February 21 marked the fifteenth anniversary of the death of Malcolm X. In commemoration the Revolutionary Student Brigade in New York and New Jersey sponsored programs about this life.

In total, the programs attracted several hundred students, predominantly Black. The program consisted of an RSB speaker and a short film, followed by a lively discussion that raised important questions about the significance of Malcolm X's life and work.

The RSB speaker captivated the audience with a detailed account of Malcolm X's journey, from his early life as a Black Muslim, to his later role as a leader of the Nation of Islam, and finally as a powerful advocate for Black liberation and revolution.

Malcolm X is remembered for his uncompromising stance against racism and oppression, as well as his tireless efforts to unite Black people around the world.

The program also highlighted the importance of grassroots organizing and the role of young people in the struggle for Black liberation. The Revolutionary Student Brigade continues to use the life and legacy of Malcolm X as a source of inspiration and motivation.

The programs raised important questions about the nature of revolutionary struggle, the role of leadership, and the necessity of building broad coalitions across racial and political lines.

The programs concluded with a lively discussion where participants shared their thoughts and insights on the significance of Malcolm X's life and work.

The Revolutionary Student Brigade will continue to honor Malcolm X's legacy through its ongoing programs and activities.

---

**RAISED QUESTIONS, BUILT UNITY**

**continued on p.7**
Week Of Activities Planned

DIVES: NOV.

Over the weekend of April 1-3, over 300 people gathered at Yale University for a conference on the struggle in Southern Africa and the role of the University. At the conference, a proposal was made and adopted, designating April 1-2 a national week of protest against University Investments in Southern Africa. The struggle around divestments is sweeping students all across the country into action. It is a way to take a stand on the side of the revolutionary movements in Africa. It is a way to strike a blow against our common enemy—U.S. Imperialism. The RSB will be planning activities in coordination with the national week of protest. Watch for our plans. Join the struggle.

Victory To The People of Southern Africa.

---

“keep things peaceful.” The same YSA that was demanding Federal troops out of the mines a few weeks ago, was two years ago demanding Federal troops into Roxbury. As an overplay to this continuous treachery, the YSA promises a movement just like the sixties. We are hearing the swamp song of a filtering organization that saw its better days in the sixties but has gone nowhere since. Those better days weren’t much better either. Those were the days the YSA refused to link up the anti-war movement with the raging Black Liberation Movement. Those were the days when the YSA refused to support the leading black organization at the time, the Black Panther Party. Those were the days the YSA refused to reveal the face of the enemy behind the war, just as they are doing today in the anti-Bakke struggle. As a result we can expect the YSA to mislead the struggle “just like they did in the ’60’s.”

This month as thousands of us head for the war zone to protest the Babke decision, we can expect the YSA/NSCAR to dress up as leaders of this movement. In fact they are some of the most backward forces in it. In the struggle, if they refuse to target the rulers and mobilize people to fight them, as a result they lead those who follow them disarmed as to the actual terms of the struggle. Allowed to influence our struggle, sectarianism will flourish as they drive thousands of white students who are potential allies out of the movement. If the YSA stays true to form we are confident the movement will pass them by “much like the ’60’s.”

---

YSA...

continued from p.6

racial basketball teams he pointed out. Demagogically fashioning himself as a champion against racial oppression as he promoted the time worn myth that Blacks that are only good for sports, he argued that to be left in on a quota is to lose self-respect because it wasn’t based on the individual’s abilities. The YSA tried to fashion themselves the champions of Black rights and in so doing turn every issue into a question of identity so that each leaflet is indistinguishable from the past. Their strategy, as well as the arguments, never attack capitalism. Instead, it is struggle against undefined racism and anonymous racists. All based on a cynical belief that minority students and students in general are incapable of understanding the nature of the capitalist system, are incapable of distinguishing friends from enemies and can only be appealed to on the basis of nationality. As a result, as debaters against Bakke they are ineffectual and as pretended leaders of the anti-Bakke struggle they are downright dangerous. Several examples will help to highlight the point.

At one point a girl stood up from the audience and said that she came from South Boston, was against Bakke, but had problems winning her friends and family over, even though the basis was there since they lived in lousy projects "just like Black people." The YSA's response was not to unite with the fact that this women saw all nationalities oppressed by capitalist rule and on that basis join with the Black students in a just struggle. No, his response was to say white people don't live at all like Black people and you can't really support the movement until you understand that.

He argued that affirmative action was key to there being more minority doctors. And this was necessary because the lousy health care in the South Bronx was the fault of uncaring white doctors. Will minority doctors be more sympathetic to the problems of ghetto communities? In many cases yes. But so will an important number of white doctors. In fact many white doctors have joined in the struggle to oppose Bakke or the capitalist system. Regardless, why let capitalism off the hook. "Lousy health care in the South Bronx is not primarily the fault of white doctors. It is because one city hospital was shut entirely by the city and the other is working at only half capacity. The lousy medical care in the South Bronx is not primarily the fault of white doctors. It is because one city hospital was shut entirely by the city and the other is working at only half capacity. The lousy medical care in the South Bronx is not primarily the fault of white doctors. It is because one city hospital was shut entirely by the city and the other is working at only half capacity. The lousy medical care in the South Bronx is not primarily the fault of white doctors. It is because one city hospital was shut entirely by the city and the other is working at only half capacity."

The YSA tried to fashion themselves the champions of Black rights and in so doing turn every issue into a question of identity so that each leaflet is indistinguishable from the past. Their strategy, as well as the arguments, never attack capitalism. Instead, it is struggle against undefined racism and anonymous racists. All based on a cynical belief that minority students and students in general are incapable of understanding the nature of the capitalist system, are incapable of distinguishing friends from enemies and can only be appealed to on the basis of nationality. As a result, as debaters against Bakke they are ineffectual and as pretended leaders of the anti-Bakke struggle they are downright dangerous. Several examples will help to highlight the point.

At one point a girl stood up from the audience and said that she came from South Boston, was against Bakke, but had problems winning her friends and family over, even though the basis was there since they lived in lousy projects "just like Black people." The YSA's response was not to unite with the fact that this women saw all nationalities oppressed by capitalist rule and on that basis join with the Black students in a just struggle. No, his response was to say white people don't live at all like Black people and you can't really support the movement until you understand that.

He argued that affirmative action was key to there being more minority doctors. And this was necessary because the lousy health care in the South Bronx was the fault of uncaring white doctors. Will minority doctors be more sympathetic to the problems of ghetto communities? In many cases yes. But so will an important number of white doctors. In fact many white doctors have joined in the struggle to oppose Bakke or the capitalist system. Regardless, why let capitalism off the hook. "Lousy health care in the South Bronx is not primarily the fault of white doctors. It is because one city hospital was shut entirely by the city and the other is working at only half capacity. The lousy medical care in the South Bronx is not primarily the fault of white doctors. It is because one city hospital was shut entirely by the city and the other is working at only half capacity."