

**JUDAS AND**

**THE BLACK**

**MESSIAH**



**EDUCATIONAL GUIDE**

with forward by Chairman Fred Hampton Jr.

maestra



**1** Foreword 3    **2** Overview 5    **3** Self-Assessment 11

**4** Unit Chapters

*Unit 1:*  
**The Lost Years: History of the  
Black Panther Party** 15

*Unit 2:*  
**Global Impact of the Black Panther  
Party Liberation Movement** 23

*Unit 3:*  
**Government Violence Against Black  
Liberators & Liberation Movements** 37

*Unit 4:*  
**Political Education** 51

*Unit 5:*  
**People Power** 55

*Activity*  
**Quote Reflection** 61

**5** Call to Action 65    **6** Acknowledgements 79    **7** Appendix 83

# TABLE OF CONTENTS

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Here we are. More than fifty years have passed since some can recall the climate in which the struggle for liberation and self-determination of Black and other colonized communities was being witnessed on a world stage, due in part to such phenomena as the Black Panther Party. Though the party was subjected to a military defeat, the spirit of the Black Panther Party is alive and well and continues to have an impact on movements all over the world through such powerful productions as *Judas* and *The Black Messiah*, in conjunction with the momentum of the masses from the ground up.

In such tumultuous times, in which we are continuously reminded not only of the ongoing attacks waged against those that struggle for liberation and self-determination, but also of the power of recognizing and possibly reconciling differences amongst the people, in addition to distinguishing those differences amongst the people, from the differences between the people and the system, the same system which is the bedrock and ultimate benefactor of every contradiction within the colonized communities, from but not limited to; chattel slavery to CRACK, from the auspices of Manifest Destiny by the colonialists, to the ruling class' revisionist history regurgitation, from the internment camps of World War II to the induction of Asian hate, from the police choke hold policies to use of force via knees on the necks of handcuffed human beings for at least 9.5 minutes, we are reminded that as the Black Panther Party assessed... "differences amongst the people are reconcilable, however differences between the people and the state are irreconcilable."

Long live the legacies of Chairman Fred Hampton and others whom in the spirit of liberation and internationalism fought to liberate Black and other oppressed communities worldwide. In countless cases, the corpses and contradictions can be correlated. From the Cynthia Scotts in Detroit 1963, to the Denzil Dowells, to the Soto brothers on the West Side of Chicago, to the Lillie Belles in July of 1969 to the Rekia Boyds, Mike Browns, Richard Rishers, Breonna Taylors, Tamir Rices, Daunte Wrights, George Floyds, and countless others whose lives have been taken, we continue to expose these injustices and will not let up on our relentless demand of actual change until power is put back into the hands of the people!

Let this phenomenal film assist with being a reminder of the ongoing work to be done. From COINTELPRO to "NOWINTELPRO" we still are under attack and are still fighting back but know that the legacy of Chairman Fred Hampton lives! And the beat goes on! Though a tough act to follow, the Black Panther Party Cubs and the Save The Hampton House initiatives continue to serve the people throughout the world, an ever-developing love for the legacy of Chairman Fred Hampton and the Black Panther Party in general.

Let us distinguish education from training. Let us wed theory and practice. Let us, in the spirit of those that made education applicable to the various respective communities, engage in critical analysis. Let us dare to struggle...dare to win!

*- Chairman Fred Hampton Jr.*

## FOREWORD



## OVERVIEW

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**“WE’RE GOING TO FIGHT RACISM NOT WITH RACISM, BUT WE’RE GOING TO FIGHT WITH SOLIDARITY.”**

*– Chairman Fred Hampton*

**IMAGE CAPTION:** *Fred Hampton, left, Chairman of the Black Panthers, speaks during a press conference with the Young Lords, a Puerto Rican civil and human rights group, on Oct. 10, 1969, at Holy Covenant United Methodist Church in Chicago.*

**REPEAT  
AFTER ME.  
I AM A  
REVOLUTIONARY!**

*Judas and the Black Messiah* is inspired by the true story of Chairman Fred Hampton, his work as Chairman of the Illinois chapter of the Black Panther Party, and his assassination by the FBI and Chicago Police Department. Armed with the revolutionary ideology that the power belongs to the people, the Black Panther Party's goals were to give underserved communities across the country access to education, healthcare and housing.

