

# BLACK LIBERATION MONTH NEWS 79

P.O. Box 7696  
Chicago, IL 60680

Peoples College

FEBRUARY

## Why Black Liberation Month

Black Liberation Month is our attempt to unite with the sentiment of the founders and supporters of Negro History Week, and join their emphasis on study with our emphasis on struggle. Moreover, the concept of Black Liberation Month more accurately reflects the needs of our movement, particularly the need to build on the massive participation of people in the upsurge of struggle during the 1960's.

Carter G. Woodson, noted Afro-American nationalist historian, founded Negro History Week in 1926. In addition to the newspaper column of J. A. Rodgers, this was the major source of information that Black people had about their history. Every year in schools, churches, civic and political organizations, Negro History Week has been a time for historical reading and discussion.

We believe that Negro History Week has made a great contribution to mass awareness of Black History. Moreover, the recognition of Negro History Week has caught on, and has become an intellectual tradition in the 20th Century Afro-American experience. However, times have changed considerably since 1926. In political and cultural terms, the time has come to transform our orientation: from Negro to Black, from history to liberation, from week to month.

The revolutionary upsurge of the 1960's is our most recent historical experience of massive militant protest. It continues to be a rich source of lessons for current and future struggles. Black liberation month unites with Woodson's effort, but does so by raising it to a higher level based on the lessons of the 1960's.

In sum, our study of history must be linked with the revolutionary history of the Black liberation movement. Our goal is not simply to symbolically institutionalize a change in our yearly calendar of events, but to use this month as one more way to raise the consciousness of the masses of people about the historical nature of exploitation and oppression, to unite people around a correct political line, and to mobilize people to actively take up the struggle for Black liberation.

## Black Studies Must Build Academic Excellence and Social Responsibility

Ten years ago the news was filled with headlines of Black students struggles: demonstrations, buildings seized and burned, college administrations put up against the wall.

These struggles on the campuses reflected the overall militancy and struggle for Black liberation in the broader society. Many advances resulted directly from these struggles. College enrollment of Black students increased from 117,000 in 1960 to 654,000 in 1970. The number of Black faculty and campus

workers also increased. But the most significant advance was Black Studies.

Black Studies emerged and achieved wide popularity through the struggle of Black students fighting to make their education relevant to the needs of Black people. It was launched with social turmoil and struggle into a decade of experimentation. A wide variety of courses, programs, departments, and other arrangements apparently aimed at carrying out the initial mission have been initiated over the years.

The main trends in the struggle for Black Liberation in the last decade: Civil Rights, Nationalism and Pan-Africanism and Marxism.

With the publication of *Introduction to Afro-American Studies*, the basis is being firmly established for a new stage in the historical development of Black Studies. There is growing recognition that in unity there is strength. The widespread adoption of a common introductory course would greatly strengthen Black Studies Programs. This textbook is already being used by more than 25 colleges and universities and is fast becoming the model for such a standardized course.

## RECENT TEXT BOOK SIGNALS NEW ADVANCE

The recent publication of *Introduction to Afro-American Studies* (Peoples College Press, 1978-79) is an important contribution to the study of the Black experience and to the Black Studies movement. It is a comprehensive two-volume book (967 pages) which covers basic aspects of the Black experience in the U.S.

It includes an historical overview of African heritage and the slavery, rural, and urban experiences; an in-depth look at the development of workers, the middle class and racism and key institutions and issues like politics, the church, education, culture, and women and the family. The last section covers

## Fighting "Triple Oppression"

### Black Women Make Contributions to Black Liberation Struggle

"Black Women and Black Liberation: The Fight Against Triple Oppression" is the main theme of Black Liberation Month 1979. This theme speaks to the history of struggle Black women have waged against their own special "triple oppression": class exploitation, racism, and male supremacy. Black women have also fought against the system which causes their oppression and the oppression and exploitation of people all over the U.S. and world wide.

