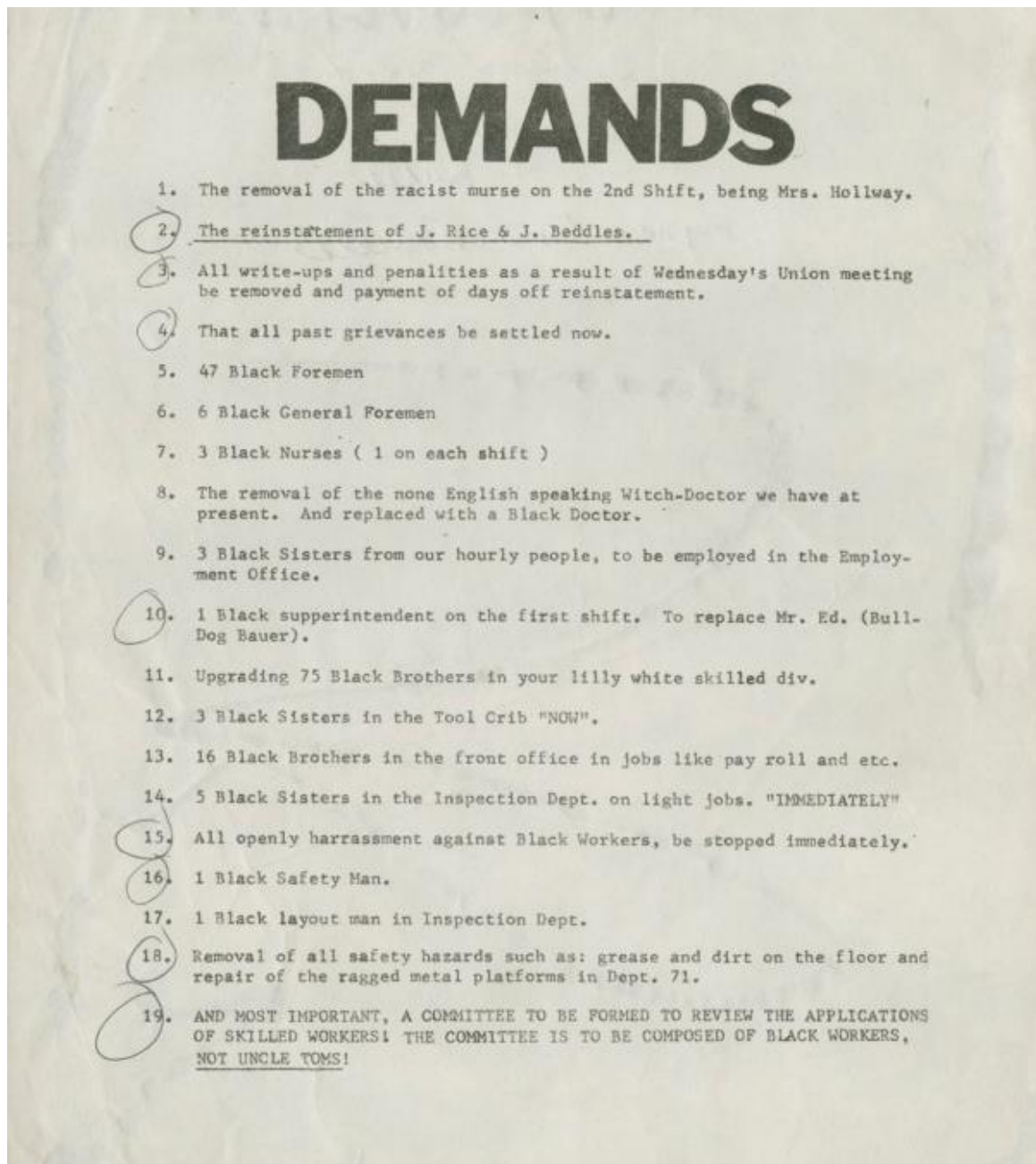


Dodge Revolutionary Union Movement "Demands" 1969

All autoworkers on the Dodge assembly line were represented by United Auto Workers (UAW) Local 3, but some workers, particularly Black workers, did not feel equally protected and supported by their union. In 1969 a group of these autoworkers joined with community activists to form the Dodge Revolutionary Union Movement (DRUM). This is one of the first list of demands DRUM issued to Dodge management.



