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Martin Luther King and the Black Revolutionary Tradition



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Every year, until The Revolution comes again, the counter-revolution manipulates the historic birthday of Dr. Martin Luther King, that so many people fought for, as their symbol of Black “integration” into imperialism and “non-violent” acquiescence to, at best, Barack Obama’s cynical negation of his dream. As Donald Trump has just assassinated Iranian General Quassem Soleimani—with Democratic Party token opposition at best and acquiescence at worse, Dr. King reminds us that “the United States, my government, is the greatest purveyor violence in the world.” As Bernie Sanders and Elizabeth Warren squabble for position and too often, reduce the meaning of life to a barren economic populism, Dr. King reminds us that U.S. society is a moral

disgrace and we need a revolutionary movement to challenge its “racism, militarism, poverty, and materialism.” His thoughts offer Democrats and the Movement a challenge. There is an urgent need for a revolutionary worldview to challenge the racism and reaction of Donald Trump’s Make America Great fascist appeal. Meanwhile, on the ground, Black and Latino communities and the world are suffering the worst political, economic, and ecological catastrophe with little help in sight. In this context the most engaged and introspective study of Dr. King’s theory and practice is an urgent corrective than can offer hope and inspiration.

I saw a Revolution with my own eyes and helped to make it. Beginning in 1964 I was a field secretary with the Congress of Racial Equality, an organizer with the Newark Community Union Project, a national officer and organizer with Students for a Democratic Society, a ten-year assembly line worker at Ford and General Motors. I was an elected leader of the national UAW New Directions Movement where we challenged the “in bed with the company” materialism of the UAW International with the King-like slogan, “Justice, not just us.”

Today I work in South Central Los Angeles with the Labor/Community Strategy Center along with Black and Latinx community members and high school students fighting for “the social welfare state not the police state/the climate justice state not the warfare state. We are working in the traditions of Sitting Bull, Toussaint L’Ouverture, Frederick Douglass, W.E.B. DuBois, Claudia Jones, Paul Robeson, Ho Chi Minh, Patrice Lumumba, Fannie Lou Hamer, Malcolm X, and the wonderful, revolutionary Dr. Martin Luther King Jr. How fortunate we are that our Strategy and Soul Movement Center is at 3546 Martin Luther King, Jr. Boulevard in the heart of South L.A. at the historic corner of King and Crenshaw. This year as with every year, we work to protect and expand Dr. King’s legacy from those who would bury it in a grave and celebrate one of the great revolutionaries in U.S. and world history. Every year I reframe and publish this essay with the goal of expanding the discussion and debate about a Black and Third World led anti-racist, anti-imperialist, climate justice united front.

In 2020, as with every year, the annual King Day celebrations provide a great opportunity to defend Dr. King’s revolutionary legacy against The System’s efforts to white wash and degrade his frontal challenge to its crimes. Dr. Martin Luther King Jr. was one of the great revolutionaries in U.S. and world history. He was a leader of the Civil Rights and Black Liberation Movement, a fierce internationalist, anti-imperialist, and Pan Africanist,

a Black militant, pro-communist socialist, and part of The Movement that was far to the left of and in opposition to the Democratic Party.

Since 1980, with the rise of Ronald Reagan and Margaret Thatcher, The Two Party System, aka U.S. imperialism, has waged a Counter-revolution against the Great Victories of the Revolutionary Sixties. In that the revolutionary left won so many of the ideological battles against U.S. hegemony, The System has understood that a counter-revolution must include a ferocious battle over the historical record. In the past 40 years, in particular, it has been profoundly painful to witness, and very difficult to combat, the lies and slanders against the historical, and political achievements of the Black and Third World led movements. This includes an epidemic of recantation literature written by depressed and disillusioned former radicals denigrating the great achievements of the U.S. Communist Party, Student Non-Violent Coordinating Committee, Black Panther Party, Southern Christian Leadership Conference, Nation of Islam, the New Communist groups such as the League of Revolutionary Struggle, and the great communist led revolutions in the Soviet Union, China, Cuba, and Vietnam. It has also included character assassinations, arrests, and actual assassinations of those with the most vivid and irrepressible revolutionary memories. As just one terrifying reflection of the impacts of this campaign, I have heard some young Black and Latino organizers, with such militant intentions, repeat without grasping the sources “this is not your grandfather’s civil rights movement” caricaturing the heroic and historic work of visionary leaders like Malcolm X and Dr. Martin Luther King Jr.

