


FREE

BREAKFAST FOR CHILDREN SERVED

HERE

MON. thru FRI. — 7AM to 9AM

ILLINOIS CHAPTER OF THE BLACK PANTHER PARTY



THE TEN-POINT PROGRAMS

To understand the context of the White Panther Party's activism, it's essential to examine the Ten-Point Programs of both the Black Panther Party and the White Panther Party:

The Black Panther Party's Ten-Point Program

1. We want freedom. We want power to determine the destiny of our Black Community.
2. We want full employment for our people.
3. We want an end to the robbery of our Black Community by the White Man.
4. We want decent housing, fit for the shelter of human beings.
5. We want education for our people that exposes the true nature of this decadent American society. We want education that teaches us our true history and our role in the present-day society.
6. We want all Black men to be exempt from military service.
7. We want an immediate end to POLICE BRUTALITY and the MURDER of Black people.
8. We want freedom for all Black men held in federal, state, county and city prisons and jails.
9. We want all Black people when brought to trial to be tried in a court of law by a jury of their peer group or people from their Black communities, as defined by the Constitution of the United States.
10. We want land, bread, housing, education, clothing, justice and peace. And as our major political objective, a United Nations-supervised plebiscite to be held throughout the Black colony in which only Black colonial subjects will be allowed to participate, for the purpose of determining the will of Black people as to their national destiny.

demonstrating the state's fear of movements government attention and repression, reflected the BPP's demands, drew significant government attention and repression, which systemic oppression. These actions, which activities to support Black liberation and challenge in a range of

ACTIONS AND REPRESSION

The White Panthers engaged in a range of

John Sinclair, a poet, writer, and activist, was a driving force behind the White Panthers. Recognizing the power of music to mobilize and radicalize white youth in support of Black liberation, he also managed the MC5, a band whose raw, high-energy rock and roll became a vehicle for this effort. As Sinclair saw it, "Rock and roll was a weapon of cultural revolution." Leni Sinclair, a photographer, documented the movement with her powerful photography, capturing the energy of the protests and the spirit of the counterculture. Pun Plamondon was another key activist in the WPP.

VOICES AND AMPLIFIERS OF THE REVOLUTION

ORGANIZING FOR ACCOMPLICESHIP

The Black Panthers led the way, courageously confronting systemic racism and police brutality. They demonstrated the urgent need for a revolutionary movement dedicated to Black liberation. Recognizing this leadership, Huey P. Newton urged white people to organize in support of the Black Panthers. As Newton stated, "White people who desire to help... have a very important function to perform. That is, to turn their own communities around." The White Panther Party, among other organizations, was formed in response to this call, aiming to build a base of support for the BPP within the white community.

These actions, particularly their vocal support of the Black Panthers and their challenge to white supremacist ideology, led to significant government repression:

- COINTELPRO Targeting: The FBI's Counter Intelligence Program (COINTELPRO) targeted the White Panthers, as it did the Black Panthers, for surveillance, infiltration, and disruption.
- Legal Harassment: WPP members, including John Sinclair, faced arrests and prosecutions on charges that were often politically motivated. Sinclair's lengthy prison sentence for marijuana possession is a notable example.
- Violence and Raids: WPP faced violent raids and confrontations with law enforcement. A raid on a White Panther residence in San Francisco resulted in a shootout and the imprisonment of several members.
- Wiretapping: The government used warrantless wiretaps against the White Panthers, violating their constitutional rights.



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THE BLACK PANTHERS

The Black Panther Party (BPP), founded in Oakland, California, in 1966 by Huey P. Newton and Bobby Seale, was a revolutionary organization that dared to challenge the deep-seated racism and oppression faced by Black people in America. The Panthers were not merely reacting to injustice; they were building a movement that demanded power, self-determination, and a fundamental restructuring of society. As Bobby Seale stated, "You have to start with the people. That's where power is." The BPP's ideology was rooted in Black nationalism, socialism, and a rejection of systemic racism.

LANDBACK AND REPARATIONS ARE A MATTER OF DUTY

WIDE AWAKES RETURN

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BY SATAN'S DIRT

WHAT THEY STOOD FOR

The White Panthers articulated these core principles, in support of the Black Panthers' movement:

- Support for the BPP's Ten-Point Program: They recognized the BPP's demands as a blueprint for a just society.
- Anti-racism: They were committed to dismantling white supremacy in all its forms.
- Anti-capitalism: They saw capitalism as a system of exploitation that fueled racism and oppression.
- Cultural revolution: The White Panthers believed that music, art, and radical lifestyles could be powerful tools for challenging mainstream culture and building a new world, aimed at converting white people to the cause of antiracism and liberation.

