

The Road to Revolution

Let's go back to George Jackson's basic approach to these contradictions. To put it simply, what was his basic strategy?

In a certain sense, given the emphasis that he placed on the importance of the military element (which is sort of encapsulated in that passage from *Blood in My Eye* cited above), it was surprising—and it struck me as surprising at the time—then, when there was a split in the Black Panther Party, George Jackson ended up going with the Huey side and not the Eldridge side. I always wondered why that was, and in re-reading *Blood in My Eye*, different elements of the answer come through. It is answered very directly where he recalls how he wrote Eldridge a letter telling Eldridge why he rejected his line (at the time Eldridge/Chavez's line was for urban guerrilla warfare) and why what Eldridge was attempting to do would lead to being smashed. And what George Jackson says is that to simply engage in military activity without a political component to it would lead to being isolated and smashed.



So what he came up with instead was what I would characterize as trying to give the best interpretation to Huey's line—the line of “serving the needs of the people,” which was characterized at one point by Huey as “survival pending revolution.” And the way that George Jackson gave this a more revolutionary interpretation was by coming up with a line of trying to combine the military and the political, or using the military aspect in conjunction with serving the needs of the people. Increasingly and essentially, under the leadership of Huey P. Newton, “serving the needs of the people” became sort of a “social service” approach. But George Jackson tried to give this a different interpretation, make it part of a different approach.

Basically, his approach was one of establishing, as he saw it, a sort of “model” in the inner cities—what he referred to sometimes as a “Black commune” in the inner cities. He envisioned that the needs of the people would be met in things like the “breakfast for children” program and other ways; and these programs would inevitably come under attack by the authorities the more that they were actually meeting the needs of the people; and then various forms of military activity would be used both to defend these programs and to strike blows at the other side to get them to back off from attacking these programs and to back off from attacking the vanguard forces that were leading these programs.

So it was sort of a combination of political work and a military element that was objectively largely defensive but, as he saw it, would have tactically offensive military actions within it. And this would become an increasing pole of attraction for broader sections of basic masses and even more broadly in the society, and through this somehow at some point it would be possible to move from the overall defensive to an overall offensive position.

I'm trying to boil this down to its essence. If you read through *Blood in My Eye*, this is more or less the essence of what he is coming up with. It is his attempt to find a way to deal with this contradiction that is very sharply expressed in *Blood in My Eye*: how to find a way to involve NOW, a lot of the youth who do not expect to live very long (and this, of course, has become

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David Kirk



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Biblical Lights & Side-lights Charles Eugene Little,1884 *Collecting from the Margins* María Mercedes Andrade,2016-03-23 From the cabinets of wonder of the Renaissance to the souvenir collections of today selecting accumulating and organizing objects are practices that are central to our notions of who we are and what we value Collecting both private and institutional has been instrumental in the consolidation of modern notions of the individual and of the nation and numerous studies have discussed its complex political social economic anthropological and psychological implications However studies of collecting as practiced in colonized cultures are few since the role of these cultures has usually been understood as that of purveyors of objects for the metropolitan collector Collecting from the Margins Material Culture in a Latin American Context seeks to counter the historical understanding of collecting that posits the metropolis as collecting subject and the colonial or postcolonial society as supplier of collectible objects by asking instead how collecting has been practiced and understood in Latin America Has collecting been viewed or portrayed differently in a Latin American context Does the act of collecting when viewed from a Latin American perspective unsettle the way we have become accustomed to think about it What differences if any arise in the activity of collecting in colonized or previously colonial societies Spanning the period after the independence wars until the 1980s this collection of ten essays addresses a broad range of examples of collecting practices in Latin America Collecting during the nineteenth century is addressed in discussions of the creation of the first national museums of Argentina and Colombia in the post independence period as well as in analyses of the private collections of modernistas such as Enrique Gómez Carrillo Rubén Darío Jos Asunción Silva and Delmira Agustini at the end of the nineteenth century and the beginning of the twentieth The practice of collecting in the twentieth century is discussed in analyses of the self described revolutionary practices of Oswald de Andrade Augusto de Campos and the films of Ruy Guerra as well as the polemical collections of Pablo Neruda and the unsettling collections portrayed in Gabriel García Márquez's *One Hundred Years of Solitude* **Adventures in the Moon** Earl John Russell Russell,1836 **Digest** ,1894 Literary

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