Source: "League of Revolutionary Black Workers; Eldon Avenue Revolutionary Union Movement (ELRUM), 1969-72." . Kenneth V. and Sheila M. Cockrel Papers, UP001379, Box 6, Folder 26. Walter P. Reuther Library, Archives of Labor and Urban Affairs, Wayne State University.

Primary Source 9.4

Historical Era

**POST-WAR UNITED STATES
(1945-early 1970s)**

Document Title:

Dodge Revolutionary Union Movement "Demands" 1969

Document Type:

List of Demands

BRIEF DESCRIPTION:

All autoworkers on the Dodge assembly line were represented by United Auto Workers (UAW) Local 3, but some workers, particularly Black workers, did not feel equally protected and supported by their union. In 1969 a group of these autoworkers joined with community activists to form the Dodge Revolutionary Union Movement (DRUM). This is one of the first list of demands DRUM issued to Dodge management.

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SOURCING THE SOURCE

The Dodge Revolutionary Union Movement (DRUM) was a grassroots community organization born of a collaboration between workers at Chrysler's Dodge Main assembly plant in Hamtramck and staff members of Detroit's radical newspaper, the *Inner City Voice*, in turbulent 1968 Detroit, Michigan. Members of DRUM were primarily Black autoworkers and many, but not all, were also United Auto Workers (UAW) members. A young assembly line worker named General Baker was a key organizer. He was an effective leader, with a background in political theory from his studies at Wayne State University and experience in radical organizing while on campus.¹

DRUM members were a collection of activists and workers who wanted to address pressing issues concerning safety and inequity between Black and White workers. It's true that Chrysler's company-wide practices contributed to the problems at the Chrysler Hamtramck assembly plant, but Black workers thought an alternative organization to the UAW was necessary because they felt their concerns were given low priority or were beyond the union's reach.

Intended Audience: The audience was threefold: (1) management at Chrysler Dodge Main, who they wanted to act on their Demands; (2) UAW local and national leaders, who they believed could and should be more forceful advocates on the issues raised in the Demands; and (3) unionized and non-unionized workers at Dodge and other workplaces, who they wanted to motivate to demand more equitable opportunities and conditions.

¹ Dan Georgakas and Marvin Surkin, *Detroit: I Do Mind Dying: A Study in Urban Revolution*, (Cambridge, MA: South End Press, 1998): 23-25.

UNDERSTANDING THE SOURCE

□ **Historical Context:**

- **1960s Political and Racial Activism in the US and Abroad:** DRUM was formed in May 1968, just one month after Martin Luther King Jr. was assassinated while vocally supporting the sanitation workers' strike in Memphis. Five years earlier, in his 1963 Letter from Birmingham Jail, King had warned that frustration in the Black community over systemic racism, combined with the complacency of white and Black leaders, was fueling the popularity of Black nationalism. The popularity and, some would argue, the need for Black Power, including the more radical politics of revolutionary Black nationalism, seemed to have only grown since King's warning. In the period between King's letter and the formation of DRUM, the US was reeling from a series of era-defining events and was charged with social and political unrest. Waves of student protests and a proliferation of social movements grew at home and swept the globe. Demonstrations against the Vietnam War, demands for an end to housing discrimination and police brutality, and the movement for women's rights were just a few.

