

a father or a mother by virtue of marriage to someone's daughter or son. This is appreciated not only by protestants and catholics but also by Moslems.

Circumcision, in some of Kenya's tribes, is a symbol, a true indication of a son or a daughter (only among the Kikuyus and the Kalenjin tribes, regarding the clitoris) of maturity. This matter has had a very wide discussion in parliament and has been left to the tribes concerned to do away with or keep on practising.

For the young men, it is agreed that they should mature by going through the boyhood stage. At the circumcision age, a boy becomes automatically a mature person. In other words circumcision marks the end of boyhood. A person thus circumcised is by right of his circumcision subject to asking his father - or guardian in the case of one having lost his father - for cattle for a dowry.

All Kenya tribes marry by the use of the payment of cattle to the bride's parents. Always a few shillings accompany the cattle. So that when a father send his son or sons in for circumcision he rests assured that after their healing, marriage is the next step.

The father then prepares the right number of cattle and leaves the shillings part of the dowry to the son. When the son heals, in some tribes of Kenya, a circumcised boy may have to stay away from his parents for a period not less than six months. He has to stay in the bush, and his food is sent to him by either his father, his elder circumcised brother, or unmenstruating sister.

His mother or menstruating sister has no right to see him. One unused to this sort of behaviour may wonder at it, because he or she does not understand the logic behind it. For definite reasons, a circumcised boy is a patient and therefore ought not to admire mature women. Admiration of mature women means the satisfaction of the sexual needs.

The circumcised boy has a wound on his penis. He cannot therefore effectively use his penis for his bodily desires. He may hurt himself. Hence the urge that some menstruating girls or women should not visit the circumcised boy/men. Their sexual desires may necessitate their committing intercourse, when organs for sexual satisfactions are sickly.

Tribes like the Tiriki, Kalenjin and to some extent the Kikuyus are very particular about the circumcised boys. They like them to undergo torture, stay in the bush away from their parents and be taught by their bush teachers the behaviour of full grown-ups.

After healing, equivalent to graduation in academic terms the son goes back to his own father's home and demands marriage. He or she is by right a mature person now, able to manage his or her own home. Men usually ask their parents to give them the necessary cattle and allow them the freedom of marriage to whomsoever they love. Some of the Kenya tribes are very strict. It is the duty of the parents to choose the girl from the family that their son or sons should marry. The son or sons do not therefore have the choice. After their circumcision, they are automatically obliged to marry so-an-so's daughter in accordance with their parents' usually their father's wish.

It is for the father to authorise the right for the cattle to be paid to the girl's father. Once he has made his decision nobody changes it. This ruling is definitely being challenged by the educated generation of sons. Before they are circumcised, they have made their own choice from whose family they are to marry. Nobody questions them.

The number of head of cattle to be paid and the number of shillings to accompany the cattle is arranged by the husband and wife to be, and merely forwarded to their respective parents for approval. No parent or parents these days disagree with their children's decision. They in fact know that the future of their married children belongs to them and nobody can challenge their own decisions.



A Report on the
American Reality

President Johnson's "Riot" Report Commission acted in the typical manner of colonialists who sense their subjects unrest as a growing danger. The Report's rhetoric is militant. It states that America is a white racist country. Black people painfully knew this since 1619. Whites knew about their own racism since the Crusades. The rhetoric of "softening" police and military tactics towards black rebellions contradicts the practice of its authors. For at this very moment the white and "negro" members of the Commission are oppressing blacks via their respective techniques.

The "Riot" Report vainly attempts to sap most of the strength from the more revolutionary spokesmen. When white governors, senators, mayors and "negro" traitors say that white America is a racist society, to many blacks there appears to be no need for the Rap Browns or Stokely Carmichaels to "tell it like it is". The colonisers ask of the colonised to have patience and join them in building a "New America".

Money is poured - as a coolant - into black ghettos as police and national guard stock-pile lethal and "non-lethal" riot control weapons tried and tested in Vietnam. What is the white power structure doing? They are buying time. They know that in every major U.S. city Black Rebellion is an inevitable threatening force. They try to keep us cool long enough until their counter-insurgency training is complete and to allow frantic white civilians to arm themselves - South African and Zimbabwe style.

To be more precise, at this stage the white power structure wants confrontation. They will even instigate it. History has taught white America to crush those revolutionary elements before their beliefs and acts become the beliefs and acts of the colonised masses. Hence white America violently confronts the vanguard of Black Liberation everywhere: the draft, campus massacres, constant arrests, excessive bails, harassments, agents provocateurs ... and the reality of concentration camps.

Yes. Concentration camps. Thirty-two of them have been reactivated along with the conversion of old Job Corps sites. They are reserved specifically for revolutionaries and draft evaders. Miles of barbed-wire (for cordoning off the ghettos) have been ordered by at least twenty major cities: Algiers' casbah of 1957-59 might grimly be re-enacted in the America of 1968.

In the final analysis, white America will have an extremely difficult time attempting simultaneously to crush domestic rebellions and international revolutions. In fact, she will fail. But at this most crucial moment what matters is: can Black America sustain a complex protracted struggle within America as the Third World shatters America's imperialist superstructures? The question can and will be resolved this year and in the very future as our Brothers - through hard work and study - resolve our internal contradictions currently hindering us from developing our National Liberation Front.