Black women face particular problems and have special concerns that are not isolated from the problems faced by all Black people. The facts speak for themselves. Over 52% of all Black people in the U.S. are women. Because women play a special role in bearing children and in the family, they are increasing as sole heads of households. Yet, Black

women face greater discrimination than any other group in this society—in income, job opportunities, education, and in other vital areas of social life such as housing, receiving maternity benefits, and child care.

This is why this year's Black Liberation Month focuses on the struggles and history of the Black women. Through study and discussion, we can learn how Black women have fought and will continue to fight for Black liberation.

### OPPRESSION CAUSED BY CAPITALIST SYSTEM

It doesn't take much more than a glance at recent news headlines to see the obvious: the situation of Black women (and Black people) is worsening. The oppression of Black women

didn't occur because "that's the way it's supposed to be" or because "women have to bear the pain so that men can be free." It has its historical roots in the foundation and development of capitalism and imperialism in the United States. This special oppression has three components making up what we call triple oppression: class exploitation, racism, and male supremacy.

**Class exploitation:** Most Black women are working women and are subjected to class (economic) exploitation at the hands of factory owners, bank owners, other capitalist and wealthy people. Black women have always had to work and this more than anything else has shaped the experience of Black women in the U.S. In fact, the work experience of Black women makes their concerns somewhat different from those of the women's liberation movement which seeks to get white women into the workplace. Both Black and White women, however, share the demand of "equal pay for equal work."

**Racism:** Like all Black people, Black women suffer from many forms of racist national oppression. These include job discrimination, lower pay for the same work, attacks on affirmative action programs, and racist practices like police brutality which deny basic civil rights.

**Male Supremacy:** Black women, like all women, face oppression based on sexism. Sexism or male supremacy attempts to put women into subordinate roles in a male-dominated society. These practices are in part based on a mistaken notion about "the women's place."

In sum, the oppression of Black women grows out of the same system of capitalist oppression that exploits and keeps Black people and everybody else down.

### HISTORY OF OPPRESSION AND STRUGGLE

In order to understand the history of the triple oppression of Black women, we must look at the three main periods of the Black experience: Slavery, rural agricultural (tenancy), and urban industrial (working class). In each, we can see how Black women have faced exploitation and oppression and have fought back militantly.

**Slavery:** Black people, including Black women, had so-called "full employment" during slavery. This employment was really exploitation in the main sectors of the economy: first, as field slaves; secondly, as domestic servants; and thirdly, as slaves in industry.

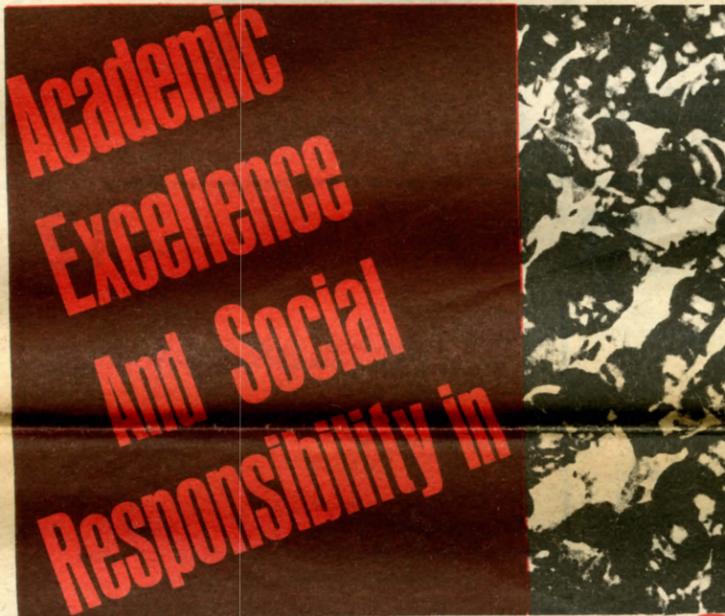
Black women fought alongside Black men in the struggle to overturn slavery and end the oppression of Black people. There were women like Harriet Tubman who was called "Black Moses" because of her role in helping slaves to escape on the "underground railroad." Historians will never record the important roles played by thousands of other Black women who sacrificed their lives to win freedom for their people.

