

## THE ZAPATISTAS

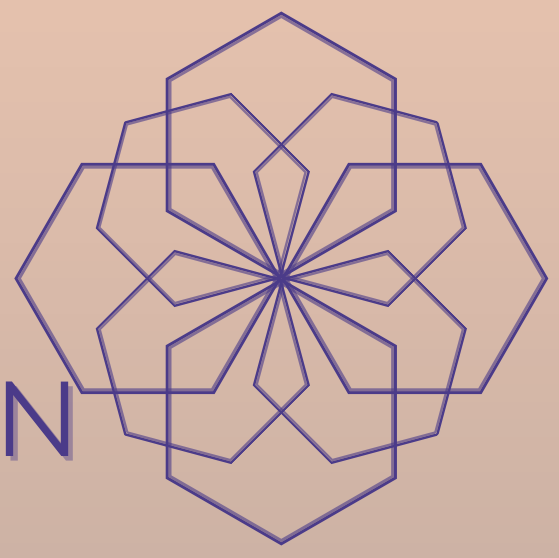
The "Zapatistas" is a movement inspired by the ideas of Mexican revolutionary Emiliano Zapata, who led the Mexican Revolution in 1911. When talking about the Zapatistas today, we talk about the Zapatista Army of National Liberation (EZLN, Ejército Zapatista de Liberación Nacional). The EZLN originated from the National Liberation Forces (FLN, Fuerzas de Liberación Nacional), an underground organization formed at the end of the 60s and heavily influenced by the Cuban Revolution. After being discovered and partly assassinated by the Mexican State in the beginnings of the 70s, the members who survived didn't give up and reorganized themselves. In 1983 the EZLN was founded in Chiapas, the southernmost state of Mexico and home to a lot of indigenous people and farmers who also form the social fundament of the EZLN.

On the first day of January 1994 the EZLN revolted against the Mexican government in response to the implementation of neoliberal economic policies and the signing of the North American Free Trade Agreement (NAFTA). The EZLN, led by Subcomandante Marcos, took over several towns and cities in Chiapas, with the central demand for indigenous rights, land reform, and an end to government corruption and social inequality. Not only did the Zapatistas succeed in establishing their own autonomous Municipalities, as big as an average city with their 300.000 inhabitants in total; they also brought thoughts and concepts of direct democracy into reality, considering the founding of the "Council of Good Government". By uniting the people, the Zapatistas set an important example for revolutionary movements in Abya Yala and all around the world and showed what it means to not only have political values and concepts but to also fight for them with all kinds of means - to never surrender to the oppressive hegemonic power system and to build a society based on democracy, freedom and justice.



# Exhibition - History Of The Youth

## SELF-ADMINISTRATION IN NORTH KURDISTAN



In July 2015, the Turkish State broke the ceasefire with the Kurdistan Workers' Party (PKK) after a long period of negotiations. Even after Abdullah Öcalan, who is still imprisoned on the prison island of Imrali, offered to continue the negotiations, military actions were again launched against the Kurdish Self-Administration, including the region of Bakur (Northern Kurdistan).

In August 2015, the Self-Administration was declared in Amed. There were demonstrations and clashes between youth militants of the YDG-H and the Turkish police. There were countless injuries on the side of the demonstrators due to the use of excessive force and the use of tear gas and rubber bullets.

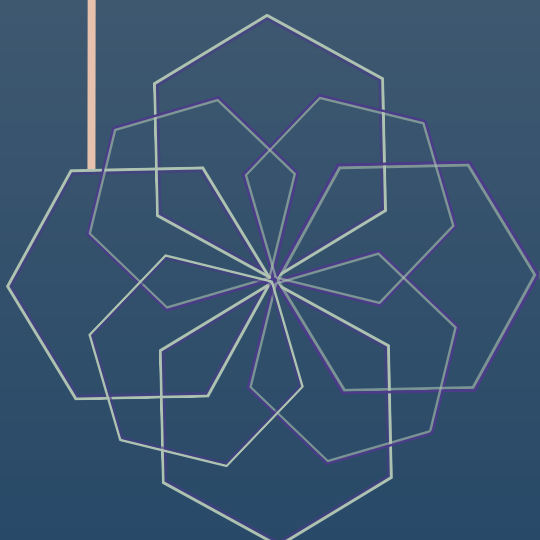
In December 2015, a curfew was imposed in the old city of Sur (Amed). The local population joined forces with the young militants of the YDG-H and fought against the curfew and the approaching Turkish police. Armed clashes broke out between the police and the fascist Erdogan regime, who saw self-governance as a thorn in their side, and the Kurdish militants, firmly standing behind the values of democratic self-government. The old city was almost completely destroyed by the end of the conflict in March 2016 and 25 people died on the side of the militants.

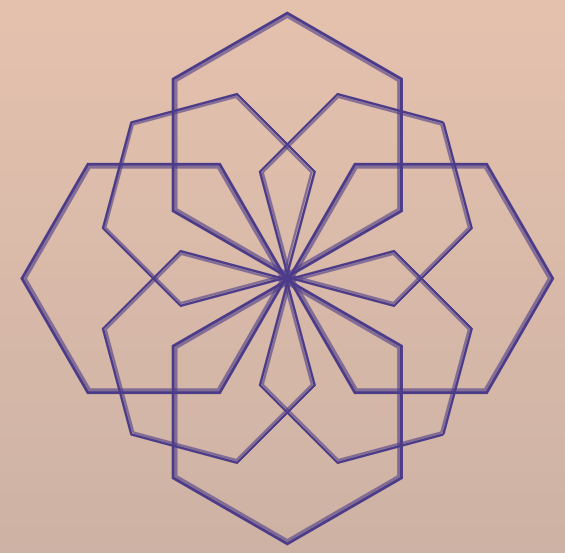
This act of resistance has been given the name Serhildan, meaning uprising in Kurmanci. Ser means head and hildan means to lift, so on literal translation it means to lift your head. And that describes exactly what happened. The Kurdish people lifted their heads proudly against the fascist oppression and assimilation of their culture and identity.

Several similar Serhildan's followed in different Kurdish cities in Bakur during the same time - dealing a heavy blow to Erdogans politics, standing with the Kurdish people, showing solidarity and giving hope to the people in Rojava fighting fiercely against Daesh (ISIS).

