintains itself on caste (racial lines). Class thus becomes the secondary and not the primary manifestation of the principle contradiction. It therefore becomes pertinent to analyze the present state and to draw a clear line for the future. In order for this contradiction to be resolved, imperialism, capitalism and all that maintains the systems of exploitation must be destroyed by the have nots. The destruction of these systems will mean the end of class exploitation and will also mean the end of caste (racial) exploitation. The European forces have consolidated along caste lines, and maintain their exploitation on the basis of racial lines (caste); the world revolution will be a racial (caste) war between the haves, imperialists and the have nots - majority of the world - while at the same time being a class war between the Black Underclass and the White Overclass to eliminate the class system - capitalism. The line of revolutionary black internationalists is that the Black Underclass is the vanguard of the world revolution, leadership and rulers of the "New World".

II. The European ruling class, working class and the Black Underclass:

The European ruling class (bourgeoisie) duped the European middle class (petty bourgeoisie) and the European working class (proletariat) into believing that it was to their interests to oppress peoples in the colonies

(Asia, Africa, South and Central America) and enslave Africans in America in the form of chattel slavery. They did this so that the European middle class and European working class would not see the class contradictions and antagonisms in Europe and to keep them from uniting with the have nots and seize power. The European working class chose and continues to choose to reap the profits of super exploitation of the colonies. The European working class is not dealing with the caste contradictions of the world, became a tool of imperialism, revisionism and other counter-revolutionary forces.

Dr. DuBois foresaw and correctly analyzed the principle contradiction of Twentieth Century in 1902 in the "Souls of Black Folk". These caste contradictions existed even at the time Marx and Engels were writing of the "Communist Manifesto". Marxism being primarily a European movement did not have to deal "intellectually" with the caste contradictions until after the October revolution.

Lenin, the architect of the October Bolshevik Russian Revolution, analyzed that the European working class by being racist had allowed the bourgeoisie to consolidate capitalism internationally to develop "Imperialism". Lenin then developed the thesis that the principle contradiction was between oppressing nations and oppressed nations. Lenin plea<sup>d</sup> for the European working class to rally to the support of the oppressed nations before the avenues of communication and working class unity broke down. This he described vividly in "The Right of Nations to Self Determination". Lenin's only hope for the European working class was for them to rally in support of the October Russian Revolution. (3)

But even Lenin could not deal thoroughly with the caste contradictions for at the Second Congress of the Communist International held in Moscow in 1920, M. N. Roy of India challenged and debated Lenin on the future world revolution. Roy's position was that the initiative for further world revolutions and the world revolution was going to come from Asia and the European proletariat momentum; while Lenin, a European, did not foresee the hopelessness of the European proletariat. As far as he was concerned, Roy had taken the matter a little too far. Lenin stated that he saw and recognized the emergence of national bourgeois revolutions in the colonies (Asia, Africa, etc.), but did not see where they would become the vanguard of the world revolution. (4)

Roy and Lenin debated for hours to a draw. Although the Second Congress of the Communist (third) International approved and adopted both Roy's and Lenin's theses. Roy's was seldom referred to and little heard of. History has proven Lenin wrong. The initiative came from Asia. Stalin like-wise followed in Lenin's shoes of remain indifferent to the caste contradictions. While Stalin wrote "On the National Question", he manipulated the American Communist Party to use the Afro-American Liberation struggle to benefit Russian European Nationalism. First, the American Communist Party fought, subverted and helped crush Marcus Garvey who refused to be controlled by them (the American racist communists). By helping to crush Garvey, they helped no one but the European Bourgeoisie because Garvey threatened their control over Africa and other colonies. The American Communist Party later dropped the "Negro struggle" to form a united front against fascism. They urged everyone to support Roosevelt (orders coming from Stalin who had a pact with Roosevelt after Hitler attacked Russia). The Communist Party even opposed A. Phillip Randolph's proposed March on Washington in 1941 against job discrimination against Blacks in federal government-contracted work. Time

and time again the American Communist Party sold the African-American out for the "Mother Country". (5)

George Padmore's disillusionment with Stalin came while Padmore was head of "Negro Affairs" in Moscow and saw Stalin's opportunistic maneuvers with the African Liberation Movement in order to "save the Mother Country". Also in China, Stalin made disastrous blunders which almost cost the lives of the entire Chinese Communist movement. M. N. Roy, who had been sent to China by Stalin to assess the situation was soon to disagree with Stalin over his China policy and had to flee the Communist movement for fear of his life. All Black (Asia, Africa and South, Central and Afro-America) movements were set back and suffered many losses at the expense of Russian nationalism. Padmore attempted to deal with the caste contradictions by organizing the Fifth Pan African Congress held in 1945 in Manchester, England. Padmore's experiences were similar to the experiences that other brothers suffered with the European Communists, particularly between the French Communists and African and Asian revolutionaries. (6)

The caste contradictions began to manifest more when the Chinese Communists came to power in China. Long struggling against the social chauvinism (racism) of the Soviet Union, the emergence of Revolutionary China began to polarize caste and class contradictions within the world, in both the bourgeoisie imperialist camp and also in the European bourgeois communist-socialist camp.

The modern European Communist-Socialist society that has sprouted from the weak spots in European capitalist society, though eliminating major class antagonisms have not done away with caste (racial) antagonisms. It has but established new conditions of oppression, new forms of struggle in place of the old ones.

The failure of the European Communist-Socialist camp and its vanguard Lenin, Stalin and Trotsky to deal comprehensively with the international racial caste formed by capitalism in its highest stage - imperialism - has helped consolidate the chauvinistic cultural aspects of capitalism in all parts of the western world and has led to revisionism (or cop out) among the European Communist countries. The European proletariat (working class) has thus sold out to the western bourgeoisie (imperialist - neo-colonialists).

#### The historical question - Unite or Perish!

The present era presents an historical question for the European proletariat - that is the European must either unite with the Black Underclass (have notes), the vast majority of the world, or perish with the European bourgeoisie and revisionist marxist leaders in the world revolution.

Brother Lin Biao stated in Long Live People's War: "Taking the entire globe, if North America and Western Europe can be called 'the cities of the world', then Asia, Africa and Latin America constitute 'the rural areas of the world' .....". In a sense, the contemporary world revolution also presents a picture of the encirclement of cities by the rural areas. In the final analysis, the whole cause of world revolution hinges on the revolutionary struggles of the Asian, African and Latin American peoples who make up the overwhelming majority of the world's population. (7)

## The International Caste System

An international caste system has been formed by capitalism's advanced stages, colonialism, imperialism and neo-colonialism. Franz Fanon stated in Wretched of the Earth,..... "When you examine at close quarters the colonial context, it is evident what parcels out the world is (to begin with) the fact of belonging to or not belonging to a given race, a given species. In the colonies the economic substructure is also a superstructure. The cause is the consequence; you are rich because you are white, you are white because you are rich".(8) As a result the colonized become a new class, "a thing - nigger, chink, spick" all lumped together. All become one Black Underclass oppressed by all of European society, the bourgeoisie (middle class) and the proletariat (working class). Though class antagonisms or contradictions exist within the Black Underclass, between the Black (colonial) Bourgeoisie, middle class, Black Working Class, peasantry and unemployed they are secondary to the caste antagonisms or contradictions between the colonized and the colonizer, the haves and the have nots.

### EUROPEAN OVERCLASS

European Bourgeoisie

European petty bourgeoisie

European working class

### UNITED AGAINST

The Black Underclass

Black (colonial) bourgeoisie

petty bourgeoisie

working class, peasant

Represents antagonism, contradiction

and friction

All of European society becomes the Overclass or colonial overseer, oppressor class. All of the Bandung, non-white peoples have been victims of the system that has been formed by the European, built on the concept of his racial superiority, in order to justify his "minority" rule of the world. This caste system has been established for a period of four hundred years and is embedded as a way of life in European society and transplanted throughout the rest of the world. The essence of world revolution being a total "Social Revolution" is not just the elimination of the reactionary political and economic institutions of the old order, but also the social and cultural institutions of the old order. The international caste system predetermines all relations between colored and European, regardless of class (economic and political) status or position. Class becomes interlocked with caste (race), therefore, in order for Bandung peoples to revolutionize the world, they must destroy the caste system, European racial "cultural" superiority, thus at the same time destroying the class system.

This means the destruction of the existing reactionary European way of life and the submission of the European to the revolutionary peoples - the Black Underclass of the world. This means that the European will have to be revolutionized because he will wake up one morning to find out that God is not white but Black, Jesus was a Black African organizing other Black Africans against European invaders and other Uncle Tom Africans, that the devil is white, that angel food cake is chocolate and devil's food cake is vanilla, if a white cat crosses your path it is bad luck, that civilization began in Africa. The true barbarians and savages are the European; cannibalism was "a thing" for most Europeans at one time where they lived in caves with wolves, eating raw meat and drinking blood from their dead ones skulls. Yes, this is what the European will have to wake up and face; his true "blue blood heritage". The ramifications of the world revolution have yet to be felt.