This educational guide is a supplement to the [Film Resource Guide](#), and has been designed as a tool and resource for discourse not only about *Judas and the Black Messiah*, but for all movements across the country fighting for equity and liberation. This guide includes a call to action, which will direct you to resources on how to get involved in current political, social and economic movements locally and nationally. We challenge you to get involved civically to support in the continued efforts to fight for equity and justice.

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**OVERVIEW**

**How to Use**

This guide has been designed to support viewers & facilitators in engaging in high-level discussions about *Judas and the Black Messiah*. It has been divided into five (5) units:

The Lost Years: History of the Black Panther Party

Government Violence Against Black Liberators & Liberation Movements

Global Impact of the Black Panther Party Liberation Movement

Political Education

People Power

Under each theme, the following sections have been established:

Section Overview

Discussion Questions & Quotes for Discussion

A Deeper Look

This educational guide has been aligned to the AP US Government & Politics Framework. Units, Learning Objectives and Instructional Strategies can be found [here](#).



*Judas and the Black Messiah*



*Judas and the Black Messiah*

# SELF-ASSESSMENT

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**True - False:****What do you know about the Black Panther Party?**

Directions: Based on your knowledge and understanding of the Black Panther Party, answer each question by deciding whether it is true (T) or false (F).

1. The Black Panther Party for Self-Defense (BPP) is a grassroots political organization founded by chairman Fred Hampton in 1966 in Oakland, CA. **T/F**
2. One of the most notable programs executed by the Black Panther Party was its Free Breakfast Program. **T/F**
3. "We want land, bread, housing, education, clothing, justice and peace" was one of the points written into the Black Panther Party Ten Point Plan. **T/F**
4. A socialist economic system relies on free markets to determine, price, incomes, wealth, and distribution of goods. **T/F**
5. While the FBI Counterintelligence Program (COINTELPRO) was officially terminated in 1971, remnants of programs tactics are still used today. **T/F**
6. Chairman Fred Hampton is noted for saying, "We're going to fight racism not with racism, but we're going to fight with solidarity. We say we're not going to fight capitalism with Black capitalism, but we're going to fight it with socialism." **T/F**

7. The Rainbow Coalition was made up of the Young Lords, a group of Puerto Rican activists, and the Young Patriots, an group of leftist poor, white Southern migrants. **T/F**
8. In order to join the Black Panther Party, one had to fulfill an education requirement that included attending 6 weeks of classes on political liberation and reading a minimum of 10 books on the subject. **T/F**
9. The Black Panther Party was a terrorist organization. **T/F**
10. The Black Panther Party developed programs to serve the needs of the Black community including free legal services, free medical clinics, free ambulances, free bus service to prisons, free housing cooperatives, free child development centers, and research into sickle cell anemia. **T/F**

*Note: Please see appendix for answer key and truth bank.*

**Reflection Questions:**

1. Which specific statements(s) made you think the most? Why?
2. Do you feel surprised, disappointed by any of your responses? Why?
3. What experiences have you had that may have contributed to your responses?