THE RISING COUNTERCULTURE

The White Panthers emerged from the ferment of the counterculture, a broad movement that rejected the stifling conformity of the 1950s. From the mid-1960s to the mid-1970s, young people across America and Europe rebelled against the Vietnam War, fought for civil rights, and questioned deeply ingrained social norms. This era was defined by a search for peace, love, and radical individualism. Rock and roll, psychedelic drugs, and alternative lifestyles became tools for expressing this rejection of the old order. While the counterculture had a complex relationship with race, often appropriating Black cultural forms, the White Panthers formed in a specific context of supporting the Black Panthers.

THE WHITE PANTHERS

The White Panther Party (WPP) was founded in Ann Arbor, Michigan, in 1968, by John Sinclair, Leni Sinclair, and Pun Plamondon. Their mission was to support the Black Panther Party and fight for a revolutionary transformation of America. They were white revolutionaries committed to taking direction from the Black Panthers and organizing white people to support the struggle. John Sinclair, a poet and activist, described the WPP as "a revolutionary organization of white people dedicated to the liberation of all oppressed people." Their primary focus was on organizing and radicalizing white people in support of the Black Panther Party's goals, as outlined in the Black Panthers' Ten-Point Program.

THE WHITE PANTHER PARTY'S TEN-POINT PROGRAM

1. We want freedom. We want the power for all people to determine our own destinies.
2. We want justice. We want an immediate and total end to all cultural and political repression of the people by the vicious pig power structure and their mad dog lackies the police, courts and military. We want the end of all police and military violence against the people all over the world right now!
3. We want a free world economy based on the free exchange of energy and materials and the end of money.
4. We want free access to all information media and to all technology for all the people.
5. We want a free educational system, utilizing the best procedures and machinery our modern technology can produce, that will teach each man, woman and child on earth exactly what each needs to know to survive and grow into his or her full human potential.
6. We want to free all structures from corporate rule and turn the buildings over to the people at once!
7. We want free time and space for all humans—dissolve all unnatural boundaries!
8. We want the freedom of all prisoners held in federal, state, county or city jails and prisons since the so-called legal system in America makes it impossible for any man to obtain a fair and impartial trial by a jury of his peers.
9. We want the freedom of all people who are held against their will in the conscripted armies of the oppressors throughout the world.
10. We want free land, free food, free shelter, free clothing, free music, free medical care, free education, free media, EVERYTHING FREE FOR EVERYBODY!

THE BLACK PANTHERS: SERVING THE PEOPLE

The Black Panther Party was not only a political organization but also a social one deeply embedded in the communities it served. They implemented a range of programs that directly addressed the needs of Black people, embodying their philosophy of self-determination and mutual aid. These programs were crucial for the survival of the community.

Here are some key examples:

- Free Breakfast Program: Provided meals to children, addressing food insecurity that affected learning.
- Free Medical Clinics: Offered healthcare services in underserved Black communities. People's Free Food Program: Distributed groceries to families in need.
- Liberation Schools: Provided alternative education focused on Black history and empowerment.
- Other Community Programs: Offered clothing, legal aid, and transportation assistance.

"We're about the people. Feeding the people."

Bobby Seale

THE WHITE PANTHER PARTY AND WHAT LESSONS DO THEY HAVE FOR US TODAY

- **Center the leadership of the oppressed:** White activists today should emulate the White Panthers by taking direction from and amplifying the voices of Black leaders and organizations, recognizing that liberation movements must be led by those most directly affected by oppression.
- **Organize within white communities:** Like the White Panthers, white activists should focus on educating other white people, challenging racist ideologies, and building anti-racist consciousness among their peers. This involves actively confronting racism in white spaces and institutions.
- **Move beyond allyship to accompliceship:** True solidarity requires action, not just words. White activists must be willing to take risks, put their privilege on the line, and engage in direct action in support of Black liberation, understanding, as the White Panthers did, that their own liberation is tied to the liberation of Black people.
- **Combine cultural and political struggle:** The White Panthers understood the power of culture in shaping consciousness. White activists today can utilize art, music, and other cultural forms to challenge white supremacy and promote anti-racist values, as the White Panthers did with rock and roll.
- **Expect and resist state repression:** The White Panthers, like the Black Panthers, faced significant government repression. White activists today must be prepared for similar tactics and work in solidarity with Black activists facing such repression, resisting these efforts to silence dissent and protect the right to protest.
- **Commit to ongoing education and reflection:** The White Panthers' example underscores the importance of continuous learning, self-critique, and a willingness to adapt. White activists must constantly challenge their own biases and assumptions and stay informed about the ongoing struggle for Black liberation.



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challenging the status quo:

- Cultural Organizing: The WPP used music, art, and publications like the Ann Arbor Sun to spread their message and radicalize white youth. MC5 concerts, for example, became platforms for political mobilization.
- Community Support: While focused on organizing white communities, the WPP also advocated for free healthcare and food distribution, aligning with the BPP's survival programs.
- Anti-Police Brutality Protests: WPP members participated in protests against police brutality, often alongside Black activists, challenging racist practices.