The cultural, caste antagonisms in contemporary world society as a whole are more and more splitting up into two great hostile camps. Into two classes directly facing each other; the white overclass (haves) and the Black Underclass (have nots). Since....."In the final analysis, the whole cause of world revolution hinges on the revolutionary struggles of the Asian, African, and Latin American peoples who make up the overwhelming majority of the world's population".....the world revolution takes on a different character. It takes on a caste character or nature of being largely a world "Black" revolution that is primarily of the Black Underclass. This World Black Revolution is a new democratic revolution of the world's majority rising up, seizing power and destroying the international caste system created by the oppressor. At the same time destroying the foundations and system of capitalism, the class system. This stage is the first stage for the transformation to a world communalist society. This revolution which is different from all others, must be a revolution against the international caste (European-American racial social-chauvinism) system, imperialism, capitalism and neo-colonialism, waged by the non-whites masses of the world under the leadership of the Black peasantry working class element of the Black Underclass. The World Black Revolution embraces in its ranks all classes within the Black Underclass for a final showdown with imperialism.

#### Economic whitemail and the Soviet-U.S. Axis

Sometime ago the U. S. and some "other powers" decided that to have a nuclear World War III would kill 700 to 800 million people, most of which would be Europeans and Americans (white people)\* but that there would be plenty of black, yellow, brown and red people left to "inherit the earth". These powers that the majority of the world was colored and that a world revolution would mean the dark majority would come to power (Black Power). The U. S. and the Soviet Union when they play the game of "close to confrontation" every now and then, really try to hold back the world revolution with their doctrine of peaceful co-existence.

The great white powers (Soviet - U. S. Axis) buy up the souls of small emerging previously colonized countries by giving them economic aid with small strings attached. The strings are political where the colonized nation must follow the axis political line. This is the worst form of neo-colonialism. Even so-called revolutionary countries like Cuba must follow the Soviet line because its economy relies on Soviet trade. The Soviet -

\*Note: There are approximately 500 million white people living in Europe and the U. S.

U. S. Axis uses "Economic Whitemail" to hold back the tide of the World Black Revolution. In setting up this "colonial economic blockade", they are buying up previously revolutionary leaders in an attempt to set up an "international political blockade" against the World Black Revolution and also to isolate China, "the nation from the East", their most feared enemy.

### III. World Revolutionary Initiative and Leadership in the Hands of the Black Underclass:

M. N. Roy of India in the Second Congress of the Communist International held in Moscow in 1920 stated that the proletariat and revolutionary movement in Europe was dependent upon the course of the revolution in Asia, if the Western European working class was going to cause a revolution they would in essence do it in order to save their own skins. In stating this, Roy in actuality repudiated Marx's theory that "the proletariat alone is a really revolutionary class". Roy saw that the Western European proletariat had benefitted from the super profit extracted from the colonies and semi-colonies and were not about to give it up. Lenin also saw this but failed to see that the revolutionary initiative in the world was not in the hands of the European working class but the Black Underclass. Trotsky also failed to see this because he, like Lenin, thought the "permanent revolution" was coming from Europe. "Lenin saw clearly what Marx, having died before Imperialism attained its zenith, was unable to foresee, namely, the gradual corruption of the European Socialist movements through "Bourgeoisification". The capitalist system, which Marx had so brilliantly analyzed, had, in Lenin's lifetime, reached out into the remotest corners of the earth - into Asia and Africa - drawing the great continents into its tentacles and squeezing super profits from the toil of hundreds of millions.....Lenin's thesis was that Western Capitalism had become international; monopolies had been established on a world scale and whole continents and countries Africa, China, India, Indonesia, Burma, Indo-China, etc., had been reduced to colonies and economic dependencies of European nations. The financial and military strength of the Great Powers rested upon the continued exploitation of the colored races, and the super profits derived from colonial spoilation enabled the ruling classes of the West to corrupt the white workers of the metropolis and blunt their revolutionary ardour.....Hence, argued Lenin, the Western domination of the world can only be broken by stirring the colored colonial and semi-colonial peoples of Asia and Africa to achieve their national independence. According to Karl Marx, the proletarian revolution which was to usher in Communism would occur first in the highly developed countries where there existed the economic and social prerequisites as well as an educated and cultured industrial working class to form the foundations of socialism. After the Bolshevik Revolution, Lenin, seeing that the Western European workers were in no hurry to perform the historic role which Marx had assigned to them in his Communist Manifesto, decided to forget about them and reach out to those who still uncorrupted by capitalist reform, yearned to break the fetters of imperialist domination.(10) Lenin stated in the Socialist Revolution and the Right of Nations to Self Determination, the proletariat must demand freedom of political secession for the colonies and nations that are oppressed by its nation. Unless it does this, proletarian internationalism will remain a meaningless phrase; neither mutual confidence nor class solidarity between the workers of the oppressing and oppressed nations will be possible".(11)



Though while Lenin even admitting that "Marx having in mind mainly the interests of the proletarian class struggle in the advanced countries", could not see the incorrectness in Marx's thesis on the perspective of the world revolutionary initiative and the question of who was the vanguard. He, therefore, could not understand that M. N. Roy was correct on both the National and International questions.

Roy also correctly analyzed tactics to be used in the colonial revolution when he developed the theory for revolutionaries to only cooperate with bourgeoisie nationalist when necessary, primarily in the initial stages and with caution, to develop working class parties which would organize workers and peasants and inspire them to revolution "from below". Lenin's theses was of using tactics primarily from below, but the debating over the issue was so great between him and Roy at the Second Congress of the Communist International that Lenin compromised and met Roy half-way, and the Congress adopted a dual thesis for the colonial situation; that of organizing from above and below.(12)

Marx foresaw that socialist revolutions would occur in Western Europe in countries where capitalism had developed to a high level and where the proletarian was well organized and strong. Instead, revolutions occurred in essentially underdeveloped countries where capitalism was just developing and where the proletariat was basically unorganized and weak.

Under the present world situation, the European proletariat is no longer a revolutionary class. The proletariat through the opportunism of a European labor aristocracy have refused to unite with their nation's colonies to demand their right of self-determination, have and still do oppose the liberation of them from the oppressor country. In so doing they are acting as the counter-revolutionary vanguard for the Western bourgeoisie by supporting their regime's foreign and domestic policies. So as Lenin foresaw but did not thoroughly deal with "Proletarian Internationalism" has remained a meaningless phrase and there is no mutual confidence nor class solidarity between the workers of the oppressing and oppressed nations. Proletarian internationalism has been superseded by Revolutionary Black Internationalism (the unification of peoples of Asia, Africa Afro, South and Central America). The Black Underclass becomes the revolutionary class within the world with the Black working class peasant element being its most revolutionary sector. The Black Underclass cannot achieve true "national liberation" or self-determination of their respective colonized countries, except by abolishing the oppressor's economic system of capitalism in its advanced stages known as colonialism, imperialism and neo-colonialism through waging peoples wars against the universal slavemaster (U. S. Imperialism).

No colonized or semi-colonized peoples will be free until all colonized and semi-colonized peoples are free. The Black Underclass will never be able to totally liberate itself until Imperialism, Neo-colonialism, particularly U. S. Imperialism and Neo-colonialism and all its supporters, are destroyed. The Black Underclass has nothing to secure and to fortify in the present decadent world, while the European proletariat does (the U. S. - European way of life, economic standard of living). The Black Underclass mission is to destroy all previous and present securities for, and insurances of white bourgeoisie society.

History shows us that the European proletarian movement was a European nationalist movement; its interests being of the European working class basically in the different European countries, thereby being a movement of

the "minority" in relation to the vast majority of the world. The Revolutionary Black Internationalist Movement is the movement of the Black Underclass (the vast majority of the world) organized independent of the European proletarian movement and in the interest of the overwhelming majority of the world's population - the Asian, African, Afro-Americans, South and Central American peoples.

In world society, the Black Underclass being the lowest stratum, cannot achieve national liberation, self-determination, Black Power without the whole of U.S.-European bourgeois society being completely destroyed. The first stage of the struggle for liberation of the Black Underclass against the white overclass is a national struggle. The Black Underclass must struggle against the particular imperialist power that is directly oppressing it nationally but it must be remembered that the backer of all imperialism today is U. S. Imperialism. Therefore, while waging a war against its immediate oppressor it must also wage war against U. S. Imperialism internationally.