In the case of Dr. King, the U.S. government, Democratic Party and Civil Rights Establishment distort King’s life by putting him forth as a “non-violent” accommodating, dreamer. They attempt to use him as a counterforce against Malcolm X, Mao Tse-tung, Ho Chi Minh, Paul Robeson, W.E.B. Du Bois, Fidel Castro, Frederick Douglass, Fannie Lou Hamer, and the great Third World revolutionaries throughout history. In truth, Dr. King was one of their colleagues and comrades and in turn, they all had great appreciation of his unique and courageous role in History.

In that History only exists through the struggle over historical interpretation, I, along with many others, want to reinforce the historical view of Dr. King as a great leader in the Black Revolutionary Tradition whose work should help shape our organizing today.

Dr. King rejected the myths of U.S. society. He rejected its Mad Men packaging of itself as “the leader of the free world” to tell it like it is; that the United States is “the greatest purveyor of violence in the world.”

Dr. King saw “the Negro revolution” as part of a Third World and world revolution. “I am convinced that if we are to get on the right side of the world revolution, we as a nation must undergo a radical revolution of values...For years, I labored with the idea of reforming the existing institutions of the South, a little change here, a little change there. Now I feel quite differently. I think you’ve got to have a radical reconstruction of the entire society, a revolution of values.”

Dr. Clayborne Carson, Director of the Martin Luther King, Jr., Research and Education Institute at Stanford University, in his King Papers, related the following story.

Before leaving Ghana, King welcomed a visit from English clergyman and anti-colonial activist Michael Scott, during which the two men compared the freedom struggles in Africa and the United States. King reportedly expressed admiration for the bus boycott then taking place in Johannesburg, South Africa, and remarked that there was “no basic difference between colonialism and racial segregation...at bottom both segregation in American and colonialism in Africa were based on the same thing —white supremacy and contempt for life.”

Dr. King supported the Black Power movement and saw himself as a tendency within it. He marched with Stokely Carmichael and Willie Ricks on the March against Fear in Mississippi in June 1966. While initially taken back by their cries of Black Power, he soon elaborated his own views as part of the Black Power continuum. “Now there is a kind of concrete, real Black power that I believe in ... certainly if Black power means the amassing of political and economic power in order to gain our just and legitimate goals, then we all believe in that.”

Dr. King sided with the people of Vietnam including the Vietnamese Communists against the U.S. invasion. In his Beyond Vietnam speech, written by and with his close comrade, Vincent Harding, his anti-colonial support for the legitimacy of the Vietnamese Communist cause was clear.

The Vietnamese people proclaimed their own independence in 1945 after a combined French and Japanese occupation, and before the Communist revolution in China. They were led by Ho Chi Minh. Even though they quoted the American Declaration of

Independence in their own document of freedom, we refused to recognize them. Instead, we decided to support France in its reconquest of her former colony.

Our government felt then that the Vietnamese people were not “ready” for independence, and we again fell victim to the deadly Western arrogance that has poisoned the international atmosphere for so long. With that tragic decision we rejected a revolutionary government seeking self-determination, and a government that had been established not by China (for whom the Vietnamese have no great love) but by clearly indigenous forces that included some Communists. For the peasants this new government meant real land reform, one of the most important needs in their lives. For nine years following 1945 we denied the people of Vietnam the right of independence. For nine years we vigorously supported the French in their abortive effort to recolonize Vietnam.

Dr. King was deeply appreciative of the Black communist traditions of W.E.B. DuBois and Paul Robeson. He was well aware of the irony and significance that Dr. DuBois died, in Ghana, an exile from the United States and a Communist, on the very day of the March on Washington for Jobs and Freedom, August 28, 1963.

Dr. King observed,

We cannot talk of Dr. DuBois without recognizing that he was a radical all of his life. Some people would like to mute the fact that he was a genius who became a Communist in his later years. It is worth noting that Abraham Lincoln warmly recognized the support of Karl Marx during the Civil War and corresponded with him freely. In contemporary life the English speaking world has no difficulty with the fact that Sean O’Casey was a literary giant of the twentieth century and a Communist or that Pablo Neruda is generally considered the greatest living poet though he also served in the Chilean Senate as a Communist...Our irrational, obsessive, anti-communism has led us into too many quagmires to be retained as if it was a model of scientific thinking

King did not merely mention the great contributions of Communists from Du Bois, Casey, Neruda and Ho Chi Minh; he situated himself in that tradition not as a member but clearly as a friend and admirer.