"SOCIETIES WITHOUT SELF-DEFENSE MECHANISMS LOSE THEIR IDENTITY, THEIR ABILITY TO MAKE DEMOCRATIC DECISIONS AND THEIR POLITICAL NATURE. THEREFORE, THE SELF-DEFENSE OF A SOCIETY CANNOT BE LIMITED TO THE MILITARY DIMENSION ALONE. IT ALSO REQUIRES THE PRESERVATION OF ITS IDENTITY, ITS POLITICAL CONSCIOUSNESS AND A PROCESS OF DEMOCRATIZATION. ONLY THEN CAN WE SPEAK OF SELF-DEFENSE."

ABDULLAH ÖCALAN

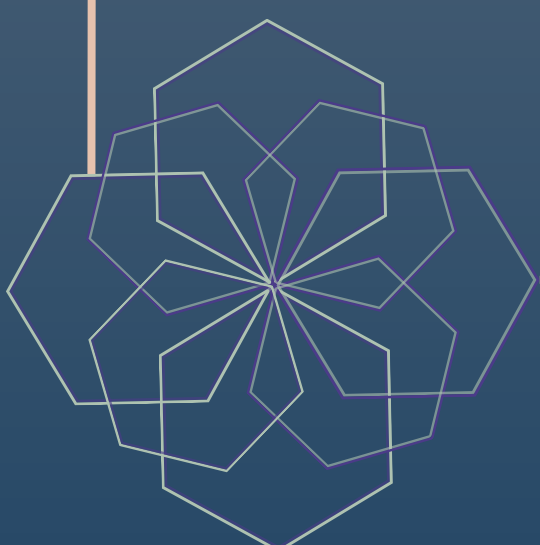


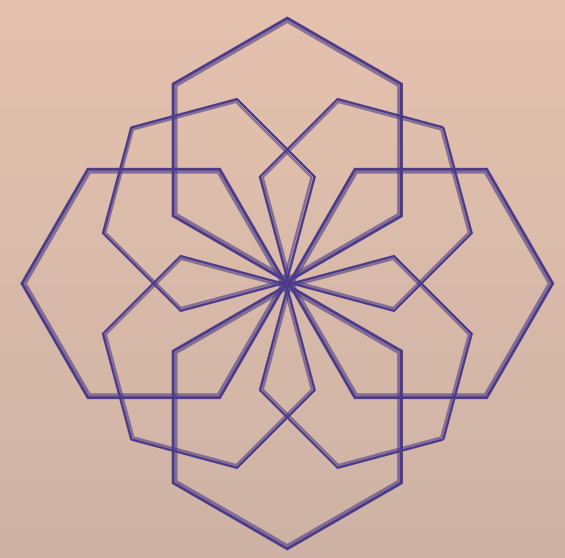


# INTERNATIONAL BRIGADES

In the beginning of the 20th century, fascism started to widely spread, among other things starting from Italy. Fascist forces also allied up against social and revolutionary movements. In Spain there were elections for a government of the peoples front. Right from the beginning, right-winged forces built resistance against a Democratic Republic. Seeing the danger that lied besides other things in the military being led right-winged, the „Communist International“ saw the necessity in building up self-defense mechanisms, for example in collecting weapons and hence strenghtened this perspective in Spain. Seeing the need to fight against the injustice, tens of thousands of internationalists went to Spain to fight fascism and build up a better life. They were also led by the analysis that a fight against fascism in Spain would also be a chance to prevent the Second World War and the spread of fascism in general. They also wanted to protect the hope that Spain in this time depicted for an anarchist and socialist alternative way of living. As for example in Rojava today many youth left their home country to defend the revolution, where there is hope for a real change. Revolutionaries from all over the world joined the international brigades. The necessity for an international answer to the threat of fascicm was largely spread – for example the whole graduating class of the „Lenin School“ (education of the Communist International) of 1935 was sent to Spain. And even when France at a certain point in time closed its borders to Spain, thousands of people walked across the Pyrenees to reach Spain. From the beginning women played an important role in the Civil War. Many women joined the brigades. As time passed they were pressured more and more pressured to take responsibility for the supply. Another problem was the huge division between anarchists and communists. More and more conflicts evolved. Those ideological conflicts also led to military fights against each other. In the end the fascists highly profited from the revolutionaries fighting each other, which made it easy for them to conquer Madrid. We thus can learn that in fighting such a big enemy it is important to not let division come between us, especially in times we face today.

Nevertheless the International Brigades are an important example of lived internationalism as thousands of youth went to Spain – risking their lives for a better future.





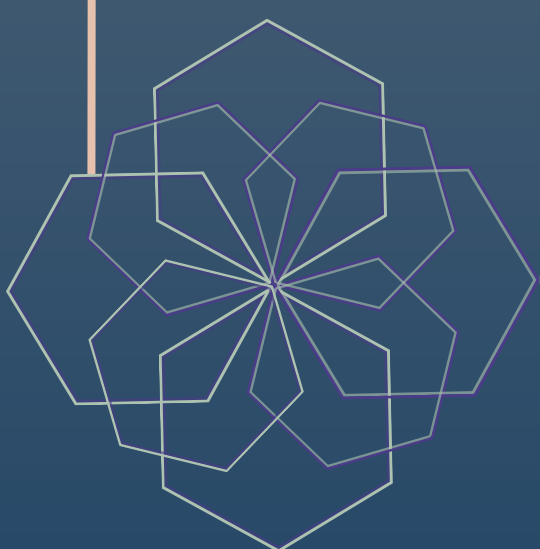
# CUBAN REVOLUTION

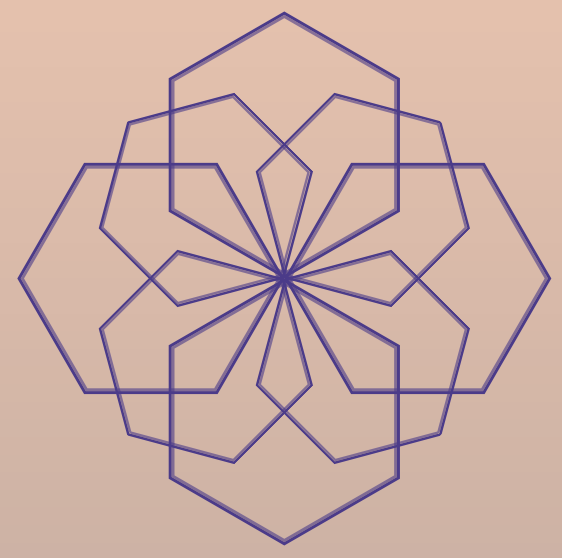
The Republic of Cuba at the turn of the 20th century was largely characterized by a deeply ingrained tradition of corruption where political participation resulted in opportunities for elites to engage in wealth accumulation. In 1952, while receiving military, financial, and logistical support from the United States, Batista suspended the 1940 Constitution and revoked most political liberties, including the right to strike. He then aligned with the wealthiest landowners and presided over a stagnating economy that widened the gap between rich and poor Cubans. Eventually it reached the point where most of the sugar industry was in U.S. hands, and foreigners owned 70% of the arable land. Discontent began to spread in the population and mass strikes by workers and student riots began fighting Batistas reign.