Since the end of the second imperialist war, U. S. Imperialism has become the leader of world imperialism. "Like a vicious wolf, it is bullying and enslaving various peoples, plundering their wealth encroaching upon their countries sovereignty and interfering in their internal affairs. It is the most rabid aggressor in human history and the most ferocious common enemy of the people of the world. Every people or country in the world that wants revolution, independence and peace cannot but direct the spearhead of its struggle against U. S. Imperialism....The U. S. Imperialists' policy of seeking world domination makes it possible for the people throughout the world to unite all the forces that can be united and form the broadest possible united front for a conveying attack on U. S. Imperialism...."

Successful movements of the Black Underclass against the white overclass since the end of the second imperialist war have taken the form of "peoples war" or better known as guerrilla war. The nature of these peoples wars are protracted wars that mobilize the mass of the Black Underclass to form "national democratic revolutions" to violently overthrow or throw out the oppressor....." The revolution embraces in its ranks not only workers, peasants, and the urban petty bourgeoisie, but also the national bourgeoisie and other patriotic and anti-imperialist democrats(13).....but is led by the Black working class-peasant element of the Black Underclass.

Marx stated in the Communist Manifesto that "every form of society has been as we have already seen, on the antagonism of oppressing and oppressed classes.(14) In today's world society, the oppressing class is the white overclass and the oppressed is the Black Underclass; therefore, the world revolutionary initiative and leadership is in the hands of the Black Underclass.

#### IV. Black Underclass and Revolutionary Black Internationalists:

What is the relationship of Revolutionary Black Internationalists to the Black Underclass in their respective countries and as a whole? Revolutionary Black internationalists are the vanguard of the Black Underclass. Revolutionary Black internationalists' loyalty is with the mass of colored peoples - "the Black Underclass" - and their principles are derived from the concept of "from the masses to the masses".

"This means: take the ideas of the masses (scattered and unsystematic ideas) and concentrate them (through study turn them into concentrated and systematic ideas), then go to the masses and propagate and explain these ideas until the masses embrace them as their own, hold fast to them and translate them into action and test the correctness of these ideas in such action. Then once again concentrate ideas from the masses and once again go to the masses so that the ideas are preserved in and carried through. And so on, over and over again in an endless spiral, with the ideas becoming more correct, more vital and richer each time."(15)

Revolutionary Black internationalists, revolutionary nationalists constantly struggle through various stages of their national movements against colonialism, capitalism, imperialism and neo-colonialism but always emphasize that without the correct international perspective, national liberation movements can fall prey to neo-colonialism. Revolutionary Black Internationalism is the ideological arm of the Black Underclass in guarding from falling victim to neo-colonialism. Revolutionary Black Internationalists are the Black "avant guards" of the Black Underclass in every country: they act as catalysts, vanguard and theoretical clearing house in national revolutions. The immediate aim of Revolutionary Black Internationalists is the formation of the Black Underclass into a powerful national liberation movement, overthrow of colonialism, Imperialism and Neo-colonialism and the conquest of world political power by the Black Underclass. While Revolutionary Black Internationalists are at the same time Revolutionary Nationalists in their own countries, they understand that "the world is the Black man's land" and a world government under the dictatorship of the Black Underclass is the ultimate solution of the World Black Revolution. (16)

The question of a dictatorship of the Black Underclass as opposed to the theory of a dictatorship of the proletariat (the working class) is an historical question. To be a revolutionary Black internationalist is to admit the need for the dictatorship of the Black Underclass. The dictatorship of the Black Underclass is the central issue of the ideological differences between revolutionary Black internationalists and reformists. The theory of the Black Underclass dictatorship as the only means capable of putting an end to the universal slavemaster, the white man's evil, cruelty and his exploiting society, is the base of the communalistic aspirations of revolutionary nationalists movements and their leaders. It is not enough to simply recognize the caste struggle, to be Revolutionary Black Internationalist is to see the necessity of eliminating entirely the European's rule, influence and control over the world by the establishment of a dictatorship of the Black Underclass. This is what constitutes the most profound difference between Revolutionary Black Internationalists and others. This is the birthstone on which real understanding and recognition of Revolutionary Black Internationalism is to be tested. The question of the dictatorship of the Black Underclass should occupy a special place in Revolutionary Black Internationalism because: without the seizure of political power, without the dictatorship of the Black Underclass, there can be no victory for communalism. The Revolutionary Black Internationalists' theory of the establishment of a society without caste (race) and exploitation would remain wishful thinking if the Black Underclass and its Revolutionary Nationalists Movements did not concentrate their efforts on what is most decisive, the seizure of power to reorganize society along communalist lines.

V. The United Nations, a scheme of the European-American Bourgeoisie to hold back the tide of the World Black Revolution and Control the World:

The U.N. is a political game of chess which the Western Imperialist powers must play in order to be successful in their neo-colonialist dealings with their former colonies. By keeping a pseudo-dialogue with their former colonies, the Imperialists hope to keep the have nots from seeing the road to World Black Revolution and hope through "dollarism" to re-colonialize them. Through trickery and psychological warfare, the Imperialists hope to "snow" the oppressed into believing that they stand for "democracy, peace and self-determination", when in reality the Imperialists are attempting to create a world fascist dictatorship built on the concept that "white is right" are war-mongering beasts and violate the U.N. Charter on Human Rights every day. Through the U.N., the Imperialists and their partners, the Soviet Union, keep the oppressed on a verbal merry-go-round and continue to "snow" (confuse) them into thinking that they can peacefully co-exist with their oppressors. The Imperialists, particularly U. S. Imperialists, then use "dollarism" (neo-colonialism) to regain or gain control of the "new emerging nations". The concept of peaceful co-existence allows for this. Peace co-existence allows for trade agreements which means that the enemy is not really the enemy any longer, but just a power that you have some disagreements with. Further trade agreements, and a good snow job about peace, democracy and self-determination in U.N. circles and the new emerging nation is under Imperialist economic control (neo-colonialism) thereby being under Imperialist political control. Thus, "Economic Whitemail's" stronghold is the United Nations and its social circles. Most deals, secrets, etc., are sunk in the U.N. social circles where the C.I.A. and other intelligence agencies make good use of European and white American women. Because the ambivalence of the new intelligentsia is very high, these women are able to make great progress for their bosses and are able to convince many a militant Bandung freedom fighter of the hows and whys of peace co-existence; the validity of Western political maneuvers and economic trade with the Western powers.

Peaceful co-existence says that two opposing systems can exist at the same time without going to war. It in essence says that the oppressed and the oppressor can live side-by-side. In reality, it is a theory of avoiding revolution. It denies the oppressed the universal right to overthrow by violent means, the appressor. Revolution and counter-revolution cannot peacefully co-exist.

In the world today, Europe and the United States are the counter-revolutionary forces and Africa, Asia and South, Central and Afro-America, the revolutionary forces. How can revolutionary forces sit at a conference table with counter-revolutionary forces and talk about peace and making the world anew? As Brother Malcolm would say, "You are being chumped", tricked by the master trickologist, the universal slavemaster. Knowing that the U.N. is nothing but a scheme, a trick, the oppressed must withdraw from the U.N. and form another Bandung conference, making it the policy-making body for the vast majority of the world.

VI. So-called Revolutionary Propaganda:

The struggle in the world today is a battle for men's minds, for to control men's minds is to control their actions and also to have some control over their reactions to their actions.

Propaganda, therefore, becomes an important instrument in the developing world revolution. The oppressed (Black Underclass) must be able to interpret what is truth and what is falsehood in propaganda; what is counter-revolutionary and what is revolutionary propaganda. The worst kind of propaganda is that which on the surface pretends to be revolutionary, but in content is counter-revolutionary; the 'wolf with a sheep's face'.

The worst kind of counter-revolutionary propaganda is propagated from the Soviet Union, Eastern Europe and now even Cuba. This petty bourgeois Communist-Socialist propaganda talks of peaceful co-existence between Communist countries and capitalist countries; they discuss peaceful transition from capitalism to Communism. Can God (Allah) and the devil peacefully co-exist at the same time in either heaven or hell? One has to rule and it would not be a non-violent struggle to see who would rule either. The propaganda that discusses any co-operation with the beast is counter-revolutionary, revisionist or Uncle Tomism, or whatever you want to call it.

A revolution is a political war in which the oppressed class or caste comes to power using any means necessary. In that process, the oppressor class or caste is annihilated in the process of elimination in the bringing in of a new social order. There is no honorable surrender in a revolution. That is reform. There is no peaceful co-existence in a revolution between the oppressed and the oppressor. That is reform, an uncompleted revolution. Peaceful co-existence means evolution, not revolution. The oppressed does not have the need for evolution. This is reality. The oppressed need revolution.

Marx said: "Theory will always become reality among a people to such an extent as it meets the needs of the people". (17) Revolution has become a reality among the oppressed because it meets our needs.

