

Black Power Visits Montreal next month, in the form of the 1968 Congress of Black Writers. The conference, to be held at McGill University from the 11th to the 14th of October, will centre on the theme

TOWARDS THE SECOND EMANCIPATION: THE DYNAMICS OF BLACK LIBERATION

Congress Schedule

Four themes will be developed during the four day congress, tracing the black-white confrontation down to the present, and considering some aspects of the future. The following is a complete list of speakers and their topics.

A: THE ORIGINS AND CONSEQUENCES OF THE BLACK-WHITE CONFRONTATION

Sat. Oct. 12:

The history and economics of Slavery in the New World (C.L.R. James)

The Psychology of Subjection -- Race relations in the USA (Alvin Poussaint.)

B: THE GERMS OF MODERN BLACK AWARENESS

The Haitian Revolution and the History of Slave Revolt (C.L.R. James)

The Fathers of the Modern Revolt: Garvey, etc. (Robert Hill)

C: RE-EVALUATION OF THE PAST

Sun. Oct. 13:

Les origines et la signification de la Negritude (Rene Depestre)

De Civilizations of Ancient African (Richard Moore)

The contribution of the Afro-American to American History and Civilization (Leroi Jones)

D: PERSPECTIVES FOR THE FUTURE

Racial Discrimination Britain and the Way Out (Richard Small)

Mon. Oct. 14:

Black Power in the USA (Stokely Carmichael)
The Black Revolution: The Third World and Capitalism (Eldridge Cleaver and James Forman).

On the opening night, Rocky Jones of Halifax will address the Congress immediately following the opening address with some remarks on "Canada and her Black Community." Other speakers are from Trinidad, Jamaica, Haiti, Barbados and England, as well as the United States. The Congress Committee itself is organized extensively throughout North America, the Caribbean, and Africa. Registration fee at the Congress is \$4.00; those wishing more information may contact Rocky Jones at 423-4770.

Speakers

LEROI JONES

Leroi Jones was born in 1934 in New Jersey. He graduated from High School in Newark, and from Howard University when he was 19 years old. In 1961 he received a John Haig Whiting Fellowship which helped him to continue his writing. Brother Leroi has become known as one of the most versatile and talented young American writers. He has published a volume of poetry, the Preface to a 20-volume suicide note, and two plays, "Dutchman", and "The Slave", the former receiving an "Obie" award in 1963-64 for the best off-Broadway production.

STOKELY CARMICHAEL

Stokely Carmichael needs little introduction. He was born in Trinidad and grew up there and in New York City. In 1964 he received a bachelor's degree from Howard University, and while at Howard he was active in student government and the Non-violent Action Group. Carmichael has worked with SNCC almost since its inception in 1960. Before his election as Chairman of SNCC in May, 1966, he helped organize the Lowndes County Freedom Organization in Alabama. The slogan "Black Power" was first put forward by Carmichael, and in the book "Black Power" -- the Politics of Liberation in America, he outlines what Black Power means in the context of American politics. He has travelled widely through Europe, Asia and Africa. Last year, Carmichael was banned from entering his place of birth, Trinidad, by the government in power. He is now active in ghetto organizing in Washington, D.C.

ELDRIDGE CLEAVER

Eldridge Cleaver is an Afro-American who was born in Little Rock, Arkansas, in 1935. He was educated in the Negro ghetto of Los Angeles and at the California state prisons. Chairman of the Black House Council and minister of information for the Black Panther Party, Mr. Cleaver

describes himself as "a full-time revolutionary in the struggle for Black Liberation in America". He is a staff writer for "Ramparts" and has contributed to many magazines and journals. The temper of his major literary work "Soul on Ice" is the temper of the Afro-American people; his fears; his aspiration, their aspirations. As an Afro-American he says: "We shall have our manhood. We shall have it or the earth will be levelled by our attempts to gain it." He is at present working on a new book about the future direction of the Black Liberation Movement.

JAMES FORMAN

James Forman est ne a Chicago en 1928. Il a passe cinq ou six ans dans une ferme du Mississippi. En 1957 il est diplome de l'Universite Roosevelt, puis a fait un an de recherches au Departement des Etudes Africaines a l'Universite de Boston. De 1961 a 1966 il occupa le poste de Secretaire executif du SNCC. En 1967 il participa a un Seminaire international sur l'apartheid organise par les Nations Unies. A ce seminaire il presenta une communication qui definit la position du SNCC sur l'apartheid, le racisme, et le colonialisme. En janvier 1968 il publia une plaquette "High Tide of Black Resistance". Actuellement Forman dirige le Bureau International du SNCC.

ROCKY JONES

Rocky was born in Truro, Nova Scotia, fourth in a family of ten. He has spoken extensively in Canada on the necessity of our brothers and sisters organizing to fight racism in Canada, to identify with the struggle in the United States, and with the struggle in the third world. In the face of heavy criticism and opposition from the white-controlled religious institutions in Nova Scotia, he has continued to fight to keep alive the flames of change and the hope of liberation.

(Photos and biographies reprinted from CBW Brochure).



Leroi Jones



Carmichael



Cleaver



Forman



Rocky Jones

A Cultural Rallying Cry:

Recognize Achievements of Black People

The most noticeable characteristic of modern white oppression has been its guilt-ridden conscience. Not content to confine its vicious pursuit of material riches to the level of physical conquest, it has always sought to justify its oppressive control over other races by resorting to arrogant claims of inherent superiority, and attempting to denigrate the cultural and historical achievements of the oppressed peoples. The machinery of oppression has thus been not only economic and political, but cultural and intellectual as well.

Nobody in the modern world has suffered more from this kind of cultural debasement than the black man. White racism has systematically nurtured and institutionalized the physical and spiritual degradation of our people on an international level. For example in South Africa and the United States the white oppressor has always been in total control over all judgments on the black man's role and status in society, his intellectual capacity, his moral and cultural preoccupations, his role in history, and his ancestral past, thus ordering not

merely the external circumstances of his life, but also the very way in which his victim has seen the world and his people.

In the face of this total colonial stranglehold, it is clear that the task of self-liberation involves much more than freedom from economic and social oppression. Genuine freedom can only come from the total liberation of the minds and spirits of our people from the false and distorted image of themselves which centuries of cultural enslavement by the white man have imposed upon us all. The struggle for liberation of black people is accordingly not only an economic or political question, but also a cultural rallying cry, a call to re-examine the foundations of the white man's one-sided vision of the world, and to restore to ourselves an image of the achievements of our people, hitherto suppressed and abandoned among the rubble of history's abuses.

It is in this context that this Congress of Black Writers hopes to make its contribution. Here, for the first time in Canada, an attempt will be made

to recall, in a series of popular lectures by black scholars, artists and politicians, a history which we have been taught to forget: the history of the black man's own response (in thought and in action) to the conditions of his existence in the New World; in short, the history of the black liberation struggle, from its origins in slavery to the present day. For the sake of tomorrow's victories, it is imperative that we take another look at the events of yesterday; in the Congress, black people will begin to rediscover themselves as the active creators, rather than the passive sufferers, of history's events; the subjects, rather than the objects, of history. It is only when we have rediscovered this lost perspective on ourselves that we can truly begin to speak of emancipation; it is only when we have returned to our authentic past that we can truly begin to dream about the future.

(The above is an editorial by Elder Thebaud and Rosie Douglas, Co-chairmen of the Congress of Black Writers.)