

Good Evening Sisters and Brothers:

First I would like to thank the Community Self-Defense Program for inviting me here tonight. I also would like to congratulate the members of the Program, (Bro. Mario, Bro. Akil, Sister, Cynthia and all the other) for their consistence ~~effx~~ in trying to build a most needed self defense base in our Black Communities. I'm pleased and honored to be the guest speaker for this very special occasion, on this your 2nd anniversary. I remember having discussions with brother Mario about the need for such a program. It's rewarding to know that he <sup>and other</sup> has struggled to make these discussions a reality. Keep up the good work brothers <sup>and Sisters</sup>. I've been asked to speak on a wide range of themes. I don't know if i can give each of these themes it just due in 30 minutes, but I'll do my best. And hopefully the thoughts that i share with you here tonight will be benefital.

One of the ~~xxxx~~ things that I've been asked to speak on is the need for community self defense and how this need connects to Abdul Majid and Bashir Harmeed, and how this heed connects to the Black Panthers. In an attempt to address this topic I shall begin with four points taken from the Black Panther Party 10 point Platform and Program. We want freedom. We want power to determine the destiny of our Black Community. We want decent housing fit for the shelter of human beings.

We want education for our people that exposed the ture nature of this decadent American society. We want education that teaches us our true history and our role in the present-day society.

~~We want an immediate end to Police Brutality and Mr~~



In taking this very righteous stand  
the Party and its members were confronted  
with brutal threats on lines. By ~~the~~  
~~United State Government~~. By a combined  
force of federal, state, and local agencies  
many lines were lost. Today across  
this country jails are filled with  
~~so~~ many of our comrades during  
life and time and more life and  
time. The most recent case being  
Bro. Akhil and Bashir

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Some of the most violent and illegal  
tactics were employed against  
members of the BPP by FBI  
Counterintelligence. (Example) FBI  
memo Dated 11/29/68

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It is important that the history  
of the B.L.M. especially the history  
of the BPP.



of housing, clothing, health, education, or in what ever way we could assist.

During the reign of the Panther Police Brutality was less tolerated. Policemen were not allow to run Amuck in the Community like they do to day, the Police to day gun down a Grandma stin gun our youth and ~~to~~ how do we respond. we hold endless meetings and Rallies until we're burn out or the cases become ancient history -



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Good Evening/ AsSalaam Alakium/ habiri Gani/ and in the  
battle cry of the Panther ALL POWER TO THE PEOPLE,

You know, I've watched over the years, the story of the 60's  
told with half truths, few truths, or no truths. I've seen walls  
washed of the People's handwriting. Slogans like, All Power to  
the People, Off The Pigs, Educate to liberate, have been replaced,  
the signs of white supremacy. buildings, that once served as  
community meeting places, liberation schools for children, free  
health clinics for the sick, clothing factories for the needed,  
have been destroyed and replaced by layers of concrete. The ~~SI~~<sup>SO-called</sup>  
recorders of history have seem fit to white wash the Panthers ~~and~~  
~~her~~<sup>this</sup> might roar from the pages of history. And among some  
"progressive black" the Black Panthers ~~is~~<sup>are</sup> still handled as somewhat  
questionable as to the validity of our existence. So that at  
times it seem to me that the story of The Panther has been and  
still is being systematically blacked and whited out of the pages  
of history pages.

So at this time I'd like to thank <sup>the</sup> Harriet Tubman/Fannie Lou  
Hamer Collective, The young sister and brothers of the Black  
Consciencious Movement for seeing the necessasity of letting <sup>true</sup>  
history be our guide and weapon.

I have been asked to talk to you on the "70's" and the Black  
Panther involvment in that period. In preparing for this evening,  
I wondered as I reflected over those struggling years what could  
I say to you that would make a difference in where do we go take  
the struggle from here, what lessons we learned that I could share  
with you that ~~will~~<sup>would</sup> make a ~~difference~~<sup>you</sup> in how ~~to~~ carry on a



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tradition that begin way before the 60's, 70's or the Black Panthers.

The Black Panthers were a part on a national liberation taking place all over the world. I'm not here to ever attempt to cover all that was happen during the period. The best that I can offer you is a testimony of how and what it to be a Black Panther, from my experience and the experiences of my comrades.