In addition, many Black women viewed the struggle against slavery and the women's rights movement which was mostly comprised of white women as having a common enemy. Thus, Black women who were militant and anti-slavery activists also played active roles in the women's movement, which demanded women's right to vote and full equality in politics, education, employment and marriage.

**Rural Period:** After the Civil War, Black women assumed roles in the system of agricultural production similar to that of Black men: as sharecroppers under the tenant system that emerged to replace slavery.

Part of the oppression of Black

continued on back page



## BLACK STUDIES

February 23 — 24, 1979

Circle Center, University of Illinois

Chicago, Illinois USA FOR DETAILS, (312) 996-2996

**CRISIS! CUTBACKS! ATTACKS!** Today, these words best describe the situation facing Black people in higher education and throughout society. The Bakke decision is the most obvious attempt to dismantle the gains won through struggle in the 1950s and 1960s. Cutbacks in financial aid, attacks on affirmative action, various testing requirements which discriminate against Blacks, denial of tenure to Black faculty, and attacks on Black Studies Programs are all part of the same picture.

Conference participants and supporters include representatives of: U. of Illinois—Circle • Chicago State • Thornton Community College • Northwestern • Loyola • National Council of Black Studies • Journal of Black Studies • Black Liberation Press (NY) • Notre Dame • Indiana University • State University of NY • Ohio University • Seton Hall (NJ) • and many others.

Will Black Studies survive, consolidate, and develop to make further contributions to the study of the Black experience and to Black liberation. This will be the main question in the minds of participants in an upcoming symposium on

### "ACADEMIC EXCELLENCE AND SOCIAL RESPONSIBILITY IN BLACK STUDIES."

The symposium will be held in honor of the 110th anniversary of the birth day of the Black scholar W.E. B. DuBois on February 23-24, 1979.

### THE TRIPLE OPPRESSION OF BLACK WOMEN (1974)

How Class Exploitation, Racism, and Male Supremacy Combine to Put Black Women at the Bottom of the Social Ladder.

	White Males	Black Males	White Females	Black Females
<b>INCOME</b>				
Median Income (1974)	12,434	8,705	7,021	6,371
<b>EDUCATION</b>				
College Enrollment, Ages 18-24	28%	20%	22%	16%
% with 4 or more years of college	25%	8.8%	17.2%	7.6%
<b>UNEMPLOYMENT</b>	3.5%	7.3%	5%	8.7%



Comrade Kangai, ZANU UN representative, speaks to the Chicago chapter of the National Lawyers Guild. (Story on back page.)

# BLACK LIBERATION MONTH

## Why This Black Liberation Month Calendar

THE BLACK LIBERATION MONTH CALENDAR was initiated by Peoples College in 1972. Since then, it has been issued during each February by Peoples College or in cooperation with various co-sponsoring organizations.

The Black Liberation Month Calendar is a vehicle for providing mass education about the history of Black people and our struggle for freedom. Black Liberation Month itself is an expansion of Negro History Week started by Dr. Carter G. Woodson in 1926. By expanding Negro History Week to Black Liberation Month, Peoples College hopes to join with others in stressing the need for a strong Black self-identity, pride in one's historical traditions and heritage of struggle; in rededicating ourselves to the fight for freedom; and especially in

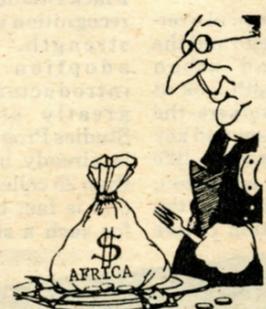
emphasizing the study of history not for the mere sake of study, but study for the purpose of aiding in the struggle for Black liberation.

The historical dates, quotes, and pictures on the calendar highlight some key aspects in the historical struggles of Black people in the U.S.A. The calendar also includes important dates in the struggle of other oppressed and exploited people against our common enemy: U.S. imperialism which exploits and oppresses people in the U.S. and throughout the world so that a few rich people can benefit.