Dr. King’s non-violence was aggressive and militant reflected in non-violent direct action.

Of course Dr. King had his own unique views inside the civil rights movement and Black united front. His views on non-violence were real and deeply held. He also saw non-

violence as a tactic to prevent a massive violent backlash from racist whites. King tried to position his demonstrations in ways to get the largest amount of white liberal and international support and to pressure the national Democratic Party that was tied at the hip to the racist Dixiecrats. His belief in non-violence deeply held, but was also tied to the theory and practice of militant, aggressive, Non-Violent Direct Action.

When I worked with CORE and allied with SNCC In 1964-1965 they were known as the Black militants— and yet both organizations saw themselves, at the time, as non-violent. But that did not prevent and in fact encouraged Black people to march into the registrar of elections in Southern cities and refuse to leave, Black students to occupy lunch counters and refuse to leave, Black and white people marching at the Edmund Pettis Bridge in Selma confronting an army of armed police and white racists, or Black people in the north marching into elected officials' offices and occupying them, yelling, chanting, singing, and confronting. Everyone we challenged in “the white power structure” saw militant, non-violent direct action by Black people as a big threat and retaliated accordingly. No one at the time praised Dr. King for his “moderation.” They saw angry Black people and saw Dr. King as a threat, which he certainly was, and saw his non-violence and “urgency of now” as a political force to be crushed not co-opted.

Dr. King fought the Democratic Party of Lyndon Johnson and the Black Democratic Establishment. When Dr. King brought his movement to Chicago the Democratic Party Black establishment refused to support him, sided with the racist Mayor Daley, and told him to “go down south where you belong.” Many of them refused to join his mass and militant marches for open housing and an end to police brutality. In response, Dr. King called out the Black political establishment.

The majority of Black political leaders do not ascend to prominence on the shoulders of mass support ... most are still selected by white leadership, elevated to position, supplied with resources and inevitably subjected to white control. The mass of [Blacks] nurture a healthy suspicion toward this manufactured leader.

Dr. King understood that the Civil Rights and Black Liberation Movement was from the outset a battle against the system itself.

King understood the intersection of radical reforms and social revolution and was always working to understand the time, place, conditions and balance of forces that would shape his rhetoric and tactical plan. King was one of the greatest and most effective reformers of all and yet, in confronting the system's intransigence his own revolutionary outlook

kept evolving. King's prominence began in 1955, in his leadership of the Montgomery Bus Boycott, the same year as the murder of Emmett Till and the Bandung Conference of Non-Aligned Nations—as a continuation of the 63 years of The Sixties that began in 1917 and did not end until the rise of Thatcher and Reagan in 1980.

Even after the U.S. Supreme Court decision to overturn school segregation in the case of *Brown vs. Board of Education* in 1954, Montgomery in 1955, the great Greensboro sit-ins of 1960, the exciting work of the Student Non-Violent Coordinating Committee and Congress of Racial Equality Freedom Rides of 1961 the conditions of Black people in the United States remained at criminal levels. By 1963 white Democratic Party terror in the South and Democratic Party racism and brutality in the ghettos of the North had generated a great deal of militancy, organizing, and consciousness but little change in the system. At the great March on Washington in August 1963 King's Southern Christian Leadership Conference, SNCC, CORE, NAACP, Urban League, and A. Phillip Randolph's Brotherhood of Sleeping Car Porters took place amid air of hope—but also great impatience and militancy. King's "I Have a Dream" speech (a phrase that was not in its initial draft) was in fact a revolutionary indictment of U.S. society.

One hundred years later [after the formal abolition of slavery] the Negro still is not free. One hundred years later, the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination. One hundred years later, the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity. One hundred years later, the Negro is still languishing in the corners of American society and finds himself in exile in his own land. So we have come here today to dramatize a shameful condition

In a sense we've come to our nation's Capital to cash a check. When the architects of our republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir. This note was a promise that all men, yes, black men as well as white men, would be guaranteed the unalienable rights of life, liberty, and the pursuit of happiness. It is obvious today that America has defaulted on this promissory note insofar as her citizens of color are concerned. Instead of honoring this sacred obligation, America has given the Negro people a bad check; a check which has come back marked insufficient funds.