In the United States, urban uprisings in Black communities, most often set off by police brutality, typically described as race riots by popular media, spread widely between 1964 and 1968. This unrest was often met with more police brutality. Detroit had one of the largest urban revolts of this era. The uprising there stretched from July 23 to 27, 1967, and resulted in multiple casualties. It began with a police raid on an unregistered after-hours pub in the predominantly Black neighborhood of Twelfth Street (now Rosa Parks Boulevard). The brutality of the raid and subsequent arrest of many patrons was the spark that ignited outrage, but the community was reacting to long-standing grievances related to racial inequality, police brutality, high unemployment rates, and limited access to housing and educational opportunities faced by Black people in Detroit. Many people, especially those in neighborhoods most impacted by civil unrest, were frustrated with the pace of social progress—or lack thereof. Community organizing around these issues intensified in the aftermath of the uprising, both in Detroit and across the nation.

On the international front, anti-colonial liberation movements gained momentum in Latin America, Southeast Asia, and Africa. Between January and May of 1968, the world watched the Tet Offensive in Vietnam, the Prague Spring and the Soviet invasion unfold in Czechoslovakia, student and worker uprisings in France and Mexico, and the capture and tense negotiations with North Korea for the release of 83 US Navy hostages.

- **Black Union Workers Ally with Black Liberation Activists to form DRUM [Dodge Revolutionary Union Movement]:** Dodge assembly line worker General Baker was galvanized to the cause of Black liberation politics following a memorable trip to Cuba in 1964. Back in Detroit, he linked up with open housing activists and others drawn to revolutionary liberation politics. A core group of radical activists, including Baker, began publishing the *Inner City Voice* a few months after the Uprising of 1967. The newspaper's masthead announced that the *Inner City Voice* was "Detroit's Black Community Newspaper" and the "Voice of Revolution." The paper's founders knew that the Detroit Uprising had sharpened the political consciousness of many in the black community. The clashes on the streets highlighted the urgency to rectify racial and social inequality rife in the metropolitan center. Detroit was in the midst of a particularly grim housing crisis, had an abysmal track record of racialized violence at the hands of the Detroit Metropolitan Police, and offered below-average opportunities for younger workers. Black working-age youth in particular, struggled to find stable employment. These community grievances spilled into the factories when workers who participated in and experienced the turmoil during the uprising returned to their factory jobs.

As an organization, DRUM had loose connections with like-minded outside groups. The *Inner City Voice* and the WSU student paper, *The South End*, were probably their closest allies as they shared some founding members. These media outlets amplified DRUM's message city-wide. After 1968, both newspapers expressed their support for DRUM's wider platform. DRUM politics, like much Black nationalist politics at the time, were rooted in labor internationalism and the larger struggles of anti-colonial movements. Revolutionary Black nationalists held that institutions built by white people had not and would never meet the needs of Black and third-world peoples. For Black autoworkers in Detroit, the practical proof of these larger ideals was on the shop floor, and for many, the UAW represented one such white-led institution incapable of serving Black members.

