

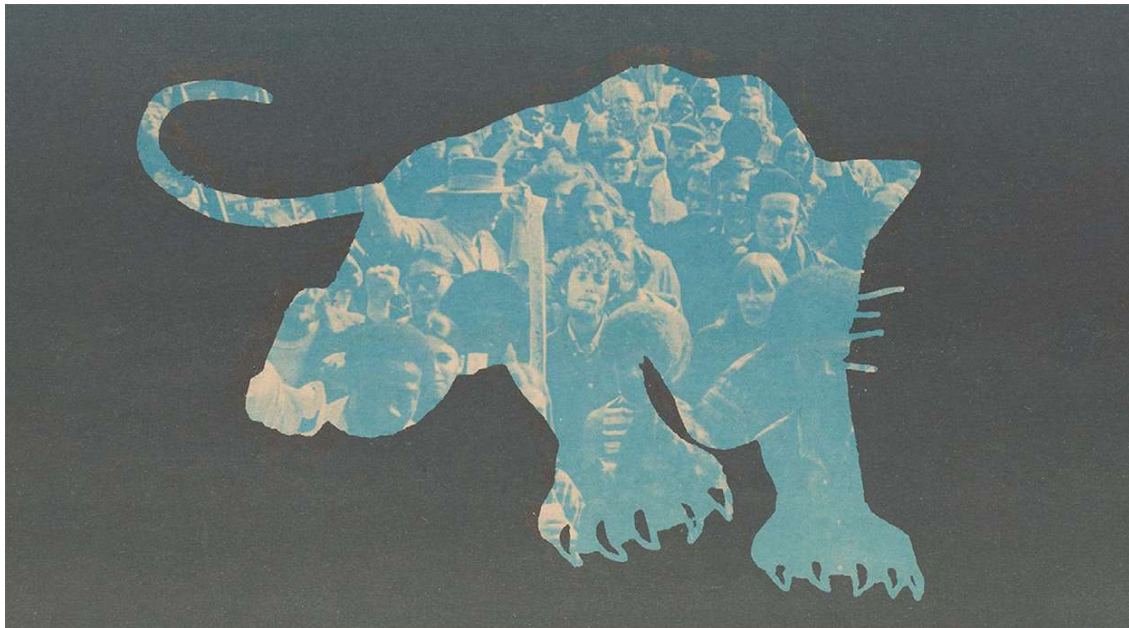
# Solidarity Screenings Glasgow



Issue 3 - August 2024

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### **Solidarity Screenings Glasgow's Political Line**

Imperialism is the primary contradiction, it is our principal enemy, and as such our politics stems from our anti-imperialism. Solidarity Screenings is our attempt to contribute to the building of dual power in the front of culture, (re)building solidarity among oppressed nations, and shedding light on the periphery and semi-periphery through art and culture. By this, we hope to contribute to the growing revolutionary and anti-imperialist movement in Glasgow.

Historically, the oppressed world and socialist nations had close ties, be that fair and equal economic relations such as with Nasser's Egypt, to invaluable support to our resistances, such as arming the PFLP. This unity most highly expressed itself with the People's Democratic Republic of Yemen. The USSR's slide into social-imperialism and capitalists poisoning China, led the former Soviet bloc to be ravaged by and

aligned to U.S. imperialism and China to be an imperialist power. We must swim against the tide of reaction and rebuild the ties between our peoples!

U.S. imperialism is the main enemy of the peoples of the world. But, as Russian and Chinese imperialism grows, the Amerikan imperialists are becoming more ruthless and brutal. We must not fall into campism, siding with Russian or Chinese imperialism because of NATO expansion. This is changing one oppressor for another. Rather, we side with the oppressed peoples of the world in the periphery and semi-periphery. The colonised and semi-colonised nations are caught in the crossfire of the imperialists. The working class and peasantry everywhere are the agents of revolutionary change.

The Arab nation has become one of the centres of the international struggle against imperialism. Our highest expressions of resistance being the Palestinian and Yemeni resistance organisations. The whole region is aflamed in its struggle against our occupiers. For us living in the imperial core, we must augment their struggle in any way we can. So we hope to contribute to the front of culture. Art is a battlefield! We must destroy the old bourgeois-imperialist culture that has a stranglehold on all of us.

We must build up the new proletarian, anti-imperialist culture.

Contradictions are heightening, Imperialism (particularly the U.S, already characterised by its brutality) will take a more ruthless form internationally and a more openly fascist form at home. We must be ready. We hope our screenings will inspire people to read more on revolutionary history and to then implement what we learn. As Amilcar Cabral said “There may have been revolutions which have had a revolutionary theory and which have failed. But there has certainly been no revolution which has succeeded without a revolutionary theory.”

If you would like to get involved in this project, we are always looking for volunteers! Be it co-running a screening, preparing food, to writing for the booklet. Email us on [solidarityscreeningsglasgow@gmail.com](mailto:solidarityscreeningsglasgow@gmail.com)

We aim for a broad yet principled anti-imperialist movement in the arts.