These counter-revolutionary Communists tell the Black Underclass to forget about the caste (racial) contradictions between the Western (white) world and the Eastern (Black) world. They tell the Black Underclass to submit Black Nationalist-Internationalist feelings (instincts) for working class proletarian unity and Marxist-Leninist science-religion. They tell the Black Underclass to forget all the atrocities committed against them and above all never to think of or discuss reparation or retribution for "all white people are not the same". They say "Black and white unite and fight for a worker's world". They tell the Black Underclass that the white working class is not to blame for slavery, colonialism, semi-colonialism, imperialism and neo-colonialism. They say it was the European and American bourgeoisie who was responsible.

The conversation between the Black Underclass and a white so-called revolutionary usually goes as such:

The Black Underclass:

"But what about the working class now?"

White so-called revolutionary:

"Oh, er, well, conditions aren't ripe for a world revolution, but when they are, the working class in Europe and America being the most organized and developed will become the vanguard of the world revolution and of course form a dictatorship of the proletariat (working class) over the new world." (End of conversation.)

The Black Underclass must "beware of Greeks (Europeans and Americans) bearing gifts" because they have "tricks" up their sleeves. Yes, peaceful co-existence, whether it be termed Marxism-Leninism or any other science-religion is nothing but a "psychological trick" to keep the Black Underclass from seeing that they are the vanguard of the World Black Revolution and they are at war with the white world be it Capitalist, Socialist or Communist. Reality makes it that way.

This does not mean that the Black Underclass will use the bourgeoisie's concept of racism and just indiscriminately set about to kill all whites, but rather means that it (Black Underclass) will unite on the basis of being exploited racially in order to destroy the international caste and class systems. This means the Black Underclass will destroy all those who oppose the World Black Revolution regardless of race, color, creed, religion, science or any other thing. But let it be known that any and all who oppose the world revolution will be destroyed (annihilated) in the process of the world revolution because in opposing it, they become counter-revolutionary and counter-revolution cannot peacefully co-exist at any time; one must win. History makes it necessary for the oppressed to make revolution win.

#### Petty Bourgeois Communism

In European countries, Russia and Cuba where revolutions have occurred, a new class of petty bourgeois has formed. Calling themselves Marxist-Leninists and purporting to be Communists, they seemed afraid to carry the world revolution to the end. The Communist bourgeoisie want all the advantages of their "national revolutions" without the struggle, dangers and sacrifices necessarily resulting from the continuing international world revolution. (18) They do not want the Black Underclass to "rock the boat or upset the apple cart". "They desire the existing state of society minus its revolutionary and disintegrating elements". (19) They wish for a world revolution without the Black Underclass. The Communist bourgeoisie conceives of a world in which they will be the rulers and of a world revolution in which retribution by the Black Underclass will be nullified.

#### VII. Universal Harmony can only be achieved through World Black Revolution and the establishment of a Black World Revolutionary Government:

The international caste system has produced two nations internationally - the Black nation (oppressed nation) and the white nation (the oppressing nation). "There are two types of nationalism. One type suppresses or oppresses, i.e. a nation or particular group reaps profits or advances materially at the expense, exploitation, slavery or torture of another group or nation. In this nation and in the world today, this nationalism is considered "white nationalism" or the cooperation of the white Western nations to keep the new emerging oppressed world in bondage. This is capitalism or reactionary nationalism. The other type of nationalism is to liberate or free from exploitation. That is the binding force of a nation or particular group to free itself from a group or nation that is suppressing or oppressing it. In this country and in the world, this is considered Black Nationalism or revolutionary nationalism.

We can see that Black Nationalism is the opposite of white nationalism; Black Nationalism being revolutionary and white being reactionary. We see also that nationalism is really internationalism today. (20)

Brother Malcolm in his message to the Grass Roots Conference said, "All the revolutions going on in Asia and Africa today are based on Black Nationalism....If you're afraid of Black Nationalism, you're afraid of revolution and if you love revolution, you love Black Nationalism".(21)

We can see that the international perspective in the world today is built on nationalistic interests, dividing the world into two international nations; the white nation and the Black nation.

The present world scene is one of chaos and turmoil caused by white nationalism (white power). The vast majority of the world, the Black Underclass know that they can only achieve peace and harmony through a World Black Revolution that demolishes white power. Only then can the world be in "universal" harmony. Revolutionary Black Internationalism will then prevail. The need for national boundaries and barriers will be eliminated. National sovereignty though still respected; the need for nationalism in its aggressive form will be eliminated. With white counter-revolutionary nationalism destroyed and completely annihilated, a "United World Union", a new level of social order can be created. The World Black Revolution brings with it a new world society, a new world. It also brings with it the concept of universal law and order controlled by the Black Underclass and the end of exploitation of man by mankind. It brings with it the concept of a world communalist society controlled by a world revolutionary government, controlled by a dictatorship of the Black Underclass.

#### VIII. The World Black Revolution and the African-American

"The African-American living in the citadel of world imperialism (the U.S.A.) will have a strategic role in the World Black Revolution, the Black internationale and the formation of a world government ruled by a dictatorship of the Black Underclass".(22)

Why is such the case? Because...."The arch enemy of the colored peoples of the world now stands at the point where it can bring a stalemate to all national liberation struggles by using brute force".(23)

Mao Tse Tung stated in On the People's Democratic Dictatorship, "In the epoch in which Imperialism exists, it is impossible for a genuine people's revolution to win victory in any country without various forms of help from the international revolutionary forces, and even victory were won, it could not be consolidated".(24)

"More so than any time, the Afro-American is in a strategic role as far as world politics is concerned, being that he is the anti-thesis and internal colony of the citadel of Western Imperialism".(25) "Since Western Imperialism can bring national liberation struggle to a temporary stalemate, the Congo, Ghana, South Vietnam, Dominican Republic, the Afro-American becomes a more important factor to the universal liberation of colored peoples of the world". "Since America is the citadel of Imperialism and it can temporarily bring the world revolution to an stalemate, it is to the advantage of all revolutionaries to come to the aid of the Afro-American liberation struggle with political, economic, and physical support in the course of a revolutionary war inside the racist U.S.A....."(26)

## U.S.A.'s Domestic Colonialism

"The American Negro shares with colonial peoples many of the socio-economic factors which form the material basis for present-day revolutionary nationalism. Like the peoples of the underdeveloped countries, the Negro suffers in varying degree from hunger, illiteracy, disease, ties to the land, urban and semi-urban slums, cultural starvation, and the psychological reactions to being ruled over by others not of his kind. He experiences the tyranny imposed upon the lives of those who inhabit underdeveloped countries....From the beginning the American Negro has existed as a colonial being. His enslavement coincided with the colonial expansion of European powers and was nothing more or less than a condition of Domestic Colonialism. Instead of the United States establishing a colonial empire in Africa, it brought the colonial system home and installed it in the Southern states. When the Civil War broke up the slave system and the Negro was emancipated, he gained only partial freedom. Emancipation elevated him only to the position of semi-dependent man, not to that of an equal or independent being."(27)

The most significant developments in the African-American struggle for national liberation has been the internationalizing of its intelligentsia and broad masses. The three main personalities that have contributed to this have been the Honorable Elijah Muhammad, Leader of the National of Islam, Robert F. Williams, leader in exile of the Revolutionary Action Movement (RAM), and the late Malcolm X.

Robert F. Williams in February of 1964 advanced the theory of "urban guerrilla warfare". Since that time, mass eruptions have occurred in over 100 U. S. cities where Afro-Americans have fought gallantly against superior military forces. The most noticeable rebellion has been the Watts, Los Angeles, California rebellion of 1965. These uprisings take on a different character in the present world scene for they become an integral part of the World Black Revolution. Williams, organization RAM, position is that the Afro-American is the vanguard of the World Black Revolution being America's Achilles heel". RAM states that the Afro-American will be "the single spark that starts the prairie fire" in the World Black Revolution. Malcolm X in 1964 stated, "...any kind of racial explosion that can be confined to the shores of America. It is a racial explosion that can ignite the powder keg that exists all over the planet we call earth."(28)

Each year more rebellions occur in American cities and each year they obtain more support among the Black masses, are linked more with organized resistance and tied more to revolutionary slogans, and program. In 1966, many of the eruptions came under the psychological influence of the slogan of Black Power raised by Stokely Carmichael, Chairman of SNCC (Student Non-Violent Coordinating Committee). There is a dialectical progression arising and developing as a result of these rebellions. It is a revolutionary national consciousness (Black Nationalism) which sees itself linked to the World Black Revolution. The rebellions are "curtain raisers" to a developing Afro-American people's war. "A people's war inevitably meets with many difficulties, with ups and downs and setbacks in the course of its developments, but no force can alter its general trend towards inevitable triumph...To despise the enemy strategically is an elementary requirement for a revolutionary. Without the courage to despise the enemy and without daring to win, it will be simply impossible to make revolution and wage a people's war, let alone to achieve victory."....."It is also very important for revolutionaries to take full account



of the enemy tactically. It is likewise impossible to win victory in a people's war without taking full account of the enemy tactically, and without examining the concrete conditions, without being prudent and giving great attention to the study of the art of struggle and without adopting appropriate forms of struggle in the concrete practice of the revolution in each country and with regard to each concrete problem of struggle."