# THE LOST YEARS: HISTORY OF THE BLACK PANTHER PARTY

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UNIT 1

**IMAGE CAPTION:** *Huey P. Newton, founder of the Black Panther Party, sits with Bobby Seale at party headquarters in San Francisco.*

## Timeline

- 1961** — Black Panther Party founders Huey P. Newton and Bobby Seale met while students at Merritt College in Oakland, California.
- 1966** — The Black Panther Party for Self-Defense was founded.
- 1967** — Black Panthers marched into the California State Capitol to protest a law that would restrict the right to bear arms. The law was in response to the Panthers' armed patrols in their neighborhoods.
- 1967** — Founder Huey P. Newton allegedly killed Oakland police officer John Frey. Newton was convicted of voluntary manslaughter in 1968 and was sentenced to two to 15 years in prison. The Judge reversed the voluntary manslaughter conviction and the District Attorney eventually dismissed the charges against Newton.
- 1968** — Fred Hampton and Bobby Rush co-founded the Black Panther Party's local branch, the Illinois Chapter of the Black Panther Party (ILBPP). Hampton served as deputy chairman.
- 1968** — The Free Breakfast for Children Program was launched at St. Augustine's Episcopal Church in Oakland, CA.
- 1968** — Activism built around the notion that Newton was a political prisoner. The "Free Huey" campaign led to the opening of Black Panther chapters in more than 20 cities.
- 1968** — The Black Panthers increases membership to roughly 2,000 members, and forms chapters across the country.
- 1969** — Black Panther Party member Alex Rackley was tortured and murdered by other Black Panthers who thought him a police informant.
- 1969** — The FBI declared the Black Panthers a communist organization and an enemy of the United States government.
- 1969** — Forty-Nine Black Panther clinics were opened across the United States
- 1969** — Chicago police gunned down and killed Black Panther Party members Fred Hampton and Mark Clark, who were asleep in their apartment.
- 1972** — Bobby Seale announced his candidacy for mayor of Oakland, CA. Panther Elaine Brown announced her candidacy for Oakland City Council.
- 1973** — The Oakland Community School opened to educate the children of the Panthers.
- 1982** — The Black Panther Party officially dissolved.

Huey P. Newton and Bobby Seale founded the Black Panther Party for Self-Defense (BPP) in October 1966 in Oakland, California. It was a revolutionary organization with an ideology of Black Nationalism, socialism, and armed self-defense, particularly against police brutality.<sup>1</sup> The name refers to the belief that racist oppression; police brutality and the murder of Black people can and should be stood up against. The Panthers distinguished violence from self-defense and believed that resistance was necessary in order to preserve human life.

The Black Panther Party emphasized education: in order to join the Party, one had to fulfill an education requirement including attending 6 weeks of classes on political liberation and reading a minimum of 10 books on the subject. Chairman Fred Hampton once said, “without education, people will accept anything.” The Panthers believed there was a need for education beyond what is taught in classrooms, which is why they developed a network of liberation schools. One of their many important contributions was their role in anti-racist education.

**“MANY PEOPLE TODAY ARE STILL NOT AWARE OF THE IMPORTANT CONTRIBUTORS OF THE BLACK PANTHER PARTY. LIKE THEIR FREE BREAKFAST PROGRAMS AND THEIR FREE HEALTH CLINICS. PROGRAMS THAT THE GOVERNMENT WHICH TRIED TO DESTROY THEM CO OPTED”, SAYS PRESIDENT TONI PRECKWINKLE OF THE COOK COUNTY BOARD OF ELECTIONS.<sup>2</sup>**

The Black Panthers were the originators of the Free Breakfast Program For Children. The program was eventually shut down by the FBI through a series of pantry raids for no other reason than that it represented “the best and most influential activity going for the BPP” according to FBI Director J. Edgar Hoover, and should therefore be “neutralized.”<sup>3</sup> Six years later, the program was adopted

by the U.S. educational system and implemented nationwide, making it one of the Panther’s longest lasting contributions.

**EVEN THOUGH THE PANTHERS ARE OFTEN PAINTED AS ANTI-WHITE SEPARATISTS, THEY BUILT MULTIRACIAL COALITIONS FIGHTING FOR EQUALITY AND POLITICAL EMPOWERMENT.**

Most famously, chairman Fred Hampton built and led the Rainbow Coalition, which was composed of the Young Lords, a group of Puerto Rican activists, and the Young Patriots, an group of leftist poor, white Southern migrants.