- **The 1964 Civil Rights Act Created the Promise of Equal Employment Opportunity, but Enforcement Was Weak:** The legislative victories of the civil rights movement brought the Civil Rights Act (1964) and the Voting Rights Act (1965). These outlawed discrimination on account of race, religion, sex, and national origin in housing, public accommodations, and the workplace, as well as helped enfranchise historically marginalized groups. But there were real difficulties in the enforcement of both laws. Resistance to the implementation of these landmark pieces of legislation came in many forms, including blatant refusal to end segregation and discrimination in housing, public accommodations, and employment; underfunding and weak enforcement by the federal government, and electoral gerrymandering. For example, Title VII of the 1964 Civil Rights Act, which addressed workplace rights, mandated an enforcement arm called the Equal Employment Opportunity Commission. However, the commission was endowed with minimal administrative resources, an inadequate budget, and could not bring charges in a court of law. Despite these challenges, powerful social movements continued to pressure legislators and the courts to make the Civil Rights Act, specifically Title VII, a meaningful weapon in the fight for equal treatment in the workplace. The effectiveness of activism in these instances showed people the power of grassroots mobilization as a force for change. There was a sense that large-scale transformation was possible, even in Detroit's old, loud, dirty, and dangerous factories. Many autoworkers were now social movement veterans for other causes; it made sense to bring that energy to workplace conflicts. Younger workers' sense of urgency and a willingness to be more confrontational pushed against the flaccidity of old-guard union leadership.
- **The United Auto Workers Union (UAW) Had a Mixed Record of Support for Workers' Civil Rights:** The UAW represented autoworkers at the Big Three factories of Chrysler, Ford, and General Motors (GM). Each factory had its own labor relations culture. Chrysler was notable for being particularly prone to labor-management conflicts, and a company-wide pattern of discrimination contributed to these conflicts. Generally, the union did not have a singular strategy for dealing with race-based conflicts or for improving race relations in the workplace, and some union leaders didn't prioritize it at all. This hesitancy cost the UAW member loyalty and trust. Under the national leadership of Walter Reuther (1946-1970) and later president Leonard Woodcock (1970-1977), the union focused on winning wage demands and benefits over bettering workplace conditions or resolving shop floor conflict. To preserve these company-wide gains, UAW leaders shied away from locking horns with Chrysler over issues that could be deemed local, such as worker-foremen disputes, even though there was a company-wide pattern of discrimination. While the union's grievance procedure was not inherently racist, the human element in the process meant that personal bias could creep in. Black workers perceived that their grievances were taken less seriously than those of their white counterparts. They felt that union stewards were more likely to discourage them from filing a formal complaint, or that the assistance needed to file such paperwork was sub-standard.

At the same time, the UAW had long been one of the most progressive unions in terms of national policy. It endorsed civil rights legislation early and vocally. UAW presidents Reuther and Woodcock had both readily supported efforts at integration and equal employment initiatives for women and African-Americans. Reuther was shoulder-to-shoulder with King at the 1963 March on Washington for Jobs and Freedom, and the UAW provided significant financial support. Woodcock lobbied for the advancement of women with the first contract-wide maternity benefits. From the perspective of strategy, however, the UAW championed cooperative relations with management, and the companies they needed to negotiate with did not necessarily share the same ideological or political commitments to equal rights and employment opportunities for women and African Americans. Neither Chrysler nor the UAW adequately disciplined white foremen and other workers for racist and hostile behavior toward their Black colleagues.

- **Chrysler Factory Management Gave Preference to White Workers:** Chrysler was the single largest employer of Black Detroiters in 1968. The makeup of Chrysler's Dodge Main factory (also known as Hamtramck Assembly, as it is actually located in the tiny city of Hamtramck surrounded by Detroit) was approximately 60 percent Black at that time. However, due in part to seniority rules negotiated by the union, Black workers were almost always supervised by white males as they had been with the company longer. Supervisors in the factory, as well as in the United Auto Workers remained over 90 percent white. In other words, despite a Black majority workforce in Dodge Main by 1968, and Chrysler's role as the major employer of Black Detroiters, Black people were disproportionately underrepresented in leadership positions both in the company and in the union. The union could try to excuse some of the inequality based on rules relating to the length of employment. But they could not explain why Black workers were disproportionately assigned to the plant's dirtiest and most difficult positions. It was hard to explain why Black workers did not ascend to higher-paying or less physically demanding positions even when they were well-qualified, or why so few achieved leadership positions within the union. The UAW's timidity and ambivalence around race related issues led some workers to look outside the union for a solution. Still, others became disillusioned with organized labor altogether. With this friction at play, the Dodge Main assembly plant in Hamtramck gained a reputation for being particularly militant in its shop-floor politics. It was the natural birthplace of DRUM.
- **Marginalized Groups of Chrysler Workers Protest and Organize Against Their Unequal Treatment:** On May 2, 1968, a group of white women took action against line speedups and poor treatment in the bumper department at the Dodge Main plant by walking off their jobs in a wildcat strike. They were joined in solidarity by other workers, including several Black men who recognized shared grievances with women at Chrysler: unfair treatment, low wages, and unsafe working conditions. DRUM activists had already begun advocating for the rights of Black workers within the auto industry. The walkout amplified their message by highlighting the intersecting dynamics of race and gender in the workplace. The action reinforced the importance of solidarity and collective action in challenging workplace discrimination and improving conditions. While white women inarguably led the wildcat strike, Chrysler terminated the employment of only two white women, whereas they fired five Black men for the same action. DRUM founder General Baker was one of the targeted workers. After he was fired, Baker wrote a full-page flyer that he and soon-to-be DRUM members circulated throughout the Dodge Main factory. The flyer thanked Chrysler for pushing "the struggle to a new and higher level," adding, "You have made the decision to do battle with me and therefore to do battle with the entire black community... You have lit the unquenchable spark." With this warning to the company, DRUM made its presence fully known. He and fellow auto worker Chuck Wooten with labor organizer Marian Kramer decided to turn tragedy into opportunity by organizing Black workers at the plant. They were soon joined by *Inner City Voice* staffer and WSU Black Student United Front organizer, Mike Hamlin; UAW Local 3 trustee Ron