# The Black Panther Party's 10 Point Program (1972)



1. We want freedom. We want power to determine the destiny of our Black Community.



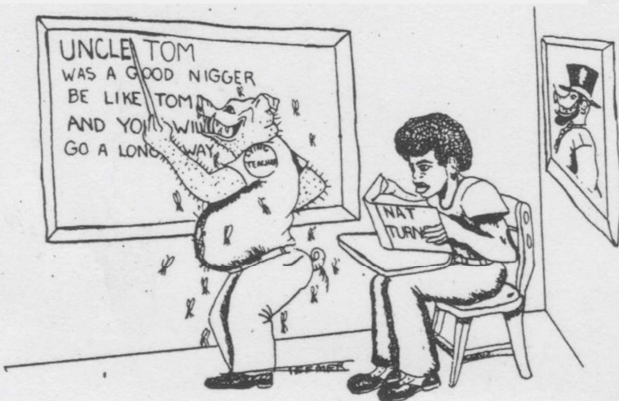
2. We want full employment for our people.



3. We want an end to the robbery by the capitalist of our Black Community.



4. We want decent housing, fit for shelter of human beings.



5. We want education for our people that exposes the true nature of this decadent American society. We want education that teaches us our true history and our role in the present-day society.

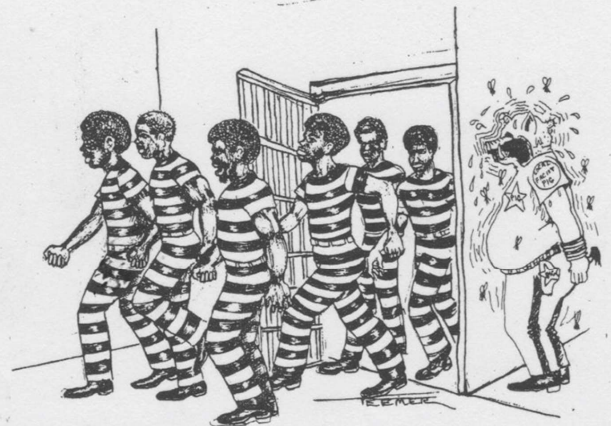
# WHAT WE WANT



6. We want all black men exempt from military service.



7. We want an immediate end to POLICE BRUTALITY and MURDER of black people.



8. We want freedom for all black men held in federal, state, county and city prisons and jails.



9. We want all black people when brought to trial to be tried in court by a jury of their peer group or people from their black communities, as defined by the Constitution of the United States.

10. We want land, bread, housing, education, clothing, justice and peace. And as our major political objective, a United Nations-supervised plebiscite to be held throughout the black colony in which only black colonial subjects will be allowed to participate, for the purpose of determining the will of black people as to their national destiny.

## Position Paper No1 on Revolutionary Art (1970)

*Emory Douglas - Minister of Culture in BPP*

*Revolutionary Art does not demand any more sacrifice from the revolutionary artist than what is demanded from a traitor (Negro) who draws for the oppressor. Therefore, the creation of revolutionary art is not a tragedy, but an honour and duty that will never be refused.*

Revolutionary Art begins with the programme that Huey P. Newton instituted with the Black Panther Party. Revolutionary Art, like the Party, is for the whole community and its total problems. It gives the people the correct picture of our struggle, whereas the Revolutionary Ideology gives the people the correct political understanding of our struggle. Before a correct visual interpretation of the struggle can be given, we must recognise that Revolutionary Art is an art that flows from the people. It must be a whole and living part of the people's lives, their daily struggle to survive. To draw about revolutionary things, we must shoot and/or be ready to shoot when the time comes. In order to draw about the people who are shooting, we must capture the true revolution in a pictorial fashion. We must feel what the people feel who throw rocks and bottles at the oppressor so that when we draw about it - we can raise their level of consciousness to hand grenades and dynamite to be launched at the oppressor. Revolutionary Art gives a physical confrontation with tyrants, and also enlightens the people to continue their vigorous attack by educating the masses through participation and observation.

Through the Revolutionary Artist's observations of the people, we can picture the territory on which we live (as slaves): project maximum damage to the oppressor with minimum damage to the people, and come out victorious.

The Revolutionary Artist's talents are just one of the weapons he uses in the struggle for Black People. His art becomes a tool for liberation. Revolutionary Art can thereby progress as the people progress because the People are the backbone to the Artist and not the Artist to the People.

To conceive any type of visual interpretations of the struggle, the Revolutionary Artist must constantly be agitating the people, but before one agitates the people, as the struggle progresses, one must make

strong roots among the masses of the people. Then and only then can a Revolutionary Artist renew the visual interpretation of Revolutionary Art indefinitely until liberation. By making these strong roots among the masses of the Black People, the Revolutionary Artist rises above the confusion that the oppressor has brought on the colonised people, because all of us (as slaves) from the Christian to the brother on the block, the college student and the high-school drop out, the street walker and the secretary, the pimp and the preacher, the domestic and the gangster: all the elements of the ghetto can understand Revolutionary Art.

The ghetto itself is the gallery for the Revolutionary Artist's drawings. His work is pasted on the walls of the ghetto; in storefront windows, fences, doorways, telephone poles and booths, passing buses, alleyways, gas stations, barber shops, beauty parlours, laundromats, liquor stores, as well as the huts of the ghetto.

This way the Revolutionary Artist educates the people as they go through their daily routine, from day to day, week to week, and month to month. This way the Revolutionary Artist cuts through the smoke-screens of the oppressor and creates brand new images of Revolutionary action - for the total community.

Revolutionary Art is an extension and interpretation to the masses in the most simple and obvious form. Without being a revolutionary and committed to the struggle for liberation, the artist could not express revolution at all. Revolutionary Art is learned in the ghetto from the pig cops on the beat, demagogue politicians and avaricious businessmen. Not in the schools of fine art. The Revolutionary Artist hears the people's screams when they are being attacked by the pigs. They share their curses when they feel like killing the pigs, but are unequipped. He watches and hears the sounds of footsteps of Black People trampling the ghetto streets and translates them into pictures of slow revolts against the slave masters, stomping them in their brains with bullets, that we can have power and freedom to determine the destiny of our community and help to build 'our world'.