#### RAM and the concept of urban guerrilla warfare

Williams' group, RAM, is the only known national Afro-American organization that does not attempt to project itself publicly (using the oppressor's mass media). Williams states that the concept of urban guerrilla warfare that is taking place inside of the U.S. is a new concept of revolution...."The concept is lighting campaigns conducted in highly sensitive urban communities and spreading to the farm areas. The old method of guerrilla warfare, as carried out from the hills and countryside, would be ineffective in a powerful country like the U.S.A. Any such force would be wiped out in an hour. The new concept is to huddle as close to the enemy as possible so as to neutralize his modern and fierce weapons. The new concept creates conditions that involve or not. It sustains a state of confusion and destruction of property. It dislocates helpless, sprawling octopus. During the hours of day sporadic rioting takes place and massive sniping. Night brings all-out warfare, organized fighting and unlimited terror against the oppressor and his forces....

Urban guerrilla warfare is an ever-growing concept as a solution to the end of oppression among the Black masses in America. As racists continue to attack Afro-Americans, they will resort more and more to guerrilla warfare. This will bring a confrontation between the Black and white races in America ..... "When massive violence comes, the U.S.A. will become a bedlam of confusion and chaos. The factory workers will be afraid to venture out on the streets to report to their jobs. The telephone workers and radio workers will be afraid to report. All transportation will come to a complete standstill. Stores will be destroyed and looted. Property will be damaged and expensive buildings will be reduced to ashes. Essential pipelines will be severed and blown up and all manner of sabotage will occur. Violence and terror will spread like a firestorm. A clash will occur inside the armed forces. At U.S. military bases around the world, local revolutionaries will side with Afro-G.I.'s. Because of the vast area covered by the holocaust, U.S. forces will be spread too thin for effective action. U.S. workers who are caught on their jobs will try to return home to protect their families. Trucks and trains will not move the necessary supplies to the big urban centers. The economy will fall into a state of chaos."(31)...."The weapons of defense employed by Afro-American freedom fighters must consist of a poor man's arsenal. Gasoline fire bombs (Molotov Cocktails), lye or acid bombs (made by injecting lye or acid in the metal end of light bulbs) can be used extensively. During the night hours such weapons, thrown from rooftops, will make the streets impossible for racist cops to patrol. Hand grenades, bazookas, light mortars, rocket launchers, machine guns and ammunition can be bought clandestinely from servicemen anxious to make a fast dollar. Freedom fighters in military camps can be contacted to give instruction on usage....Extensive sabotage is possible. Gas tanks on public vehicles can be chocked up with sand. Sugar is also highly effective in gasoline lines. Long nails driven through boards and tacks with large heads are effective to slow the movement of traffic on congested roads at night. This can cause havoc on turnpikes. Derailing of trains causes panic.

Explosive booby traps on police telephone boxes can be employed. High powered sniper rifles are readily available. Armor-piercing bullets will penetrate oil storage tanks from a distance. Phosphorous matches (kitchen matches) placed in air conditioning systems will cause delayed explosions which will destroy expensive buildings. Flame throwers can be manufactured at home. Combat experienced ex-servicemen can easily solve that problem."...(32)

....."In the process of revolution, the mass communications system should be the first to go. Why? Because the enemy's populace and supporters rely on the mass communications system to know how to relate to events. By destroying the oppressor's communication system the revolutionary nationalist creates a vacuum in the oppressor's apparatus and isolates him from his machinery. Also, it sets the oppressor to a great disadvantage because he will have to attempt to rebuild his system in the middle of a battlefield. The electrical plants should be the first target, then radio and t.v. stations, newspaper buildings, etc. In urban areas transportation lines would be the number two target-sabotage of subway systems, derailing of trolleys or trains, etc. The destruction of airports, especially the tower, dents the beasts' transportation system; telephone lines should be out. In rural areas the roads leading in and out should be set up for ambush and traps for trucks, etc. In urban areas, gasoline across highways, road blocks hold up traffic for hours. With Wall Street, Madison Avenue and half of the complex in Washington blown to bits, the oppressor will have to function under wartime plans. The destruction of property (the concept of private property being the basis of the system), would be the chief concern of the revolutionary national liberation fighters. The demolition of industry would come after communication and transportation. The destruction of steel plants, auto plants (the Detroit complex), chemical plants, oil fields and plants would divide the energies of the oppressor. The complex outside the cities like New York, Detroit, Chicago, Buffalo, N.Y., Lansing, Michigan, Philadelphia, Cleveland, etc., are convenient for revolutionary nationalists. The destruction of such complexes could be achieved by stationary mortars or mortars from an automobile. The mayor's areas should also be completely demolished. This keeps the lower elite section of the capitalist ruling class isolated in the suburbs for days without communication with the outside world. Bombs on trains would stop the commuter system entirely, occasional terror raids in the "super elite" sections killing important executives would create chaos in the oppressor's isolated communities, holding, maintaining and sustaining it. If psychological warfare is used with physical, then the oppressor's forces and supporters will be put at considerable disadvantages. We can see through phase one-destruction of communications system, destruction of transportation system, destruction of important property of the oppressor's (Wall St., Madison Ave., etc.) industrial complexes, steel, auto, iron, chemical, oil, gas industries, etc....Birmingham, Alabama is the main industrial complex in the South. Being that the social, economic and political structure is divided into two different categories, our partisan war of national liberation must have a dual front. The South is a rural area, but because of communication, terrain (basically flat) and transportation (highways) it takes on a semi-urban character. The North is highly industrialized being urban, almost super-urban, on the East Coast. The dual front of our forces would be a semi-urban campaign in the South and an urban campaign in the North. The struggle in the North would be to wreck the oppressor's political and economic apparatus-government buildings, assassination of government officials, state and city, police machinery, army, etc., business executives and business buildings. Strategic raids in certain suburbs at night, blowing up executives'

homes would be total dislocation of major cities and will be the type of activity of the Northern campaign. While in the South there will be semi-urban guerrilla warfare with more emphasis on occupying (liberating) certain areas establishing people's governments and waging campaigns against the enemy. This type of warfare would take place within the Black Belt area - Louisiana, Mississippi, Georgia and South Carolina. In this area, Black people constitute near the majority and live in an area that extends from the Atlantic Coast to the Gulf of Mexico. Partisan warfare and the establishment of people's liberation bases could cut the oppressor's forces in half. Blacks constitute at least 45% of the population of Louisiana, 59% in Mississippi, 45% in Alabama, 40% in Georgia and 55% in South Carolina. The revolution would probably spread from the Northern cities to Southern cities, then to Southern rural areas, then the initiative would fall on the rural areas defeating the enemy in small campaigns while liberating the community. The Southern front would shift quickly from guerrilla to mobile warfare. At this time the oppressor would be forced to call in the National Guard and the army battle forces would be divided because of internal discretion due to the race issue. The National Guard and Army would be called in to crush mobile warfare in the rural areas because it would be the most advanced form of guerrilla warfare. At this time, guerrilla units in urban areas could engage the enemy in "mass ambush" while the enemy is preparing to mobilize against the Southern front. The elite of the mobile guerrilla Southern forces could wage an encirclement offensive on one of the major Southern work centers. At the same time the Northern guerrilla could wage a suburban offensive throwing the Northern military apparatus far into White America, then the Southern mobile guerrilla could close the encirclement extending the war in a protracted manner splitting the enemy forces in two. The occupying of cities Black communities would be basically in the South where there are a great number of Black people both within and out of the city. The play of movement would develop sabotage within a Southern city with mass riot (far areas), taking over plantations, etc..."(33)

"Organization would require many facets. Groups dedicated to militant demonstrations would have to apply constant pressure to the power structure, create chaos and confusion and force the oppressor to unmask his ugly face before the world by reacting even more brutally and indiscriminately against Constitutional forces. This would expose the true nature of the power structure and inspire greater resistance to it.