March; and staffers from the WSU student paper, *The South End*, Luke Tripp, and John Watson.² The idea was to form a union of all Black workers rather than a Black caucus within a White-led union.³ The grievances of DRUM members centered on the workplace, but were ultimately an extension of the conditions and challenges they faced outside the factory gates.

- **Workers Form RUMs [Revolutionary Union Movements] at Other Factories:** We could say Chrysler was the epicenter of discontent and action, but conditions were much the same for all Black autoworkers in Detroit and elsewhere. Similar grievances opened the door for revolutionary workers' organizations to build from the inside, and step in to resolve shopfloor grievances where the union would not. Black workers formed Revolutionary Union Movement organizations at other Chrysler plants and at Ford, GM, and United Parcel Service. As more Revolutionary Union Movement (RUM) groups formed in other factories, the RUMS decided to join together in 1969 in what became known as the League of Revolutionary Black Workers. The leadership of the UAW struggled to explain the unsanctioned labor actions that began to spread over the following two years. It did not look good for the union if they could not keep their members playing by the rules agreed to in their collectively bargained contracts. But, contrary to what some detractors claimed, the founders and leaders of RUM groups were not outsiders from an unrelated political milieu infiltrating union business. Instead, RUMs were composed of card-carrying, rank-and-file union members who worked at Chrysler or other Big Three factories who were fed up with the slow-to-change institutions they encountered daily. They began to realize that workers had incredible power with or without the UAW, and that they had the intimate knowledge required to make a change. This "outsider" misconception emerged because DRUM learned to avoid retaliation for labor organizing by allowing activists and intellectuals from student and social movements to take prominent roles in picket lines and protest actions. They forged early relationships with a select few white radical organizations.⁴ By leveraging these alliances, RUM's autoworker members were less likely to be singled out for discipline by their employers. The union could have acknowledged the militancy within its ranks, embraced the momentum that the RUMs generated, and use that energy to build a union that better served the interests of all members. But when push came to shove, the UAW was reluctant to change. DRUM remained active into the mid-1970s; the League of Revolutionary Black Workers disbanded in 1971 over disagreements about long-term strategy.

□ **Meaning and Significance of the Source**

The labor militancy in Detroit in the 1960s had deep ties to Black revolutionary thought that was attracting adherents at the time.⁵ For example, we see that this list of Demands, in its language, political orientation, and format, resembles the Black Panther Party's ten-point program issued two years prior. Noticing these linkages helps us to make the vital connection between Black revolutionary union groups and the network of social movements and organizing they were a part of. In all its simplicity, this early list of Demands centers on the struggles of the Black worker at the point of production. In its tone, it is confrontational. In these ways, it is a direct challenge to the power relations inherent in top-down cooperative unionism that had developed in the 1950s and 1960s as industrial labor unions grew in strength and political influence.

² Ibid.

