THE BLOOD RUNS COLD

by Errol Setkirk

The formation of a Black Studies program at the University of California represents a mixed-victory for students and faculty of the African American Studies Department (TFLW), who were responsible for last year’s bitter and sometimes deadly battle against an independent college concerned with the problems of non-white people in society. In the middle of the strike, there was still nothing like this in Berkeley. Instead, a Black Studies Department is being formed which is neither independent nor sufficiently financed. Clearly, its acceptance by Third World people can only be conditional.

The Committee on Liberation or Death (COLD), one of the four organizations in the TFLW, attributes the failure of the strike to the inadequacy of white support to Third World demands. Two members of COLD, John Turner and Oliver Jones, blacks at U.C., were interviewed on September 30th. John Turner, who was given by COLD spokesman Juddly Jackson at the radical Disorientation Forum, was asked:

John and Oliver provided some background to the positions taken by the International African American Liberation, the establishment-sponsored policy of cultural nationalism in African American affairs. While the Panthers refer to disparagingly as "pork chop nationalism," was discovered by the press against all black revolution, as the Progressive Labor Party, a Marxist-Leninist movement which subscribes to Third World strategies, is class struggle, had made a "serious mistake" in opposing enrollment of whites in the nation’s colleges for which they will be doomed to fail. For victory, COLD states that the movement must be prepared to "take a backseat" in the movement, and to cooperate in the Third World strategy by doing some actual work, now that white separatism is dead, He labeled multi-racial "black bourgeoisie, "hollow shells," but minimized their influence.

COLD seeks to create new values, a new way to deal with living, out of the total struggle which they believe must be waged against the powers that control the lives of oppressed peoples in the Third World. The notion of material wealth amid spiritual poverty will become a "travesty" they maintain, once the "omnipotence of death" and the rich possibilities for life are realized in the practice of revolution.

BARB: Last evening at the Fauley Ballroom on UC campus, Buddy Johnson, organizer of Death or Deafness, and his kin, said that the major problem facing white people is the recognition of their own incapacity for self-determination. Speaking for yourself, John, do you consider this to be the major difficulty blacks face?

JOHN: Well, first of all, I’d say it isn’t the major problem facing black people, but it is for all people in the area who consider themselves to be revolutionaries, because it is an essential problem for all people the oppressed of the earth — black, brown, yellow, and red — whether you are a student or a worker or a housewife.

BARB: Not necessarily, because there is one thing you have to realize if you take a look at the situation that occurred in Chicago or Pittsburgh, OK, there are your workers in steel towns. They aren’t chanting the slogans “Down with Capitalism,” what they’re talking about is white power. You dig it, black, white racist power. So in terms of historical perspective, I would say there are some obvious flaws in that sort of orientation.

BARB: You say that there are flaws in a strictly Marxist orientation. Could you be more specific?

JOHN: I don’t want to get into any semantic argument. What I’m saying is that you can’t necessarily expect that each organization of revolutionary principles would identify, say, with the Marxist-Leninist line. Historical conditions aren’t ripe or ready. You cannot deal with it in that perspective. You have to examine yourselves, you have to re-assess your values, you have to redirect your movement. The most valuable on a world-wide basis is the black revolution. In this case, . . . because most of the oppressed in the world are black, the oppressed world is WP. If you think there’s a similar split from TFLW liberation movements in this country, to people in the black sector who would like to effect revolutionary change?

BARB: Not necessarily, because the organization of revolutionary principles would identify, say, with the Marxist-Leninist line. Historical conditions aren’t ripe or ready. You cannot deal with it in that perspective. You have to examine yourselves, you have to re-assess your values, you have to redirect your movement. The most valuable on a world-wide basis is the black revolution. In this case, . . . because most of the oppressed in the world are black, the oppressed world is WP. If you think there’s a similar split from TFLW liberation movements in this country, to people in the black sector who would like to effect revolutionary change?

JOHN: It becomes fairly obvious that the campus is not itself the solution to the revolution. The revolution is going to take place in the black community, and especially if it is going to take place.

BARB: Buddy Johnson said that in a Carmen supplier that when he told white people that they’d better keep their own WP and self-determination. Do you agree?

JOHN: If you take into consideration the validity of the student as a trigger, then you'll see essentially that white students or white people (in general) don’t have the effective means of controlling their lives, because even though the population is white, I still think that the controlling factor is one-half of one percent.

