HUEY IS MY BROTHER TOO!
By Cec Levinson

This is the first in a series of articles on Huey P. Newton and The Black Panther Party: their relevance to, effect on and possible and inevitable consequences to the future of the white as well as the Black and "Third World" communities. "Third World" is used here not as a political entity, but as an identification of oppressed colonial peoples.

On October 29, 1967, in Oakland, Calif., a white cop shot a Black man. Shooting news happens all the time in these United States. The Black man was then arrested for shooting the cop. (Some old Americans may exempt this time the cop was dead and the white folks got real uptight about THAT.) The Black man's name was Huey P. Newton, (WHO?) He was Minister of Defense of the Black Panther Party for Self Defense, (WHAT?) In October 1967, very few people knew the answers to these questions.

Today, little more than one year later, the Black Panther Party is known throughout the world, and deeply revered in colonial and liberated, formerly colonial countries. Dubbed Creasey by a hostile, hold and word, and the names Huey Newton and Bobby Seale are familiar to everyone from red to black to coast. Why? Why is it that in one year, a small group of young Black men from Oakland, Calif., grew into an internationally known organization with nearly 50 chapters and thousands of non-affiliated people stricken, sometimes strutting, "RIGHT ON!" And why is it that organization of all the radical groups springing up across the country that has been stung by traditional, through their legally and illegally brutal arm, "the court system," and their militarily brutal police, for a brutal attack? And why, finally, did it all begin? Why did F. Newton? He wasn't - isn't - the gun, the running for self-defense? It isn't the "physical attack" charged that it something infinitely more powerful, something infinitely more pervasive. What? The answer is simple, frightening, and will, one day, be studied as part of American history, exemplifying the behavior of a dying society fighting for its life. Huey P. Newton is a MAN A man dreaded by his enemies because he is a powerful enemy. A man beloved by his friends, by his people, for being of the friends, of his people. Huey Newton is a man, fiercely complex but with-in that complex are two outstanding components, the components of which made him to oppose capitalism: a combination which bristles toward, instead of with, the needs and hopes of the colonizer: love, dedication in the hearts of the colonized.

Huey Newton was a political being: a man born of the people and committed to them. He is knowledgeable in the ways of the enemy, in the systems and politics of the enemy. He is a revolutionary! He knows that only by dealing a death blow to the enemy and its economic-political system can freedom be attained and retained by the people. He knows that only when the basic causes of production are changed firmly in the unyielding hands of the working people can those people determine their own destiny, write the guidelines of their lives and guarantee the freedom necessary for the future of their children. Huey Newton knows that only a socialist form of government can create these ideals, and he is committed and the formation of such a society. This alone makes him dangerous to the forces who reap profits even by the labor and talents of the working people, who keep the white worker "on hand", non-protesting, through a vicious network of carelessly conceived and cleverly publicized lies of "superiority," (Color that RACISM) and national supremacy. Color that BLOODY PATRIOTISM. This alone is enough to terrorize them into staring at him, those who bleed to death colonial peoples, the Black Colony, here, by God! What do "they" want? Are they not better off than other colonial peoples? Are they not satisfied with Thor- good Marshall, with Sidney Poitier, with JULIA? "Viva la Vida" How we take it, too! NO! We shall never be satisfied with intervention, with defeat, with slow, horrendous psychological death, with physical murder, with GENOCIDE! We shall be heard! We shall fight! We shall -- HOW! Huey knows the answers to that question, and it is this that makes him not only dangerous, but deadley. The answer is simple and Huey knows that the answer is obvious and he knows that too. The ex- war is inherent in the one force, the only force that can change that HOW? TO NOW! The people, an organized people, fighting people: a people dedicated to the overthrow of ALL oppression, all tyranny: a people knowing that it is they who can, who must govern themselves: a people knowledgeable in the politics of capitalist oppression, recognize it in all its subtle forms; a people knowing that their destinies are one with the working peoples of the world and the colonized peoples of the world; a people ready for and committed to -- REVOLUTION! And Huey knows something, more. Huey knows how to talk to the brothers and sisters on the street and make them understand that their lives are terrorized with the lives of all oppressed peoples and that it is only -- they themselves -- who can change this system which, in truth, oppresses -- ALL.

Yes, this shifting, dead capital- ist ignores the minds of all who come under its influence. No one is truly free, NO ONE! Who can honestly say that he has made the choice of where to live when where he lives has been determined for him by the prejudice hum- mered into him since his birth? Who can claim, "I do as I choose and go where I choose with whom I choose" when all of his so- called "choices" have been chosen for him by his parents, his schools, his churches -- all programmed by the gigantic capitalist component to do as its feeders demand? How many of us work for a job which best suits our talents, to which we give freely because we're happy with it? Our jobs are chosen for us by the "successes" ins- tituted in us by this same insidious system. We are all "genius" to think, or more correctly, not to think, but to obey. The system NEEDS us for its own propagation. We are programmed from the moment we are born to accept what we read, what we are taught in the compulsory, compartmentalized institutions, what we hear from our parents (pre- programmed a generation before). We were, indeed, in danger of ful- filling the prophecy of that beau- tiful longshoreman-poet, Mike Quinn, of becoming MUGWAMPS: uniting animals, crawling on four, mindless beings, doing our "job" for the continuation of the system in which only a very few chosen ones (carefully catered through artificial insemination, perhaps) were permitted the luxury of walking on 2 feet.

But there came along a new generation of minds that ques- tioned, that fought the computer, that thought, then whispered, then screamed, "WE MUST BE SOMETHING BETTER!" and a young Black man, Huey P. Newton, who carried a gun and evolved a philosophy and a program, who said (and the people felt it), "I am ready to do so that my people will be free!," and The Black Panther Party which said, "Think! Study! Organize!" And the people listened. We ask the question: Why has The Black Panther Party ignited the imagination and redefined the hopes of the Black people of this country, and an increasing number of others? There have always been answers to the questions posed by oppressed and colonized peoples. Dr. W.E.B. Dubois had the answers and they were correct: Paul Robeson sacrificed a life of wealth and fame to bring his ans- wers to the people and they were correct. Huey Newton studied the teachings of these men and of others: Marx and Maruy, Malcolm and Che and Idi Amin and when they became one with his own life, with his experience and knowledge of the Black Colony, he had a program and that program was to change the lives of the people, so that they could understand it and act upon it. He built a political party to organize and carry out that program, and a generation accepted and looked to that Party for leadership.

When Huey Newton and Bobby Seale sat down to formulate a program, a guide to action for the Black Panther Party, they did it armed with theory and knowledge and love -- and one thing more an understanding of the brother and sister on the street, the people without whom there would be no change the people who would educate and organize and ultimately fight the revolution the people who have, would win and then, with victory, would design and build the new society and in the society, that new world in which we will fulfill the prophecy of Che Gue- rera: "WE SHALL MAKE THE MAN OF THE 21ST CENTURY: WE OURSELVES."