Armed defense guards would have to be formed throughout the land. These groups would be organized within the confines of the law and when possible become sporting rifle clubs affiliated with the National Rifle Association. They would function only as defense units to safeguard life, limb and property in the ghetto communities. Some form of central direction would be necessary. A tightly organized and well-disciplined underground guerrilla force would also have to be formed to perform a more aggressive mission. It would have to be clandestinely organized and well-versed in explosives. Its mission would be retaliation and a force used to pin down and disperse concentrated fascist power. It would prevent the power structure from rushing reinforcements to encircle and crush other defense groups engaged in battle against terrorist forces by ambushing, sniping, bombing bridges, bobby trapping and sabotaging highways. A welfare corps would have to be organized to build morale, raise funds, promote legal defense and take charge of the general welfare of the fighting forces and their families. Many of the members of the Welfare Organization front would not understand its total function. They would be recruited on a humanitarian basis.

The most aggressive and irrepressible arm of the overall organization would be the fire teams. They would work in complete secrecy and would be totally divorced in the organizational sense from the main bodies of defense and other forces. They would enjoy complete autonomy. The group's only tangible loyalty to them would be in times of distress. Their legal aid in court defense would be rendered by Afro-Americans giving legal aid to victims of kangaroo court systems, as is commonly known where Black people stand no chance of obtaining justice. This would be similar to but more vigorous and militant than the NAACP's role. The fire teams' mission would be sabotage. Thousands of these groups would be organized throughout racist America. These teams would consist of from three to four persons. They would only know the members of their immediate team. They would not identify with the civil rights movement. They would appear to be apathetic and even Uncle Toms. They would sometimes masquerade as super-patriots and be more than willing, in a deceptive way, to cooperate with the police. They would even infiltrate the police force and armed forces when possible, and work in the homes of officials as domestics. There would be no official meetings and discussions, only emergency calls and sudden missions.

The mission of these thousands of active fire teams would be setting strategic fires. They could render America's cities and countryside impotent. They could travel from city-to-city placing lighted candles covered by large paper bags in America's forest, and have time to be far removed from the scene by the time the lighted candle burned to the dried leaves. While unsparingly setting the torch to everything that would burn in the cities, and while concentrating on urban guerrilla warfare, the rural countryside would not be neglected. Aside from the devastating damage that could be visited upon the countryside, such a mission could serve a twofold purpose. It would also divert enemy forces from the urban centers. State forces would be forced to spread their ranks and would not be able to sustain massive troop concentrations in a single community. The heat and smoke generated from the fires would render some of the highways impassable to repressive troop reinforcements. The rural countryside covers vast areas and would require exhaustive manpower, equipment and security forces. America cannot afford to allow its rich timber resources and crops go up in smoke. The fire teams roving in automobiles would find unguarded rural objectives even more accessible. A few teams could start miles and miles of fires from one city to another. The psychological impact would be tremendous. By day the billowing smoke would reflect reddish flames that would elicit panic and a feeling of impending doom. Operating in teams of two's or three's, one freedom fighter could pour gasoline or lighter fluid from small flasks into public waste paper baskets, another could later enter and toss a lighted cigarette in the same contained. Near closing time, kitchen matches could be placed in the air conditioning systems of industrial and public buildings. The property of racists would be designated as priority objectives. Through this method, the racist oppressors could be reduced to poverty in a short span of time. (34) These fire teams could also go on pre-dawn missions just before the morning crush for work. Their objective would be to spread tacks fitted with wire bases to insure their upright position when thrown from a moving automobile in heavily travelled tunnels and freeways. Pure havoc would ensue. Sugar or sand in gas tanks could be used to knock out the engines or public vehicles. During police invasions of the ghetto, lye and acid bombs could be thrown from rooftops. Many forms of booby traps could be utilized."

In order to unite the Black community, revolutionary Afro-American organizations would have to be united into a Black Liberation Front. This is revolutionary action. A Black General Strike to stop the oppressor's system would have to be called in order to throw chaos into the oppressor's economy and disturb his social system. When all the Black servants are no longer there or cannot be trusted for fear they may poison, maim or murder, the enemy will be faced with a social crisis. The Black General Strike will cause complete social dislocation with the American racist system. Youth, especially those in gangs would have to be organized into a political Black Liberation Army. This liberation army would become Black America's regular guerrilla army that would become the "shock force" of liberation. All forms of revolutionary order would have to be established to keep superior community organization within the liberation forces ranks. A revolutionary Afro-American government would be established to govern the liberated areas. In non-liberated areas, it would exist in the form of instituting revolutionary justice. Organization would have to be structured on the cadre level....."

".....A cadre organization cannot be made up of just enthusiastic and around people. Its essential core must be cold, sober individuals who are ready to accept discipline and who recognize the absolute necessity of a strong leadership which can organize and project a strategy of action to mobilize the conscious and not so conscious masses around their grievances for a life and death struggle against those in power. Such a cadre must be able to continue the revolutionary struggle despite the setbacks that are inevitable in every serious struggle because the members of the cadre feel that it is only through the revolution that their own future is assured.

At the same time that it recognizes the inevitability of setbacks, such an organization must build itself consciously upon a perspective of victory. This is particularly necessary in the United States where the idea of defeat of the Black man has been so systematically rooted into the Black people themselves that a tendency to self-destruction or martyrdom lurk unconsciously within the organization unless it is systematically rooted out of every member, leader and supporter. The movement for Black Power cannot afford other Malcolms, other Emmett Tills, other Medgar Evers; but must build first and foremost the kind of organization which has the strength and discipline to assure that there will be no more of these.

Nor can such an organization build itself on the counter-revolution's mistakes or abuses of the masses as the civil rights movement has done. Rather it must seriously plot every step of its course, when to act, when to retreat, when to seize upon an issue or a mistake by the ruling power, when not to.

Within such a cadre there must be units able to match every type of unit that the counter-revolution has at its disposal, able not only to pit themselves against these but to defeat them. Colonialism whether in Asia, Africa, Latin-American or inside the U.S.A., was established by the gun and is maintained by the gun. But it has also been able to hold itself together because it has skilled disciplined colonializers, administrators well versed in the art of ruling and able to make the decisions inseparable from rule.".....(35)

"Each year rioting, as a result of police brutality and oppression becomes more extensive and ferocious. We can neither pray nor hope our way out of this difficult situation. We must defend ourselves. We must fight to win.

We must also consider the immediate necessity of effective self-defense and resistance to racist terror. During times of massive rioting, too many of our people are forced to fight armed cops and troops with bare hands and stones. Cops and troops must be disarmed and their weapons turned against other cops to obtain weapons of defense. Tanks and armored cars must be knocked out with molotov cocktails and captured when possible. Bazookas and mortars must be taken from troops and national guard armories to prevent heavy concentration of troops and invasion by overwhelming force. The Minutemen, Confederate Underground and other terrorist groups are arming and training with U. S. Army gear such as bazookas, mortars, hand grenades, machine guns and gas masks. Sub-machine guns are even being manufactured in small shops controlled by these fascist groups. These private arsenals must be located and raided for weapons and storage tanks and natural gas lines could be fired through delayed methods. The oppressor must be forced to pay heavily economically for his police brutality, programs, racist court frameups and white supremacy terror."(36)

".....Without mass communications and rapid transportation, this system is through. The millionaires who control this country would be isolated from their flunkies who do their dirty work. When war breaks out in this country, if the action is directed toward taking over institutions of power and "complete annihilation" of the racist capitalist oligarchy, then the Black Revolution will be successful. Guns, tanks and police will mean nothing. The Armed Forces will be in chaos, for the struggle of Black Revolution will be directed against the racist, Imperialist white American government. It will be a war of the forces of the Black Liberation Front against the ultra-right coalition.

Black men and women in the Armed Forces will defect and come over to join the Black Liberation Forces. Whites who claim they want to help the revolution will be sent into the white communities to divide them, fight the fascists and frustrate the efforts of the counter-revolutionary forces. Chaos will be everywhere and with the breakdown of mass communications, mutiny will occur in great numbers in all facets of the oppressor's government. The stock market will fall; Wall Street will stop functioning; Washington, D.C. will be torn apart by riots. Officials everywhere will run - run for their lives. The George Lincoln Rockwellers, Kennedys, Vanderbilts, Hunts, Johnsons, Wallaces, Barnetts, etc., will be the first to go. The revolution will "strike by night and spare none". Mass riots will occur in the day with the Afro-Americans battling for human survival. Thousands of our people will get shot down, but thousands more will be there to fight on. The Black Revolution will use sabotage in the cities, knocking out the electrical power first, then transportation and guerrilla warfare in the countryside in the South. With the cities powerless, the oppressor will be helpless.'.....(37)

".....This racist Imperialist oppressor will not be brought to his knees, simply because of the fighting ability and military power of Black Freedom Fighters and their allies inside the U.S. but because of the creation of economic, chaotic conditions, total disorganization, frustration of his essential and ultra vital organs of production and adverse conditions created by the world-wide liberation struggle. Such a formidable enemy will fall prey to the new concept of revolution because of his ultra-modern and automated society and the lack of psychological conditioning of his forces. Our people have already been conditioned by almost 400 years of violence terror and hunger.".....(38)