“They’re always seen as more armed and confrontational, but that’s the sensational part of their history,” says Manisha Sinha, a professor of Afro-American Studies at the University of Massachusetts, Amherst. “What’s really forgotten is that they were a continuation of the civil rights struggle. They’re part of the forgotten Black freedom struggle in Northern cities.”

Ultimately the Black Panther Party was dissolved in 1982. The demise of the Black Panther Party was mainly due to the FBI operation COINTELPRO. “It destroyed the Panthers, in time, with a string of arrests, murders and forced exiles.”<sup>5</sup> In addition to external forces fighting to bring the work of the party to a halt, internal factors such as corruption, fighting within the party, and struggles to generate revenue to support party initiatives contributed to the party’s demise. While the Black Panther Party is officially dissolved, its legacy still remains.

## **i** Discussion Questions

1. **Why was the Black Panther Party founded?**
  
2. **Name 2-3 contributions of the Black Panther Party in the fight for political, social and economic equality?**
  
3. **What is the significance of the establishment of the Rainbow Coalition?**
  
4. **Analyze the following quote from the Black Panther Party 10 Point Platform and Program: “We want land, bread, housing, education, clothing, justice & peace.” Based on the film and your prior knowledge of the Black Panther Party, what does this quote mean to you?**



## **A Deeper Look**

1. **Article: Black Panther Party’s legacy of Black Power endures**  
<https://www.usatoday.com/story/news/nation-now/2016/02/01/black-panther-party-legacy-black-power/79041002/>
2. **Article: The Rainbow Coalition**  
<https://www.teenvogue.com/story/fred-hampton-black-panthers-rainbow-coalition-poor-americans>
3. **Article: Fascination and Fear: Covering the Black Panthers**  
<https://www.nytimes.com/2016/10/16/us/black-panthers-50-years.html>
4. **Article: 50 Years After His Death, Fred Hampton’s Legacy Looms Large In Chicago**  
<https://www.npr.org/local/309/2019/12/05/785131320/50-years-after-his-death-fred-hampton-s-legacy-looms-large-in-chicago>
5. **Resource: Judas and the Black Messiah Film Resource Guide**  
<https://participant.com/campaigns/live-for-the-people/guide>
6. **Video: Cook County Panel on Legacy of Chairman Hampton and Black Panther Party**  
<https://youtu.be/-ONDndL3zaA>



# GLOBAL IMPACT OF THE BLACK PANTHER PARTY LIBERATION MOVEMENT

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UNIT 2

**“EMANCIPATE YOURSELVES FROM  
MENTAL SLAVERY, NONE BUT OURSELVES  
CAN FREE OUR MINDS!”**

*- Marcus Garvey*

**IMAGE CAPTION:** *Plaque at the entrance to the headquarters of the Black Panther Party in Algeria.*

The Black Panther Party grew from an Oakland-based organization into an international one with chapters in 48 states in North America and support groups in Japan, China, France, England, Germany, Sweden, Mozambique, South Africa, Zimbabwe, Uruguay, and elsewhere.<sup>6</sup>

From the Civil Rights movement of the 1960s to the movement for Black lives of today, those in power have sought to otherize, delegitimize and systematically undermine Black people organizing for their basic rights. *The Black Liberation Struggle, the Black Workers Congress, and Proletarian Revolution* states “the struggles of the African, Asian, and Latin American peoples revealed more concretely to masses of Black people here the lie of the “colored peoples inferiority.”<sup>7</sup> The Black Panthers’ campaign for equality was not only inspired by previous liberation movements (*more on these movements to come later in the guide*) around the globe, but inspired minority groups worldwide to pursue their own causes long after they disbanded.