Our goal in 1979 is to distribute 50,000 calendars as we did in 1978. It has been well received in schools, churches, libraries, community centers, workplaces, and throughout Chicago and other cities. **BUT THIS YEAR WE NEED YOU!**

**How can you help?** Get in touch with us immediately for additional copies of the 1979 Black Liberation Month Calendar. Call (312) 996-2996 or write us at P.O. Box 7696, Chicago, IL 60680. Organize a discussion group around the calendar. Consider the question: Why is it important to use the study of Black history in the struggle for liberation and freedom? This is especially useful in discussing the important issues raised by such February events as the student sit-in movement, and the anti-slavery campaign of Frederick Douglass, the scholarship and activism of DuBois, the life of Malcolm X, and the struggle in Africa.

Let's talk **now** about how you can become an active participant in the Black Liberation Month Campaign in 1980.

<p style="text-align: right;"><b>4</b></p> <p>1974: Mass uprising in Ethiopia which overthrew U.S. backed government of Haile Selassie. 1961: Armed struggle began in Angola.</p> <p>Today, both Ethiopia and Angola are dominated by competition between the two superpowers, the U.S. and the Soviet Union. Thousands of foreign troops from Cuba occupy these two African countries.</p>	<p style="text-align: right;"><b>5</b></p>  <p>DOUGLASS</p>	<p style="text-align: right;"><b>6</b></p> <p>1973: Native Americans unleash armed resistance at Wounded Knee, So. Dakota to protest government repression. Wounded Knee is a historic site of the 1890 massacre where federal troops killed over 300 Indians.</p>	<p>1926: Negro History Week initiated Carter G. Woodson</p>
<p style="text-align: right;"><b>11</b></p> <p>The first Black library was founded in Philadelphia in 1833. This is one of many examples of Black peoples struggle to build institutions and develop culturally.</p>	<p style="text-align: right;"><b>12</b></p> <p>1909: The founding meeting of the NAACP in New York City</p>	<p style="text-align: right;"><b>13</b></p> <p>1961: Patrice Lumumba, leader of the national democratic revolution of the Congo, was assassinated in 1960. His assassination was planned and funded by the C.I.A.</p> <p>1871: <b>FREDERICK DOUGLASS</b> born.</p>	<p>Richard Allen, founder of the African Methodist Episcopal Church (1790 Philadelphia), born. The development of the independent Black church made major contribution to the formation and development of the Afro-American nation.</p>
<p style="text-align: right;"><b>18</b></p> <p>1965: Gambia becomes the 36th independent African country. The struggle against colonialism is entering a final period with the fight to liberate Zimbabwe, Azania, and Namibia.</p>	<p style="text-align: right;"><b>19</b></p> <p>1909: The first Pan African Congress under the leadership of W.E.B. DuBois began in Paris, France. There were a total of 5 Congresses that contributed to the anti colonial post World War II period.</p>	<p style="text-align: right;"><b>20</b></p> <p>Frederick Douglass, great Black leader in the fight against slavery, died 1895. He said "Without struggle there is no progress."</p>	 <p>1965 Malcolm X assassinated</p>
<p style="text-align: right;"><b>25</b></p> <p>1960: Sit-in movement spreads as students at Alabama State launch first campaign in deep South. 1870: Hiram Revels becomes first Black U.S. Senator. This victory followed the democratic struggles after the Civil War but this period of Reconstruction as Northern capitalists and ex-slaveowners agreed to the Hayes-Tilden betrayal of 1877.</p>	<p style="text-align: right;"><b>26</b></p> <p>1978: Death of Mangaliso Sobukwe, founder of the Pan Africanist Congress of Azania (South Africa). 1885: European colonial powers and U.S.A. end Berlin Conference which carves up Africa for exploitation. 1826: John Russwurm becomes first Black college graduate in U.S. Fight for right to quality education for Blacks continue in the face of attacks like the Bakke decisions and cutbacks in financial aid for Black Studies, ect.</p>	<p style="text-align: right;"><b>27</b></p> 	<p>"While it was true a thousand years ago, that human toil and energy was able to feed, clothe and shelter all kinds, this has not been the case since the beginning of the nineteenth century and today, with what we know of natural forces; with the land and labor at disposal, with the known techniques of processing materials and transporting goods, there is no adequate reason for a single human being on earth should not have sufficient food, clothing and shelter for healthy life."</p> <p>W.E.B. DuBois</p>

## FEBRUARY 1979

Sunday

Monday

Tuesday

Wednesday

—PLEASE POST—

# MONTH CALENDAR

Calendar?

