

LIBERATION THROUGH PARTICAPATION

One of the conditions that is hampering the growth and political development of Black women in the United States today is a very low concept of who We are, where We come from and where We are headed. The white colonial system has placed women in a subservient position. It has introduced us to the degenerate values of the weakling european "hank". New Afrikan women have been viewed as mere housewives whose role is to bear children, do domestic chores, a domineering woman who castrates her man, and sits at home bitching. For the Black woman this image is far from reality.

In the past any involvement in politics by women has been dictated to us by the male dominated political structure. In making an analysis of the historical struggle throughout Afrika and our 400 years of struggle here in the United States We see that this has been a dominating trend and that women have struggled continuously to break this trend. Black women by necessity have played a dual role of both mother and revolutionary comrade. She has continuously struggled against male oppression within her own social structure as well as the racist exploitation by the colonial oppressor. This on going struggle has been illustrated by women in every national revolution situation throughout Afrika and New Afrika.

In Algeria before the revolution women played a very subservient role, in their male dominated society. The revolution transformed ^{Black} Algerian women from this position, to a vital and intricate force of the revolutionary struggle. Women preformed very dangerous missions that required wit, skill, intellect and talent. Through their participation in the struggle the women not only changed the views and attitudes of men towards women, "She literally forged a new place for herself by her sheer strength". (Frantz Fanon, A Dying Colonialism).

WAW Share

The same exploitation and oppression existed in Mozambique as in Algeria. Their revolution, as in the Algerian revolution, placed the women in dual roles, fighting along side her male comrade to liberate her people from colonial oppression, and at the same time fighting to break the old chauvinist chains that hampered their growth and development.

Josina Machel founder of the women's Detachment of Frelimo in Mozambique, spear headed a popular movement that continuously worked to alleviate both the political and social oppression of her people, as well as the oppression of women that existed in her country.

In Zimbabwe women were totally involved in both the political and armed struggle of the Zimbabwean revolution. President Robert Mugabe remarked that the women in their political work proved to be more active than the men. He views the women as a most vital force of the Zimbabwe revolution. "Not only, he states do they feed the front by carrying war material to and from the rear, but they also fight on the front and become exposed to the enemy's bullets in the same ways as men." (Womens Liberation in the Zimbabwe Revolution)

Ne handa, a 19th century Zimbabwe warrior, and a medium in the traditional Afrikan religions has become a legacy in her own rights. She, through her great insight led the first war of national liberation for her people.

Taking a look farther back into history, Queen Nzinga is another legacy of the indomitable will, strength and resistance of the Black women. In 1582, this couragous queen "led her army of fierce woman warriors, which she had assiduously trained, into action against the Portuguese invaders. They won battle after battle." (J.A. Rodger, Great Men of Color)

On this continent We have the legacy of such great sister warriors such as Harriet Tubman, who through her wits skills and intellect commanded the

underground railroad without ever losing a battle. And Nanny Prosser, who planned and executed many acts of military sabotage against the slaveholders.

Sister Rosa Parks, who in 1955 touched off the Civil Rights movement by refusing to subordinate herself to white spermacy, by resisting the status quo "whites sits, niggers stand" on a city bus.

Sister Fannie Lou Hamer, a Mississippi Freedom Fighter illustrated her will of resistance by constantly battling and challenging the credentials of the all white Mississippi State delegation of the Democratic Party. Though brutally beaten and often jailed, she remained steadfast in her quest for the liberation of her people. Sandra Pratt - 1971
Eula Love

~~Here~~ Here in 1980 the "witch hunt" is on for our courageous sister and comrade Sister Assata Shakur who has for the past ten years been the victim of all kinds of unthinkable dirty tricks by the federal, state, and local authorities. Though the oppression has been great this sister has and continues to remain strong in her quest for the human rights and the liberation of our people.

The list of contributions of the many black women committed to our struggle is long, the previous names mentioned are just a few among the many. Countless other women have bleed and died for me, you, and have died and fought for the liberation of our people.

Once We make a historical analysis of who We are, once We understand our traditional greatness, once We understand that the creator has gifted us, the Black Woman with the power to deceive, the power to destory, the power to create, the intuition to foresee dangers, the weapon to strike like a lion, and the charm to be as gentle as a kitten. Once We understand these and other things about ourselves We can preceed toward the building and construction of our nation.