### **Liberations Movements Around the World**

According to Bennie Khoapa, a social worker who was involved in the South African liberation movement during the 60s and 70s: “For the oppressed the meaning of the struggle against dehumanization is located in the great humanistic and historical task of liberating both themselves and their oppressors. The object of the struggle is to create an order that dehumanizes no one.”<sup>8</sup> For the South African liberation movement, and liberation movements all over the world, the ultimate goal was to create conditions which liberated oppressed peoples from systems that dehumanize and marginalized them. The Black Panther party was no different. Below are revolutions and liberations fronts that both impacted and were influenced by the Black Panther Party.

## Haitian Revolution

“The Haitian Revolution occurred at a time when the antislavery movement, liberation ideology, and humanitarianism were gaining ground.”<sup>9</sup> The Haitian Revolution, for many, can be described as a catalyst for the Black liberation movements that followed globally.

The Haitian Revolution truly worked to insist that all people, regardless of race, deserved equal rights.<sup>10</sup> Dr. Jean M. Charles asserts that “the tremors of the Haitian Revolutions extended globally. In the Caribbean and South and Latin America, it galvanized, inspired, and contributed to the struggle against slavery. In Europe and North America, it instigated a new discourse on slavery that catalyzed the abolition of the slave trade, and later, the practice of slavery itself. To the entire world, it stood as and still remains a symbol of Black emancipation.”<sup>11</sup>



**IMAGE CAPTION:** PORT-AU-PRINCE, HAITI - FEBRUARY 10: People stand under a statue of Jean-Jacques Dessalines, a leader of the Haitian Revolution and the first ruler of an independent Haiti, in Port au Prince on February 10, 2018 in Port-au-Prince, Haiti.

### National Liberation Front of Algeria

National Liberation Front, French Front de Libération Nationale (FLN), was the only constitutionally legal party in Algeria from 1962 to 1989. The party was a continuation of the revolutionary body that directed the Algerian war of independence against France (1954–62).<sup>12</sup>

In the 1970s, Algiers served as refuge to African Americans who confronted US racism with force and had to flee the country.<sup>13</sup> Algeria was home to one of the Black Panther International Chapters. Algeria's legacy for supporting international revolutionary causes can still be seen today in the country's continued support on the Palestinian cause and on Western Sahara.



**IMAGE CAPTION:** *Algerians with an FLN (National Liberation Front) flag during pro-independence demonstrations and riots in Algiers, Algeria during an official visit by French President Charles de Gaulle, 11th December 1960.*



### The Black Power Revolution in Trinidad and Tobago

Black Power in Trinidad and Tobago, during the 1960s and 1970s, was strongly influenced by the ideology of Pan-Africanism, which emerged during the 19th century and continued into the early 20th century when Marcus Garvey, a Jamaican political activist based in the United States promoted race consciousness during the 1920s and 1930s.<sup>14</sup>

The emergence of Black Power during the 1960s signified a struggle to reclaim authority, power, identity, and respect. Black Power in the Caribbean was a response to racism but also to the negative socioeconomic effects of colonialism and imperialism.<sup>15</sup> The uprisings taking place in Trinidad and Tobago during this time created greater appreciation of local culture, forced the government to deal with unemployment and foreign ownership, increased solidarity among the working class and trade unions and increased ethnic consciousness and the awareness of the ability of the masses to effect change.<sup>16</sup>



**IMAGE CAPTION:** *Black Power leader Geddes Granger (C) addresses a huge crowd during demonstration early in March, 1970.*

### The Black Consciousness Movement (BCM) of South Africa

The Black Consciousness Movement (BCM) took place in the 1970s and focused on cultivating the ability of Black people to change the oppressive situation in South Africa by rejecting the ideology (and eventually the system) of apartheid.<sup>17</sup>

The movement sought to liberate Black people psychologically through “conscientization,” or the realization of Black self-worth and the need for Black activism. It stressed economic self-reliance and a return to African culture and values. It also redefined “Black” to include all people of color who experienced racial discrimination under apartheid, and they worked to create a united Black front.

