“You can’t have capitalism without racism”
As we go to press, Minneapolis’s racist murderer cop Derek Chauvin has been arrested and is now charged with second-degree murder, upgraded from initial charges of third-degree murder and manslaughter, after more than a week of sustained, massive nationwide and international protests.

The three other cops who participated in the murder have also been arrested and charged with aiding and abetting murder as a result of the sustained demands of protesters.

—The Editor

BY LISA LEONARD

As I sit and finish this today, residents of my community in South Minneapolis are facing off against police for the third day in a row to protest the murder of George Floyd, an unarmed Black man. Millions soon after watched in horror and disgust as a bystander-filmed video went viral, graphically showing police officer Derek Chauvin kneeling on George Floyd’s neck for eight minutes while Floyd pleaded repeatedly, “I can’t breathe!” and “Mama, they’re going to kill me.” Chauvin lynched Mr. Floyd on a busy street in broad daylight, while three other officers joined in the lynching, with two kneeling on Mr. Floyd’s back and legs to keep him pinned down, while the third kept away concerned residents.

And what was George Floyd’s crime? Nothing more than allegedly passing a counterfeit $20 bill at the local corner store to buy a pack of cigarettes. Floyd was unemployed at the time as a result of the COVID-19 pandemic.

When state prosecutor Mike Freeman, who had seen the murder video, was questioned why Chauvin had not been arrested or charged, he responded, “That video is graphic and horrific and terrible, and no person should do that. But my job, in the end, is to prove that he violated a criminal statute, and there is other evidence that does not support a criminal charge.” Other evidence? Freeman declined to present it. His outrageous statement served to fuel new and more intense protests, so much so, that local officials (continued on page 4)
INTRODUCTION

By MALIK MIAH

"We don't judge a man because of the color of his skin. We don't judge you because you're white; we don't judge you because you're Black; we don't judge you because you're brown. We judge you because of what you do and what you practice. And as long as you practice evil, we're against you. And for us, the worst form of evil is the evil that's based upon judging a man because of the color of his skin. And I don't think anybody here can deny that we're living in a society that just doesn't judge a man according to his talents, according to his know-how, according to his background, or lack of academic background. This society judges a man solely upon the color of his skin. If you're white, you go forward, and if you're Black, you have to fight your way every step of the way, and you still don't get forward.... It's racism. Racism practiced by America.... So we're not against people because they're white. But we're against those who practice racism... We're not for violence. We're for peace." (Pages 158-59, Malcolm X: The Last Speeches, Pathfinder Press.)

Malcolm X spoke those words five days before he was assassinated by a hail of bullets in the Audubon Ballroom in New York City on February 21, 1965. Malcolm was 39 years old.

Malcolm X was the main spokesperson for the Black nationalist religious group, the Nation of Islam, until he left the organization in March 1964 over religious and political differences. He advocated that Blacks fight for their freedom by any means necessary and explained that Blacks' natural allies were other oppressed people in the world standing up for their self determination from imperialist domination. The struggle of Blacks, he explained, was part of the international movement for national liberation.

Twenty-five years later the ideas of Malcolm X are more alive,
than ever. His face adorns T-shirts and buttons. And his voice is heard on the popular rap sound, "Self-Destruction," recorded by a group of musicians who call themselves the Stop the Violence Movement. Pathfinder Press, the major distributor of Malcolm's speeches, has sold more than 500,000 books by and about Malcolm X, and since July it sold 33,000 copies of the recently published Malcolm X: The Last Speeches.

The newly formed National Malcolm X Commemoration Commission, among others, seeks to establish Malcolm's birthday, May 19, as a de facto national holiday. Malcolm's birth place in Omaha, Nebraska, is home of the Malcolm X memorial Foundation, founded by a former meat-packer, Rowena Moore. The land she owns, where Malcolm spent his early days, is listed in the National Register of Historic Places.

The Washington Post, New York Times, and Los Angeles Times have all printed favorable articles on what the Post called, "The Resurrection of Malcolm X." Jesse Jackson and other prominent Democratic politicians who are Black have spoken at Malcolm X memorial meetings.

The attention and praise for Malcolm's contributions to the anti-racist struggle reflect genuine interest in Malcolm's ideas, particularly among young people. The major capitalist press and Democratic Party politicians would like to see that interest in Malcolm's ideas channeled into "safe" activities that don't disrupt the racist capitalist system.

When he lived, Malcolm sharply criticized the racist big-business media and so-called Black leaders who refused to tell Black people the truth about their oppression and the true nature of the "American system."

Take for example the editors of the New York Times, who now prominently feature articles on or about Malcolm X around Black History Month and the dates of Malcolm's assassination and birthday. Their opinion of Malcolm today was not their opinion in 1965.

"He was a case history, as well as an extraordinary and twisted man, turning many true gifts to evil purpose," said the Times editorial after his murder, "...his ruthless and fanatical belief in violence...marked him for fame, and for a violent end.

"...he did not seek to fit into society or into the life of his own people...The world he saw through those horn-rimmed glasses of his was distorted and dark. But he made it darker still with his exal-
tation of fanaticism. Yesterday someone came out of that darkness that he spawned and killed him." (Pages 32-33, The Assassination of Malcolm X, Pathfinder Press.)

Malcolm the race-hater and advocate of violence is now someone to be praised and listened to. Why the turnaround?

Cheryll Greene, the executive director of Essence, a magazine for Black women, said people are finding that "Malcolm has many answers that are as relevant today as they were in the 1960's."

And not only for Blacks. Whites, Latinos, and Asians are also impacted by Malcolm's ideas.

The new generation hears Malcolm's words because his speeches are logical and hit home. Working people of all colors can identify with his stinging attacks on national oppression and exploitation practiced by the employers and bankers. Black youth especially can identify with Malcolm's sharp denunciations of racial discrimination and his call for Blacks to fight back "by any means necessary."

It is no wonder that when film maker Spike Lee uses the famous Malcolm quote that Blacks have a right of self-defense when under attack by racist violence at the end of his movie, "Do The Right Thing," it is praised by some while attacked by others, including a layer of the Black middle class.

The renewed interest in Malcolm X is a sign of the times. Some 25 years since his death all the problems he talked about still exist. They are in new forms but nevertheless are still visible.

For example, Black unemployment remains in double-digits—always twice the official levels for whites. In other words, at depression levels. Black youth unemployment is over 50 percent.

The number of youth dropping out of high school continues to accelerate. Public education available to Blacks remains qualitatively worse than for whites. Housing is inferior in Black communities.

According to recent government reports, nearly 25 percent of Black men in their 20s are in jail, on probation, or parole. More Black men in their 20s are under court control than Black men of all ages in higher education. By contrast only 6 percent of whites are under court supervision.