In touch with us  
of the 1979 Black  
(312) 996-2996 or  
Chicago, IL 60680.  
and the calendar.  
Important to use the  
calendar for liberation  
struggle in discussing  
February events  
the anti-slavery  
the scholarship  
Malcolm X, and  
can become an  
Liberation Month

Thursday

Friday

Saturday



**1**  
In 1960, four black students began the massive sit-in movement in Greensboro, N.C. This sparked a new phase of militant black protest that exposed the national oppression of black people in the U.S.A.

1902: Langston Hughes born.

**2**

Eduardo Mondlane, first president of Frelimo was assassinated in 1969 by a mail bomb. Frelimo led the victorious national liberation struggle of the people of Mozambique.

**3**

1965: Selma to Montgomery March dramatizes fight for Black voting rights. Ends with rally of 25,000 people in front of the capitol

**7**

Week initiated by  
Odson

**8**

1968:

State police brutally murdered students and wounded 50 people in Orangeburg, South Carolina.

**9**

1943: 4,000 Black and White youth led by American Youth Congress march in Washington to protest government discrimination against Black servicemen and the U.S. war policy.

Paul Lawrence Dunbar, renown writer of rural Afro-American dialect poetry, died in 1906. He wrote "I know why the caged bird sings!"

**10**

**14**

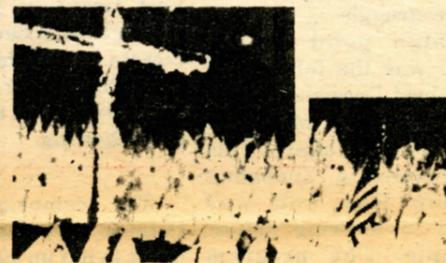
nder of the African  
Church (1790 in  
The development of  
black church made a  
to the formation and  
e Afro-American na-

**15**

1851: Black Abolitionist crashed court room in Boston to rescue a fugitive slave.  
1962: Black Nationalist disrupt UN to protest murder of Patrice Lumumba.

**16**

1936: National Negro Congress founded in Chicago. Organized Black workers into the C.I.O.



**17**  
1865: The Klu Klux Klan, fascist organization that promotes white supremacy, organized in Pulaski, Tenn.

**21**



X assassinated

**22**

"Of all our studies, history is best qualified to reward our research. And when you see that you've got problems all you have to do is examine the historic method used all over the world by others who have problems similar to yours. Once you see how they got theirs straight, then you know how you can get yours straight."  
Malcolm X



1886: W.E.B. DuBois born.

**23**

"Modern imperialism and modern industrialism are one in the same system; root and branch of the same tree. The race problem is the other side of the labor problem; and the Black man's burden is the white man's burden."  
W.E.B. DuBois - 1925

**24**

**28**

1979 BLACK LIBERATION MONTH THEME

**"BLACK WOMEN AND BLACK LIBERATION: THE FIGHT AGAINST TRIPLE OPPRESSION"**

This main theme speaks to the history of struggle Black women have waged against their own "triple oppression"—Black women have also fought against a common enemy which causes this oppression and the oppression and exploitation of people nationwide and world wide. Black women face as much discrimination as any other group in this society—in income, job opportunities, education, holding political office, and in other areas of social life. The triple oppression of Black women is rooted in the foundation and development of capitalism and imperialism in the U.S., a system which rips off the masses of working people so that a few rich people can get richer.

Where there is oppression there will inevitably be resistance. Black women have fought militantly against their own oppression and for the full freedom of Black people in this society.

This year's Black Liberation Month Calendar focuses in the main article on the conditions and history of Black women, particularly their role in struggle. Through additional study and discussion we can learn how Black women have fought back and will continue to fight for Black Liberation.

