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In Defense of Self Defense

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Historically, the power structure has demanded that Black leaders cater to their desires and to the ends of the imperialistic racism of the oppressor. The power structure has endorsed those black leaders who have reduced themselves to nothing more than apologizing parrots. They have divided the so-called black leaders within the political arena. The oppressors' sponsor radio programs, give space in their racist newspapers, and have shown them the luxury only enjoyed by the oppressor. The black leaders serve the oppressor by purposely keeping the people submissive and passive — non-violent. At any moment that these so-called black leaders respond to the cries of the suffering and downtrodden, unemployed and welfare recipients who hunger for liberation by any means necessary.

Historically there have been a few black men who have rejected the handouts of the oppressor and have refused to spread the oppressor's treacherous principles of deceit, gradual indoctrination and brainwashing, and who have refused to indulge in the criminal activity of teaching submission, fear, and love for an enemy who hates the very color black and is determined to commit genocide on an international scale.

There has always existed in the black colony of Afro-America a fundamental difference over which tactics from the broad spectrum of alternatives black people should employ in their struggle for national liberation.

One side of this difference contends that black people are in the peculiar position where in order to gain acceptance into the "mainstream" of American life they must employ no tactic that will make the oppressor whites angry. This view holds that black people constitute a hopeless minority and that salvation for black people lies in developing brotherly relations. There are certain tactics that are taboo. Violence against the oppressor must be avoided at all costs, because the oppressor will retaliate with superior violence. So black people may protest but not protect. They can complain but not cut and shoot. In short, black people must at all costs remain non-violent.

On the other side of the difference, we find that the point of departure is the principle that the oppressor has no rights that the oppressed is bound to respect. Kill the slavemaster, destroy him utterly, move against him with implacable fortitude. Break his oppressive power by any means necessary. Men who have stood before the black masses and recommended this response to the oppression have been held in fear by the oppressor. The blacks in the colony who were wed to the non-violent alternative could

not relate to the advocates of implacable opposition to the oppressor. Because the oppressor always prefers to deal with the less radical — i.e., less dangerous — spokesmen for his subjects. He would prefer that his subjects had no spokesmen at all, or better yet, he wishes to speak for them himself. Unable to do this practically, he does the next best thing and endorses spokesmen who will allow him to speak through them to the masses. Paramount against his imperatives is to see to it that implacable spokesmen are never allowed to communicate their message to the masses. Their oppressor will resort to any means necessary to silence the implacable.

The oppressor, the endorsed spokesmen, and the implacables form the three points of a triangle of death. The oppressor looks upon the endorsed spokesmen as a tool to use against the implacable and to keep the masses passive within the acceptable limits of the tactics he is capable of containing. The endorsed spokesmen look upon the oppressor as a guardian angel who can always be depended upon to protect them from the wrath of the implacables, while he looks upon the implacable as a dangerous and irresponsible madmen who, by angering the oppressor, will certainly provoke a bloodbath in which they themselves might get washed away. The implacable view both the oppressors and the endorsed leaders as his deadly enemies. If anything, he has a more profound hatred for the endorsed leaders than he has for the oppressor himself, because the implacables know that they can deal with the oppressor only after they have driven the endorsed spokesmen off the scene.

Historically, the endorses spokesmen have always held the upper hand on the implacables. In Afro-American history, there are shining brief moments when the implacable have outmaneuvered the oppressor and the