The gap between the average income and standard of living among Blacks and whites continues to widen.

But the statistics don't tell the whole story. While the living conditions of the mass of Blacks continue to worsen, a layer of Blacks has made some real progress.
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But the statistics don't tell the whole story. While the living conditions of the mass of Blacks continue to worsen, a layer of Blacks has made some real progress.
Since 1965, a significant number of Blacks have "made it" in capitalist society. They are the thousands of Black Elected Officials, professionals at large corporations, government executives, and even top officers in the military.

This layer of Blacks—called by the press and sociologists the new Black middle class—is a byproduct of the gains won by Blacks after the overthrow of Jim Crow segregation by the civil rights movement in the 1960s.

Before the late 1960s, members of the Black middle class were primarily in jobs oriented to the Black community—barbers, funeral home directors, some professionals, and government employees. Racism excluded Blacks from a number of service occupations and most skilled jobs, etc.

As a result of racism, most educated Blacks lived in segregated neighborhoods and attended all-Black schools. Opportunities were limited. Even in the military, Blacks were second-class members. The U.S. army was only desegregated after World War II.

The victory of the civil rights movement changed all of that. Blacks are now mayors of the largest U.S. cities. The U.S. military's chief of staff is Black. A few token Blacks sit on corporate boards.

The so-called Black middle class income is not far below that of the white middle class. They attend the best schools. They live in the better homes. They travel and dine out regularly.

The base of most successful Black politicians is this layer of the Black community. Jesse Jackson's presidential campaigns have been fueled by this layer. He reaches out from this base to other minorities and whites.

This layer of the Black community, however, is out of touch with the real problems of the majority of Blacks. They don't live in the poorest communities. They don't identify with their problems. In fact, many in the Black middle class see the "Black underclass" as one of their main problems. They want more police to fight "Black on Black" crime and drugs. Many blame Blacks themselves for their conditions. Some even push the lie that U.S. society is color-blind.

But reality does rear its ugly head at times. Lynching of Blacks in New York and race-baiting and cop violence in Boston and Chicago lead even this layer to take notice. Their gains can be pushed back.

The renewed interest in Malcolm X is a reflection of reality winning out. More Black youth—working class and middle class—see Malcolm's words as relevant to themselves. Nationalist pride and identification with Africa are on the rise. They see overt racism. They want to stand up.

Black youth especially identify with Malcolm's internationalism. They see Malcolm in South African freedom fighter Nelson Mandela; especially when Mandela tells the apartheid regime and its international backers that the armed resistance to the white minority's violence will continue until the apartheid state is overturned.

Malcolm traveled wide and far the last year of his life. During his trips abroad he concluded that the fight for Black freedom could not be separated from the international struggle against national oppression and colonialism. He said that the fight for Black equality was a fight for human rights. Soon after the Organization of Afro-American Unity (OAAU) was formed in June 1964, Malcolm gave an interview outlining his views on the fight for Black equality.

He said: "one of the organizations which we've formed, the Organization of Afro-American Unity, has reached the conclusion, after a careful analysis of the problem, that approaching our problem just on the level of civil rights and keeping it within the jurisdiction of the United States will not bring a solution. It's not a Negro problem or an American problem any longer. It's a world problem, it's a human problem. And so we're striving to lift it from the level of civil rights to the level of human rights. And at that level it's international. We can bring it into the United Nations and discuss it in the same language as the problems of people in other parts of the world also [are] discussed." (Page 89, Malcolm X: The Last Speeches, Pathfinder Press.)

Today the fight for Black equality is still on the agenda. The struggle of the South African masses for their own country is still to be won. The fight of working people here and abroad is still to achieve success. It is for these reasons, and many more, that the criminal slanderers of Malcolm yesterday seek to hide behind him today. They can't urge Blacks and others to read and study Malcolm because those who do will see Malcolm did not support Democrats or Republicans for their central role in the oppression of Blacks. They will learn that Malcolm stood for freedom and against imperialism.

Black youth, workers and others, will not be diverted by such hypocrites as they study Malcolm's speeches themselves. The impending social crisis in the United States and abroad will lead to more resistance—on the picket lines, to union-busters like Eastern
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Airlines' Frank Lorenzo, and in the communities of the oppressed. We can be sure that the ideas of one of the world's greatest revolutionaries, Malcolm X, will be a major inspiration to these fighters.

**MALCOLM X: Fighter for Black Liberation**

By JOE RYAN

On Feb. 21, 1965, Malcolm X was gunned down by assassins as he was about to give a speech at the Audubon Ballroom in Harlem, N.Y. His assassination was a stunning blow to the Black liberation movement.

The circumstances surrounding the death of Malcolm X remain unresolved. Many people believe—and rightfully so—that the real perpetrators and killers were never caught. Undoubtedly, the greatest beneficiary of Malcolm's death was the U.S. government.

The American ruling class will discover, however, that the ideas and solutions that Malcolm X popularized cannot be buried as easily as the man.

Malcolm X was an uncompromising opponent of the U.S. government. In the early 1960s, his ideas for what road to take for Black freedom and equality represented the most militant wing of the fight against racism.

**Nation of Islam days**

Malcolm X first came into public prominence as a dynamic spokesperson and organizer for the Nation of Islam (Black Muslims). The Nation of Islam advocated a religious and separatist solution to the scourge of white racism. It was an attractive organization to many Black people because it encouraged Black pride and independence. In addition, they were unalterably opposed to integration with the "white man" and instead advocated Black self-reliance and
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a Black "homeland."
Malcolm X was the Nation of Islam's most eloquent and powerful
speaker. He was their best recruiter and was responsible for their
tremendous growth in membership.
In early 1964, however, Malcolm X broke with the Nation of Is-
Iam. There were many reasons for this, but the most important was
their abstention from the Black struggle for civil rights.

Need for political action

Malcolm X believed that political organization and action was the
most effective means to win Black liberation. Although his painful
break with the Nation of Islam forced him to re-examine many of
the solutions and tactics he had previously advocated, he never
changed his basic analysis of what was needed to win the fight for
justice and equality.
Malcolm X was a consistent Black nationalist and a revolutionist
of action.
He constantly argued that:
- Black people will get their freedom only by fighting for it;
- that the U.S. government is a racist government and is not going
to grant freedom;
- that gradualism (slow reform), the program of the liberals—
Black and white, Democrat and Republican—is not the road to
equality;
- that traitors within the Black movement ("Uncle Toms") must be
exposed and opposed;
- that Black people must rely on themselves and control their own
struggle;
- and that Blacks must determine their own strategy and tactics,
select their own leaders, and have the right to self-defense in the
face of racist attacks.

