

(Except for Corrections in Spelling and Typographical Errors,
the following is the exact text)

x 72301

35-

MANIFESTO

**To the White Christian Churches
and the
Jewish Synagogues
In the United States of America
and
All Other Racist Institutions**

**PRESENTATION BY JAMES FORMAN DELIVERED AND ADOPTED
BY THE NATIONAL BLACK ECONOMIC DEVELOPMENT
CONFERENCE IN DETROIT, MICHIGAN ON APRIL 26, 1969.**

*(Presented to the General Board Meeting of the National Council of Churches in New
York City, Friday, May 2, 1969 by James Forman.)*

INTRODUCTION

TOTAL CONTROL AS THE ONLY SOLUTION TO THE ECONOMIC PROBLEMS OF BLACK PEOPLE

Brothers and Sisters:

We have come from all over the country, burning with anger and despair, not only with the miserable economic plight of our people, but fully aware that the racism on which the Western World was built dominates our lives. There can be no separation of the problems of racism from the problems of our economic, political, and cultural degradation. To any black man, this is clear.

But there are still some of our people who are clinging to the rhetoric of the Negro, and we must separate ourselves from those Negroes who go around the country promoting all types of schemes for Black Capitalism.

Ironically, some of the most militant Black Nationalists, as they call themselves, have been the first to jump on the bandwagon of black capitalism. They are pimps. Black Power Pimps, and fraudulent leaders and the people must be educated to understand that any black man or Negro who is advocating a perpetuation of capitalism inside the United States is, in fact, seeking not only his ultimate destruction and death, but is contributing to the continuous exploitation of black people all around the world. For it is the power of the United States government, this racist, imperialist government, that is choking the life of all people around the world.

We are an African people. We sit back and watch the Jews in this country make Israel a powerful conservative state in the Middle East, but we are not concerned actively about the plight of our brothers in Africa. We are the most advanced technological group of black people in the world, and there are many skills that could be offered to Africa. At the same time, it must be publicly stated that many African leaders are in disarray themselves, having been duped into following the lines as laid out by the western imperialist governments.

Africans themselves succumbed to and are victims of the power of the United States. For instance, during the summer of 1967, as the representatives of SNCC, Howard Moore and I traveled extensively in Tanzania and Zambia. We talked to high, very high, government officials. We told them there are many black people in the United States who were willing to come and work in Africa. All these government officials who were part of the leadership in their respective governments, said they wanted us to send as many skilled people that we could contact. But this program never came into fruition, and we do not know the exact reasons, for I assure you that we talked and were committed to making this a successful program. It is our guess that the United States put the squeeze on these countries, for such a program directed by SNCC would have been too dangerous to the national prestige of the United States. It is also possible that some of the wild statements by some black leader frightened the Africans.

In Africa today, there is a great suspicion of black people in this country. This is a correct suspicion since most of the Negroes who have left the United States for work in Africa usually work for the Central Intelligence Agency (CIA) or the State Department. But the respect for us as a people continues to mount, and the day will come when we can return to our homeland as brothers and sisters. But we should not think of going back to Africa today, for we are located in a strategic position. We live inside the United States which is the most barbaric country in the world, and we have a chance to help bring this government down.

Time is short, and we do not have much time, and it is time that we stop mincing words. Caution is fine, but no oppressed people ever gained their liberation until they were ready to fight, to use whatever means necessary, including the use of force and

power of the gun, to bring down the colonizer.