### The Global Legacy Today

The Black Panther Party and Black Power movement has influenced both national movements and the fight for liberation worldwide. The Black Power influenced everything from popular culture to education to politics, while its challenge of structural inequalities’ inspired other groups (such as Chicanos, Native Americans, Asian Americans, and LGBTQIA+ people) to pursue their own goals of overcoming discrimination to achieve equal rights.<sup>18</sup>

The legacy of the Panthers very much lives on throughout the global movement for Black lives. “(The Panthers) made ‘Black’ a word to be proud of,” says Patrisse Cullors, a co-founder of Black Lives Matter. “Their legacy is about challenging a narrative that our Black lives don’t matter, that actually what is true and honest is that we know best what we need to live our lives.”<sup>19</sup> This sentiment echoes globally.

#### IMAGE CAPTION:

*An African man reads on a bench marked “Europeans Only” in a South African park.*



## **i** Discussion Questions

1. **How does the Black Panther Party fit into the ongoing history of Black liberation and the ongoing struggle for self-determination?**
2. **How has the Black Panther Party contributed to present day social, economic and political movements?**
3. **How was the Black Panther Party similar to Black liberation groups in other parts of the world? How were they different? How did they support each other?**
4. **What are your thoughts on why the ideals of the Black Panther Party became embedded not only in future national Black liberation movements, but in liberation movements around the world?**
5. **Analyze the following quote from Marcus Garvey: “Emancipate yourselves from mental slavery, none but ourselves can free our minds!” Based on the film and your prior knowledge of the Black Panther Party, what does this quote mean to you?**

## **i**

### **A Deeper Look**

1. **Article: How the Black Power Movement Influenced the Civil Rights Movement**  
<https://www.history.com/news/black-power-movement-civil-rights>
2. **Article: The Ideology of the Black Consciousness Movement**  
<https://www.sahistory.org.za/article/ideology-black-consciousness-movement>
3. **Article: Algeria and the American Black Panther Party**  
<https://africasacountry.com/2018/07/algeria-and-the-american-black-panther-party>
4. **Article: The Black Power Movement in Trinidad and Tobago**  
<https://scholarworks.iu.edu/journals/index.php/bdr/article/view/4203>
5. **Resource: Black Panther Party**  
<https://www.britannica.com/topic/Black-Panther-Party>
6. **Video: The Legacies of 1970**  
<https://www.youtube.com/watch?v=xvKqUeRThHo>



# GOVERNMENT VIOLENCE AGAINST BLACK LIBERATORS & LIBERATION MOVEMENTS

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UNIT 3

**“YOU CAN JAIL A REVOLUTIONARY BUT  
YOU CAN’T JAIL THE REVOLUTION.”**

*- Huey P. Newton*

**IMAGE CAPTION:** *The Black Panthers march in protest of the trial of co-founder Huey P. Newton in Oakland, California.*

State violence can range from direct political violence and genocide to the covert use of new technologies to surveil citizens.<sup>20</sup>

**STATE SANCTIONED VIOLENCE NEGATIVELY IMPACTS THE QUALITY OF LIFE OF THE INDIVIDUALS BEING TARGETED AND THEIR COMMUNITIES AS THE ULTIMATE AIM OF STATE SANCTIONED VIOLENCE IS TO SURVEIL, INFILTRATE, DISCREDIT, AND DISRUPT.**

FBI Director J. Edgar Hoover targeted the Panthers for surveillance through the Counterintelligence Program known as COINTELPRO, a covert program he created to track individuals and groups he deemed subversive. Other targets included Martin Luther King Jr., Malcolm X, Vietnam War protesters, feminists, Cha Cha Jimenez and other members of the Young Lords and other activist groups around the country.