Educate and organize

Hounded, harassed, and faced with the constant threat of sudden
death, Malcolm X sought to build an organization. (When he was
killed he was about to give a speech to open discussion on the pro-
gram of the Organization of Afro-American Unity (OAAU), the
group he founded to politically organize the Black community.)
Malcolm X was vilified and slandered because he called Ameri-
can society by its right name—racist. He was against "non-
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could not see the efficacy of "turning the other cheek."

Malcolm X said, "If we react to white racism with a violent re-
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my neck, and I hang you for it, to me that's not racism. Yours is ra-
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When Malcolm X spoke, Black people listened. A brilliant speak-
er, who stripped American racism society to the bare bones, Malcolm
X smashed illusions in gradual reform: "You've been waiting over 400
years for your freedom."
He exposed the hypocrisy of the liberals, who cautioned Blacks to
go slow and be "non-violent." "They want you to be non-violent
here," he said, "but they want you to be very violent in South Viet-
nam."

Malcolm X connected the struggle of Blacks in America to the
struggles of the oppressed all over the world.
"We are living in an era of revolution," he told students at Colum-
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rebellion against the oppression and colonialism which has char-
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simply a racial conflict of Black against white, or as a purely Ameri-
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oppressed against the oppressor, the exploited against the exploiter."
The logic of Malcolm X's fight against U.S. racism and injustice
led him to take anti-capitalist positions. "You can't have capitalism
without racism," he said.

Asked what he thought was responsible for race prejudice in
America, he responded: "Ignorance and greed. And a skillfully de-
signed program of miseducation that goes right along with the
American system of exploitation and oppression."

Malcolm X's political evolution in his last year was the reason he
was killed.

"By any means necessary"

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Malcolm X's political evolution in his last year was the reason he was killed.

"By any means necessary"

Malcolm X believed that the fight for Black freedom should be won "by any means necessary." He had become an implacable opponent of the Democratic and Republican parties. "Any Negro who
registers as a Democrat or a Republican," he said, "is a traitor to his own people.

"Our people need to get registered," he stated. "[They] need to pile up political power, but they need to hold it in abeyance and throw it in...when they know it will get results. Don't just throw it because you've got it."

When he was asked by the Freedom Now Party in Michigan (an independent Black party) to be their candidate in the 1964 elections, he gave it serious consideration. He declined only because he would have had to shorten his trip to Africa.

Malcolm X had no illusions in the so-called differences between the Democrats and Republicans. "One is the wolf, the other is a fox. No matter what, they'll both eat you." In the 1964 presidential elections, when the candidates were Johnson (the "peace" candidate) vs. Goldwater (the "war" candidate), Malcolm X exposed the deceit of this phony distinction.

"The shrewd capitalists, the shrewd imperialists," he said, "knew that the only way people would run towards the fox (Johnson) would be if you showed them the wolf (Goldwater). So they created a ghastly alternative... And at that moment he (Johnson) had troops invading the Congo and South Vietnam."

**Revolutionist of action**

Malcolm X was much more than just a "shrewd" observer. He was a principled political leader in the fight for Black rights. Despite his tactical disagreements with the predominant "non-violent" wing of the civil rights movement, Malcolm X stressed the need for all tendencies and organizations in the Black movement to come together—in action.

He advocated and promoted a united front of all Black organizations independent of the "white power structure." He stated repeatedly: "There must be Black unity before there can be Black-white unity." Once that was accomplished, Malcolm X was willing to work with any person or group who wanted to help.

He considered himself a Muslim, a Black nationalist, and a revolutionary.

But Malcolm X was also a revolutionist of action. And although he did not consider himself a Marxist, he observed in favorable terms that most of the former colonial countries of Africa and Asia were opting for socialism.

The tragedy of Malcolm X's death was that he was cut down while he was still evolving; still searching for a method and program that would be the most effective tool for Black liberation. Only 39 years old when he died, he wasn't allowed to reach his full political stature. Consequently, the Black liberation movement was deprived of one of its best fighters and leaders.

Unfortunately, there are no national birthday celebrations for Malcolm X (he was born Malcolm Little on May 19, 1925). No boulevards or streets—and with the exception of some alternative schools in the Black community—virtually no buildings bear his name.

But his ideas and his example will inspire a new generation to correct this glaring omission—in action, like Malcolm X would have done. It will be called the American socialist revolution.

Even in death, Malcolm X is still a very "dangerous" man.
registers as a Democrat or a Republican," he said, "is a traitor to his own people."

"Our people need to get registered," he stated. "[They] need to pile up political power, but they need to hold it in abeyance and throw it in... when they know it will get results. Don't just throw it because you've got it."

When he was asked by the Freedom Now Party in Michigan (an independent Black party) to be their candidate in the 1964 elections, he gave it serious consideration. He declined only because he would have had to shorten his trip to Africa.

Malcolm X had no illusions in the so-called differences between the Democrats and Republicans. "One is the wolf, the other is a fox. No matter what, they'll both eat you." In the 1964 presidential elections, when the candidates were Johnson (the "peace" candidate) vs. Goldwater (the "war" candidate), Malcolm X exposed the deceit of this phony distinction.

"The shrewd capitalists, the shrewd imperialists," he said, "knew that the only way people would run towards the fox (Johnson) would be if you showed them the wolf (Goldwater). So they created a ghastly alternative... And at that moment he (Johnson) had troops invading the Congo and South Vietnam."

Revolutionist of action

Malcolm X was much more than just a "shrewd" observer. He was a principled political leader in the fight for Black rights. Despite his tactical disagreements with the predominant "non-violent" wing of the civil rights movement, Malcolm X stressed the need for all tendencies and organizations in the Black movement to come together—in action.

He advocated and promoted a united front of all Black organizations independent of the "white power structure." He stated repeatedly: "There must be Black unity before there can be Black-white unity." Once that was accomplished, Malcolm X was willing to work with any person or group who wanted to help.

He considered himself a Muslim, a Black nationalist, and a revolutionary.

But Malcolm X was also a revolutionist of action. And although he did not consider himself a Marxist, he observed in favorable terms that most of the former colonial countries of Africa and Asia were opting for socialism.

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Black Nationalism's Revolutionary Potential

By NAT WEINSTEIN

"It is impossible for capitalism to survive, primarily because the system of capitalism needs some blood to suck. Capitalism used to be like an eagle, but now it's more like a vulture. It used to be strong enough to go and suck anybody's blood whether they were strong or not. But now it has become more cowardly, like the vulture, and it can only suck the blood of the helpless.