We have heard the rhetoric, but we have not heard the rhetoric which says that black people in this country must understand that we are the vanguard force. We shall liberate all the people in the United States, and we will be instrumental in the liberation of colored people the world around. We must understand this point very clearly so that we are not trapped into diversionary and reactionary movements. Any class analysis of the United States shows very clearly that black people are the most oppressed group of people inside the United States. We have suffered the most from racism and exploitation, cultural degradation, and lack of political power. It follows from the laws of revolution that the most oppressed will make the revolution, but we are not talking about just making the revolution. All the parties on the left who consider themselves revolutionary will say that blacks are the vanguard, but we are saying that not only are we the vanguard, but we must assume leadership, total control, and we must exercise the humanity which is inherent in us. We are the most humane people within the United States. We have suffered, and we understand suffering. Our hearts go out to the Vietnamese for we know what it is to suffer under the domination of racist America. Our hearts, our soul, and all of the compassion we can mount goes out to our brothers in Africa, Santa Domingo, Latin America, and Asia who are being tricked by the power structure of the United States which is dominating the world today. These ruthless, barbaric men have systematically tried to kill all people and organizations opposed to its imperialism. We no longer can just get by with the use of the word capitalism to describe the United States, for it is an imperial power, sending money, missionaries, and the army throughout the world to protect this government and the few rich whites who control it. General Motors and all the major auto industries are operating in South Africa, yet the white dominated leadership of the United Auto Workers sees no relationship to the exploitation of black people in South Africa and the exploitation of black people in the United States. If they understand it, they certainly do not put it into practice which is the actual test. We, as black people, must be concerned with the total conditions of all black people in the world.

But while we talk of revolution, which will be an armed confrontation and long years of sustained guerilla warfare inside this country, we must also talk of the type of world we want to live in. We must commit ourselves to a society where the total means of production are taken from the rich and placed into the hands of the state for the welfare of all the people. This is what we mean when we say total control. And we mean that black people who have suffered the most from exploitation and racism must move to protect their black interest by assuming leadership inside the United States of everything that exists. The time has passed when we are second in command and the white boy stands on top. This is especially true of the welfare agencies in this country, but it is not enough to say that a blackman is on top. He must be committed to building the new society, to taking the wealth away from the rich people such as General Motors, Ford, Chrysler, the DuPonts, the Rockerfellers, the Mellons, and all the other rich white exploiters and racists who run this world.

Where do we begin? We have already started. We started the moment we were brought to this country. In fact, we started on the shore of Africa, for we have always resisted attempts to make us slaves, and now we must resist the attempts to make us capitalists. It is in the financial interest of the United States to make us capitalists, for this will be the same line as that of integration into the mainstream of American life. Therefore, brothers and sisters, there is no need to fall into the trap that we have to get an ideology. We HAVE an ideology. Our fight is against racism, capitalism, and imperialism, and we are dedicated to building a socialist society inside the United States where the total means of production and distribution are in the hands of the State and that must be led by black people, by revolutionary blacks, who are concerned about the total humanity of this world. And, therefore, we obviously are different from some of those who seek a black nation in the United States, for there is no way for that nation to

be viable if, in fact, the United States remains in the hands of white racists. Then too, let us deal with some arguments that we should share power with whites. We say that there must be a revolutionary black vanguard, and that white people in this country must be willing to accept black leadership, for that is the only protection that black people have to protect themselves from racism rising again in this country.

Racism in the United States is so pervasive in the mentality of whites that only an armed, well-disciplined, black-controlled government can insure the stamping out of racism in this country. And that is why we plead with black people not to be talking about a few crumbs, a few thousand dollars for this cooperative, or a thousand dollars which splits black people into fighting over the dollar. That is the intention of the government. We say . . . think in terms of total control of the United States. Prepare to seize state power. Do not hedge, for time is short and all around the world the forces of liberation are directing their attacks against the United States. It is a powerful country, but that power is not greater than that of the black people. We work the chief industries in this country, and we could cripple the economy while the brothers fought guerrilla warfare in the streets. This will take some long-range planning, but whether it happens in a thousand years is of no consequence. It cannot happen unless we start. How then is all of this related to this conference?

First of all, this conference is called by a set of religious people, Christians, who have been involved in the exploitation and rape of black people since the country was founded. The missionary goes hand in hand with the power of the states. We must begin seizing power wherever we are, and we must say to the planners of this conference that you are no longer in charge. We, the people, who have assembled here thank you for getting us here, but we are going to assume power over the conference and determine from this moment on the direction in which we want it to go. We are not saying that the conference was planned badly. The staff of the conference has worked hard and have done a magnificent job in bringing all of us together, and we must include them in the new membership which must surface from this point on. The conference is now the property of the people who are assembled here. This we proclaim as fact and not rhetoric and there are demands that we are going to make, and we insist that the planners of this conference help us implement them.