In 1956, a group of 82 revolutionaries arrived in Cuba by boat and began to wage a guerilla warfare against the Batistas regime in the mountains of the Sierra Maestra. After a failed initial attack the fighters escaped into the mountains with as few as 12 fighters, aided by the urban and rural opposition. Castro and Guevara then began a guerilla campaign against the Batista regime, with their main forces supported by numerous poorly armed peasants and the well-armed fighters of an allied urban organization. On January 1st 1959, Che Guevara marched his troops from Santa Clara to Havana, without encountering resistance.

During the guerilla warfare in the mountains Che, as his comrades named him, prove himself to be an excellent strategic military mind. After the revolution in Cuba, Che prove himself to be a true revolutionary. Not only did he volunteer for manual labour in the Cuban countryside but he was always the first who began to work and the last one to leave.

Che was not only someone who talked about revolution, he himself developed a revolutionary and socialist personality. Che Guevara showed us that we can not only talk about being revolutionary, we also need to change our selves as well as become a revolutionary. Everything we do, needs to be done with a revolutionary and socialist mind. We need to be the example for what we want society to become. These are the lessons we can learn from Che's revolutionary path.





# VIETNAM REVOLUTION

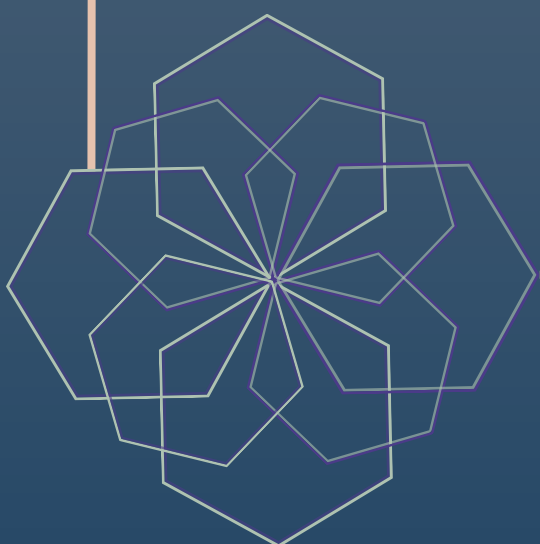
Vietnam was a country, where around 80% of the people lived on the countryside, worked as farmers and worked different jobs on the field. It was a hard work with long working hours and consistent exposure to wind and weather. But the Vietnamese people were proud people, and they knew their land very well, and thus they knew how to defend themselves from any foreign invaders trying to exploit them. From the beginning of the 1800s Vietnam belonged to the colony of French-Indochina. The French rulers viewed the Vietnamese as inferior to the French and have been exploiting them as cheap labor for French companies and their profits. Furthermore, they deprived them of their own national identity. Ho Chi Minh, founder of the Vietnamese communist party was able to mobilize the people for the struggle against the colonizers.

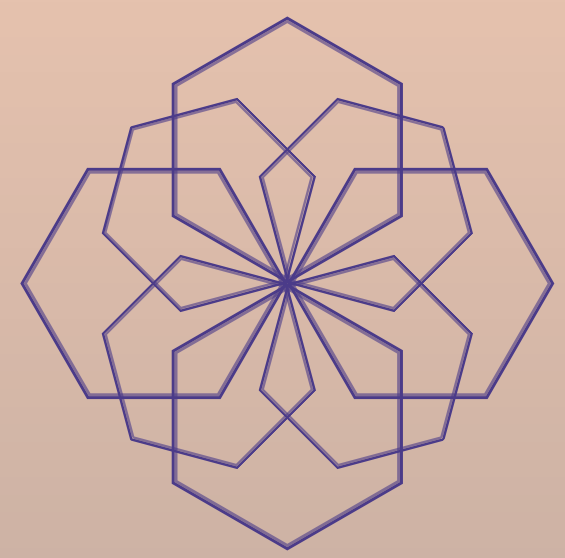
But after the bourgeois government of south Vietnam, supported by the USA, refused to take part in national elections, Vietnam split in half. Since then the involvement of US politics through military aid and capitalist interests, in the South of Vietnam, grew year by year culminating in the military intervention with troops in the year 1964. Following this, the war lasted until 1975, sparking protests attended by millions of people against colonialism and the Vietnam war in the whole world.

The vietnamese people fought with the most simple but brilliant guerilla strategy against an enemy that was superior in almost every military aspect. But the one thing the US troops lacked was the morale to fight in this war. Already Mao Zedong said that in a war of the people against national oppression, at the end it's not the military aspect that will be decisive but the people and with it their willingness to fight and liberate their land. The role of female guerilla also played a significant role in the outcome of the war. Several million Vietnamese women served in the military and in militias during the War. North Vietnamese women played an important role in the creation and maintenance of the Ho Chi Minh trail, which the United States National Security Agency called "one of the great achievements of military engineering of the 20th century" for its effectiveness in supplying troops in the south. All-female units were present throughout the entirety of the war, ranging from front-line combat troops to anti-aircraft, scout and reconnaissance units. In 1961, over 3000 women were counted as serving as guerillas in Bến Tre Province alone.

"SINCE OUR TIME IS A REVOLUTIONARY TIME, ONE MUST RELY EVEN MORE ON THE POWER OF THE COLLECTIVE, OF SOCIETY, IN ALL UNDERTAKINGS. MORE THAN EVER, THE INDIVIDUAL CANNOT STAND ASIDE, BUT MUST FIT INTO THE COLLECTIVE, INTO SOCIETY."