Revolutionary Art is a returning from the blind, where we no longer let the oppressor lead us around like watchdogs.

## In Defence of Self-Defence: Part 1 (1967)

*Huey Newton - one of the founders and leaders of BPP*

Laws and rules have always been made to serve people. Rules of society are set up by people so that they will be able to function in a harmonious way. In other words, in order to promote the general welfare of society rules and laws are established by men. Rules should serve men and not men serve rules. The man is greater than the rules or laws that he constructs. Much of the time the laws and rules which officials attempt to inflict upon poor people are non-functional in relation to the status of the poor in society.

These officials are blind to the fact that people should not respect rules that are not serving them. It is the duty of the poor to write and construct rules and laws that are in their better interest. This is one of the basic human rights of all men.

Before 1776, white people were colonized by the English. The English government had certain laws and rules that the colonized Americans viewed as not in their best interests but as a colonized people. At that time, the English government felt that the colonized Americans had no right to establish laws to promote the general welfare of the people living here in America. The colonized American felt he had no choice but to raise the gun in defense of the welfare of the colonized people. At this time he made certain laws insuring his protection from external and internal aggressions from governments and agencies. One such form of protection was the Declaration of Independence which states, "...whenever any government becomes destructive to these ends it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundations on such principles and organizing its powers in such forms as to them shall seem most likely to effect their safety and happiness." Now these same colonized white people, these ex-slaves, robbers and thieves, have denied the colonized black man the right to even speak of abolishing this oppressive system which the white colonized American created. They have carried their madness to the four corners of the earth, and now there is universal rebellion against their continue rule and power.

The black people in America are the only people who can free the world, loosen the yoke of colonialism and destroy the war machine. As long as



there is no country that can defeat this monster of the west. But black people can make a malfunction of this machine from within. Black people can destroy the machinery that's enslaving the world. America cannot stand to fight every black country in the world and fight a civil war at the same time. It is militarily impossible to do both these things at once.

The slavery of blacks in this country provides the oil for the machinery of war that America uses to enslave the peoples of the world. Without this oil the machinery cannot function. We are the driving shaft; we are in such a strategic position in this machinery that, once we become dislocated, the functioning of the remainder of the machinery breaks down.

Penned up in the ghettos of America, surrounded by his factories and all the physical components of his economic system, we have been made into "the wretched of the earth," who are relegated to the position of spectators while the white racists run their international con game on the suffering peoples. We have been brainwashed to believe that we are powerless and that there is nothing we can do for ourselves to bring about a speedy liberation for our people. We have been taught that we must please our oppressors, that we are only 10% of the population and therefore we must confine our tactics to categories calculated not to disturb the sleep of our tormentors.

The power structure inflicts pain and brutality upon the peoples then provides controlled outlets for the pain in ways least likely to upset them or interfere with the process of exploitation. The people must repudiate the channels, established as tricks and deceitful snares by the exploiter-oppressors. The people must oppose everything the oppressor supports and support everything that he opposes. If black people go about their struggle for liberation in the way that the oppressor dictates and sponsors, then we will have degenerated to the level of groveling flunkies for the oppressor himself.

When the oppressor makes a vicious attack against freedom fighters because of the way that such freedom fighters choose to go about their liberation, then we know we are moving in the direction of our liberation. The racist dog oppressors have no rights which oppressed black people are bound to respect. As long as the racist dogs pollute the

earth with the evil of their actions, they do not deserve any respect at all. And the rules of their game, written in the peoples' blood, are beneath contempt.

The oppressor must be harassed until his doom. He must have no peace by day or by night. The slaves have always outnumbered the slavemasters. The power of the oppressor rests upon the submission of the people. When Black people really unite and rise up in all their splendid millions, they will have the strength to smash injustice. We do not understand the power in our numbers. We are millions and millions of black people scattered across the continent and throughout the western hemisphere. There are more black people in America than the total population of many countries that now enjoy full membership in the U.N. They have power and their power is based primarily on the fact that they are organized and united with each other. They are recognized by the powers of the world. We with all our numbers are recognized by no one. In fact, we do not even recognize our own selves. We are unaware of the potential power latent in our numbers. In 1967, in the midst of a hostile racist nation whose hidden racism is rising to the surface at a phenomenal speed, we are still so blind to our critical fight for our very survival that we are continuing to function in petty, futile ways. Divided, confused, fighting among ourselves, we are still in the elementary stage of throwing rocks, sticks, empty wine bottles and beer cans at racist cops who lie in wait for a chance to murder unarmed black people. The racist cops have worked out a system for suppressing these spontaneous rebellions that flare up from the anger, frustration, and desperation of the masses of black people. We can no longer afford the dubious luxury of the terrible casualties wantonly inflicted upon us by the cops during spontaneous rebellions.

Black people must now move, from the grassroots through the perfumed circles of the black bourgeoisie, to seize by any means necessary a proportionate share of the power vested and collected in the structure of America. We must organize and unite to combat by long resistance the brutal force used against us daily. The power structure depends upon the use of force without retaliation. This is why they want the people unarmed: This is why they have made it a felony to teach guerrilla warfare. The racist dog oppressor fears the armed people; they

New York Stock Exchange Transactions

New York Stock Exchange

Table with columns: Stocks and Div. (1974 High, 1974 Low, Sales, P/E 100s, High, Low, Last Chng), Sales (12,750,000), Year to Date (Friday, Year Ago), 1974 (2,271,485,289), 1973 (2,516,755,769). Includes a 12-month trend weekly close chart for July, August, and September.