".....With the white American ruling class wiped off the face of this planet and the remaining reactionary forces suffering eventual defeat, the revolutionary Afro-American government will call on the help of other revolutionaries and revolutionary governments to help restore order and to fulfill the ultimate objectives of the World Black Revolution.".....(39)

".....The United States and their supporters.....are inflicting oppression, aggression and intimidation on the overwhelming majority of the nation and peoples of the world. We are in the majority and they are in the minority. At most, they make up less than 10% of the 3,000 million population of the world....with the support of more than 90% of the people of the world, the Afro-American will be victorious in their struggle. The evil system of colonialism and imperialism grew up along with the enslavement of Africans and it will surely come to its end with the thorough emancipation of the Black people...."(40)

IX. Revolutionary Solution - Dictatorship of the World by the Black Underclass through World Black Revolution:

".....Today, we live at the end of the world of people who have ruled the Black man and his various colors between Black and white for the last 6,000 years...The old world must be removed to make way for the new world. There is a universal struggle being waged by the old world against the beginning of the new world.".....(41)

".....The struggle of non-white peoples....is geared, by force, towards breaking both the economic and psychological bounds to which the white race has constricted them. It is a struggle in which the primary elements constitute a refusal to remain where they are told they "belong", and an effort towards the establishment of those values and references in the context of which they can establish an identity which is consistent with their particular historical experience and their entire cultural background...such an attitude on their particular historical experience and their entire cultural background...such an attitude on their part is considered nothing less than subversion.

The phenomenon of racism is not, as Western "thinkers" would have us believe, either a "sickness of the mind" or a product of certain economic conditions. This is the most convenient attitude for whites to adopt, since it implies a process of self-exoneration (a Pilatus attitude) which says: If it is a sickness, then I had not contracted it consciously; if it is a product of economic circumstances which took place long ago, then I had nothing to do with it. Yet, the truth is quite different (regardless of whether accepted or not by those implicated) since racism is a product of Western thought, Western civilization and Western values.

The phenomenon of racism is nothing else but a dynamic part of the Western Weltanschauung. The need to assimilate all cultures and to prove all different non-white cultures inferior has prompted the systematic pillage and destruction of the latter in Asia, Africa and South America"... "As Karl Marx himself stated, surely ignoring that the society of which he, himself, was a product would represent the dialectical opposite of societies he had not taken into account old orders of society never giving in to new ones without a fierce struggle. Marx's version of the struggle between an

underprivilege on a national scale as he predicted, but on a world level, since Western societies because of their exploitation and pillage of others constitute today a world bourgeoisie, while its antithetical opposite is found in the non-Western's peoples and nations which have suffered for centuries. Thus Marx's class struggle is to be played out on a world scale. To contend that the conflict can be avoided, which is a matter of evasive convenience or to try to avoid it by the only way which it could be avoided (i.e. the acceptance of assimilation: cultural assassination) implies for the latter the perpetuation of this hegemony and thus the acceptance of an indefinite period of subordination (neo-colonialism)".....(42)

-----The Black Underclass has only one alternative to free itself of colonialism, imperialism, capitalism and neo-colonialism; that is to completely destroy Western (bourgeois) civilization (the cities of the world) through a World Black Revolution and establishing a Revolutionary World Black Dictatorship can bring about the end of exploitation of man by mankind and the new revolutionary world be created. This dictatorship is a must in order that the world be reconstructed along revolutionary lines. Inherent in Western civilization and culture is racism, thereby being counter-revolutionary. In order for man to live in peace, all forms of counter-revolution must be purged from the earth. Therefore, a revolutionary world dictatorship must be established to ensure this. In a democracy, counter-revolution is allowed to exist, in fact democracy is counter-revolutionary. Who invented Democracy?

".....Democracy has been used for so long to describe so many different systems that is only a source of confusion for revolutionists. The capitalists use it, the Communists use it, socialists use it, liberals use it, extremists use it, fascists use it, racists use it. It makes no difference what economic system is involved, what political objectives are at stake, nor what methods are being employed. The U. S. is in South Vietnam fighting for democracy; it seeks to overthrow Castro in the name of democracy. Wallace is in Alabama fighting for democracy - and Goldwater is all over America.

The South Africans are upholding democracy in South Africa. It makes no difference that the U. S. would never permit the Africans to vote on what kind of government they want. So long has democracy been used to obscure and evade issues that the real questions of "how", "what" or "where" to understand a system or to resolve any crucial issue can no longer be faced.

This confusion and evasion are built into the concept of democracy. The Greeks invented the word to describe equality in the political arena. But Greek democracy did not give political equality to the slaves. It gave no slave the right or power to free himself from slavery. Instead it rested upon the foundation of slavery. Similarly, Western democracy has rested upon the capitalist and imperialist exploitation. And the American democracy of which America has been so proud has rested upon the worst kind of exploitation of all - class system of exploitation that is based upon the systematic exploitation of another race.

Thus, democracy has never been nor was it ever meant to be, a process by which an exploited people could make a revolution.....

For any Black Nationalist to be revolutionary today, they must be for a total change by revolutionary means of this society and the construction



of a society which eliminates the exploitation of other races, classes and nations which are inseparable from capitalism and democracy. (43)

X. Position of Revolutionary Black Internationalists:

As a result of European so-called propaganda (psychological warfare by the West) and all the confusion prevailing among the Black Underclass in various parts of the world as to the direction and objectives of the World Black Revolution, it becomes necessary for revolutionary Black internationalists to form a new context in which the Black Underclass can see themselves. This means the formation of a "NEW" universal revolutionary science-philosophy, Revolutionary Black Internationalism, stemming from the reality of the present world situation and not holding onto the "white revolutionary gods" of the 19th and 20th Century Marxism-Leninism. Revolutionary Black Internationalism is the philosophy of cooperation, unity of Black Nationalists throughout the world to bring about a world revolution in which Black culture dominates and rules the planet. It is the philosophy of a common international cultural heritage and identity among all non-European people, i.e. African, Asian and South American people all have similar if not the same cultural histories and have a common destiny.

This revolutionary science must provide guidelines for the reconstruction of the "NEW WORLD" and the development of a world communal society that is constructed to flow and be in harmony with nature. Communalism (Socialism), the collectivization of economy with the decentralization of social and cultural life based on the organization of communes will be the economic and cultural base of the New World. Super cities (Metropolis, like America's super complexes) being the product of capitalist development and exploitation, Western Civilization will be de-emphasized where man has become a slave or replaced by the machine.

Dialectical humanism - the method of analyzing, planning and developing the sociological and cultural motivations as related to the material factors which affect man's psyche for the raising of his revolutionary humaneness towards man, is a vital part of Revolutionary Black Internationalism. Revolutionary Black Internationalists are not only concerned with the influence of the material factors effect on man, but also with the sociological and cultural aspects because as recent events have proven, the material factors may somewhat change (economic system) but if the basic core, roots of the bourgeois culture is not changed then the counter-revolutionary tendencies will reoccur in the people and all vestiges of the counter-revolutionary "revisionists" will tend to crop up again. It (Bourgeois Western Culture) must be destroyed to the very root. When this occurs, a world revolutionary culture and language can be established.

In order to fulfill the objectives of the World Black Revolution and the creation of a New World, Revolutionary Black Internationalists must unite and coordinate their programs by forming a Black International. This international must lay the basis, strategy and tactics and organization for the World Black Revolution. The Black International must be composed of the most dedicated and disciplined revolutionaries the world has ever known, for they will have the destiny of the whole planet in their hands. The Black International must have a secretariat (intelligentsia) that will serve as the leadership of the provisional world revolutionary government of the New World.

This secretariat must form guidelines for all Revolutionary Black Internationalists the world over through a "Revolutionary Black Internationalist Manifesto". This new manifesto must serve as a guide for revolutionary action in the present and forecoming world situation. All Black Revolutionary Internationalists could then be organized into a central-international revolutionary action movement. This movement in order to be successful would have to organize a People's Liberation Army on a world scale to complete the World Black Revolution and to thoroughly defeat and annihilate all vestiges of counter-revolution.

The International Black Revolutionary Action Movement would organize all possible support among all levels and elements of the Black Underclass into a World Black Liberation Front for a final showdown with Imperialism, particularly U. S. Imperialism. This Black Liberation Front, uniting all of the progressive elements of the Black Underclass, would be the broad organizational form of uniting Africa, Asia, South and Afro-America in a world people's war against U. S. Imperialism.

Revolutionary Black Internationalists see that the present world situation will create a "Dialectical Estalogy", a coming showdown, war between the forces of good (Black Underclass), revolution and the forces of evil (white overclass), counter-revolution. This dialectical estalogy is known in more popular terms as the War of Armageddon. In that war, the "devil's forces of evil are destroyed by "God" (Allah), the forces of righteousness. Dialectically speaking, the present world scene makes the coming World Black Revolution into a dialectical armageddon or estalogy.