But we refuse to believe that the bank of justice is bankrupt. We refuse to believe that there are insufficient funds in the great vaults of opportunity of this nation. So we have

come to cash this check—a check that will give us upon demand the riches of freedom and the security of justice. We have also come to this hallowed spot to remind America of the fierce urgency of now. This is no time to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism.

King is imploring, cajoling, the best in the Black and white masses and even those in U.S. ruling circles. But his words make clear he is also threatening U.S. society and trying to mobilize Black rebellion. When he says “crippled by the manacles of segregation and the chains of segregation” he is making it clear that slavery is in fact still in place. He describes the United States as a society that offers the Negro bad checks and broken promises. When he says, “We refuse to believe the bank of justice is bankrupt” he is echoing the cry of the Staple Singers—“When will we be paid for the work we’ve done.”

King’s formulation of “the fierce urgency of now and the tranquilizing drug of gradualism” was a frontal assault on the President Kennedy and the Democrats cry for “patience” in face of injustice. King countered with the spirit of Freedom Now—the cry of Black militants in South Africa, South Carolina and the South Bronx—and supported by a growing number of white supporters of the civil rights movement. In fact, “Now” was one of the revolutionary slogans of its time. And President Kennedy and the whole world were listening.

One of King’s revolutionary observations— that is still painfully relevant today—was, “the Negro is still languishing in the corners of American society and finds himself in exile in his own land.” In 1960 I was recruited by organizers of the Student Non-Violent Coordinating Committee to join “the civil rights revolution.” By the time I got to CORE in Harlem and the Northeast in 1964 my mentors were staying up all night debating what exactly that revolution would look like. While the struggle focused on democratic rights and full equality many SNCC and CORE leaders were talking about some form of Black nation, Black Power, Black militancy, Black separatism—not as a way of “getting away” from the system but as part of a plan to challenge it—and for some, overthrow it. Clearly influenced by Malcolm X but also the African liberation movements people were talking about a challenge to U.S. capitalism and some type of socialist system. It was not all that clear or delineated but the concepts of full equality, full democratic rights, Black rights, self-determination, radical reform and revolution were far more interrelated than counter-posed. All of them involved Black people in the leadership of a multi-racial movement—either through integration or separation or most often both. In that context, I am arguing

that Dr. King was a Black revolutionary nationalist, perhaps of a more moderate nature, but he was a student of world history and was impacted by the revolutionary ideas of the times. For Dr. King, as early as 1963, to tell the president of the United States that Black people in the U.S. are “exiles in their own land” was clearly a call for some form of both full equality and Black self-determination and was already far away from the “more perfect union” myth that the system was selling but receiving very few Black buyers.

King was a victim of capitalist state violence, surveillance, psychological, character, and actual assassination.

The story of J. Edgar Hoover’s campaign to destroy ML King and force him into a nervous breakdown and suicide is not tangential but central to King’s revolutionary history—and the surveillance and police state we live under today. And yet, another element of the revolutionary history of Dr. King that is being whitewashed is his actual assassination was by the system itself. Part of this cover-up is to destroy the memory of the work of Coretta Scott King in exposing the actual assassination of Dr. King.

In his “I’ve Been to the Mountain Top” speech the very night before he was murdered Dr. King was very aware of what he felt was his possible and imminent assassination.

Like anybody, I would like to live – a long life; longevity has its place. But I’m not concerned about that now. I just want to do God’s will. And He’s allowed me to go up to the mountain. And I’ve looked over. And I’ve seen the Promised Land. I may not get there with you. But I want you to know tonight, that we, as a people, will get to the Promised Land. So I’m happy, tonight. I’m not worried about anything. I’m not fearing any man. Mine eyes have seen the glory of the coming of the Lord.

And while his words are brave, every time I hear that talk I hear a mortal man not fully at peace, nor should he have been, with his mortality—but trying to comfort and reassure Black people that “we as a people” will find liberation—rather than asking them to protect him—which he knew they could not.

On December 8, 1999, (21 years after his death) after the King family and allies presented 70 witnesses in a civil trial, twelve jurors in Memphis, Tennessee reached a unanimous verdict after about an hour of deliberations that Dr. Martin Luther King, Jr. was assassinated as a result of a conspiracy.

In a press statement held the following day in Atlanta, Mrs. Coretta Scott King welcomed the verdict.