We maintain we have the revolutionary right to do this. We have the same rights, if you will, as the Christians had in going into Africa and raping our Motherland and bringing us away from our continent of peace and into this hostile and alien environment where we have been living in perpetual warfare since 1619.

Our seizure of power at this conference is based on a program and our program is contained in the following MANIFESTO:

BLACK MANIFESTO

We, the black people assembled in Detroit, Michigan for the National Black Economic Development Conference, are fully aware that we have been forced to come together because racist white America has exploited our resources, our minds, our bodies, our labor. For centuries, we have been forced to live as colonized people inside the United States, victimized by the most vicious, racist system in the world. We have helped to build the most industrial country in the world.

We are, therefore, demanding of the white Christian churches and Jewish synagogues which are part and parcel of the system of capitalism, that they begin to pay reparations to black people in this country. We are demanding \$500,000,000 from the Christian white churches and the Jewish synagogues. This total comes to \$15 per nigger. This is a low estimate for we maintain there are probably more than 30,000,000 black people in this country. \$15 a nigger is not a large sum of money, and we know that the churches and synagogues have a tremendous wealth, and its membership

—white America—has profited and still exploits black people. We are also not unaware that the exploitation of colored people around the world is aided and abetted by the white Christian churches and synagogues. This demand for \$500,000,000 is not an idle resolution or empty words. Fifteen dollars for every black brother and sister in the United States is only a beginning of the reparations due us as people who have been exploited and degraded, brutalized, killed, and persecuted. Underneath all this exploitation, the racism of this country has produced a psychological effect upon us that we are beginning to shake off. We are no longer afraid to demand our full rights as a people in this decadent society.

We are demanding \$500,000,000 to be spent in the following way:

1. We call for the establishment of a Southern Land Bank to help our brothers and sisters who have to leave their land because of racist pressure, for people who want to establish cooperative farms, but who have no funds. We have seen too many farmers evicted from their homes because they have dared to defy the white racism of this country. We need money for land. We must fight for massive sums of money for this Southern Land Bank. We call for \$200,000,000 to implement this program.

2. We call for the establishment of four major publishing and printing industries in the United States to be funded with \$10,000,000 each. These publishing houses are to be located in Detroit, Atlanta, Los Angeles, and New York. They will help generate capital for further cooperative investments in the black community, provide jobs and an alternative to the white dominated and controlled printing field.

3. We call for the establishment of four of the most advanced scientific and futuristic audio-visual networks to be located in Detroit, Chicago, Cleveland, and Washington, D.C. These TV networks will provide an alternative to the racist propaganda that fills the current television networks. Each of these TV networks will be funded by \$10,000,000.

4. We call for a research skills center which will provide research on the problems of black people. This center must be funded with no less than \$30,000,000.

5. We call for the establishment of a training center for the teaching of skills in community organization, photography, movie making, television making and repair, radio building and repair, and all other skills needed in communication. This training center shall be funded with no less than \$10,000,000.

6. We recognize the role of the National Welfare Rights Organization, and we intend to work with them. We call for \$10,000,000 to assist in the organization of welfare recipients. We want to organize the welfare workers in this country so that they may demand more money from the government and better administration of the welfare system of this country.

7. We call for \$20,000,000 to establish a National Black Labor Strike and Defense Fund. This is necessary for the protection of black workers and their families who are fighting racist working conditions in this country.

*8. We call for the establishment of the International Black Appeal. (IBA) This International Black Appeal will be funded with no less than \$20,000,000. The IBA is charged with producing more capital for the establishment of cooperative businesses in the United States and in Africa—our Motherland. The International Black Appeal is one of the most important demands that we are making for we know that it can generate and raise funds throughout the United States and help our African brothers. The IBA is charged with three functions and shall be headed by James Forman:

(a) Raising money for the program of the National Black Economic Development Conference.

**Revised and approved by Steering Committee*

(b) The development of cooperatives in African countries and support of African liberation movements.