## What Is Peoples College?

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

Peoples College was founded in Nashville, Tennessee, in 1970 and is now based in Chicago, Illinois. The key theme that has guided the work has been "education for liberation." Peoples College studies to understand the history of Black people, the working class, and struggling people all over the world. This knowledge has been actively applied to making our current and continuing struggles for Black liberation more effective. Peoples College will soon launch a new theoretical journal called *Marxism and Black Liberation, or Maybell*. This journal will further develop an understanding of the issues related to Black liberation and revolutionary change in the U.S. Our activity has included work in the following areas:

BLACK LIBERATION STRUGGLES IN THE U.S.: Peoples College's main priority is the fight for freedom in the U.S. It has supported workers struggles, fought to stop the destruction of Black colleges in the South, and organized community campaigns against police brutality, utility rate increases, cutbacks in educational opportunities, and other problems in the Black community. Peoples College believes that the main problem causing the oppression of Black people and everybody else in this society is the U.S. capitalist system which rips off the masses of people.

BLACK STUDIES: Peoples College has recently published the second volume of INTRODUCTION TO AFRO-AMERICAN STUDIES, a comprehensive textbook for a basic course or study group program on the Black experience. It has also initiated two conferences on "Academic Excellence and Social Responsibility in Black Studies" and participated in many other conferences. Its aim has been to encourage Black scholars and others to serve the needs of the masses of Black people through their work in colleges and universities.

AFRICAN SUPPORT WORK: Peoples College has been active in the support movement for the liberation struggles in Africa since 1970. Its members were active in building massive African Liberation Day demonstrations in the 1970s. More recently, its members have worked closely with the Chicago Committee for a Free Africa (CCFA), formerly the New Chicago African Liberation Support Committee, which spearheaded the successful drive against the sale of the Kruggerand South African gold coin at Carson Pirie Scott, a large Chicago department store; organized African Liberation Sunday; and initiated a campaign against university investments in South Africa. In past years, Peoples College has supported liberation struggles in the Caribbean, Asia, Latin America and the Middle East.

If any of the above areas of work interest you, get in touch with us. Peoples College wants to work with peoples of all ages, from all walks of life, and of every nationality. Send a card or letter to:

Peoples College  
P.O. Box 7696  
Chicago, IL 60680

nesday

# Free Zimbabwe Campaign Is A Success!



Comrade Mawema, Vice-Chairman of ZANU in North America Speaks to students at N.C.B.L. Community College of Law.

**"FREE ZIMBABWE!" FULL SUPPORT FOR THE PATRIOTIC FRONT!" U.S. OUT OF SOUTHERN AFRICA!"** These slogans were successfully utilized in a three month educational campaign to support the national liberation struggle of the Zimbabwean people. This campaign ended in a week of intense activity organized around two officials of ZANU, a liberation organization in Zimbabwe (sometimes called Rhodesia).

These two representatives of Zanu spoke on behalf of Patriotic Front to nearly 1,000 people at nearly 20 events held during the week of December 3rd thru 9th throughout the Chicago metropolitan area. Over \$1,000 was also raised to support the Zimbabwe struggle.

The high point of the campaign was the full day of activities held December 9th at Fernwood United Methodist Church (10057 S. Wallace). This was designated a Zimbabwe Liberation Day and was successful in drawing almost 400 people. The program consisted of performances by Musa and the Sun Drummers; the Readers' Theatre of Ebony Talent Associates performing a play "The Death of Steve Biko" written by Eugene Perkins and directed by Harold Johnson and two exciting concert performances by the Choice Collection, a band affiliated with the Hebrew Israelite Nation.

The event was held in a gymnasium. The walls were covered with colorful banners and placards used during the previous 18 months in various

campaigns and battles to support the revolutionary national liberation struggles in Southern Africa. Around the walls of the gym were booths which made up a peoples bazaar set up to raise funds for the struggle in Zimbabwe.

Participating in this venture were the Institute of Positive Education, the artist Ben Bey, the New World Resource Center, Tupelo Support Committee, Chicago Committee for a Free Africa, and several local craft workers with artifacts made of silver, macrame, and clothing.



