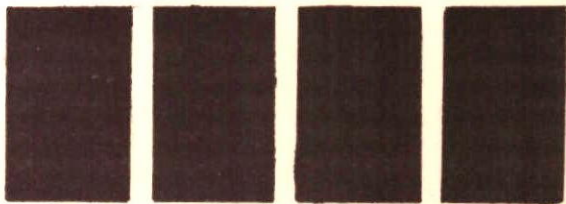


"The colonized man who writes for his people ought to use the past with the intention of opening the future, as an invitation to action and a basis for hope. But to ensure that hope and to give it form, he must take part in action and throw himself body and soul into the ... struggle."

Frantz Fanon

BW

INSTITUTE
OF THE
BLACK WORLD



History and Purpose

After a planning committee had worked for more than a year to develop basic concepts and goals, the Institute of the Black World began its first program of work during the summer of 1969. It was clear to us then that our deepest historical roots were connected to the long tradition of politically conscious black scholarship which W.E.B. Du Bois had established in Atlanta at the beginning of this century. Our contemporary ties were to the revived post-World War II struggles of the non-white, colonized peoples to seize control over the definitions and conditions of their own lives—past, present and future. Most immediately, we were born into the midst of that contestation for Black Education popularly known as the Black Studies Movement.

Originally, the Institute developed as a part of the Martin Luther King, Jr. Memorial Center. Since September, 1970, it has been a fully independent institution of research and political analysis, placing special emphasis on the need to shape all elements of black education into effective instruments which may be used to advance our total struggle.

From the outset we have attempted to develop our collective life in the context of these traditions and goals, and to subject our work to the standards of the concrete needs of the black community. As different stages of history require different methods and approaches, we constantly reassess our work, viewing Black Scholarship as always at the service of black struggle.

While the basic emphasis in our work is on black struggle in America, exploring many of its essential political, economic and cultural aspects, we also attempt at every point to place these developments into the context of the larger African and other anti-colonial movements of the Third World. For we see ourselves as part of *that* mainstream.

Essentially, then, we are attempting to take seriously the summons of our poet/sister Mari Evans to "Speak the truth to the people." For we are convinced that from the base of that truth we can move with others to build

"A black strength which attacks the laws
exposes the lies disassembles the structure and
ravages the very foundation of evil."

4. *Contact Us About Other Ways to Help.* In many cases, we can develop means of mutual support and assistance through individual contacts. Sometimes this is focussed on finances, sometimes on cooperative research and analysis.

We do not ever expect to “flourish” in terms of financial affluence, and we will therefore continue to develop a lean, functioning organizational apparatus. What we *do* expect is that with your help we will find the necessary financial basis to move our work steadily and surely in those directions which will advance our common struggle. With that goal in mind, we realize that our only true base of ultimate political, economic and moral support is the Black Community. We are glad for that.

*ALL CONTRIBUTIONS TO THE WORK OF
IBW ARE TAX-DEDUCTIBLE*

Staff and Associates

Currently a staff of 18 persons works from our base in Atlanta (physically this base consists of two somewhat crowded rented houses—one of which was frequented by Dr. DuBois). The staff members are:

Sharon Bourke, Patricia Daly, Augustine Dempsey, Janet Douglass, Sylvia Ferrell, Micahel Fisher, Thulani Gcabashe, Sybil Griffin, Vincent Harding, Ruth Harmon, Robert Hill, Shessie Johnson, Arlon Kennedy, William Strickland, Farrel Thomas, David Townsend, Derek Wheeler, and Aljosie Yabura.

In addition to the Atlanta-based staff, we call regularly upon a network of IBW Associates to assist us in various phases of our work. Located in this country, Canada, the Caribbean, and Africa, this group of brothers and sisters provides a crucial reservoir of knowledge, encouragement, counsel, and skills which immeasurably strengthen our collective efforts. (Many of them also make regular financial contributions to IBW.)

Research, Analysis, and Advocacy

In the midst of our long-term projects of research and writing—and as an integral part of those projects as well—we are constantly attempting to understand the significance of the present moment of black struggle. Central to our ongoing work of analysis and advocacy is the development of “A Black Agenda for the Seventies,” a task which IBW initiated early in 1970, and at which we have continued to work—with others—in various forms and situations. Some members of IBW, acting in individual capacities, were able to bring this perspective to the Black Political Convention of 1972 as well.

If the Black Agenda is to be adequate to the task before us, it must constantly be tested and remain firmly grounded in the realities which face us at any particular moment of our struggle. It must come out of our answers to such questions as: What is the meaning of the black liberation struggle? What are its dimensions? What relation has it to developments at-large, such as those facing American society and the world today? And what paths are likely to be taken, in the course of the struggle, by the various social strata?

To carry forward our work in answering such questions, we experimented during the summer of 1971 with a new form of collective research and analysis in a six-week Summer Research Symposium. The experience brought together students, a faculty of seasoned Black Scholars, and interested members of the local community, in a project of combined research, analysis, and lectures designed to study the significance of the Black Movement of the 1960's and to assess our own roles in the continuing black struggle. We are attempting to develop means for making the methodology and results of the Symposium available to others who are committed to the same tasks, and we are eager to establish contact with other persons who are engaged in research and writing on the life and struggles of African peoples — here and overseas. Indeed, we must now move to create a National Black *Research Agenda*.

Our major ongoing vehicle for the sharing of our analysis is the monthly column *Black- World-View*. It is made available to some thirty black newspapers, journals and radio stations. The column is also used in many kinds of teaching situations, and we are currently seeking to expand its readership by making collections of columns available in pamphlet form. expand its readership by making collections of columns available in pamphlet form.

In addition, IBW is regularly called upon by black caucuses, organizations and institutions to prepare position papers on issues relating to the political, economic, and social and cultural struggles of these and earlier times. There is also a continuous movement of our staff and our point of view into high schools, colleges, prisons and many special meetings through lectures, video-tapes and personal encounters.