Revolutionary Black Internationalists realize that their position will be attacked from "all corners of the earth" by revisionists and counter-revolutionaries, for being everything but what our program is - the TRUTH. Revolutionary Black Internationalists stand firm in these "white days of revisionism and Imperialist exploitation and in the works of Mao Tse Tung, great leader and teacher of the Chinese people and people of the world, say, "All those who dare to uphold the truth are never afraid of being in the minority for the time Being". (44)

Revolutionary Black Internationalists call upon the Black Underclass everywhere to use "any means necessary" to achieve the objectives of the World Black Revolution.

Let the cry across the planet be "Burn, baby, burn"; Revolutionary Black Internationalists call upon the Black Underclass everywhere to burn the Western Empire to the ground (the world shall be destroyed by fire next time). Let all representation of Imperialism be only a memory in a pile of ashes. Revolutionary Black Internationalists say, "There can be no compromise with Imperialism and its lackeys, the cry of the world oppressed must be "LIBERATION OR DEATH". Let the ruling circles of U. S. Imperialism and its lackeys (Europe, Soviet Union, Cuba, etc.) tremble at the thought of the World Black Revolution. The Black Underclass has nothing to lose but the chains that are both around their bodies and minds. "The world is the Black man's Land". The Black Underclass has a "New World" to create and as 90% of the people of the world, they say, "We will win".

Let the international battle cry be, "Brothers and sisters of the Black Underclass in all countries, UNITE to destroy the world "devil" (U. S. Imperialism and its lackeys) now or PERISH!"

## FOOTNOTES AND REFERENCES

\* Comment: The Communist Manifesto's format was used and closely paralleled in order that the reader could make a comparison so that the contemporary world situation could be better analyzed, independent of blind faith and belief and where the inadequacies of the Communist Manifesto for the present and future can be seen.

1. DuBois, Soul of Black Folk
2. Lin Piao, Long Live The Victory of Peoples War, pp. 53-54
3. Lenin, The Socialist Revolution and The Rights of Nations To Self Determination (Thesis) pp. 163-164, 166-167, 168, 170, 171, 178.

"Socialists must not only demand the unconditional and immediate liberation of the colonies without compensation - and this demand in its political expression signifies nothing else but the recognition of the right to self-determination - but they must render determined support to the more revolutionary elements in the bourgeois-democratic movements for national liberation in these countries and assist their uprisings - and if need be, their revolutionary war - against the imperialist powers that oppress them... p. 178.

Padmore points out in Pan Africanism or Communism that the opposite of what Lenin described happened. The Socialist (Communists) fought against the national liberation of the colonies.

4. North, M.N. Roy's Mission to China  
North, Chinese Communism
5. Padmore, Pan Africanism or Communism  
Record, The Negro and the Communist Party
6. Padmore, Pan Africanism or Communism  
Padmore, Fifth Pan African Congress  
Roy, Revolution and Counter Revolution in China  
Brandt, Stalin's Failure in China
7. Lin Piao, Long Live the Victory of Peoples War, p. 49
8. Fanon, Wretched of the Earth, P. 32
9. Marx, Communist Manifesto (Bourgeois and Proletarians) p. 34  
(Gateway Edition 1954)
10. Padmore, Pan Africanism or Communism
11. Lenin, The Socialist Revolution and the Right of Nations to Self-Determination (Thesis) pp. 171, 174 \*Note, next page.
12. North, M.N. Roy's Mission to China  
Schram, The Political Thoughts of Mao Tse Tung
13. Lin Piao, Ibid pp. 52, 53
14. Ibid p. 50  
Marx, Communist Manifesto (Bourgeois and Proletarians) p. 37
15. Mao Tse Tung, Selected Works, Vol III, p. 119 (Some Questions Concerning Methods of Leadership) Peking edition 1965
16. Green, The World is the Black Man's Land, Soulbook
17. Marx Collected Works of Marx and Engels, (On a Critique of Hegel's Juridical Philosophy, Introduction) Vol. I , p. 386, Ger. ed. Dietz Verlag, Berlin, 1958
18. Marx, Communist Manifesto (Socialist and Communist Literature) p. 71
19. Ibid

20. Stanford, Correspondence, (Towards Revolutionary Action Movement), March, 1964, pp. 3 & 5

\*Note from No. 11. Marxism, as Marx himself developed it, did not foresee or predict a "socialist revolution" in a backward agrarian country such as Russia. According to Marx, the revolution he predicted had to come about in a highly industrialized nation which had necessarily created a - large, industrial class of workers, well organized and well-trained in production skills of capitalist industry.

The Capitalist class of owners would get richer and more compact due to monopoly growths and the working class would get poorer to the point where they would revolt and overturn the system and expropriate the owners. But this did not happen. Instead these workers began to benefit from the super exploitation of the "Pandung" world. Russia being a semi-colonial nation with political autonomy proved to be the weakest link in this type of exploitation. The very fact that world revolutionary initiative had passed from white nations of the capitalist world to non-white nations of the colonial and semi-colonial world introduced another factor in revolutionary politics, the racial factor"... May, 1964, Liberator.

"After the outbreak of World War I, Lenin was confronted by the fact that the Western European working class was not revolutionary thus did not behave in accordance with Marx's predictions as Lenin interpreted them. Since his chief concern was revolution rather than, as with the Western Marxist (including Marx), labor's inexorable rise to political power. Lenin needed both to account for this phenomenon within a Marxian framework and to find a new agent of revolution. He did both by the theory that an influential section of the Western proletariat, a labor aristocracy was being bribed into "social chauvinism" and the defence of capitalism by being permitted to share with the capitalist, the super-profits derived from imperialist exploitation of the colonies. Carried to its logical conclusion, this theory implies that all of Western society, including the proletariat assumes the role of exploiter or capitalist, while all of the colonial society, including its upper class, become exploited or proletarians.

Marx's domestic class struggle is thus replaced by international conflict between the colonial power and the colonies. The agent of revolution in the colonial countries is no longer the proletariat but nationalism...

Katsky, Political Change in Undeveloped Countries.

21. Malcolm X, Record, Message to the Grassroots Conference  
22. A. Muhammad, Garveyism and the World Revolution  
23. Ibid  
24. Mao Tse Tung, Selected Works, Vol. IV, p. 416, FLP 1961, (On The People's Democratic Dictatorship)  
25. A. Muhammad, Garveyism and the World Revolution  
26. Black America, Summer-Fall 1964, p. 19 (The African-American War of National Liberation, "On International Support")  
27. Cruse, Black America, Fall 1964, p. 10 (Roots of Revolutionary Nationalism "On Domestic Colonialism)

references and footnotes cont.....

28. Malcolm X. Ibid, p. 10, (Ibid, "Our Struggles Will Merge")
29. Lin Piao, Long Live People's War! p. 46  
"All reactionaries are paper tigers. In appearance, the reactionaries are terrifying, but in reality they are not so powerful. From a long term point of view, it is not the reactionaries but the people who are really powerful....  
Mao Tse Tung, Selected Works Vol. IV, p. 100
30. Williams, The Crusader, Feb. 1964, Vol. 5, No. 2 (Revolution Without Violence)
31. Ibid
32. Williams, The Crusader, June, 1964, Vol. 5, No. (The Potential of a Minority Revolution - Part 1)
33. The Revolutionary Nationalist Vol. 1, No. 1, (The Strategy and Tactics of the Black Revolution Section 1 & 2) pp. 8 & 9
34. Williams, The Crusader, Vol. 7, No. 1, August, 1965, (The Potential of a Minority Revolution Part 2) pp. 5 & 6
35. Boggs, Black Power, A Scientific Concept Whose Time Has Come p. 7
36. Williams, The Crusader, Vol. 7, No. 1, p. 7
37. Stanford, Black America, Fall, 1964, (We Can Win) p. 2
38. Williams, The Crusader, Vol. 5, No. p. 4
39. Stanford, Black America, Fall, 1964, p. 22
40. Mao Tse Tung - Statement Calling On The People of The World To Unite To Oppose Racial Discrimination By U.S. Imperialism & Support The American Negroes In Their Struggle Against Racial Discrimination - Aug. 8, 1963 (use Afro-American in place of American Negro)
41. Muhammad, Message To The Blackman (The Ereakup of The Old World) pp. 266 & 267
42. Moore, Presence Africaine, Vol. 24, No. 52, (Cuba Untold Story) pp. 225, 226, 227.
43. Boggs, Black America, Fall 1964, (Two Myths, Integration and Democracy) pp. 4 & 5
44. Mao Tse Tung