HO CHI MINH



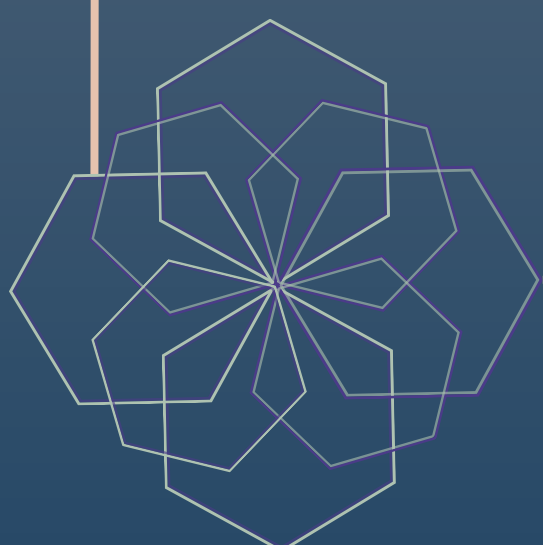


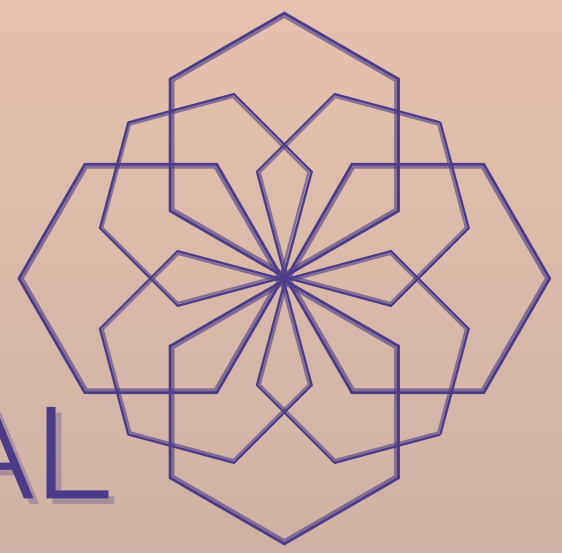
## PANAFRICANISM/ BLACK UPRISING

The Pan-African Movement, with the goals of a United Africa freed from colonialism and a unity understanding of all people of African descent, started at the beginning of the 20th century. In 1900, the first Pan-African Conference was held, attended by 75 delegates. The decades that followed saw repeated International Conferences in the United States and Europe. In the United States, in 1914, Pan-Africanist Marcus Garvey founded the first organization capable of mobilizing masses for the rights of African Americans. In Africa, well-known Pan-Africanists include Patrice Lumumba, who became the first prime minister of the independent Congo, Thomas Sankara, who came to power as a socialist revolutionary in a coup d'état in Burkina Faso in the 1980s, and Nelson Mandela, who came to power in South Africa through his revolutionary struggle against the imperialist regime.

As an Internationalist Youth Movement, we can learn a lot from the history of Pan-Africanism and its personalities and also continue the struggle that has been and is being waged. There are many parallels between our struggle, which is mainly related to the Kurdish Revolution, and the Pan-Africanist struggles. Of course, the struggle against colonialist hegemonies is obviously a main part of the immediate aspirations both in the Kurdish Liberation Struggle and in African liberation struggles. But also the efforts to create alternatives to the capitalist system are an essential part of both struggles. The liberation of women from patriarchy, for example, has taken a very important role in Burkina Faso under Thomas Sankara and has been undertaken with concrete measures similar to the structures in Rojava.

Finally, for an internationalist idea, Pan-Africanism is indispensable and I think that Pan-Africanism, as an already existing ideology, can have a great role and a great impact in the internationalist struggle for the liberation from colonialism, capitalism and patriarchy.





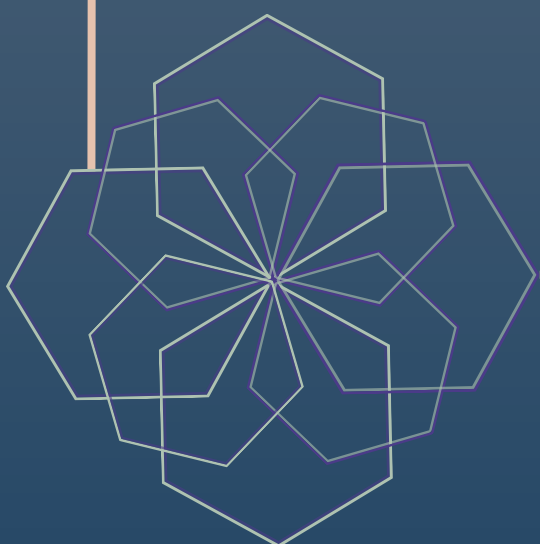
## YOUNG COMMUNIST INTERNATIONAL

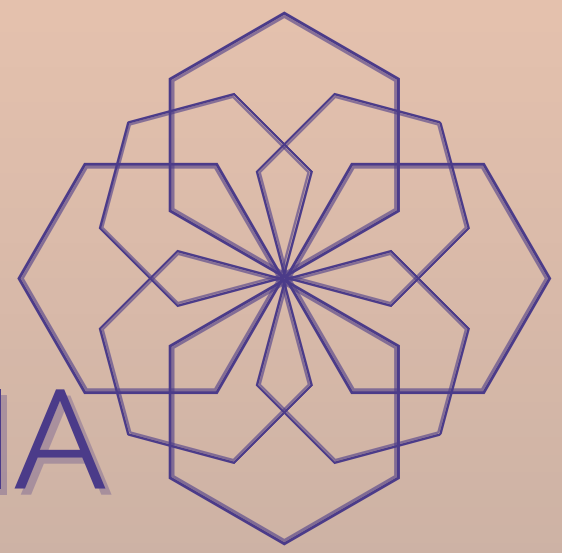
The Young Communist International was officially founded in 1919 in the aftermath of World War One. After long and intense discussions it was founded as a part of the Communist International, the Comintern. Its history though, started years before the founding of the Comintern. As early as 1907 the youth organisations of different socialist parties organized as the 'International Union of Socialist Youth Organisations' (short: IVSJO). As it understood itself as the youth organisation of the Second International, just as the internationalist unity of the European Socialist Parties in the Second International broke about the question of national interests with the outbreak of World War One, so did the united work of the European youth in the IVSJO.

But it took only a few months until different radical youth organisations came together in Bern, Switzerland to revive this international cooperation and solidarity and formulate their combined opposition to the national war efforts. This Bern Conference made the role clear the youth could play in revolutionary socialist movements. While it took the general 'adult' socialist parties another five months to play a role, the youth showed, it could take a leading, vanguard role in the coming socialist struggles. In the end of the war in 1918 nearly all youth factions had joined their union.