"As the nations of the world free themselves, then capitalism has less victims, less to suck, and it becomes weaker and weaker. It's only a matter of time in my opinion before it will collapse completely." (Malcolm X—born May 19, 1925; assassinated Feb. 21, 1965)

This assessment by Malcolm X of the nature of capitalism and its bleak future prospects—a viewpoint long held by revolutionary socialists—is daily being confirmed by events. It marked Malcolm X's evolution from a narrow Black nationalism toward a more rounded understanding of the worldwide conflict between rich and poor.

Malcolm X was one of the most outstanding revolutionary leaders to have been produced by the Black liberation struggle in the history of the United States. Murdered after a short but volcanic eruption to national attention, his remarkable potential for altering the course of history was never fully realized.

It is valuable to review the possible roads forward for Black liberation which Malcolm X was sorting out in the final months of his life.

Malcolm X on Black nationalism

Just about a month before his death, Malcolm X was asked to define Black nationalism in an interview he gave to the Young Socialist magazine. He gave this response:

"I used to define Black nationalism as the idea that the Black man should control the economy of his community, the politics of his community, and so forth.

"But when I was in Africa in May, in Ghana, I was speaking with the Algerian ambassador who is extremely militant and is a revolutionary in the true sense of the word (and has his credentials as such for having carried on a successful revolution against oppression in his country).

"When I told him that my political, social, and economic philosophy was Black nationalism, he asked me very frankly, well, where did that leave him? Because he was white. He was an African, but he was Algerian, and to all appearances, he was a white man.

"And he said if I define my objective as the victory of Black nationalism, where does that leave him? Where does that leave revolutionaries in Morocco, Egypt, Iraq, Mauritania? So he showed me where I was alienating people who were true revolutionaries dedicated to overturning the system of exploitation that exists on this earth by any means necessary.

"So, I had to do a lot of thinking and reappraising of my definition of Black nationalism. Can we sum up the solution to the problems confronting our people as Black nationalism? And if you notice, I haven't been using the expression for several months. But I still would be hard pressed to give a specific definition of the overall philosophy which I think is necessary for the liberation of the Black people in this country."

Thus Malcolm X, who is still probably the best-known historical figure associated with Black nationalism, articulated his own unsettled views in his final days and his determination to clarify them.

We can do no less. We will begin with a look at the forms of Black nationalism and other approaches to Black liberation, as well as the material conditions giving rise to them.

What is Black nationalism?

Black nationalism—the idea that Blacks as a people are exploited and oppressed by whites as a people and that whites as a race are unreformable—is an idea that, at one time or another, must occur to every Black victim of the American racist social system.

This concept has an inherently revolutionary side. It implies that only sweeping changes can make life significantly better for Black people. This leads to a variety of radical measures and is completely
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progressive.

Some Black nationalists have gone further, advocating a separate state with their own territory, economy, and government. The right of the Black people to choose this option is also completely progressive. It is in accord with the basic democratic principle of the right of nations to self-determination.

**Material foundations of Black nationalism**

Integration of Black people into existing American society is another natural aspiration. History provides shining examples of alliances between Blacks and whites that have brought gains to both through a joint struggle.

But history also provides evidence where Black struggles and aspirations were betrayed. That experience provides the major objective foundation for Black nationalism.

A review of various chapters of U.S. history is instructive.

The American Civil War liberated Blacks from chattel slavery. The abolition of slavery was a leap forward for both the Northern capitalist class, which was led by President Abraham Lincoln and his radical Republicans, and for the masses of freed slaves.

The capitalists, however, had their own material interests which drove them on the road to abolition of slavery. While individual capitalists may have been motivated by an honest abhorrence of injustice, the capitalists as a class were not acting—in the slightest—out of altruism.

Capitalism in America was being cramped and stifled by the system of slavery, which was dominant in the Southern states. The slaveholders refused to peacefully acquiesce to the demands of the Republican majority representing Northern capitalism.

Lincoln, at first, merely demanded that the slaveholders subordinate the needs of the South's slave system to the needs of expanding capitalism. But soon the Union was faced with an armed rebellion of the slave states, which had seceded and established a counterrevolutionary government: the Confederacy.

Lincoln vacillated, taking no decisive action against slavery for two years into the Civil War. Eventually, Lincoln realized that the capitalist class needed the military assistance of the slaves to defeat the Confederacy. The Emancipation Proclamation was issued Jan. 1, 1863. It consolidated a firm alliance between the slaves and the capitalist class.

The promise of freedom opened the flood gates, and waves of Blacks deserted the slave plantations and enlisted in the Union Army to fight for the victory of the Union and their own liberation. The slaves who remained on the plantations sabotaged their slave-masters and gave every aid and comfort to the liberating Union Army.

The emancipated slaves were the decisive force leading to the Union victory.

**Anti-slavery revolution betrayed**

The alliance between the freed slaves and the Northern capitalists continued long enough after the Civil War for the newly dominant class to consolidate its rule over the reunified country. But a pattern of oppression, replacing that of the old slave system, immediately began to grow up in the South.

The former slaveholders still owned the plantations. Shorn of their old power based on slavery, they devised new methods of enslavement based on their control of the essentially agrarian economy.

The plantation owners also threatened to recapture control of the federal government by prohibiting freedmen from voting—both through terror and through their control over the state and local governments. It wasn't until 1867 that the first series of Radical Reconstruction Acts were passed by Congress to oppose the counterrevolutionary violence of the plantocracy.

Declaring that no legal government existed in the late Confederacy, Congress divided these 10 southern states into five military districts under military control.

It wasn't until 1870 that the Fifteenth Amendment was passed giving Black men the vote. The radical Republicans' most pressing motive for Black enfranchisement, however, was not concern for Black rights. They acted out of fear that the former slaveholders, defeated militarily, would regain control of the federal government through the electoral process.

The former slaveholders had been able to make a shockingly swift comeback. This was because the victorious Northern industrialists and bankers failed to decisively break the *economic* power of their former enemies. This could have been easily done by the simple and patently just measure of confiscating the plantations and distributing this land to the landless slaves. This would have been small com-
progressive.
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pensation for centuries of bondage.

There was plenty of land, moreover, to distribute to poor whites as well. This would have united the Black and white poor against the old slavemasters. It would have dealt a mortal blow to the former slaveholders from which they would never have recovered.

This dereliction by the Northern capitalists was not done out of ignorance or incompetence. They were completely aware, for instance, of the instructive chapter from U.S. history in which the revolutionary founders of the Republic confiscated and nationalized the great landed estates of the King’s loyalists after they realized that military victory over Great Britain was not sufficient to guarantee independence. This broke the King’s power forever in the colonies.

They were also aware of the example of the French Revolution of 1789, which destroyed the landed economic power of the feudal lords and distributed the land to the freed serfs.