³ Luke Tripp, "Black Working Class Radicalism in Detroit, 1960-1970" (1994). *Ethnic and Women's Studies Working Papers*. 7. https://repository.stcloudstate.edu/ews_wps/7

⁴ Hamlin, *A Black Revolutionary's Life*, 35.

⁵ Hamlin in Taylor, "An Interview with Mike Hamlin of DRUM" 102.

With this list of Demands, DRUM is calling on both the UAW and Chrysler management to change their ways. Even the demands most directly made to Chrysler require the union to take a proactive role because they involved personnel changes and addressing workplace conditions that could not move forward without UAW approval or support. The nineteen demands can be roughly split into four categories: 1. Hiring and promoting Black workers; 2. Replacing specific personnel that DRUM considers racist; 3. Putting an end to racist practices by changing plant policy; and 4. Protecting activists in the workplace.

Twelve out of the nineteen DRUM Demands refer to hiring and promoting Black workers to office, leadership, and decision-making positions within the plant. DRUM sought to break down the invisible but obvious racial barrier in the skilled worker division. Ensuring that Black workers were in skilled positions and positions of authority was about more than a pay raise. These assignments could impact the livelihood of other workers in the plant; and could insulate workers from discipline or dole it out. Superintendents and foremen received grievances and sometimes settled disputes before they escalated. Notably, the Demands specified that women be appointed to positions in the employment office, “light work,” and the tool crib. DRUM does not go so far as to specify that women should be appointed to leadership positions in the plant. Instead, the roles chosen would take women off the loud and dirty factory floor, while still conforming to traditional notions of women’s work.

The first demand calls for the removal of a nurse DRUM described as a “known racist”. Grievances about working conditions often hinged on the decision of a company nurse. If conditions were unsafe, or an injury occurred, a company nurse or doctor would have to make a report and either excuse the worker from the line to seek treatment or send them back, denying that a safety problem existed. As Black workers were assigned to the most dangerous posts, they had more risk on the job and a higher likelihood of winding up in the infirmary. When the company’s medical staff dismissed their complaints and injuries, it meant that Black workers did not have the documentation that would help create a paper trail to later hold the company accountable for unsafe labor practices and ensure adherence to labor laws protecting workers. It was difficult to exercise their rights as unionized workers by filing a formal grievance for unsafe conditions when, instead of being taken seriously, they were sent back to work injured.

The last two points demand changes in plant policy, as does demand 15. The second to last demand affects all workers because it addresses safety in general. During this period, it was not unheard of for autoworkers to be killed or maimed because of poorly maintained equipment. DRUM understood it was not by accident that Black workers were placed in the plant’s riskiest posts. Thus, in addition to demanding equal opportunity in all departments, point 18 identifies specific safety hazards in need of remediation.

The final demand belies the politics of the day. ‘Uncle Tom’ was a common epithet at the time to describe a Black person acting subservient to whites or complicit in perpetuating white privilege. This point is emphasized by using all capital letters and relates to three of the four types of demands. A committee to be formed to review the applications of skilled workers made up of trustworthy Black workers (not “Uncle Toms”) would be a way to ensure that the disproportionately white skilled division was more balanced; it would ensure Black workers were in positions to help hire and promote other Black workers; and it would begin the process of weeding out racist co-workers since it would be less likely that known racists be hired on in the first place.

The third and fourth points demand immediate resolution of outstanding grievances and no retaliation for the walkout.

DRUM called itself the vanguard of the black worker, but according to co-founder Mike Hamlin, it did not succeed in representing the agenda of all Black workers.⁶ While we see explicit mention of improving conditions for Black “sisters,” they do not insist on promoting women to leadership positions. In later interviews, Hamlin called the failure to stamp out chauvinism within DRUM and The League of Revolutionary Black Workers possibly one of his “deepest regrets.”⁷ Helen Jones printed and coordinated the distribution of DRUM publications, perhaps one of the most critical roles. Edna Ewell Watson was a friend of Marxist scholar and Black Panther Angela Davis, who, together with DRUM members Paula Hankins and Rachel Bishop, undertook a union drive among local hospital workers. According to Watson, their efforts did not receive backing and recognition within DRUM. They faced the same sexism and oppression within the organization as they fought outside it.