In 1919 19 delegates came together secretly in Berlin to found the Young Communist International (YCI). While the YCI was declared a part of the Comintern, conflicts over the autonomy of the youth continued over the next years. Since then the question of the role and autonomy of the youth in revolutionary socialist movements is one that always comes up when young revolutionaries start to understand their role in contrast to the older, more settled members of their respective parties and organisations.

After the Russian delegates refused to join the congress and after instructions by the executive committee of the Comintern arrived to stop the congress, the delegates accepted under protest. At the following 'Real Second Congress' in Moscow the YCI was restructured after the Comintern and the head of the organization Willi Münzenberg, who was leading in the initiator convening in 1915, was replaced. The YCI existed as a part of the Comintern until it was dissolved with the Comintern in 1943. Olga Benario played one of the most important roles in the history of the YCI. She was a founding member and strengthened the perspective of young women in revolutionary youth organizing.

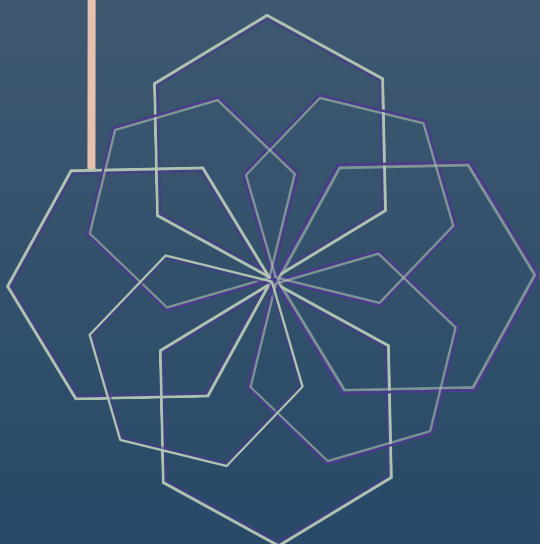




# NATIONAL LIBERATION IN ALGERIA

Algeria has been occupied by France for over a century and was declared a French territory. After the bloody massacre of about 40,000 people in Algeria on May 8th, 1945, people realized that there can be no peace with France and that the liberation of the people is the only solution. The marxist socialist FLN (National Liberation Front) emerged, aiming to achieve Algeria's independence through armed struggle, particularly through a guerrilla war that would wear down the colonial power. A massive war erupted, claiming millions of lives and shaking France not only in Algeria but also at its core. On November 1st, 1954, the Algerian war, the struggle for liberation - the revolution - begins. The main targets of the guerrilla attacks were initially mainly Algerian collaborators, with the strategy of breaking social and political contacts with the colonial power. Other targets were French police, military or export-oriented commercial establishments. The FLN quickly became known among the Algerian people and gained in strength. France reacted brutally to the resistance movement and reinforced the military, which attempted to crush the FLN. They were driven out of the cities, but were able to flee to the mountains of Kabylia. This way, they prevented their own fall. Many Imazighen also fought against colonization and formed an important part of the resistance, as well as women, who played a pioneering role. Frantz Fanon's anti-colonial theories had a significant positive impact in the struggle for independence. About the role of women in a revolution he said: "Through the liberation struggle, she breaks out of her traditional role in the family, becomes an active revolutionary who no longer feels obligated to her father or husband, but to the armed organization."

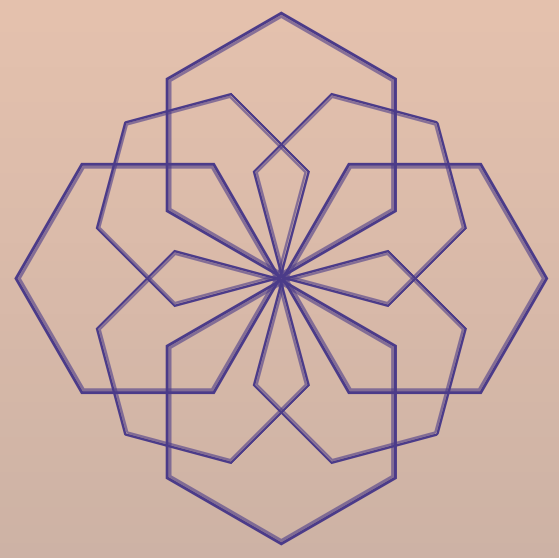
Women actively participated as fighters, spies and also took over logistical tasks. Many young people took a formative role: For example Yacef Omar, who became a notable figure in the Algerian War for Independence. His nickname was little Omar. Little Omar was the liaison officer between the fighters and the leaders of the FLN during the "Battle of Algiers". The mission of a liaison officer is to send messages to members of the FLN, to spy on the French soldiers, to signal their presence, etc. He was handed this mission, which had a great impact. Another important character of the struggle was living in Paris at the time, Henri Curiel. As a communist, born in Egypt, he took place as an active member of the liberation struggle of Algeria. Wherever he saw colonialist crime, he fought against it.





Exhibition - History Of The Youth

# “JIN, JIYAN, AZADÎ” REVOLUTION



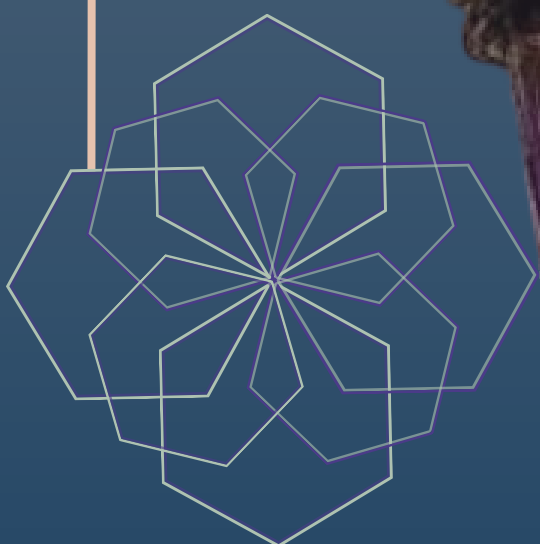
Last year, on September 16th 2022, Jîna Emini, a 22-year-old Kurdish woman, was murdered by the morality police for not wearing her hijab properly. The feminicide caused by the state did not remain unanswered. From the first day of the murder of the young woman, the society took revenge on the Mullah regime and started to protest in the streets in masses under the slogan of Jin Jiyan Azadi (Women, Life, Freedom), starting from the East of Kurdistan and quickly spreading to the whole country of Iran.