But the second American revolution—against the system of chattel slavery—took place in a different world. The working class had significantly developed since the Revolutionary War. Together with the liberated Blacks, the workers would have been a threat far more deadly to capitalism than the slaveholders had been.

This lesson, first revealed in the course of the mid-19th century revolution against feudal power in Germany, was given once again in America. Capitalism had already reached middle age. The capitalists feared the plebian masses more than they feared their rival possessing classes. They could come to terms with the latter, but never with the former.

Karl Marx’s "revolution in permanence"

Karl Marx, the founder of modern scientific socialism, concluded from the German Revolution of 1848 that the capitalist class was no longer able to carry through the democratic revolution.

For this reason, Marx explained, every revolutionary struggle for democratic rights would tend to combine with the workers’ struggle against capitalist exploitation. Thus the workers, designated by the logic of history to emancipate themselves, were also charged by history to lead the democratic revolution.

In the Communist Manifesto of 1848, Karl Marx and Frederick Engels called this perception of combined development "the revolution in permanence." This concept, as we shall see, is directly relevant to today’s Black struggle for national liberation.

Capitalists sell out Blacks

Very soon after their military defeat, the still powerful Southern landowners became junior partners of the Northern capitalist conquerors. Black people experienced their first big betrayal in the closing years of Reconstruction. Between 1872 and 1877 a counterrevolution was allowed to unfold in the South.

Federal amnesty was being granted to Confederate leaders, and Union troops were withdrawn from state after state. Blacks were left with no protection to face the armed might of the terrorist agencies of the former slaveholders, such as the Ku Klux Klan, the Palefaces, and the White League.

The counterrevolution was sanctioned in 1877 when a deal was made between the political representatives of the new and old ruling classes. The white plantocracy would be allowed a free hand in the South in exchange for their acceptance of the unchallenged rule of capital.

The capitalist class, having used Blacks to establish their domination, no longer needed them. They opened the door to the former slaveholders’ counterrevolutionary terror against the freedmen. The alliance of Northern capitalists and Southern landlords brutally hammered Blacks—especially in the South—into a new slavery. Between 1866 and 1879, 3500 persons, most of whom were freed slaves, were killed. Their murderers were never brought to trial or even arrested.

Frederick Douglass, a former slave who had joined the abolitionist movement shortly after his escape from slavery in 1838, went on to become the foremost—and most uncompromising—advocate of Black liberation. He described the new slavery in 1888 after visiting South Carolina and Georgia and seeing for himself how badly his people had been betrayed:

"Do you ask me why the Negro of the plantation has made so little progress, why his cupboard is empty, why he flutters in rags, why his children run naked, and why his wife hides herself behind the hut when a stranger is passing? I will tell you. It is because he is systematically and universally cheated out of his hard earnings.

"The same class that once extorted his labor under the lash now gets his labor by a mean, sneaking, and fraudulent device. That device is a trucking system which never permits him to see or save a dollar of his hard earnings. He struggles and struggles, but, like a man in a morass, the more he struggles the deeper he sinks. The
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highest wages paid him is $8 a month, and this he receives only in orders on the store, which, in many cases, is owned by his employer...

"The only security the wretched Negro has under this arrangement is the conscience of the storekeeper—a conscience educated in the school of slavery, where the idea prevailed in theory and practice that the Negro had no rights which the white men were bound to respect, an arrangement in which everything in the way of food or clothing, whether tainted meat or damaged cloth, is deemed good enough for the Negro. For these he is often made to pay a double price." (from Philip S. Foner's "The Life and Writings of Frederick Douglass," Vol. IV, International Publishers, 1955)

**Why the capitalists betrayed**

Historian Philip S. Foner summarizes how an unfolding class struggle impelled the industrialists and financiers to make their peace with the former slaveholders and betray their Black allies. He writes:

"The former slaveholders were no longer a threat to big business and so it was no longer concerned about the Negro.

"Big business was having its troubles in the North, for labor, farmers and small property holders were in revolt....Militant strikes, unemployment demonstrations, and the growth of independent political action heralded the fact that the class struggle was sharpening.

"Frightened by the popular upheaval, the masters of capital began to look with favor at the prospects of an alliance with reactionary elements in the South.... Assured by the Southern conservatives that the status quo of the tariff, the national banks, and the national debt would not be disturbed, Northern capitalists no longer hesitated. Northern industrialists and financiers were ready to unite with Southern property interests in the super-exploitation of millions of human beings through the oppression of the Negro people." (Foner, ibid.)

Another motive impelling Northern capitalists to come to an understanding with their former enemies was their growing hunger for new territories and markets to exploit. At the same time that Blacks were being betrayed, the Northern big bourgeoisie was looking hungrily to the Caribbean—particularly Santo Domingo and Cuba—in anticipation of annexations.

Imperialist expansionism ultimately led to the raid on Spanish colonies in the Caribbean and the Pacific at the turn of the century. The Southern junior partners of Northern capital proved to be eager and loyal collaborators in imperialist conquest.

**Post-Civil War separationism**

By 1876, the re-enslaved Black people in many southern states were receptive to movements for emigration to sparsely settled areas of the country. The idea of separation was, of course, not new. Blacks were obsessed with the dream of going back to Africa beginning with the 18th century.

In 1878, a group organizing an exodus from the Southern states had recruited 98,000 Black victims of racist terror from Louisiana, Mississippi, Alabama, and Texas. By 1879, thousands had attempted migration to Kansas, Missouri, and Indiana. Foner writes: "The exodus proved a failure. The emigrants were attacked and denied transportation by white mobs who realized their importance to the Southern labor market." (Foner, ibid.)

Frederick Douglass, who still had faith in a capitalist-led reformation of the South, had opposed the exodus up until his visit to South Carolina and Georgia in 1888. Soon after his return he wrote a letter in favor of emigration to one of the leaders of this movement:

"I had hoped that the relations subsisting between the former slaves and the old master class would gradually improve; but while I believed this, and still have some such weak faith, I have of late seen enough, heard enough, and learned enough of the condition of these people in South Carolina and Georgia, to make me welcome any movement which will take them out of the wretched condition in which I now know them to be. While I shall continue to labor for increased justice to those who stay in the South, I give you my hearty 'God-speed' in your emigration scheme. I believe you are doing a good work." (Foner, ibid.)

**Second wave of Black nationalism**

A further review of U.S. history from the Civil War to the present day will show that the Black masses have followed the path to freedom which seemed most open to them. They readily collaborate with whites when convinced by the action of the potential ally that the alliance serves Black aspirations for freedom. It is only after betrayal, when the prospects for reliable white allies seems hopeless,
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that a separatist mood becomes dominant.