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Chicago Board Options Exchange Tuesday, Sept. 3, 1974. Table with columns: Jan, Apr, Stock, Oct, Jan. Includes a 12-month trend weekly close chart for July, August, and September.

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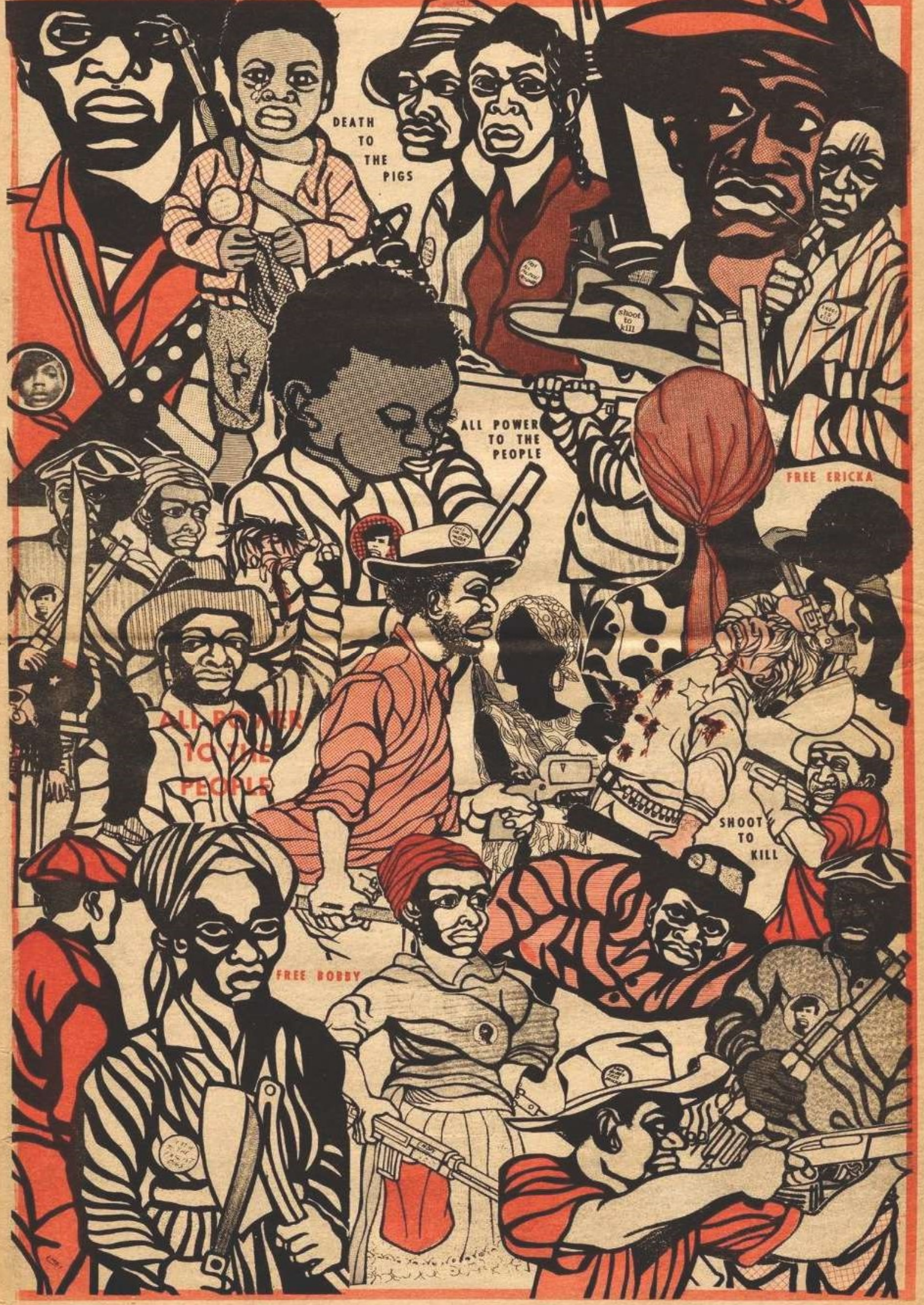
BANK OF AMERICA

Chevrolet Mobil NEW YORK LIFE

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CHRYSLER Motors Corporation

PHOTO COLLAGE BY EMORY



DEATH  
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ALL THE WEAPONS WE USED AGAINST  
EACH OTHER WE NOW USE AGAINST THE OPPRESSOR



Revolutionary Art By Emory  
Minister Of Culture Black Panther Party U.S.A.

BY ALL MEANS AVAILABLE

MINISTRY OF INFORMATION  
P.O. BOX 987, CUSTOM HOUSE  
SAN FRANCISCO, CA 94108

JUST WAIT TILL THAT LANDLORD COMES AROUND  
WITH HIS HANDS ALL STUCK OUT - SMILING TALKIN BOUT,  
"WHY MRS. MAE WHAT A LOVELY DAY."



KILL THE GREEDY SLUMLORDS!