There is abundant evidence of a major high level conspiracy in the assassination of my husband, Martin Luther King, Jr. And the civil court's unanimous verdict has validated our belief. I wholeheartedly applaud the verdict of the jury and I feel that justice has been well served in their deliberations. This verdict is not only a great victory for my family, but also a great victory for America. It is a great victory for truth itself. It is important to know that this was a SWIFT verdict, delivered after about an hour of jury deliberation. The jury was clearly convinced by the extensive evidence that was presented during the trial that, in addition to Mr. Jowers, the conspiracy of the Mafia, local, state and federal government agencies, were deeply involved in the assassination of my husband. The jury also affirmed overwhelming evidence that identified someone else, not James Earl Ray, as the shooter, and that Mr. Ray was set up to take the blame. I want to make it clear that my family has no interest in retribution. Instead, our sole concern has been that the full truth of the assassination has been revealed and adjudicated in a court of law... My husband once said, "The moral arc of the universe is long, but it bends toward justice." To-day, almost 32 years after my husband and the father of my four children was assassinated, I feel that the jury's verdict clearly affirms this principle. With this faith, we can begin the 21st century and the new millennium with a new spirit of hope and healing.

Sadly, the police/surveillance/counter-insurgency state is stronger than ever—but at least there is growing public challenge to its hegemony. Understanding the revolutionary story of Dr. King and the system's decision to bring him down is essential if we want to understand and make history in the present.

King was from the outset a Black militant and revolutionary who advocated non-violent direct action but saw "the Negro revolution" as the overriding objective.

While Dr. King strongly argued for non-violence as both a tactical and ethical perspective he also supported the right of Black people to armed self-defense and allied with the advocates of armed self-defense and even armed struggle in the Black movement.

At a time of the most rampant and systematic police violence the system's armed requirement that Black people are "non-violent" is intellectually and morally lethal. It flies in the face of the long-standing tradition of armed self-defense in the Black community and the urgency to defend that tradition today.

Worse, to use Dr. King against that basic right is the height of cynicism and historical distortion.

Clay Carson's In Struggle: SNCC and the Black Awakening of the 1960s, helps shed light on this complex relationship. While many young organizers were critical of Dr. King SNCC's Stokely Carmichael explained best their appreciation of his profound impact on the Black masses.

"People loved King..I've seen people in the South climb over each other just to say, "I touched him, I touched him." I'm even talking about the young...These were the people we were working with and I had to follow in his footsteps when I went in there. The people didn't know what was SNCC. They just said, "You one of Dr. King's men?" "Yes, Ma'am I am."

Carson explains the pivotal role of "militant and self-reliant local black residents who owned weapons and were willing to defend themselves when attacked. Black rallies in the county were often protected by armed guards sometimes affiliated with the Louisiana-based Deacons for Defense and Justice"

Many SNCC organizers, disagreeing with King's focus on non-violence, explained, "We are not King or SCLC. They don't do the work the kind of work that we do nor do they live in the areas we live in. They don't drive the highways at night"...Carmichael recalled that the discussion ended when he asked those carrying weapons to place them on the table. Nearly all the black organizers working in the Deep South were armed.

But again the system wants to act like the battle between King and SNCC and the Black militants was a morality play or an ideological war. But it wasn't. It was an intellectual, strategic, and yes, ethical struggle among equals and King was both open minded and introspective about the limits of his non-violent advocacy—and as such, people had respect for his own principles and rationale.

In 1965, James Farmer, the director of CORE, a truly dedicated pacifist, told a group of us at a mass meeting, "I am completely non-violent but I want to thank our brothers from the Deacons for Defense (who were both standing guard and yes, getting a standing ovation from the organizers) whose arms allow me to be non-violent." My read of history is King felt similarly.

And even more importantly, King well understood that his "non-violence" could be used by the system as a justification for state violence and of course the system's need to destroy the Black united front. In his speech, "Beyond Vietnam" on April 4, 1967 King

addressed frontally his most principled conversations with the angry youth of the urban ghettos. He stated,

“As I have walked among the desperate, rejected, and angry young men, I have told them that Molotov cocktails and rifles would not solve their problem. I have tried to offer my deepest compassion while maintaining my conviction that social change comes most meaningfully through non-violent action. But they asked, and rightfully so, “What about Vietnam?”...Their questions hit home and I knew I could never again raise my voice against the violence of the oppressed in the ghettos without having first spoken clearly to the greatest purveyor of violence in the world today: my own government.”