#### MOTIVATION:

Once I was asked by a white professor at City College what motivated a young innocent country girl from Pocahontas Mississippi to join the militant Black Panthers. His question took me back to that small town of my childhood. It took me back to sitting under <sup>my momma's</sup> ~~the~~ quilting frame, or around the fireplace, <sup>As I'd</sup> listening to family tales of how mean whitefolks were to ~~poor~~ black folks, It took me back to sitting under the chinaberry tree wandering about far away places and daydreaming about something I <sup>'d</sup> heard about freedom. And <sup>wondering</sup> if freedom was in those places that I read about in the story books. It took me back to my years of wondering why, if I was just as good as any white person, <sup>As I was taught by my elders</sup> like, ~~grandmama, granddaddy, and mama~~ ~~said~~, then why did all the colored people live miles of a dirt road, while <sup>all the whites</sup> little white Jimmy, who called the colored children "niggers" <sup>live</sup> lived on a pavement street, <sup>with</sup> big white houses, ~~where~~ <sup>with trimmed lawns</sup> the green grass grew all around, ~~and~~ hang moss trees ~~shaded~~ the ~~ground~~. And why mama worked in whitefolks kitchen, and why I had to stand in the cotton field and watch the yellow school bus roll by.

~~Sitting under the chinaberry tree~~



And so often  
~~Reading the words,~~ I wandered about this thing call freedom.

And I suspect that my world prehaps was no more complex than the average young African coming of age in KKKamerica. What I didn't know then was that this system of double standards started long before my young existence. And what I see and know now is that although no visual signs of "For whites only," exist. The status quo of "White is Might, and Right" <sup>is as real as it</sup> ~~and Niggers step Back, you're too~~ <sup>was very hard then</sup> ~~black and always in the wrong" is as real today as it was when~~ <sup>during my wondering</sup> ~~thousands of feet across the country dusted chanting songs of~~ <sup>years</sup> ~~liberations, "Ain't Gonna Let Nobody turn me round, Gonna keep on walking keep on talking, marching up the Freedom Road." "Woke up this morning with my mind Stead on Freedom."~~ I hear today's young African-American still wandering still asking if I am an American Why am I treated different? Why am I gunned down for eating in the wrong pizza shop? Why is Larry Davis doing fifteen years and Barney one? and Why the police murder old black men and women? Like they did Miss Eleora Bumper, Mr. Dennise Groce, ---, and mr--- ~~The young African/American still wander and long for freedom~~

So it is not difficult to understand the wandering, the restlessness, and frustration of our African youth today.

I often wonder where this restlessness this, rage, and longing for freedom would have taken me if I didn't have kind, gentle and strong freedom guidance of Medger Evers to steer me on the road to freedom, or the shining light of Fannie Lou Hamer, to stir my soul and keep me on my path, and the knowledge and wisdom of the Black Panther Party to know, understand and act on the things that I could help change.



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And so when I think now about the question the Professor raised: What motivated a young country girl from Mississippi to join the Militant Black panther, I think of my 9th year of life and feelin the quiet fear of a town and hearing the talk of a young Black Boy, not much older than I, ~~floating in the~~ <sup>floating</sup> Mississippi River, ~~I see his face and body bleated from too much water~~ I see him look <sup>ing</sup> like <sup>even</sup> someone his mama didn't know, ~~I see him lying there~~, I remember his name Emmit, Emmitt, Till, they called him, and when I think of what motivated, what stirred the rage, ~~the roar of the nation~~ <sup>And I think of How,</sup> this story just grew and hurt along with, nigger, ain't, niggers can't, die nigger, ~~grow~~ <sup>die</sup> with ~~the longing for freedom~~ <sup>how it continued to sprout</sup> along with my beanstalk legs ~~grow~~ <sup>Sound of began</sup> into my sixteen year, when freedom ~~is with the~~ ~~bleating~~. <sup>King.</sup>

And that was the beginning of things. Everybody seemed to be high of somethings. People were walking and talking strong. In school for the first time in my junior year we began to question and make analysis of things.

(EXAMPLE)

So this growing thing was soon ripped, my world began to change rapidly and this longing for freedom transformed itself into an act and a pursuit of that which grew inside of me. At the end of my junior year, like thousand of others youth I was swept up by ~~the thing blowing~~ <sup>the sound of freedom</sup> <sup>everyday</sup> in the air, my feet were dusting the streets, I was sittin-in, picket racist department stores who refuse to serve Black folk. Taking young and old to voter registration post. I was moving with the movement.



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~~But this growing thing this rippening thing, this pursuit of freedom and liberation was not to be gotten easy. Langston Hughes speaks of knowing rivers, and his soul growing deep like the River, well I too have known rivers and my soul grows old like the rivers. . My eyes have beared witness to the hooded night riders and cross burnings, with my own eyes, I have seen Mississippi, Alabama, Georgia, KKK America aburning.~~

In the late sixties I became disenchanted with the Non-violent way that some sought to do things in Mississippi. So I journeyed to New York still searching for Freedom and a better way. It was right here in Harlem, on a 125, and Adam Clayton Powell Blvd that I met those courageous sisters and brothers strutting proudly down the street in black berets and Black leather jackets talking a language of freedom that I hadn't heard, <sup>but</sup> ~~certainly~~ it aroused a familiar feeling with me. I soon learned that they were members of The Black Panther Party. <sup>I was</sup> Impressed by the Party discipline, the twenty-six rules that the party members functioned by and the 10 point program to address the needs of the people.