WE SHALL SURVIVE, WITHOUT A DOUBT



"YOU CAN JAIL A REVOLUTIONARY.  
BUT YOU CAN'T JAIL THE  
REVOLUTION. YOU CAN RUN A  
FREEDOM FIGHTER AROUND THE  
COUNTRY BUT YOU CAN'T RUN FREEDOM  
FIGHTING AROUND THE COUNTRY. YOU  
CAN'T MURDER A LIBERATOR.  
YOU CAN'T MURDER



ampton Deputy  
an Illinois Chapter  
Panther Party  
ugust 30, 1948  
red By Fascist Pigs  
Dec. 4, 1969

I AM A REVOLUTIONARY

PHONE NO.  
312  
243-8276  
738-0778



BLACK PANTHER PARTY  
2350 W. MADISON, ST.  
CHICAGO, ILLINOIS 60612



# THE BLACK PANTHER

25  
cents

Black Community News Service

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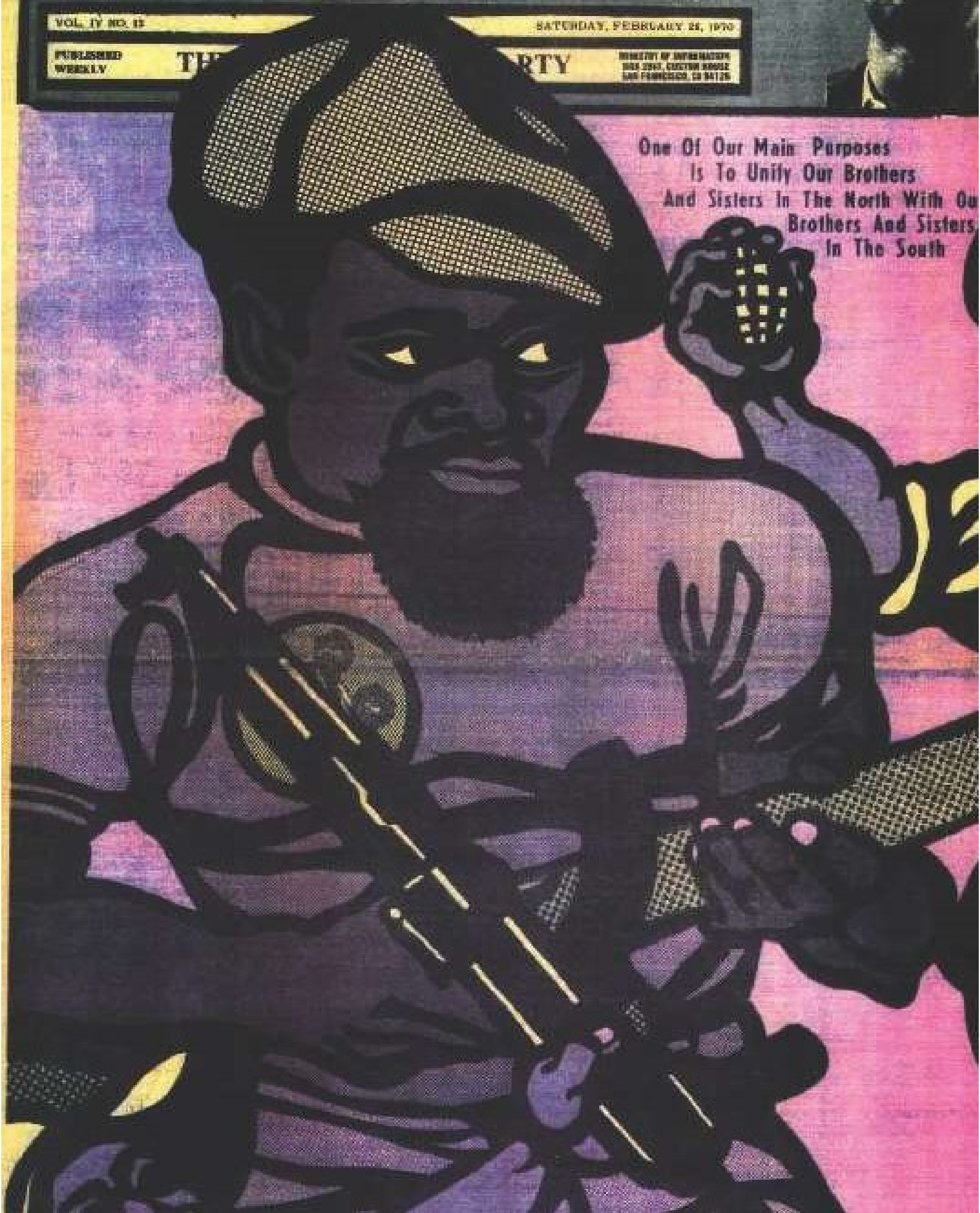
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THE BLACK PANTHER PARTY

HEADQUARTERS OF INFORMATION  
2000 20th ST., 4000th HOUSE  
SAN FRANCISCO, CA 94120



One Of Our Main Purposes  
Is To Unify Our Brothers  
And Sisters In The North With Our  
Brothers And Sisters  
In The South



WE ALWAYS KEEP CLOSE WATCH  
ON THE FASCIST'S MOVEMENTS  
SO THAT THEY WILL HAVE A MISERABLE ENDING



fear most of all black people armed with weapons and the ideology of the Black Panther Party for Self Defense. An unarmed people are slaves or are subject to slavery at any given moment. If a government is not afraid of the people it will arm the people and teach guerilla tactics as a means for the survival of the people from foreign aggression. Black people are held captive in the midst of their oppressors. There is a world of difference between 30 million unarmed, submissive black people and 30 million Black people armed with freedom and defense guns and the strategic methods of liberation.