Note that King does not try to raise a moral critique of those who would use Molotov cocktails and rifles in response to the economic and armed violence of the state. And by making clear he considered its advocates “the oppressed” he supported the morality, if not the tactics, of their cause. Instead, he simply argued that he did not feel it would “solve their problem” and even then qualified his own advocacy of non-violence to make the case that “social change comes most meaningfully” but not exclusively from non-violence. He admitted it was a legitimate debate.

Martin Luther King Jr., SNCC, CORE, and Malcolm X represented at the time the “left” of the Black united front and worked to find strategic and tactical unity with the NAACP and Urban League—which made the March on Washington, the Civil Rights Bill, and the Voting Rights Bill possible. While King had many contradictions with the young Black militants he understood them and they him as strategic allies against a system of white supremacist capitalism.

SNCC, Malcolm X, Muhammad Ali, and M.L. King were on the frontlines of the movement against the U.S. war of aggression in Vietnam.

While SNCC and Malcolm were among the first to speak out frontally against the war as early as 1965, by April 1967 both King and Muhammad Ali took enormous risks to frontally challenge the war on moral grounds and to argue that Black people in particular had no interest in supporting the war.

In his monumental Beyond Vietnam speech Dr. King argued in support of Vietnamese self-determination and rejected the view that the U.S. had any legitimate interests in Vietnam.

Reading primary documents is essential for the revolutionary historian/strategist/tactician and organizer. In reading and re-reading *Beyond Vietnam* I still hang on its every word.

* King called out U.S. war crimes against the Vietnamese people making the analogy that the United States feared the most—comparisons with Nazi Germany. He asked, what the Vietnamese people “think when we test our latest weapons on them just as the Germans tested out new medicine and new tortures in the concentration camps of Europe.”

* King praised the integrity and legitimacy of the National Liberation Front of Vietnam including the communists who he argued were the legitimate political leaders of the Vietnamese people’s struggle.

“They were led by Ho Chi Minh” and were creating “a revolutionary government seeking self-determination.” He describes Ho as saved only by “his sense of humor and irony... when he hears the most powerful nation in the world speaking of aggression as it drops thousands bombs on a nation eight thousand miles from its shores.” (Communists with a sense of humor and irony—perhaps the most revolutionary insight of all.)

*King focused on demand development. In the end movements are unified by ideas, people, organizations and demands. He called on the U.S. government

* End all bombing in North and South Vietnam

* Declare a unilateral cease fire

* Curtail the U.S. build up in Thailand and Laos

* Recognize the role of The National Liberation Front in any future Vietnam government

* Remove all foreign—that is, U.S. troops from Vietnam

* Make reparations for the damage

This was tantamount to calling for immediate U.S. withdrawal from Vietnam. It recognized the victory of the National Liberation Front and argued for what would later become a critical component of Black people’s demands against the U.S. government — “reparations.”

The story of the system’s attacks on Dr. King once he spoke out against the war in Vietnam and his courage in the face of this assault is another chapter of Dr. King’s revolutionary contribution to U.S. and world history. One important version of that story is Tavis Smiley’s documentary, *Death of a King: Dr. Martin Luther King’s Final Year*.

Dr. King brought a powerful and frontal indictment of the system of white supremacist, racist, capitalism. He appreciated the ideas of others and worked to build a Black and multi-racial united front against what he called “racism, poverty, and militarism.” He was willing to confront “the cowardice” inside his own bosom and modeled how all of us have to put our bodies, souls and lives on the line. He rejected gradualism and demanded “Freedom Now.” He advocated non-violence but defended the right of those who disagreed with him to armed self-defense. He rejected U.S. chauvinism, called for a militant internationalism, and challenged the U.S. Empire at home and abroad. He was independent of and yes, willing to challenge and confront the Democratic Party. He was and is a great contributor to the endless struggle for human and planetary liberation.

It is time to celebrate the Revolutionary King on the anniversary of his birthday. We thank Stevie Wonder, who spoke for all of us, when he wrote,

I just never understood
How a man who died for good
Could not have a day that would
Be set aside for his recognition
Because it should never be
Just because some cannot see
The dream as clear as he
that they should make it become an illusion
And we all know everything
That he stood for time will bring
For in peace our hearts will sing
Thanks to Martin Luther King
Happy birthday to you
Happy birthday to you
Happy birthday
Happy birthday to you
Happy birthday to you
Happy birthday. Happy birthday to you!

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