From the beginning, women and youth were at the forefront of the protests. Schools and universities became the centre of the resistance against the compulsory headscarf and the deadly Iranian regime. Even students, especially young women, as young as 12 years old took part in the protests. They were the ones shouting the loudest at the front of the protests. They quickly became a thorn in the side of the Iranian regime and were tortured, murdered and executed: Like 16-year-old Nika Shakarami, who was arrested during a demonstration in Teheran in September 2022 and found dead 10 days later.

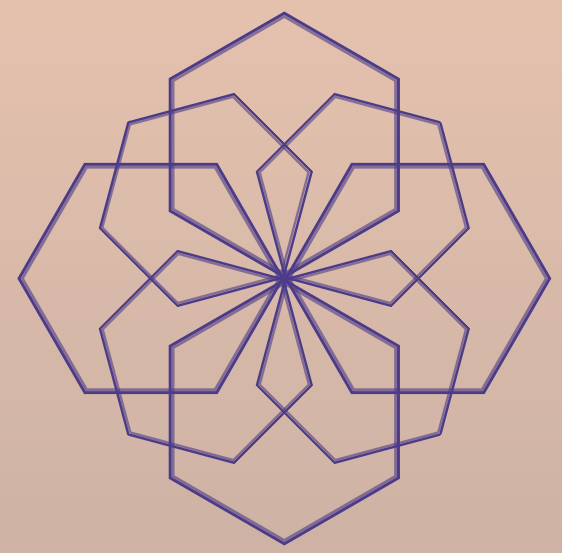
The poison gas attacks on over 200 girls' schools in Iran, which sent hundreds of girls to the hospital with injuries, must also be understood in this context. The regime tried to silence the loudest voices, the voices of young women, and stifle their dreams. It is clear to see that those who have been inflaming the uprisings since the murder of Jîna Emini are also those who are facing torture, murder and execution by the Iranian regime. Under the worst conditions, women and the youth have risen up in every corner of the country after years of oppression, shouting Jin Jiyan Azadi and taking their future back into their own hands.

The slogan "Jin Jiyan Azadî" which means "woman, life freedom" spread all over the world.

It is a slogan that the Kurdish women's movement made as its guideline and according to which it organizes itself. These 3 words describe the connection of the woman to the earth, as well as that this defense means freedom. Because this is what life is all about. The fact that the slogan is shouted everywhere in the world shows once more the importance of the international organization of the women and their strength in it.



# PARIS COMMUNE



The revolution in Paris in March 1871 was driven by the extremely spread mentality of war in the midst of full-blown capitalism; at the same time, the oppression of workers and the destitute population was stronger than ever. Demands for women's equality in wages and in law also had a long history in the workplaces, where they had hardly been ever heard. Nevertheless, the debates that had taken place up to that point, and the organizing that emerged from them, prepared the developments for collectives and for society- encompassing uprisings that began when the national civil forces became the armed revolutionary people and triumphed over the military.

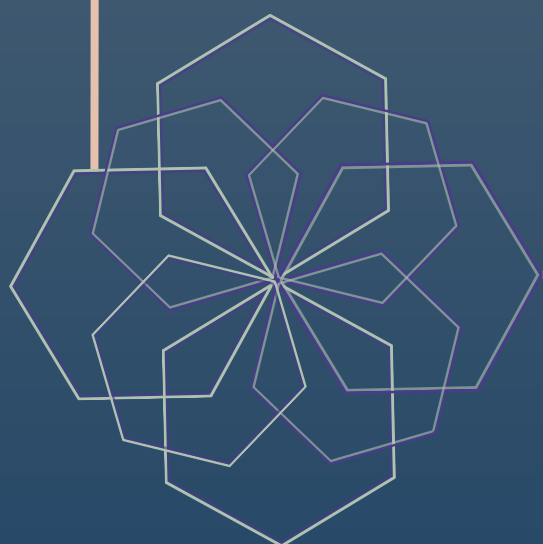
It was the fullest and bravest life commitment of the revolutionaries and workers to this sudden opportunity of a federal social order: Decisions were made separately in districts and consolidated in the Central Committee. Factories were expropriated and put into the hands of the workers, who now had grassroots democratic control over the businesses.

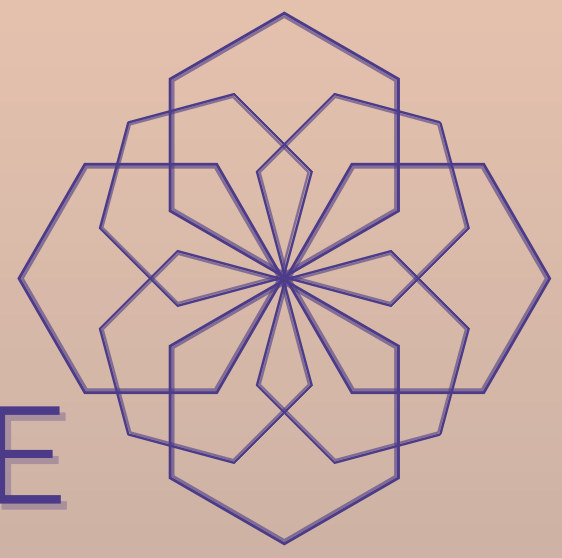
The streets, previously filled with bloodthirsty war troops and the desperate population, were now filled with freedom and hope. The values of collectivity and nonviolence spread, society was transformed. The Paris Commune was only in its early days and had already transformed the city into a paradise.

Social democracy was dominated by women's voices. Feminist debates were finally getting the space they deserved. Even if the experiences in this struggle could not develop further from the moment of the invasion of the government military - we can only dream of where this revolution could have led - they had been the practice that had made further reflections on free democratic systems possible in the first place. Internationalism and collectivism, as well as the women's revolution, have never ceased to be an alternative to capitalized society, they live on within us and within all revolutionaries who want to liberate the cities, countries and humanity as a whole.