When a mechanic wants to fix a broken down car engine he must have the necessary tools to do the job. When the people move for liberation, they must have the basic tool of liberation: the gun. Only with the power of the gun can the black masses halt the terror and brutality perpetuated against them by the armed racist power structure; and in one sense only by the power of the gun can the whole world be transformed into the earthly paradise dreamed of by the people from time immemorial. One successful practitioner of the art and science of national liberation and self defense put it this way: "We are advocates of the abolition of war, we do not want war; but war can only be abolished through war, and in order to get rid of the gun it is necessary to take up the gun." (Brother Mao Tse-Tung)

The blood, sweat, tears and suffering of Black people are the foundations of the wealth and power of the United States of America. We were forced to build America and if forced to we will tear it down. The immediate result of this destruction will be suffering and bloodshed. But the end result will be the perpetual peace for all mankind.

# **‘Shoot As Well As Cook’: the Black Panther Party, sexism and the struggle today (2014)**

*Shanice McBean*

*This is an abridged version of an essay published by rs21.*

## **‘Pussy Power’**

The Black Panther Party (BPP) was founded in 1966 Oakland, California. Originally called the Black Panther Party for Self-Defense, central to the party’s politics was affirming black power, dignity and rights through armed confrontation. Confrontation in this context is not meant as insurrection or even provocation but, rather, as self-defense; as not capitulating when met with the sharp end of oppressive social forces. It is confrontation understood in this way that led to the initial and rapid success of the BPP. Confrontation with local Oakland police which ended with a crowd of local black people cheering as the police withdrew from armed Panthers, confrontation with police and the media whilst providing armed security for Betty Shabazz at San Francisco airport and confrontation while storming the state capitol with guns solidified the BPP reputation as not just fighting against police brutality but also for black power.

The politics of confrontation, however, provided fertile ground for the seeds of black male chauvinism to ferment, sprout and eventually blossom within the party. While women who joined the BPP from the beginning were armed and taught to shoot, in the early years of the party it was always under the proviso that they were subordinate to the men. Many of the men coming into the organization (men who almost always had no previous exposure to organized politics), saw armed self-defense more as affirmation of black masculinity in the face of the dehumanizing structures of The White Man rather than affirmation of a universal black dignity.

It would be a mistake to view this as a problem of ‘ignorant’ rank and file members. Eldridge Cleaver, a convicted rapist who sat on the BPP central committee, was known for his extreme disregard for women in the party. He was violent towards his partner Kathleen Cleaver, threatened to murder leading party member Elaine Brown and regularly referred to female cadre as having ‘pussy power’. In her auto-biography

*A Taste of Power*, Elaine Brown claims that Bobby Seale, co-founder and the initial chairman of the BPP, was involved in advocating the idea that women should 'give it up' to revolutionary men in struggle and learn to 'shoot as well as cook'. When Elaine was beaten up by underground BPP leader Steve (who replaced Bunchy Carter after his murder) most members, including leading members like Raymond Hewitt and Huey Newton, argued that it wasn't the party's business and was a 'personal' matter. Some even argued that because of Elaine's assertive womanhood she 'had it coming'.

The black power movement as a whole and its leaders often had dismal attitudes towards women. At meetings organized by Ron Karenga's US Organization, men were referred to as 'our warriors' by women who were tasked with cooking for and serving them. Women who defected from these gross patterns of socialization were seen as abandoning their true role within the struggle for liberation.

### Challenges from Within

What is important in recalling the often intense sexism within the BPP is their difficult but gradual move away from it. As more women joined the party and the politics of the organization developed a battle eventually emerged between those who fought for a revolutionary vision of women as equals with men and those who unquestioningly latched on to the reactionary ideas of male chauvinism and supremacy.

As women Panthers found themselves locked up as political prisoners facing the oppressive and repressive fist of a panicked America, it became more difficult for Panther men to deny the equal strength, rage and revolutionary fervour of Panther women. In other words, the experience of struggle, confronting the state and fighting for a revolutionised society provided the conditions whereby anti-sexist Panthers could confront reactionary views about women.

But it wasn't just the experience of struggle alone that gave ballast to a process of change. It is not automatic that chanting 'Free Huey' with a woman chanting as loud as you, or, being arrested with a Panther woman, changes your sexist ideas. The process was one of active change.

Women part of the Los Angeles chapter of the BPP such as Elaine Brown and Erika Huggins – pejoratively known as the 'clique' –

asserted themselves and acted as leaders both within the organization and in broader struggle. In 1969 Illinois chairman Fred Hampton held a meeting condemning sexism; introducing Panther's in his chapter to a revolutionary politics that moved beyond liberation being a simple equation of confrontation between black men and the system. When party founder, leader and Minister of Defense Huey Newton was released from prison following false charges of manslaughter of a police officer, he led a polemic in the party against understanding sexual and romantic relationships as ownership of 'my man' or 'my woman'. Arguing that understanding human relations in this way reflected the pervasive infiltration of capitalist property relations within the social sphere, he pushed for equal partnership between men and women in the party. Men and women were to be comrades, not sexual property. This process of gradual political evolution within the BPP is well reflected in the general acceptance of Elaine Brown's leadership of the organization when exiled Huey Newton appointed her as absolute leader in 1974.

Crucial to this process was defiance in the face of sexism but not seeing chauvinistic black men as a lost cause. Simultaneously, the unifying power of struggle was utilised by actively fighting for a better political position on women.