And so here I was in 1968 joining the swelling ranks of these sisters and brothers who were taking up the banner of revolution. In making a decision to become a servant of the people, it meant making some sacrifice. It meant realizing that if the daily lives of our people were no more than an American nightmare, then ~~certainly~~ to give up an illusion of the American dream, to give up the pursuit of high faluted degrees, comfortable homes, and fancy cars was little sacrifice for the



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price of freedom.. For us it meant embracing a philosophy of freedom by any means necessary, it meant that life was just a life, and that there is no life without freedom and justice for all..

There a line in a song that Serous Business sing that goes like this "Hollywood sent Reagan with a master plan. Well the Black Panthers were not sent by Hollywood, but more importantly, the Party grew out of the needs of a people. the need, for freedom, and the power to determine the destiny of our own communities, the need for decent job, housing, the need to rid our communities of drugs and drug profitters, the need for self defense to end police brutality in our community, the need for justice and peace.

The Black Panther Platform and Program was ~~xx~~put into force in ~~October 1966~~, to address the need for self-defense in our community. The need for community self defense is as real and urgent now as it was in the sixties. The ~~same~~ same wretched conditions that ~~are~~ were confronting our people ~~today~~ then still exist today. Miseducators imported from foreign communities are still posioning ~~them~~ and destorying the mind of our children. ~~Whixx~~ If our children use their righteous names, or practice their religous freedom, they are often ridiculed by ignorant young fresh out of college whites or ~~backwards~~ Backward ~~backwards~~ coloreds who have no understanding of our history or culture.

(Use Example of My son and school experience, start with I am remind of an incident involving)

*During the sixties*  
To deal ~~ixx~~ with the miseducation of our children, the BPP, had a program call the Liberation Schools, talk about the schools. Greedy slumlords are still subjecting black families to some of the most dehumanizing living condition in the history of our times. In 1984, I took a job with a housing organization. During my employment with this organization, I had to be remind (as often times many of us have to be remind) that in the 1980's like the 60's cat-like rodents still plague the many homes in our community, biting and infecting our young children. I witnessed just as I did in the sixties, cardboard windows used to shelter families from the bitter cold.



Often I was reminded of the need~~s~~ for a community self-defense program. I had to be reminded (as often time we all need to be reminded) that these greedy profit making slumlords not only rob Black womenfolk~~s~~ of decent housing, but they also ~~rob~~ rob them of their dignity and their womanhood. I had to be reminded that the lack of heat and hot water is common place ~~among~~ among the thousand of ~~Black~~ Black and poor families occupying ill-kept tenements throughout this city of hell.

Working with this housing organization was a good and rewarding experience for me in that it made ~~me~~ me reflect on those days of resistance as a Panther woman.

Brother and Sisters, It is not enough, to say that we know that these conditions exist, just as the Panthers did in the sixties we have to take up the banner of revolution, we have to take a stand. We have to struggle, to work hard, to ~~sacrifice~~ <sup>we have</sup> ~~sacrifice~~ <sup>we have</sup> sacrifice to insure that our people have the right to life and the ~~the~~ pursuit of happiness. ~~Greedy~~- Greed-profit making motivated drug pushers are still killing our youth with their position. In ~~the~~ the sixties it was sbag, today it's crack. If we don't take a stand, what will it be ~~tomorrow~~ tomorrow? Or will we live to see tomorrow?

Abdul Majid, Bashir Harmeed, and the Panther took a mighty stand. Some of you might wonder just how we did this. Or what does it mean to take a stand. ~~For~~ for us it meant giving up the illusion of the American dream, giving up the pursuit of high farluted deg~~ree~~s, comfortable homes, and fancy cars. For us it meant embracing a philosophy of freedom by any means necessary a commitment to insure a better life for our people, it meant adapting ~~lifestyles~~ lifestyles that the system opposed,



It meant serving the people (as a panther would say 25 hours a day). It is not enough for us to be rally or meeting going revolutionaries, or armchair revolutionaries as we used to called them in the old days. As Panthers we lived, and worked with the people, we familiarized ourselves with their pains, thier sufferings and yes their joys. Early in the morning we were like the early ~~xxx~~ birds, only instead of catching worms, we fed hungry minds and ~~stamachs~~ stomachs. Late at nights our candlelights burn in the windows of our storefront offices. Our doors were always opened to aid and assist the people ~~inxneedxxofxxedixaxxxetotkixxxvxxndum~~ in