



WORKS

their lives for their cause, reference to weapons caches which were never ultimately found or be proven to even exist, and a bomb recipe.

Egbuna wrote a book in prison, *Destroy This Temple*. In it he played up to the role the police had placed him in. He compared himself to a character in a Dostoyevsky novel, and to Frankenstein's monster but in the sense that the white supremacist and imperialist system around him was Dr. Frankenstein and therefore responsible for creating him. Egbuna's way of doing politics was deeply hierarchical, dominating and violent in the worst sense of the word. Some of Egbuna's theoretical accounts of the challenges for black people in Britain and around the world were ok, but the problems in the way he and his group organised were immense. To be honest, saying his politics had 'immense problems' does not even come close to describing it: in his book he justified the rape of white women by black men. On this level his politics were deeply misogynistic, authoritarian, and plainly abhorrent. It's worth noting that the most the police and court documents say about Egbuna's attitudes to women were that he was a 'womanizer' – the state simply wasn't concerned with what was actually awful about Egbuna, and the investigation put a lot more time and resources into investigating his links with another Leninist party.

In contrast to Egbuna, other leaders of the movement such as Althea Jones-LeCointe and CLR James looked to community-based organising. I don't think either of them or the Black Panthers they worked with could be described as Anarchist, but they took the Panthers in a far more open, libertarian and participatory direction – and I'm now going to talk a bit about them.

Althea Jones-LeCointe was interviewed by Organised Youth. Far from Egbuna's misogyny and desire for control, Jones-LeCointe expressed her politics in the form of a question she posed back to her interviewers: 'what challenges you?' What she then put forward was an idea of politics which started with the individual's own experiences and the issues they faced, moving onto the need of then finding others to fight alongside for liberation. It's about understanding yourself, educating yourself, and acting for yourself. Politics becomes working with people in solidarity rather than for others in a paternalistic way. In the interview, Jones-LeCointe was adamant about the need to challenge male chauvinistic behaviour within Black Panther organisations. I wouldn't say she sounded too enthusiastic about the idea of separate black women's organisations when she was asked about them, but she respected the right of black women to self-organise in whatever way they saw as necessary to their emancipation.

Much of this should sound very appealing to anarchists. It's a politics which doesn't place trust or responsibility in the hands of politicians or the state. Nor