### **Women in the struggle today**

It is natural that black women would assume leadership in a struggle against the denial that black lives matter. Our bodies are regularly subject to state violence in the form of sterilization, sexual violence and, increasingly, as pawns of the prison industrial complex. Our bodies are used as the loci for justifying the ideology of race and as super-exploitable cogs in globalized capitalism. As the BPP position on women changed more women were able to flourish as leaders and more women joined the party as fighters; this only strengthened the organization. The leadership of women in the struggles that have emerged in reaction to police brutality and in affirmation of black lives today is, therefore, a sign of the strength of these struggles. Still, the struggle against sexism is a continual and active struggle, or, it is a dead one.

Unity in a society built on oppression has to navigate thorny, dirty and difficult terrain. The history of the BPP is instructive here. Unity certainly cannot come about by ignoring the oppressive social

relations that divide us; they have to be righteously confronted. But we cannot expect our movements to be sanitized. The BPP women were instrumental to building the organization and developing the basis for an anti-sexist BPP; something they achieved by challenging the sexism of their brothers while standing shoulder to shoulder with them against the police.

The reality is the same police who execute black men and women on the streets are the same ones who beat and battered the miners and murdered the 96 of Hillsborough. They're the same ones capitalists use to gentrify areas like Soho in London by forcibly removing sex workers from safe working spaces. They're the same ones who not only kill, but rape with impunity. They're the same ones who mock and abuse trans\* women; who arrested CeCe McDonald yet sympathized with her attackers. They're the same ones who receive training from the Israeli army renowned for murdering Palestinians in the name of colonial rule. This shared experience is a real basis for solidarity.

Capitalism, the ultimate arbiter of all oppression, is a system not compartmentalized into single units of oppression: it exists as a totality. Class exploitation and all forms of oppression are, as a result, constituted in such a way as to connect the dismantling of the Master's front yard to the dismantling of his entire house. The histories of working class exploitation, sexism, racism, homophobia, transphobia, colonialism, imperialism and all forms of institutionalized oppression are integrated, not separate, histories. Our struggles are therefore integrated. It is with this understanding and in this spirit the slogan Black Lives Matter should be sung with the voices of those who yearn to live in a system free from the rot of capitalistic exploitation, those who assert that trans\* women/men are women/men and those who want to see a Free Palestine. We should sing with a clarity that means each note can be heard in its own right, but together they harmonise the chords of liberation.

## Dare to Struggle Dare to Win

*Mao Tse-Tung*

People of the world, unite and defeat the U.S. aggressors and all their running dogs! People of the world, be courageous, and dare to fight, defy difficulties and advance wave upon wave. Then the whole world will belong to the people. Monsters of all kinds shall be destroyed.

*“Statement Supporting the People of the Congo (L.) Against U.S. Aggression” (November 28, 1964)*

The Communist Party of China, having made a clear-headed appraisal of the international and domestic situation on the basis of the science of Marxism-Leninism, recognized that all attacks by the reactionaries at home and abroad had to be defeated and could be defeated. When dark clouds appeared in the sky, we pointed out that they were only temporary, that the darkness would soon pass and the sun break through.

*“The Present Situation and Our Tasks” (December 25, 1947)*

Historically, all reactionary forces on the verge of extinction invariably conduct a last desperate struggle against the revolutionary forces, and some revolutionaries are apt to be deluded for a time by this phenomenon of outward strength but inner weakness failing to grasp the essential fact that the enemy is nearing extinction while they themselves are approaching victory.

*“The Turning Point in World War II” (October 12, 1942)*

No matter when this countrywide civil war breaks out, we must be well prepared. If it comes early, say, tomorrow morning, we should also be prepared. That is point one. In the present international and domestic situation, it is possible that for a time the civil war will be kept restricted in scale and localized. That is point two. Point 1 is what we should prepare for; point two is what has existed for a long time. In short, we must be prepared. Being prepared, we shall be able to deal properly with all kinds of complicated situations.

*“The Situation and Our Policy After the Victory in the War of Resistance Against Japan” (August 13, 1945)*





We are for peace. But so long as U.S. imperialism refuses to give up its arrogant and unreasonable demands and its scheme to extend aggression, the only course for the Chinese people is to remain determined to go on fighting side by side with the Korean people. Not that we are warlike. We are willing to stop the war at once and leave the remaining questions for later settlement. However, U.S. imperialism is not willing to do so. All right then let the fighting go on. However many years U.S. imperialism wants to fight, we are ready to fight right up to the moment when it is willing to stop, right up to the moment of complete victory for the Chinese and Korean peoples.

*Speech at the Fourth Session of the First National Committee of the Chinese People's Political Consultative Conference (February 7, 1953)*

We should rid our ranks of all [incorrect] thinking. All views that overestimate the strength of the enemy and underestimate the strength of the people are wrong.