"THE PARIS OF THE WORKERS, WITH ITS COMMUNE, WILL BE ETERNALLY CELEBRATED AS THE GLORIOUS HARBINGER OF A NEW SOCIETY. ITS MARTYRS ARE ENSHRINED IN THE GREAT HEART OF THE WORKING CLASS. ITS EXTERMINATORS HISTORY HAS ALREADY NAILED TO THAT STAKE OF SHAME FROM WHICH ALL THE PRAYERS OF THEIR PRIESTS ARE POWERLESS TO DELIVER THEM."

KARL MARX





# PALESTINIAN FREEDOM STRUGGLE

Since the existence of the Palestinian-Israel conflict it is clear that various hegemonical powers in the world use the historical pain of both the Jewish and the Palestinian people for their statist interests of power and control in the Middle East.

As a consequence of Palestinian society continuously suffering attack after attack, the youth has been rising up various times against the violence and domination that is being enforced on them.

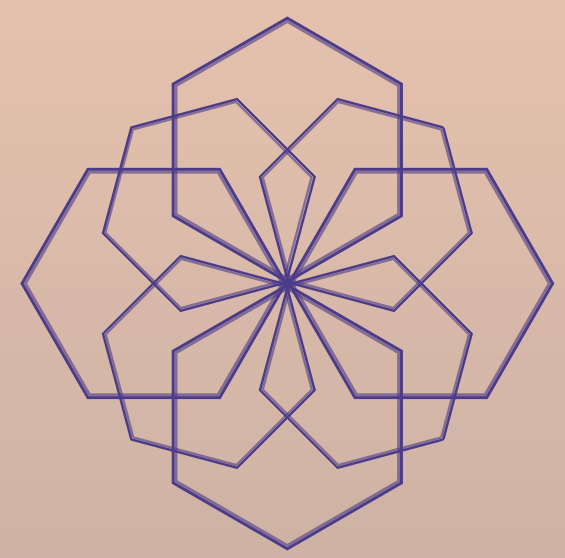
The youth of Palestine never accepted the oppression of their people, their identity and love to what is also their home. Especially during times of the Cold War between the Sowjet Union and the United States of America the land of Israel and Palestine has been a ground of not only military but also ideological confrontation. Just like hundreds of colonized peoples all over the world, the Palestinian youth - despite an also simultaneous increase of djihadism, saw socialism as the way towards liberation and solution. Political parties and their military wings that were founded in the 60s like the PLO (Palestinian Liberation Organisation), Fatah (Palestinian National Liberation Movement), the PFLP (Popular Front for the Liberation of Palestine) and others formed just some of many organisational frames for youths to organize in and take up action against the occupation.

The resistance of Palestinian youth has always been historical. Facing Israel - a military power that is armed by the West-, the youth resistance had to come up with the most creative methods of self-defence. With internationalists all over the world understanding this, Palestine became a hotspot for socialists around the globe like Ernesto Che Guevara to learn practical tools of revolution and uprisings. In the 1. and 2. Intifada (Arabic for 'Uprising'), but also in every day confrontation until today, Palestinian youth never scarred back from resisting. On every front and in every confrontation, the Palestinian youth is an example of how youth, without any powerful means in their hands, is able to resist with nothing but creativity and will to defend it's people and existence.

“THE SUPREME OBJECTIVE  
OF THE PALESTINIAN  
LIBERATION MOVEMENT IS  
QUITE SIMPLY EQUALITY,  
PEACE AND HARMONY, FOR  
ALL PEOPLE IN PALESTINE -  
FOR BOTH ARABS AND  
JEWS”  
LEYLA KHALED



# STUDENT PROTESTS IN CHILE

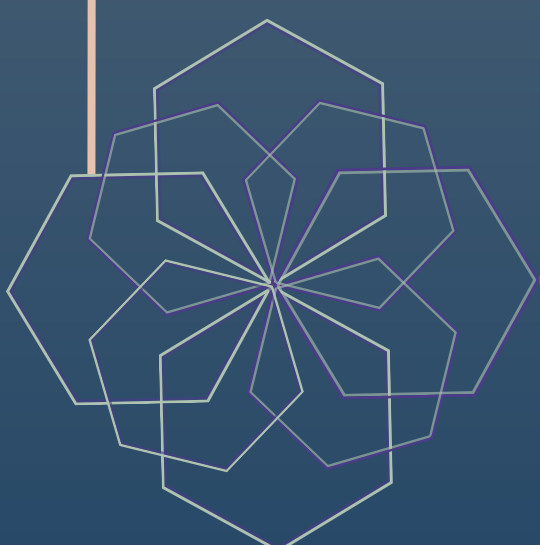


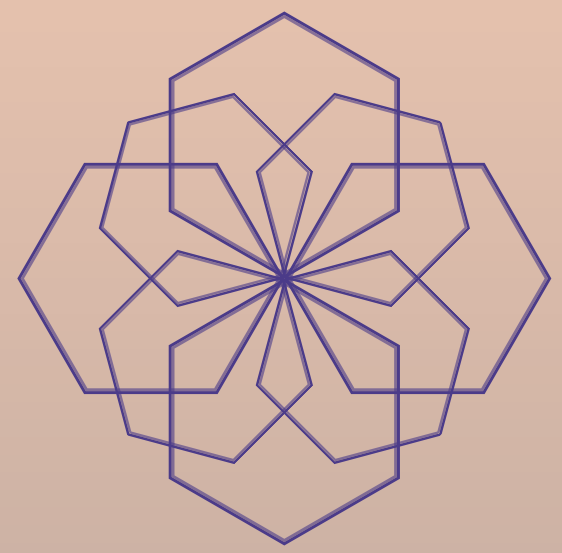
Nicknamed “the penguin revolution,” there was a massive wave of protests with a high degree of student organizations that swept through Chilean schools in 2016. In total, over 600,000 students were able to stop the functioning of over 100 educational establishments across the country, mostly schools. The focus of the struggle: ending “free market education”, which was imposed by the dictatorship’s neoliberal policies and maintained by the renewed democracy through the State Organic Constitutional Law (LOCE in Spanish).

Between 2005 and 2010, the student movement became more and more relevant in national politics. In 2011, there was another peak in activity, during which university students became more involved in the movement. This second act was largely a response to the fact that the law, which replaced the LOCE ended up being no more than a name change with no substantive differences – the Chilean educational system continued (and continues) to be largely privatized and market-based, with public schools having horrible structural conditions. This is even more apparent at the university level, as access to university is not guaranteed as a right - it is a privilege linked to family income. This time, we saw a high degree of coordination between educational establishments and greater radicalism in the struggle and on the streets, as well as a great leap in consciousness expressed through new demands like universal free education, ending labor outsourcing and ending market-based health. At the same time, the State’s repressive response also increased, to the point where a 16-year-old student, Manuel Gutiérrez, died after being shot by police.