Such was the case after World War I. Capitalism during the war had encouraged a mass migration of rural Southern Blacks to work in the war-expanded industries of the North. At the same time, however, the capitalists insidiously worked behind the scenes to disrupt instinctive moves toward cooperation between white and Black workers. Capitalists systematically encouraged the most backward whites to vent their racist spleen against Blacks.

The Ku Klux Klan had steadily spread to the North after the crushing of Black resistance in the South. But it was kept within limits required by the needs of the imperialist war. After the war, Klan-like groups were given the go-ahead when the war industries were shut down and unemployment soared. Capitalism, which no longer required Black labor, unleashed the full fury of its racist shock troops to prevent a united working-class response to mass unemployment.

The Klan blamed Blacks for the misery of whites thrown on the scrap heap of the jobless. This effectively diverted the ire of the most backward workers from the capitalist criminals to their Black victims.

The bureaucratic, and often racist misleadership of the unions, failed to counter the boss-inspired scapegoating of Blacks. This capitulation had begun years before with the bureaucratic acceptance of "Jim Crow" employment practices built in to most unions from their inception. The disoriented unions were sitting ducks for the post-war anti-labor offensive of the bosses.

Even though a defense of Black workers' rights by this time was too late to be fully effective, it would have minimized the defeat and laid the basis for a subsequent united working-class counteroffensive.

But, instead, lynchings of innocent Blacks escalated along with other forms of repression, abuse, and insult. And there was no meaningful response coming from the labor bureaucracy.

This betrayal led to a second wave of nationalism engulfing the disappointed Black masses. Marcus Garvey's Universal Negro Improvement Association grew into the largest mass movement of Blacks since the Civil War.

The UNIA was more than a "Back to Africa" movement. Garvey tapped the deep sentiment for organizational, economic, and military independence and power.

In the post-World War I lynch-atmosphere and rising Ku Klux Klan terrorism, Garvey's organization attempted to meet a desperate need. The UNIA raised an army—which under the given circumstances was essentially symbolic—complete with officers, uniforms, and a "Black Cross" nurses corps "for the reconquest of Africa."

Blacks enthusiastically flocked to the UNIA. They saw the Garvey-led "army," above all, as a bold and necessary step that they hoped would be filled with real content. At its height the Association numbered several million members and had amassed considerable capital for its independently owned business ventures.

Black nationalism, Permanent Revolution

Leon Trotsky, who along with V.I. Lenin, led the Russian workers to victory over Russian capitalism in 1917, understood the progressive character of the nationalism of oppressed peoples—especially Black nationalism.

Lenin had blazed the trail on this. He taught that the nationalism of the oppressed is a distorted expression of class consciousness—an organic part of the class struggle. It called for unequivocal solidarity by the workers of the oppressor nationality. After Lenin's death, Trotsky carried on this defense of true proletarian internationalism and class solidarity.

Trotsky had also blazed a trail on a related theoretical principle. He had foreseen, 12 years before the Russian Revolution, that the democratic revolution—which includes the right of oppressed nations to self-determination—would be carried out by the Russian workers. (Czarist Russia was known as a "prison-house of nations.")

The working class would first overthrow the capitalist government, Trotsky's theory predicted, and then give its peasant allies the land, dealing a fatal blow to the economic power of the combined landlord-capitalist class. After thus firmly cementing its alliance with the peasantry, the workers would then go on to destroy the economic power of the capitalists and advance the socialist character of the revolution.

Trotsky's theory of Permanent Revolution carried the implications of Marx's "revolution in permanence" to its logical conclusion. His theory was confirmed by the actual course of the Russian Revolution. He later went on to generalize it, applying it to any country which had not completed its own democratic revolution—including
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the United States.
In 1939, Trotsky engaged in a discussion about Marcus Garvey and Black nationalism with his co-thinkers in the American socialist movement. Listening carefully to the factual presentations, he argued for an understanding of the entirely progressive sentiment Black nationalism represents. He said:

"The Black woman who said to the white woman [who had pushed her in a street car], 'Wait until Marcus is in power. We will know how to treat you then,' was simply expressing her desire for her own state.

"The American Negroes gathered under the banner of the 'Back to Africa' movement because it seemed a possible fulfillment of their wish for their own home. They did not want actually to go to Africa. It was the expression of a mystic desire for a home in which they would be free of the domination of the whites, in which they themselves could control their own fate. That also was a wish for self-determination." ("Leon Trotsky on Black Nationalism and Self-Determination," compiled and edited by George Breitman, Merit Publishers, 1967)

Trotsky had earlier explained, "I do not propose for the party to advocate, I do not propose to inject, but only to proclaim our obligation to support the struggle for self-determination if the Negroes themselves want it." (Breitman, ibid.)

Indeed, to do otherwise would itself be a violation of the right of the oppressed people to determine their fate. It would also cast a cloud over the absolute commitment of revolutionary socialists to a united working class based on true equality.

Black experience with emigration

Blacks have had mixed feelings toward emigration for a number of reasons. Pro-slavery whites and other enemies of Black freedom seized on the idea as early as the late 18th century as a means of riding themselves of freed Blacks, whom they considered a danger to the institution of slavery. Blacks also were not unaware of the enormous material resources required for such a migration.

Daniel Guérin, a French Trotskyist and well-known author, describes some of these experiences in his excellent book on the modern Black movement for liberation, "Negroes On The March." He wrote in 1951:

"Beginning in 1822, about 20,000 Negroes were transported to Africa and settled on an inhospitable land which adopted the name Liberia. The undertaking ended in failure. The capital needed [and deliberately withheld by the white patrons of emigration] was inadequate.

"The equatorial climate and the scant resources of the country did not permit the establishment of prosperous communities. Besides, the American Negroes collided with the hostility of the European colonial powers, England and France, who regarded the installation of these intruders with a baleful eye and forced them to surrender part of their territory...

"In our time Senator Bilbo of Mississippi, one of the most rabid opponents of the Negro race, proposed a bill aimed at 'repatriating' the Negroes in Africa and boasted of having found support for his project among the Negroes themselves." (Guérin, New Park Publications Ltd., 1956)

It would be wrong to conclude from this, however, that Black nationalism is in any sense reactionary. It only proves that the white oppressors are fully capable of twisting the progressive aspirations of the oppressed to suit their own evil purposes. It is similar, in principle, to the many instances in which reactionary capitalist political groups and governments hide their policy of exploitation and oppression under a "socialist" label to trick the masses.

Third wave of Black nationalism

The most recent example of a mass Black liberation movement is the Civil Rights movement, which made its mark on history from the early 1950s to the mid-1960s. This movement, nominally integrationist, was primarily directed against the most malignant form of racism incorporated in Southern segregationist laws.