In the late 1960s and the 1970s, workplaces were still highly segmented along racial lines even if this was no longer sanctioned by the laws of the land. Black nationalism urged Black people to unite as one community and as part of a movement fighting for the interests of all oppressed peoples. In the labor movement, internationalism called for workers to forsake hierarchical arrangements like seniority privileges and skill or craft divisions to unite as one union. DRUM advocated for the interests of Black workers exclusively and called for the integration of Black workers into skilled divisions rather than dissolving skill-level hierarchies. However, they did so in solidarity with other movements and with a larger political vision in sight. As DRUM evolved and offshoot groups formed, various other demand lists circulated. The later iterations sometimes had loftier ambitions, such as all Black membership dues being reappropriated from the UAW and directly invested in the Black community of Detroit. Some publications under the DRUM masthead were more blatantly part of a comprehensive political program for Black and working-class liberation, with a decidedly Marxist or socialist bent.

Because of DRUM’s willingness to engage in direct action, Black workers were able to exert more influence within Chrysler and some ascended to leadership positions in the UAW. The company was forced to take issues of safe and equal conditions for Black workers more seriously after the 2-day shutdown of Dodge Main in July 1968. DRUM member Ron March handily won the trustee position of Local 3 in 1969. But activists also learned valuable lessons about the limitations of the old union system. After stiff protests by UAW officers and white membership, March’s 1969 election win was snatched back in a subsequent runoff loss.

Today, relations between business and labor are becoming more antagonistic once again and traditional labor organizations have suffered a decline in strength and numbers. By thinking about the differences between cooperative and militant labor organizing strategies that we have seen in the past we can reconsider which might best reshape society and workplaces today. The League of Revolutionary Black Workers, including former members and newer Detroit area activists, exists in a more recent incarnation. They continue to publish the stories of and raise the issues important to Black workers in and beyond the Detroit area online and in small circulation print.

⁶ Mike Hamlin interviewed by Jack Taylor, “An Interview with Mike Hamlin of DRUM” 110.

⁷ Hamlin, *A Black Revolutionary’s Life*, 75-76.

GLOSSARY

Big Three—The three largest automakers in the United States. In the 1960s they were General Motors (GM), Ford, and Chrysler (the latter became Fiat Chrysler Automobiles after a merger with Fiat, and Stellantis after a 2021 merger with Peugeot). Together, they were the largest employer in Detroit and the auto industry was the economic heartbeat of the country in the decades after WWII; auto manufacturers continue to be the largest employers in Michigan in the early 21st century.

Black nationalism—a strand of political thought recognizing that race is socially constructed. Black nationalists advocated solidarity among Blacks regardless of class, economic and political self-determination, and sometimes separatism of the Black race. *Revolutionary* Black nationalism was particularly influential in the 1960s and 1970s, with some of the best-known adherents being The Nation of Islam, Malcolm X, Kwame Ture (Stokely Carmichael), and the Black Panther Party. It is distinguished from other types of Black nationalism by maintaining that Black people cannot be free of oppression and exploitation within the confines of existing political and economic institutions, therefore institutions should be abolished. The long-term goals are often within a revolutionary socialist program that is part of a multi-racial, anti-capitalist movement to abolish social, cultural, and class hierarchies. It recognizes the Black and Third-World working underclass as the vanguard of this revolution.

Equal Employment Opportunity Commission—the federal agency established by the Civil Rights Act of 1964 to administer and to later enforce provisions of this law that prohibit certain forms of discrimination in the workplace.

Labor internationalism—transnational solidarity between workers and labor organizations; recognizing that the working class's struggles and interests transcend national borders and particularities, as well as other potential differences such as culture, race, or religion.