The student movement in Chile has, up until now, had two further moments of note. In 2018, there was an important feminist movement taking place in Chilean schools and universities, where students fought against abuse in their educational establishments, culminating in a wave of school and university occupations to denounce specific cases, where they also developed a thorough critique of the patriarchy.

One year later, in October 2019, the student movement played an important role in catalyzing the people’s uprising, which happened after weeks of growing student mobilization against a price hike in the Santiago subway system.





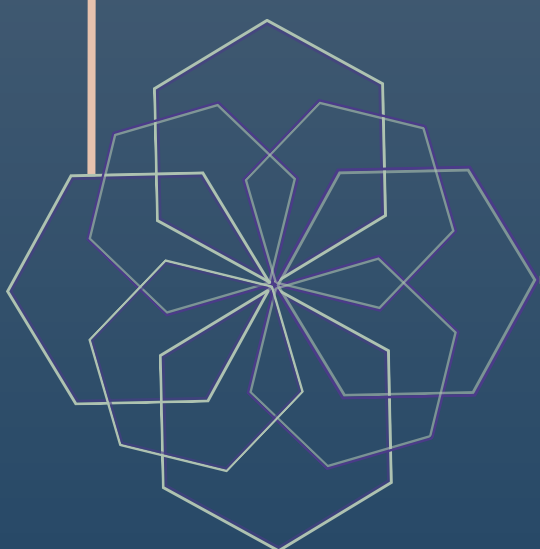
# THE 68TH YOUTH MOVEMENT

In May 1968, the anger of the revolutionary youth erupted on the streets of Marseille. What initially appeared to be the spontaneous venting of frustration by dreaming students and rebellious teenagers quickly transformed into a popular uprising that shook the Gaullist regime to its core. In a possibly unprecedented historical constellation, the uprising of students and youth spread in all directions, uniting with the bloody struggle for freedom of oppressed peoples and causing the foundations of the capitalist world system to tremble. It was the age of revolution. In the imagination of its protagonists, nothing was to remain as it was: the ossified and outdated structures and institutions of power, conservative notions of social coexistence were to be overcome. A world governed by money and weapons, ruled by war and occupation, governed by the Darwinian law of the survival of the fittest, was to be transcended. From Paris and Mexico City to Istanbul and Rio de Janeiro, from Tehran and Santo Domingo to Berlin and Montevideo, from Washington and Rome to Tokyo and Ankara, the youth made their call resound:

**'ANOTHER WORLD IS POSSIBLE!'** It may be true that the uprisings of 1968 did not directly lead to a revolutionary change in the political system of the respective countries. However, the short-term and long-term cultural influence on social coexistence, thinking, education systems, the role of women, the relationships between men and women, and many other aspects of society is undeniable.

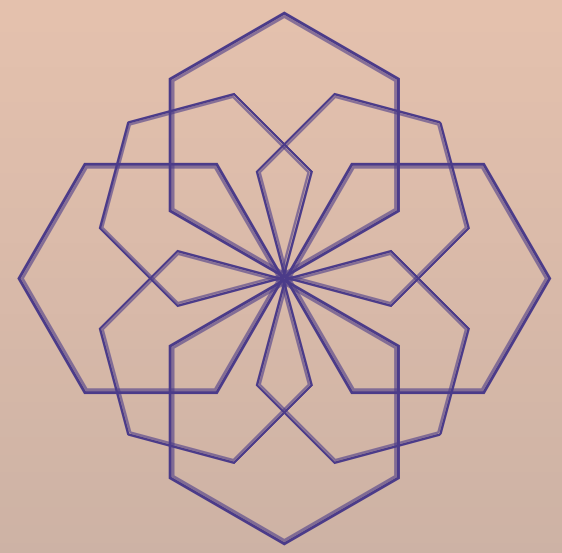
In a revolutionary way, the '68 generation broke with the old and attempted to create something new. The revolt of '68 brought about fundamental changes and comprehensive transformations in people's lives. Since then, the societies in question have a "Before '68" and an "After '68" in their understanding of history.

This fact is of utmost importance; because even though the ruling political regimes were not overthrown as one would expect from a proper revolution, still, almost everything changed. We must take inspiration from the '68ers, the anti-colonial and national liberation movements, the efforts of the real socialist projects, and learn from their experiences and mistakes as we look forward.



Exhibition - History Of The Youth

# THE BLACK PANTHER PARTY



In 1966, the American suburbs burned. In 38 metropolises riots took place in the slums of the Black working class.

These revolts expressed resentment towards the drastic discrimination of Blacks. They were directed towards the racist harassment of the police and against businessmen who were seen as exploiters of the community.

In October 1966, Bobby Seale and Huey P. Newton formed the Black Panther Party in Oakland, California. With the BPP, the two students wanted to transform the dynamics of spontaneous ghetto uprisings into a political movement against capitalism and institutionalised racism.

The Black Panther Party separated itself from Martin Luther King and the moderate wing of the civil rights movement. Rather, they saw themselves as »inherit« of the revolutionary Malcolm X, who was assassinated in 1965.

He had firstly rejected Martin Luther King's principle of nonviolence and instead relied on the right to armed self-defense against the randomness of the police and the assaults of racist mobs.

Malcolm X also understood the struggle against racism as an anti-capitalist struggle and therefore rejected an alliance with the pro-capitalist and bourgeois Democratic Party. He also saw the struggle of the American Black population as part of a global anti-colonial movement rebelling against imperialist supremacy. Newton and Seale were also enthusiastic about theorists of anti-imperialist liberation movements, such as Frantz Fanon, Che Guevara and Mao Zedong.

The growth of the Black Panther Party disturbed the rulers of the United States. The idea of armed black youths fighting against capital and the state was a nightmare for them.

After massive repression and the assassination of Fred Hampton, the organization turned away from armed struggle and strengthened social programs within the black working class. These strengthened the connection between the BPP and the black population.

“TO WIN WE HAVE GOT TO WEAR DOWN OUR  
OPPRESSORS, LITTLE BY LITTLE, AND AT  
THE SAME TIME,  
STRENGTHEN OUR FORCES, SLOWLY BUT SURELY.”  
ASSATA SHAKUR