Black targeting of these "Jim Crow" laws—originally enacted to re-subjugate the former slaves—correctly focussed the Civil Rights movement on the "Jim Crow" system in the South. This made it easier for Northern white liberals, not directly affected, to give enthusiastic support to this struggle.

But as the Civil Rights movement made gains, it inspired Northern Blacks to carry the fight into their own areas. The Northern form of racism, known as "de-facto" segregation, was based largely on directly class forms of social and economic injustice and exploitation.

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Obstacles to Black-white class unity

Revolutionary socialists in the United States have long worked tirelessly for a united struggle of Black and white workers for their common class interests.

It has never been the fault of Blacks, it must be stressed, that such a united struggle has not been fully realized. This is entirely due to the systematic efforts of the ruling capitalist class to inculcate in white workers the absolutely false notion that they benefit, as a class, from the oppression and super-exploitation of Blacks.

This is part and parcel of the worldwide capitalist strategy of divide and rule.

Anyone can observe that it is the capitalists who systematically pay working people less than the value they produce. And it's not hard to deduce from this that the even lower wages paid to those branded by race prejudice mean higher profits for the capitalists, amounting to billions in yearly profits.

But this basic fact of life in capitalist America is muddied by the racism carefully nurtured by the ruling class in white working people. This contributes to the impression that whites, not capitalists, are the enemy.

Frederick Douglass, who had himself been a wage laborer after escaping from slavery, saw this clearly. Speaking at a Convention of Colored Men in Louisville, Ky., in September 1883, he appealed directly to the trade unions to welcome Black workers into their ranks:

"Their cause [Negroes] is one with the labor class all over the world. The labor unions of the country should not throw away this colored element of strength... It is a great mistake of any class of laborers to isolate itself and thus weaken the bond of brotherhood between those on whom the burden and hardships of labor fall.

"The fortunate ones of the earth, who are abundant in land and money and know nothing of the anxious care and pinching poverty of the laboring classes, may afford to be indifferent to the appeal for justice at this point, but the laboring classes cannot afford to be indifferent... Experience demonstrates that there may be a slavery of wages only a little less galling and crushing in its effects than chattel slavery, and that this slavery of wages must go down with the other." (Foner, ibid.)

The old American Federation of Labor (AFL) craft unions, notoriously deluded by the fantasy of being beneficiaries of racism, barred
but Blacks—especially those at the lowest economic levels—were practically excluded from the better public schools, housing, and jobs. The Black movement for democracy in the North fused with a directly economic struggle, according to the laws of Permanent Revolution.

As the Black revolution moved North, it more and more came into conflict with the economic interests of landlords and other capitalists.

White upper and middle-class liberals and the most backward sections of the white workers saw the new stage of the struggle as a threat to their privileged class and caste positions. The hostile response to the natural evolution of the Black liberation struggle was gleefully egged-on and stily justified in the capitalist news media as a "white backlash" to Black "extremism."

This growing hostility from formerly sympathetic white supporters gave rise to the third post-Civil War wave of Black nationalism. The Nation of Islam, then Malcolm X's group, and still later the Black Panthers were the most prominent reflections of the new separatist mood.

But unlike the previously mentioned phases, in which Black hopes were first raised and then dashed, small but important layers of whites were not hostile to the Black nationalists. Students and other young people tended to be most responsive to the bitterly unvarnished truths articulated by Black nationalists.

The Trotskyists (then organized in the Socialist Workers Party—and now, in their majority, in Socialist Action) responded with continued enthusiasm to the evolving Black struggle—particularly to the Black nationalists led by Malcolm X. Their theoretical grounding had prepared them for this development.

The Trotskyists explained the positive contributions of Black nationalism. This educational role had an effect that cannot be underestimated—particularly among the youth of the country. Malcolm X voiced his appreciation of this more than a few times.

The SWP—at that time a Trotskyist party—was the only multinational political party to organize public forums to give Malcolm X a hearing within the workers' movement. (This writer, then the organizer of the New York City branch of the SWP and a member of its National Committee, arranged three such "Militant Labor Forum" meetings with Malcolm X as the featured speaker during the last year of his life.)

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CIO breaks from labor's racist past

But when the mass-production workers began their historic assault on the citadel of American industrial capitalism in the 1930s, they made a profound break from the racist patterns of the past. They had drawn the bitter lessons of the previous harmful policy of the segregationist AFL unions; a policy which had led to great defeats.

The insurgent workers' industrial union movement, organized in the Committee for Industrial Organization (CIO), consciously united Black and white, male and female, for the stupendous task of forcing the auto, steel, and other giant corporations to kneel to industrial unionism.

The CIO was more than a union. It was a social movement for freedom and equality. This is what gave it its great strength. The CIO also took the first steps in allying itself with Blacks as a people.

As history has proven time and again, when whites take this road, Blacks naturally respond. And so did virtually the entire Black working and middle class—from common laborers to intellectuals and even small business people.

The conquests of this movement, although eroded by the privileged, self-seeking labor bureaucracy, are still alive and remain a source of great potential power. But most important, labor's giant step forward toward class unity taken in the mid-1930s inspires the way forward today.

The working class has been in retreat for nearly two decades. The unions have been crippled by a labor misleadership that foolishly, and criminally, whines for "unity" with alleged "good" capitalists in place of a struggle against them. A class-struggle policy in which all of capitalism's victims will fight together for economic and social justice is the logical way forward—not "unity" with the labor-bashers.

A break from the policy of supporting politicians in either capitalist party is indispensable for such a class-struggle policy. An independent labor party based on the unions is the logical political step toward uniting the working class and its natural allies for a generalized struggle.

But the labor bureaucracy has obstinately obstructed this independent road. The irresistible force of historic necessity, however, will impel labor's rank and file onto the center stage of history. They will be compelled to sweep aside the privileged labor bureaucracy.

The resurgent masses will pick up where their predecessors left off. A new anti-capitalist alliance of all the dispossessed will arise which will uproot capitalist exploitation and national oppression.

This instinctive drive toward class independence has already been manifested in repeated efforts by Blacks to initiate such a break. Although so far unsuccessful, efforts have been made by Blacks to launch a political party and field Black candidates independent of the Democratic and Republican parties.

Malcolm X's evolution reflected this tendency. He was clearly under the influence of revolutionary events on a world scale which involved genuine revolutionaries of all colors in a united working-class struggle for emancipation from wage slavery.

Symptomatically, in his last year, Malcolm X relentlessly attacked the two capitalist parties—both the Democratic foxes and the Republican wolves. And in his last months, he more explicitly focused his attack, explaining that capitalism was the fountainhead from which sprang racism, super-exploitation, and national oppression.