Militant— in favor of confrontation or not opposed to combative action in service to a cause. Labor militancy describes activists or a union opposed to partnership with employers, moderation, or reformism. Militants are open to direct actions including unsanctioned wildcat strikes.

Racialized—the process through which people or groups are classified or ascribed racial identities based on perceived physical, cultural, or ethnic qualities. It is concerned with the social construction of race and how race is defined, interpreted, and used within a certain culture or setting, and typically results in unequal distribution of power, privilege, and resources depending on those racial classifications.

Rank-and-file—members of an organization who do not hold formal leadership positions.

Title VII of the Civil Rights Act of 1964—a provision that outlaws workplace discrimination based on race, color, national origin, religion, or sex.

UAW— United Auto Workers (UAW): An industrial union established in 1937 following the workers' victory in the sit-down strike in Flint, MI and other General Motors plants. The union originally represented workers in the automotive industry, but has since broadened its scope to include members and represent workers from sectors as diverse as health care and higher education.

Vanguard—a group leading the way. DRUM used the concept of the vanguard in direct reference to Lenin's insistence that the working class can only be liberated by workers themselves rather than from the top down. Naturally, all workers would not conclude that revolution is necessary at precisely the same time. Therefore, those who have come to this conclusion – the vanguard -- must take the lead in dismantling systems that oppress and exploit workers.

Wildcat—a strike or work stoppage not approved by the union or allowed by law or a union contract.

QUESTIONS -- DISCUSSION POINTS

Source-Specific

- What workplace problems does this list of demands identify?
- Is this list of demands written as if the primary audience is Chrysler, other workers, or a different person or group?
- What is the difference between the "Uncle Tom" rejected by the Demands and the "Black brothers" and "sisters" that the Demands wish to include?

Historical Era

- Conditions in the South are often highlighted while discussing racial discrimination and the Black freedom struggle. What can this list of demands tell us about how race relations shaped the workplace in the northern city of Detroit and in American society more generally during that era?

Labor & Working Class History

- In what ways have the types of work identified with different racial/ethnic groups changed over time?
- Are American workplaces still racialized (differentiated by race)?

CITATION & FAIR USE

“League of Revolutionary Black Workers; Eldon Avenue Revolutionary Union Movement (ELRUM), 1969-72.” List of workplace demands, 1969, 1 page. Kenneth V. and Sheila M. Cockrel Papers, UP001379, Box 6, Folder 26.”

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CURRICULAR & PROFESSIONAL DEVELOPMENT CONNECTIONS

Curricular Connections:

NCHS US Era 9 [Standard 4A](#): The student **understands the “Second Reconstruction” and its advancement of civil rights**; is able to evaluate **the agendas, strategies, and effectiveness of various African Americans**, Asian Americans, Latino Americans, and Native Americans, as well as the disabled, in the quest for civil rights and equal opportunities

NCHS US Era 9 [Standard 4A](#): The student **understands the “Second Reconstruction” and its advancement of civil rights**; is able to assess **the reasons for and effectiveness of the escalation from civil disobedience to more radical protest** in the civil rights movement.

Common Core Standards:

[CCSS.ELA-Literacy.RH.11-12.1](#) Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from specific details to an understanding of the text as a whole.

[CCSS.ELA-Literacy.RH.11-12.2](#) Determine the central ideas or information of a primary or secondary source; provide an accurate summary that makes clear the relationships among the key details and ideas.

[CCSS.ELA-LITERACY.RH.11-12.4](#) Determine the meaning of words and phrases as they are used in a text, including analyzing how an author uses and refines the meaning of a key term over the course of a text

[CCSS.ELA-Literacy.RH.11-12.8](#) Evaluate an author’s premises, claims, and evidence by corroborating or challenging them with other information

[CCSS.ELA-LITERACY.RH.11-12.9](#) Integrate information from diverse sources, both primary and secondary, into a coherent understanding of an idea or event, noting discrepancies among sources.