BARB: Buddy said that whites go to college, and in the case of Berkeley, get politicized; blacks, on the other hand, may have trouble getting to college. Do you think this is true?

JOHN: In terms of black people getting politicized to get in, well, black people have to be politicized to even exist, even go to class, and that’s survival. When all the institutions of society are murder to survive, because you happen to wear a uniform, that is, the blackness of your skin. It becomes fairly obvious that when you confront racism, especially institutionalized racism, it’s inescapable, it’s demonstrated out doors. With this comes a knowledge of yourself and of your power to act.

BARB: Does COLD have any affiliations with other campus organizations?

OLIVER: COLD supports all revolutionary organizations.

BARB: Would you like to specify which ones you consider to be revolutionary?

OLIVER: You know, the situation is so desperate to the extent it’s to make a decision.

BARB: Among white radicals, the theory of the Third World is a fairly controversial issue. Lehmanski (85) thought that people have been employed to manufacture their profession. How do you place the Third World-Marxist-Leninist historical analysis?

JOHN: It’s fairly obvious. You had the history of the Berkeley movement last night, there’s one thing you have to realize when you have a movement in a white community — you’re going to have the cops chasing white students into buildings, but if it’s a black community like North Carolina, you would have had the National Guard breaking down doors and bringing machine guns into rooms.

BARB: At the Disorientation Forum there was much talk of a radical split-off from the campus creating independent black consciousness among working people and working class movements. Do you think that there’s a similar split from TFLW liberation movements in this country, to people in the black sector who would like to effect revolutionary change?

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the revolution's going to be a long
time in coming.
BARB: Who controls the new TW
Department on the U.C. campus?
OLIVER: I can speak of the Black
Studies Department. Black Studies
isn't controlled by anyone. It's a
department in which all groups,
community, students, faculty,
everyone participates. And we hope
that we are creating a program
which will relate to black people.
BARB: What kind of courses will
be held at Black Studies?
OLIVER: I don't think we should
address ourselves to that at this
time. We haven't got approval for
for the courses. I wouldn't want
to prejudice Heyns or anybody. A
premature announcement of the
courses just might do that.
BARB: What's the procedure for
getting proposals passed through
and put into effect?
OLIVER: After you write a pro-
posal for a course you have to go
through the Committee on Courses
made up of faculty members from
various departments. They
approve the course description on the
basis of whether they believe it has
any academic merit. From there
you have to go to the Chancellor's
office to get the final ok. But the
Committee on Courses, like all
committee, is merely advisory in
its function. It's the Chancellor
who'll make the final decision. This
university also insists on exerting
some control over who is hired,
what are the qualifications they
demn necessary for a faculty mem-
ber and this may cause some prob-
lems.
BARB: At the Disorientation Forum
Buddy Jackson said there are three
points behind the TW strike. The
first, he said, is self-determina-
tion. The second is student/community participation in the educa-
tional process. The third -- and
this is the one that I'm really in-
terested in -- is a re-definition of
the university role. He said that
initially, universities were set up
to help the people in general, and that
they have failed in that role. How
would you like to re-define what
a university should be?
JOHN: Well, if you examine the
major purpose of most universi-
ties throughout this country, and when
I say judge them I mean to see how
much they're getting for Federal
research, this generally sets the
tone of the type of education that
one will receive there. Now obvi-
ously, if you only trained in
terms of creating better ways to
make nerve gas or trying to put
together physical-mathematical
problems to dictate better ways
of making artifacts of death, this
is making you more efficient in
exploiting the material resources
of the world. All of these slots
that the university offers are slots
in which THEY have set up the
guidelines. You see, they're slots
which keep the machine running
and keep it functioning. The types
of education are not really set
up to deal with the social, polit-
ical, and economic ills of the
oppressed people. When we say that
the university has to re-define
its role, essentially what we mean
is that all of the bourgeoisie,
all of the institutions, have to
TAKE THEIR RESOURCES TO
SCHOOL WITH THE PEOPLE; to
turn these institutions into schools
which will be sensitive enough to
meet and direct all their efforts to
the needs of the people. When we
relate this to community control
of education, essentially what we
mean is that the university's vast
amount of resources and technolo-
gical know-how must be controlled
in regard to the great needs of
the community.

Pick Your
VERY OWN
MASSEUSE
FROM 10
LOVELIES
AT THE
Dolce Vita
MASSAGE
SHOW*