Malcolm X showed in his most mature writings and speeches that he had begun to see the outlines of the coming combined revolution. He sensed that the national liberation of his people would be won in the course of the coming workers' socialist revolution. If for no other reason, this marked him as a candidate for assassination by U.S. capitalism.
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U.S. History and the Legacy of Malcolm X

By KWAME M.A. SOMBURU

When Malcolm X was assassinated on Feb. 21, 1965, the movement for Black liberation—nationally and internationally—lost one of its most capable, courageous, and totally committed leaders.

The physical body and keen mind of Brother Malcolm was eliminated forever by that brutal and cowardly act. However, he left a legacy of ideas and examples of integrity, courage, and commitment that we—his heirs—can learn from and build on.

It would be incorrect—and not in the true spirit of Malcolm—to treat him as an infallible “pope” who left a heritage of sacred ideas, to be learned, memorized, and adopted unthinkingly.

Malcolm, the man and his ideas, should be examined in the context of the social environment of this capitalist and racist society. The deeper awareness one has of the historical roots and contemporary nature of this society—specifically from the viewpoint of the oppressed, but especially from a viewpoint that advocates revolutionary social change—the better one is able to appreciate and apply Malcolm’s significant contributions to Black Liberation.

U.S. founded for white, rich men

The U.S. government is now and has always been, a government that represents the interests of the rich. Fifty-five economically affluent white males, representing the interests of Northern capitalists and Southern slavemasters, met behind closed doors in Philadelphia in 1787 to discuss and draft a constitution.

That constitution was ratified in 1788 and 1789 by the former 13 colonies. It was designed to maintain the rule of the rich over their various subjects—poor whites, free Blacks, and women; to protect their varied types of property, including slaves; and to provide for the utilization of force and violence to maintain the status quo against domestic and foreign threats.

It provided for the protection of slavery and for a 20-year extension of the slave trade, a fugitive slave law, and a provision that three-fifths of the slaves be counted as the basis for taxation and political representation.

James Madison, twice president of the United States and considered to be the father of the Constitution, said in the Federalist Papers: “In framing a government which is to be administered by men over men, the great difficulty lies in this. You must first enable the government to control the governed.”

Ruling factions set up parties

This government has proven the truth of that statement by its 200-plus years of suppressing slave rebellions, Indian uprisings, workers’ strikes, protest demonstrations, and civil liberties. This suppression happened regardless of which ruling-class party was in power.

The first two great political parties in the United States were the Federalists and the Anti-Federalists. The Federalist Party represented the Northern merchant capitalists, who wanted a strong federal government. The Anti-Federalists represented mainly the Southern slavemasters and other sectors that feared a strong central government.

Under the strong leadership of Alexander Hamilton, the Federalists gained control of the new government for the first 10 years of its existence.

However, the invention of the cotton gin in 1793 enabled the Southern slavemasters to mass-produce cotton for the textile mills of the British industrialists. That economic outlet for cotton made them the financially dominant sector of the ruling group and gave them the power to defeat the Northern capitalists in the contest for political power. Cotton was "King." In 1800, the slaveholders and their allies took hold of the reins of political power and held it for 60 years.

The Anti-Federalists became the Democratic-Republican Party, and then the Democratic Party in 1828. From 1828 to 1860, they won every national election except two, and controlled Congress.
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most of that time. Every Democratic platform from 1840 to 1860 opposed all interference with slavery.

Frederick Douglass, the famous Black anti-slavery fighter, characterized the Democratic Party as being "a purely slavery party, a party which exists for no other purpose but to promote the interests of slavery."

Capitalists back slaveholders

For most of those 60 years, the merchant capitalists were the dominant sector of the Northern bourgeoisie. Because they had highly profitable multi-million dollar business connections with the Southern slavemasters, they became ardent champions of the slave system.

In 1829, a New York merchant told the Rev. Samuel May, a prominent abolitionist: "We cannot afford, sir, to let you and your associates succeed in your endeavor to overthrow slavery. It is not a matter of principle with us. It is a matter of business necessity."

The growth of the Industrial Revolution in the North—along with the factory system and new markets for its products—gave the Northern industrial capitalists the economic ability to begin serious challenges to the rule of the Southern slavemasters and their merchant allies. In 1854, they organized the Republican Party to promote their interests and in 1860 won political control of the national government with the election of Lincoln.

A National Negro Convention that was held in Philadelphia in 1864 issued a resolution condemning both the Democratic and the Republican parties. Of the Democrats, it stated: "To it we are nothing; the slaveholders everything." The Republicans, it said, had "contempt for the character and rights of the colored races" and did not recognize any political rights whatsoever for Black people.

The Northern industrialists wanted to spread capitalism—which is based on wage slavery—into those areas of the continent where chattel slavery did not exist. The slavemasters wanted to spread their system of unpaid labor. The hostility that existed between these two exploitative systems culminated in a bloody civil war that cost more American lives than all other wars fought by this nation to this date.

Black people achieved freedom from chattel slavery as a result of the conflict between these two sets of criminal exploiters, a conflict that was won by the more socially progressive of the two. But the industrial capitalists instituted wage slavery and collaborated in the

re-enslavement of many Southern Blacks in their new role as sharecroppers and chain-gang convict laborers.

Malcolm X on U.S. politics

Throughout this country's history, the purpose of the U.S. government and the two major political parties of its ruling class has been to protect and increase the wealth of the rich and to put down all rebellions against their rule—domestically and internationally.

As a result of his experiences and studies, Brother Malcolm developed ideas that dovetailed with this analysis.

On June 28, 1964, at a public rally called to launch the Organization of Afro-American Unity, Malcolm revealed the vast gulf in consciousness and commitment between himself and the many political hucksters and misleaders of Black people. He said: "We won't organize any Black man to be a Democrat or a Republican because both of them have sold us out."

In his famous "Ballot or the Bullet" speech, he said, "You put the Democrats first and the Democrats put you last." He characterized the role played by different segments of the Democratic Party as "a giant political con game" that keeps Blacks politically impotent by keeping them in its clutches.

Malcolm was also anti-capitalist. He characterized capitalism as a system that "needs some blood to suck" in order to survive. He realized that the capitalist system dominates the political structure in this country and that it must be eliminated here and in the world in order for real liberation to come into existence.

If Malcolm were alive today, his record proves that he would be involved in the many local, national, and international battlefronts against oppression—from Harlem to Central America to South Africa to the Middle East.

Above all, Malcolm was an uncompromising revolutionary. He advocated that the world's oppressed free themselves totally from all forms of oppression and take control of their lives and destinies By Any Means Necessary.
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