Let us analysis this statement, let's look into the history of Black Women,

how our involvement has historically help build the nation. Let us look into the future, reaffirm our committment to our family, our nation, and in the spirit of those great sisters, and warriors that have gone before, let us carry our the work at hand and build.

PART TWO

Brother Malcolm X and other Afrikan leaders have stated "You can tell the political growth and development of a nation by the growth of it's women." So at a time when those forces who struggle for land, independence, and self-determination are reemerging and consolidating the need for a New Afrikan Revolutionary Womens Organization becomes paramount.

This organization must assume the responsibility of mobilizing, educating and defending the colonized Black Nation. It must also take on the task of teaching New Afrikan children the correct political ideology that will ensure the future of the Black Nation.

No longer are New Afrikan women afforded the luxury of letting others assume the responsibility for their liberation. For it is only through the full participation of women in the Black Liberation Struggle that will ensure victory. By assuming a more active and consistent role in the New Afrikan Independence Movement not only will Black women aid in hastening the day of liberation, but she will also begin to redefine the role of women in our society. Full participation of women will have a revolutionary affect on the entire liberation movement.

Throughout the world women are fighting for varying degrees of liberation. In the capitalist and colonial countries this womens liberation movement led by middle class wihites, direct their struggle against men making them the enemy and responsible for their oppriession. Although they have a right to focus their struggle against male domination, We must understand as in other colonized

countries, that when We speak of liberation, We speak of the total liberation of our people, against racism, colonialism, and capitalism. Both men and women are exploited in the colonized New Afrikan Nation, and most of the reactionary and backward attitudes perpetuated by brothers and sisters against one another is a result of hundreds of years of enslavement and colonization by our common oppressor. It is against this common oppressor, racism and colonialism that We as women must direct our energies, and through our participation We will begin to change our attitudes towards each other.

A New Afrikan Womens Organization should have both a military and political objective. It should be understood that these two components are not separate but two parts making a whole, one complimenting the other, a yin and yang creating its own balance.

Politically its primary objective is to serve the people. It should organize community participation around issues that are pertinent to the survival of the nation. The New Afrikan Womens Organization (NAWO) must propagate the correct political line of the Black Liberation Movement, and organize the masses to resist racist formations such as the KKK, and Nazi type organizations. It (NAWO) should educate the people to understand how and why We became a colonized people, why there is police brutality, why a Counter Intelligence Program has tried to destroy our movement, and the importance of the establishment of an independent Black Nation in North America. Regular community meetings, forums, demonstrations, and rallies should be conducted by NAWO to heighten the existing contradictions in the Black community, raise the political consciousness of the people, and provide a vehicle for the community to air its grievances and discontent.

Another aspect of NAWO's political work is to establish alternative social services, recruit personnell, gather and disseminate information, and supplies

in support of other components involved in our liberation struggle. It should have administrative predictability, carrying out task to their completion, and always moving straight ahead.

As the liberation movement progresses and gains momentum, repression against the Black Nation will increase and gain momentum. It is imperative for the survival of the nation that women are able to defend the political and military gains of the people. To do this women must become an acute military machine, astute in all aspects of military warfare. Women must be equipped to intergrate into existing military units, and be capable of creating their own units to carry out various missions.

In conclusion NAWO is politically responsible for mobilizing and educating the masses to ensure their participation in the struggle by developing their political understanding of the conditions that prevail, and militarily responsible for participating in the war that must be waged to free the land. Although a womens organization must exercise some independence it must not be autonomus. It must work within the framework of an existing political organization that speaks for the interest of the colonized Black Nation in North America, and is able to provide the correct political ideology and direction to women.

NAWO should have a structure that includes revolutionary nationalist women that are operating outside of any organizational apparatus, and although it should be limited to conscience revolutionary nationalist New Afrikan women, it should be the nucleus and force that will mobilize and organize all types of New Afrikan women.

Finally the New Afrikan Womens Organization must provide a platform where revolutionary women can define, and coordinate their efforts (in concert

with the overall liberation struggle) against the forces that oppress and exploit the Black Nation, and it should provide a vehicle that would educate, both politically and militarily, women for the war that lays ahead.

New Afrikan Women must not wage their struggle in isolation from the struggle our people wage for National liberation, and conversely that struggle is not victorious until it brings about the full liberation of New Afrikan women.

FREE THE LAND.