(c) Establishment of a Black Anti-Defamation League which will protect our African image.

9. We call for the establishment of a Black University to be funded with \$130,000,000 to be located in the South. Negotiations are presently under way with a Southern University.

10. We demand that IFCO allocate all unused funds in the planning budget to implement the demands of this conference.

In order to win our demands, we are aware that we will have to have massive support, therefore:

1. We call upon all black people throughout the United States to consider themselves as members of the National Black Economic Development Conference and to act in unity to help force the racist white Christian churches and Jewish synagogues to implement these demands.

2. We call upon all the concerned black people across the country to contact black workers, black women, black students, and the black unemployed, community groups, welfare organizations, teacher organizations, church leaders, and organizations explaining how these demands are vital to the black community of the United States. Pressure by whatever means necessary should be applied to the white power structure of the racist white Christian churches and Jewish synagogues. All black people should act boldly in confronting our white oppressors and demanding this modest reparation of \$15 per black man.

3. Delegates and members of the National Black Economic Development Conference are urged to call press conferences in cities and to attempt to get as many black organizations as possible to support the demands of the conference. The quick use of the press in the local areas will heighten the tension and these demands must be attempted to be won in a short period of time, although we are prepared for protracted and long range struggle.

4. We call for the total disruption of selected church sponsored agencies operating anywhere in the United States and the world. Black workers, black women, black students, and the black unemployed are encouraged to seize the offices, telephones, and printing apparatus of all church sponsored agencies and to hold these in trusteeship until our demands are met.

5. We call upon all delegates and members of the National Black Economic Development Conference to stage sit-in demonstrations at selected black and white churches. This is not to be interpreted as a continuation of the sit-in movement of the early sixties but we know that active confrontation inside white churches is possible and will strengthen the possibility of meeting our demands. Such confrontation can take the form of reading the Black Manifesto instead of a sermon, or passing it out to church members. The principle of self defense should be applied if attacked.

6. On May 4, 1969, or a date thereafter, depending upon local conditions, we call upon black people to commence the disruption of the racist churches and synagogues throughout the United States.

7. We call upon IFCO to serve as a central staff to coordinate the mandate of the conference and to reproduce and distribute en mass literature, leaflets, news items, press releases, and other material.

8. We call upon all delegates to find with the white community those forces which will work under the leadership of blacks to implement these demands by whatever means necessary. By taking such action, white Americans will demonstrate concretely that they are willing to fight the white skin privilege, and the white supremacy, and racism which has forced us as black people to make these demands.

9. We call upon all white Christians and Jews to practice patience, tolerance, understanding, and nonviolence as they have encouraged, advised, and demanded that we, as black people, should do throughout our entire enforced slavery in the United States. The true test of their faith and belief in the Cross and the words of the prophets will certainly be put to a test as we seek legitimate and extremely modest reparations for our role in developing the industrial base of the Western world through our slave labor. But we are no longer slaves; we are men and women, proud of our African heritage, determined to have our dignity.

10. We are so proud of our African heritage and realize concretely that our struggle is not only to make revolution in the United States, but to protect our brothers and sisters in Africa and to help them rid themselves of racism, capitalism, and imperialism by whatever means necessary, including armed struggle. We are and must be willing to fight the defamation of our African image wherever it rears its ugly head. We are, therefore, charging the Steering Committee to create a Black Anti-Defamation League to be funded by money raised from the International Black Appeal.

11. We fully recognize that revolution in the United States and Africa—our Motherland—is more than a one dimensional operation. It will require the total integration of the political, economic, and military components and, therefore, we call upon all our brothers and sisters who have acquired training and expertise in the fields of engineering, electronics, research, and community organization, physics, biology, chemistry, mathematics, medicine, military science and warfare to assist the National Black Economic Development Conference in the implementation of its program.