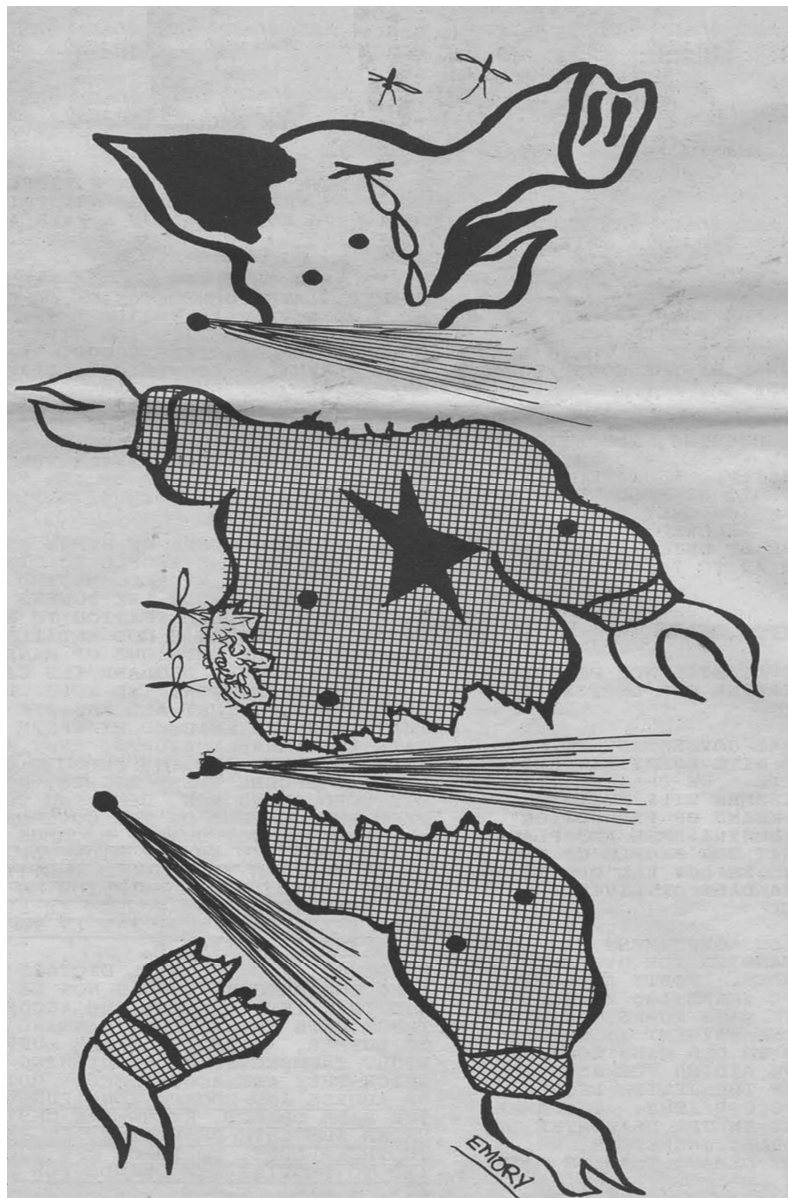
*"The Present Situation and Our Tasks" (December 25, 1947)*

The oppressed peoples and nations must not pin their hopes for liberation on the "sensibleness" of imperialism and its lackeys. They will only triumph by strengthening their unity and persevering in their struggle.

*"Statement Opposing Aggression Against Southern Vietnam and Slaughter of Its People by the U.S.-Ngo Dinh Diem Clique" (August 29, 1963)*

As far as our own desire is concerned, we do not want to fight even for a single day. However, if circumstances force us to fight, we can fight to the finish.

*“Talk with the American Correspondent Anna Louise Strong” (August 1946)*



# Black Panther Party BOOK LIST

- |                          |  |
|--------------------------|--|
| MALCOLM X                | The Autobiography of Malcolm X                             |
| FANON, FRANTZ            | Wretched of the Earth                                      |
| NKRUMAH, KWAME           | I Speak of Freedom   |
| DAVIDSON, BASIL          | The Lost Cities of Africa                                  |
| APTHEKER, HERBERT        | The Nat Turner Slave Revolt                                |
| Aptheker, Herbert        | American Negro Slave Revolts                               |
|                          | A Documentary History of the Negro People in the U.S.      |
| Bennett, Lerone Jr.      | Before the Mayflower                                       |
| Bontemps, Arna W.        | American Negro Poetry--Story of the Negro                  |
| Cronin, E.D.             | Black Moses (The story of Garvey and the UNIA)             |
| DuBois, W.E.B.           | Black Reconstruction in America--Souls of Black Folk       |
|                          | The World and Africa                                       |
| Davidson, Basil          | Black Mother, the Years of the African Slave Trade         |
| Fanon, Frantz            | Studies in a Dying Colonialism                             |
| Franklin, John Hope      | From Slavery to Freedom--Negro in the United States        |
| Frazier, C.F.            | Black Bourgeoisie  |
| Harrington, Michael      | The Other America  |
| Garvey, Marcus           | Garvey & Garveyism--The Philosophy & Opinions of Garveyism |
| Herskovitts, Melville J. | The Myth of the Negro Past                                 |
| James, C.L.R.            | A History of Negro Revolts                                 |
| Janheinz, John           | MUNTU: The New African Culture                             |
| Jones, LeRoi             | Blues People   |
| Lincoln, C.E.            | Black Muslims in America                                   |
| Malcolm X                | Malcolm X Speaks   |
| Mwmmi, Albert            | The Colonizer and the Colonized                            |
| Nkrumah, Kwame           | Ghana  |
| Patterson, William L.    | We Charge Genocide   |
| Rogers, J.A.             | Africa's Gift to America                                   |
|                          | World's Great Men of Color; 3,000 B.C. to 1946 A.D.        |
| Wesley, Charles H. &     | The Negro in Our History                                   |
| Woodson, Carter G        |  |
| Woodward, C. Van         | The Strange Career of Jim Crow                             |
| Wright, Richard          | Native Son   |

# SEIZE THE TIME