Students at the Center for Inner-City Studies get serious about liberation of Zimbabwe.

Simultaneous with the bazaar and the program going on in the gym, there was continuous showing of films on the struggle: Last Grave at Dimbaza. The Rising Ride. A new slide show on Soweto had to be shown three times, by popular demand as the room was filled to capacity for each showing.

The campaign began in October, 1978 with an extensive effort to put up stickers with the 3 main slogans. Members of the Chicago Committee for a Free Africa or CCFA which initiated the campaign put up a thousand stickers every week, particularly at key traffic intersections in the Black community. This put the campaign before the masses of people in a bold and creative way. Over 15,000 stickers were used in the campaign. CCFA learned a lot about the role of the police; they warned CCFA against putting the stickers on light poles while those very same poles were filled with political announcements.

Ian Smith, white colonial ruler of Zimbabwe, recently came to the U.S. and got a lot of news coverage. He brought along two Black traitors who support white control. People in the U.S. were confused, even Black people. This campaign helped inform people, beginning with the hundreds of thousands who saw the FREE ZIMBABWE! stickers.

The week of educational activities was concentrated at Chicago area colleges. This included Northwestern, Northeastern, Thornton, and Chicago State. Programs at the Center for Inner-City Studies and the Associated Colleges of the Midwest were included. Events were also at three area law schools: National Conference of Black Lawyers' Community College of Law, Northwestern and Kent.

In addition, there was a very enthusiastic meeting of students at Lindbloom High School. They have formed a Southern Africa Support Club which is waging a vigorous campaign to inform the students of the truth about the freedom struggle and to collect pencils and paper for Zimbabwe students. One student leader said, "We believe people should have access to excellence but freedom comes first. We're not free in Chicago and our brothers and sisters are not free in Zimbabwe. They are about to win national liberation, and we have just begun to fight."

The main objective of the campaign was to mobilize public support for a free Zimbabwe. Brother T.J. Kangai (United Nations representative of the Zimbabwe African National Union or ZANU) and Brother



Chicago area High School students focus on Zimbabwe.



Comrade Mawema speaks to 60 students at the Associated Colleges of the Midwest.

Michael Mawema (Vice Chairman of ZANU, North American Zone) both explained the three main enemies facing the people of Zimbabwe and which must be defeated:

**A. IMPERIALISM.** This is the worldwide system of capitalist economic exploitation and racist colonial oppression. In Zimbabwe this is currently being led by the imperialists of the U.S. and Britain. While South Africa plays a leading role in the economy of Zimbabwe, the U.S. and England are backing Zimbabwe and South Africa. The main enemy agents are President Jimmy "Jaws" Carter, Cyrus Vance, Zbigniew Brezinski and Andy Young.

**B. WHITE MINORITY RULE:** All white people of Zimbabwe are part of the nation of oppressors led by Ian Smith and their illegal Rhodesian government. The whites in Zimbabwe have only one choice: to become Zimbabweans and work for the overall good of the entire country or leave! The current situation is that the white minority government is backed by imperialism and runs a fascist police state, with the help of some sell-out African "Uncle Toms."

**C. REACTIONARY SELL OUT AFRICANS.** This includes every African who has given support to the so-called "internal agreement" with the white minority government. The "internal agreement" is a meaningless piece of paper full of promises and lies about democratic elections and an African majority government. The truth is, however, that the minority whites would continue to control the army and the

police and have veto power over all major decisions.

Another main lesson regarding unity is the need to build the united front against imperialism right here in the United States. There are three key parts of this process: (1) There must be a clear anti-imperialist political line (understanding and program). (2) As many people as possible must take concrete action against a common enemy (unity of action) though not necessarily in the same way at the same time. (3) Within the movement, organizations like CCFA must fight to maintain independence and initiative, making sure that it can build unity while at the same time fully presenting and discussing political differences.

Overall, the United Front Against Imperialism was given a successful trial run with the FREE ZIMBABWE! campaign.