12. To implement these demands, we must have a fearless leadership. We must have a leadership which is willing to battle the church establishment to implement these demands. To win our demands, we will have to declare war on the white Christian churches and synagogues, and this means we may have to fight the total government structure of this country. Let no one here think that these demands will be met by our mere stating them. For the sake of the churches and synagogues, we hope that they have the wisdom to understand that these demands are modest and reasonable. But if the white Christians and Jews are not willing to meet our demands through peace and goodwill, then we declare war, and we are prepared to fight by whatever means necessary. We are, therefore, proposing the election of the following Steering Committee:

Lucious Walker	Mark Comfort
Renny Freeman	Earl Allen
Luke Tripp	Robert Browne
Howard Fuller	Vincent Harding
James Forman	Mike Hamlin
John Watson	Len Holt
Dan Aldridge	Peter Bernard
John Williams	Michael Wright
Ken Cockrel	Muhammed Kenyatta
Chuck Wooten	Mel Jackson
Fannie Lou Hamer	Howard Moore
Julian Bond	Harold Holmes

Brothers and sisters, we no longer are shuffling our feet and scratching our heads. We are tall, black, and proud.

And we say to the white Christian churches and Jewish synagogues, to the government of this country, and to all the white racist imperialist who compose it, there is only one thing left that you can do to further degrade black people and that is to kill us. But we have been dying too long for this country. We have died in every war. We are dying in Vietnam today, fighting the wrong enemy.

The new black man wants to live and to live means that we must not become static or merely believe in self defense. We must boldly go out and attack the white Western

world at its power centers. The white Christian churches are another form of government in this country, and they are used by the government of this country to exploit the people of Latin America, Asia, and Africa. But the day is soon coming to an end. Therefore, brothers and sisters, the demands we make upon the white Christian churches and the Jewish synagogues are small demands. They represent \$15 per black person in these United States. We can legitimately demand this from the church power structure. We must demand more from the United States Government.

But to win our demands from the church which is linked up with the United States government, we must not forget that it will ultimately be by force and power.

We are not threatening the churches. We are saying that we know the churches came with the military might of the colonizers and have been sustained by the military might of the colonizers. Hence, if the churches in colonial territories were established by military might, we know deep within our hearts that we must be prepared to use force to get our demands. We are not saying that this is the road we want to take. It is not, but let us be very clear that we are not opposed to force, and we are not opposed to violence. We were captured in Africa by violence. We were kept in bondage and political servitude and forced to work as slaves by the military machinery and the Christian church working hand-in-hand.

We recognize that in issuing this manifesto, we must prepare for a long range educational campaign in all communities of this country, but we know that the Christian churches have contributed to our oppression in white America. We do not intend to abuse our black brothers and sisters in black churches who have uncritically accepted Christianity. We want them to understand how the racist white Christian church with its hypocritical declarations and doctrines of brotherhood has abused our trust and faith. An attack on the religious beliefs of black people is not our major objective, even though we know that we were not Christians when we were brought to this country, but that Christianity was used to help enslave us. Our objective in issuing this Manifesto is to force the racist white Christian church to begin the payment of reparations which are due to all black people, not only by the church but also by private business and the U.S. Government. We see this focus on the Christian church as an effort around which all black people can unite.

Our demands are negotiable, but they cannot be minimized. They can only be increased, and the church is asked to come up with larger sums of money than we are asking. Our slogans are:

ALL ROADS MUST LEAD TO REVOLUTION
UNITE WITH WHOMEVER YOU CAN UNITE
NEUTRALIZE WHEREVER POSSIBLE
FIGHT OUR ENEMIES RELENTLESSLY
VICTORY TO THE PEOPLE
LIFE AND GOOD HEALTH TO MANKIND
RESISTANCE TO DOMINATION BY THE WHITE CHRISTIAN
CHURCHES AND THE JEWISH SYNAGOGUES
REVOLUTIONARY BLACK POWER
WE SHALL WIN WITHOUT A DOUBT

This *Black Manifesto* has been reprinted as a public service in the belief that all Americans should know the "true" revolutionary demands of the N.B.E.D.C.

Additional copies may be purchased at the following prices: 1-99 copies, seven for one dollar; 100-999 copies, twelve cents each; 1000 or more copies, ten cents each. Order from:

AMERICAN OPINION

Belmont, Massachusetts 02178

San Marino, California 91108