

Letters to the Editor

Dr. Martin Luther King, Jr. was our Founding Father

To the Editor:

Dr. King personified, perhaps to its highest degree of development, a type and style of scholarly research and exposition that laid down the ideological framework for the attack upon this superstructure of belief that rationalized the system that was oppressing us. This ideological framework, laid down by Dr. King and countless others who labored diligently and well in the same field, proving the general framework within which our struggle has developed on the ideological level.

He possessed a two-edged sword that cut brilliantly through all of the hypocritical arguments pushed forth in attempts to block us. We were able to move against a thoroughly discredited system, and Dr. Martin Luther King was able to articulate our grievances in a form that all could understand, even if all did not agree. If some of us disagreed with part of what King was saying, it was not because we didn't understand him, but rather because we understood only too well.

I'm inclined to believe the unique and lasting contribution of Dr. King is that he forged a unity between theory and practice that had been lacking theretofore. Dr. King was able to climb out of the ebony tower of his pulpit, temporarily, and get down into the streets where the dragon of reality lives. This gave a cast to our struggle that had never existed before and which has proved, with the passage of time, to be a link forged that can never be broken.

In another sense, in history of the decolonization of Afro-Amerika, Dr. Martin Luther King must be looked upon as sort of a Founding Father, because of his role was something like that of an independence leader in formerly-colonized areas of the world who led their people to nationhood, independence, and neo-colonialism. The classical contours of both colonialism and decolonization do not apply to Afro-Amerika, except in their essence, for the peculiarities of our fashion and adapt the universal principles of colonization, and later decolonization, to this unique situation. And just as, for us, colonization existed in a hidden form, so has decolonization been an obscure process, and the new system of oppression being ushered in to replace the old is also not the same thing clear and blatant on its face.

Like a cloud of black dust kicked up around the feet of those who marched with Dr. Martin Luther King, a new consciousness was unleashed that spread throughout Afro-Amerika. Central to this new consciousness was an assertiveness based upon the belief of equal moral value of the individual, regardless of his race, creed, or color. Dr. King resurrected and breathed new life into what had become a dead letter of lost faith in Amerikkka at the beginning of the second Eisenhower-Nixon administration,

in the aftermath of the Korean War and in the grips of the cold War, and on the eve of the upsurge of the National Liberation struggles in Afrika.

Dr. King proved history must not happen behind our back. We make it and must understand it. To understand history is to understand the evolution of things. To understand evolution is to understand the basics and possibilities of revolution. To understand the history of reality is to understand how the present reality came to be. And to understand what actually is, is to begin to understand what can be, what must be, what will be, if we consciously and voluntarily work and struggle to bring it into being, if we dare to do more than wolf and wait.

I'm inclined to believe, real knowledge begins with knowledge that there is nothing unknown, only things unknown and that all mysteries are temporary and will eventually be unraveled, not by revelation from on high, but by work, research and struggle below. To know is to begin to take charge of our lives and end the hold mythology has had on us. A correct and serious grasp of reality clearly shows that mythology, spookism and metaphysics

come from our failure to understand and master nature and society. We need gods because we don't have each other, because we feel alone and alienate and powerless before the artificial majesty of capital might. The fact that people only ask for what they can't do themselves or can't do with others and they turn to their gods for security and solace proves this feeling of powerlessness and this alienation from each other.

This also clearly points to need to reach out and form strong relationships so we can give up all Charlie Brown blankets and other illusions of security and solace and begin to change society, as did Dr. Martin Luther King. In a word, demand to abandon illusions of our condition is a demand to abandon a condition which requires illusions. Our pretime together is limited. We not waste it in fruitless dis-ego trips, self-aggrandizement rhetoric uninformed by the truth. Every word, every moment should invest with the full meaning.

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