The entire "FREE ZIMBABWE" campaign and Zimbabwe Liberation week was a big success.



Over 400 people attended the all day activities of Zimbabwe Liberation Day at Fernwood United Methodist Church, Rev. Al Sampson Pastor.

There were some shortcomings that CCFA is studying so we can correct them in our future work. The people of Zimbabwe led by the Patriotic Front got a clear indication that the people of Chicago stand in firm support of their freedom struggle. As the people of Zimbabwe move closer and closer to victory, we know that the people of Chicago will continue their support as displayed during the Free Zimbabwe campaign.

white women.

As a matter of fact, as long as this system has Black men and Black women at each other's throats because of biological differences we cannot unite to fight the system of oppression and destroy it!

## STRUGGLE MUST CONTINUE

The continuing oppression of Black women and of Black people has meant that women have continued to be on the front lines of all aspects of the Black liberation struggle throughout the recent period.

Black women face conditions of oppression and mounting problems as do most Black people. And Black women will also continue to go forward to uphold their rich historical legacy as active fighters for the full freedom of all Black people and to end their own special "triple oppression."

## FOR FURTHER STUDY

SEE CHAPTER 14, "Black Women and Family" in Introduction to Afro-American Studies (VOL. II) or send \$1.50 to:  
Peoples College Press  
P.O. Box 7696  
Chicago, IL 60680

## FIGHTING "TRIPLE OPPRESSION"

women during this period grew out of the conditions of rural life. Because every available hand was necessary to work in the fields, large families developed in the rural South. This often imposed an oppressive burden on Black women. Many women were forced to do double-duty as full-time field hands and as full-time wives and mothers.

The rural period was a very brutal period in Black history as well. There were 1,079 recorded lynchings of Blacks in the South between 1900 and 1914. Women like Ida Wells Barnett crusaded against lynching. Her anti-lynching editorials in a newspaper in Memphis and her pamphlet called *The Red Record* (1895) resulted in attacks on her newspaper. Though her life was threatened, she continued her work with a six shooter strapped on her side. Eventually, she was forced to leave Memphis, but continued her work in Chicago.

## SIGNIFICANT CHANGES IN URBAN PERIOD

The migration of Black people from the rural South to the city pulled Black women off the farms

and into the industrial workforce in the North. Service and industrial work replaced agricultural work. This was the prevailing pattern in 1970; of the 2.7 Million Black women in the work force, 25% were service workers (post office workers, bus drivers, etc.), 21% were clerical workers like secretaries, 16% were operatives like factory workers, and 18% were private household workers like maids and cooks.

When we add in the racist oppression, we see the additional oppression of Black women as compared to white women. Statistics show the overrepresentation of Black women in some occupations and under-representation of Black women in others. Black women are only 11.4% of the female workforce, but make up 65% of all maids, 63% of all household cooks, 41% of all housekeepers, and 34% of all cleaning service workers. On the other hand, Black women represent only 4% of all women lawyers and doctors and 5.5% of all women college teachers. Clearly, as have black people in general, Black women have provided U.S. capitalism with essential labor in the hardest, lowest paying, and dirtiest jobs of all—the necessary shit work in an advanced capitalist society.

In addition to this economic exploitation and racist oppression, Black women (and women in

general) are punished by existing sexist social practices because of their role in the biological division of labor, that is, for childbearing. For example, an adequate system of sex education, birth control, and family planning that speaks to the problems of young women is not provided. An adequate system of paid maternity leave is not available, though men are often compensated during long illnesses. Low cost or free quality daycare facilities do not exist, making it impossible for women to continue their education or to return to work, those facilities that are provided often do not educate or properly care for the children.

The point here is that the resources of this society are not allocated to meet the special needs of Black women or women in general. Yet corporations are racking up millions of dollars from the exploitation of Black women. For example, women make up the majority of textile workers in U.S. factories.

## BLAME SYSTEM NOT MATRIARCHY

Any analysis of the relationship between Black women and Black men must take into account that there have been more Black women than Black men. In 1970, there was 1.1 million more Black women than men. Related to this is controversy