themselves. We in the black colony in America want to be able to have no power over our destiny and that’s black power.

Debray says “poor the pen without the guns, poor the gun without the pen.” The pen being just an extension of the mind, a tool to write down concepts, ideas. The gun is only an extension of the body, the extension of our fanged teeth that we lost through evolution. It’s the weapon, it’s the claws that we lost, it’s the body. The guerrilla is the military commander and the political theoretician all in one.

In Bolivia Che said that he got very little help from the Communist Party there. The Communist Party wanted to be the mind, the Communist Party wanted to have full control of the guerrilla activity. But yet weren’t taking part in the practical work of the guerrillas. The guerrilla on the other hand is not only united within himself, but he also attempts to spread this to the people by educating the villagers, giving them political perspective, pointing out things, educating them politically, and arming the people. Therefore the guerrilla is giving the peasants and workers a mind. Because they’ve already got the body you get a unity of the mind and the body.

Black people here in America, who have long been the workers, have regained our minds and we now have a unity of mind and body.

HUEY: Black Power is really people’s power. The Black Panther Program, Panther Power as we call it, will implement this people’s power. We have respect for all of humanity and we realize that the people should rule and determine their destiny. Wipe out the controller. To have Black Power doesn’t humble or subjugate anyone to slavery or oppression. Black Power is giving power to people who have not had power to determine their destiny. We advocate and we aid any people who are struggling to determine their destiny. Therefore the guerrilla is giving the peasants and workers a mind. Because they’ve already got the body you get a unity of the mind and the body. Black people here in America, who have long been the workers, have regained our minds and we now have a unity of mind and body.

MOBMENT: Would you comment further on what you mean by Black Power?

HUEY: Black Power is really people’s power. The Black Panther Program, Panther Power as we call it, will implement this people’s power. We have respect for all of humanity and we realize that the people should rule and determine their destiny. Wipe out the controller. To have Black Power doesn’t humble or subjugate anyone to slavery or oppression. Black Power is giving power to people who have not had power to determine their destiny. We advocate and we aid any people who are struggling to determine their destiny. This is regardless of color. The Vietnamese say Viet-Nam should be able to determine its own destiny. Power of the Vietnamese people. We also chant power of the Vietnamese people. The Latins are talking about Latin America for the Latin Americans. “Cuba is and Yanoqui No.” It’s not that they don’t want the Yankees to have any power they just don’t want them to have power over them. They can have power over themselves. We in the black colony in America want to be able to have power over our destiny and that’s black power.

Racists Must Go

The African people of Zimbabwe and, indeed, the African people as a whole are passing through a very testing and difficult phase in the history of Africa. This is a period of life or death for Africa as a whole.

We, the people of Zimbabwe, have a minority settler racist regime which we must eliminate at any cost and in the shortest possible time and with whatever weapons are at our disposal.

It is the conviction of the people of Zimbabwe under the leadership of the Zimbabwe African People’s Union that as long as the racist minority dictatorship exists in Rhodesia and is in the embrace of the South African and Portuguese fascists, so long will the neighbouring independent African states remain in danger both economically and politically.

The liberation of Zimbabwe, South Africa and the Portuguese colonies of Mozambique and Angola from fascism will not benefit only the African people in those countries but all the independent African states adjacent to these oppressed areas. It will bring peace and prosperity to all.

It is because Angola, Mozambique, Rhodesia and South Africa are still languishing under oppression that there are several incidents of sabotage and subversion in the neighbouring countries like the Congo (Kinshasa), Zambia and Tanzania.

The Rhodesian minority dictatorship is presently trying its utmost to put on the full-fledged cloak of apartheid of its South African protectors and allies. The question in Rhodesia today is not whether or not apartheid should be adopted immediately, but it is, rather, at what rate must it be adopted. The intention is in no doubt. It is the timing in dispute.

A very fast rate would lay the racists bare to international condemnation and criticism. Not that the racists really care very much about international opinion but that they place their apologists in the British Government, America, Australia and New Zealand in difficult situations because theirs is the role of public relations officers for the racists.

People like Duncan Sandys, Lord Salisbury, Major Patrick Wall and those who are members of societies and clubs) whose aim it is to help and promote minority regimes and racism in Southern Africa, would rather the Rhodesian racists coated their actions with the usual talk about accepting the African people into political, social, and other spheres on merit instead of doing so on racial grounds.