According to exposed government documents,

**THE COUNTERINTELLIGENCE PROGRAM (COINTELPRO) WAS A COVERT OPERATION DESIGNED TO “EXPOSE, DISRUPT, MISDIRECT, DISCREDIT, OR OTHERWISE NEUTRALIZE THE ACTIVITIES OF THE BLACK NATIONALISTS.”<sup>21</sup>**

Their tactics included spying and wiretapping Black leaders, incarcerating them on bogus charges, intimidating them, spreading rumors and misinformation and even assassinating them, as in the case of Chairman Fred Hampton. Others became political prisoners. The following political prisoners are just a few of the hundreds of individuals who have been impacted directly or indirectly by government surveillance programs such as COINTELPRO.

Born 1944, in Birmingham, AL, Angela Davis taught philosophy at the University of California, Los Angeles, during the late 1960s, during which time she also was a member of the Communist Party USA and associated with the Black Panther Party. In 1969, UCLA fired her because of her Communist Party membership. She was later rehired after community uproar over the decision. In 1970, Davis became only the third woman to appear on the FBI's Most Wanted List because guns belonging to Davis were used in an armed takeover of a courtroom in Marin County, California, in which four people were killed. Prosecuted for three capital felonies, including conspiracy to murder, she was held in jail for over a year before being acquitted of all charges in 1972.<sup>22</sup>

Davis is currently an author and University professor in California. She is active in the prison abolitionist movement and has recently written about the conditions of women prisoners.<sup>23</sup>

**Name:**

Angela Yvonne Davis

**Birthday:**

January 26, 1944

**Affiliation:**

Black Panther Party

**Captured:**

1970

Sundiata Acoli was born in 1937 in Vernon, Texas. He attended Prairie View A & M College at Prairie View, Texas, and graduated in 1956 with a BS in Mathematics.

He first became politically active in the summer of 1964, doing voter registration work in Mississippi with the Student Nonviolent Coordinating Committee.

In 1968, Acoli joined the Black Panther Party (BPP) chapter in Harlem. He was arrested in 1969 and states “21 of us were accused of conspiring to carry out a ridiculous plot to blow up a number of New York department stores and the New York Botanical Gardens. Although the legal process took two years and the trial lasted eight months—the longest criminal prosecution in New York history—the jurors took only 56 minutes to acquit all the defendants of every charge.”

Though he was acquitted, he continued to be harassed by the FBI and local police. On May 2, 1973, Acoli, Assata Shakur, and Zayd Malik Shakur were ambushed by state troopers on the New Jersey Turnpike. The incident resulted in the murder of Zayd and wounding of Assata. Trooper Werner Foerster was also killed by bullets from a state trooper’s gun. At sentencing the judge stated that Acoli was an avowed revolutionary and sentenced him to life in prison plus 30 years, to be served consecutively.<sup>24</sup>

**Name:**

Sundiata Acoli

**Birthday:**

January 14, 1937

**Affiliation:**

Black Panther Party, New Afrikan

**Captured:**

1973-Life Sentence

Reputed as the “Soul of the Black Liberation Army,”<sup>25</sup> Assata Shakur became an activist while attending Manhattan Community College in the mid-1960s. After graduation, she joined the Black Panther Party and then the Black Liberation Army, an underground military formation. Being targeted by the FBI’s COINTELPRO, she was apprehended in a shootout on the New Jersey turnpike in 1973, where she was seriously injured. Despite medical evidence that she could not have fired a shot given her wounds from police fire, Shakur was convicted by an all-white jury in a trial marked by gross legal violations (kangaroo court). She was acquitted of bank robbery charges stemming from other trials.<sup>26</sup>

During much of her pre-trial phase, Shakur was held in men’s maximum-security prisons. She spent two of her six years in prison in solitary confinement. Shakur escaped prison in 1979 and now lives in exile in Cuba where she received political asylum in 1984.<sup>27</sup>

**Name:**

Assata Shakur

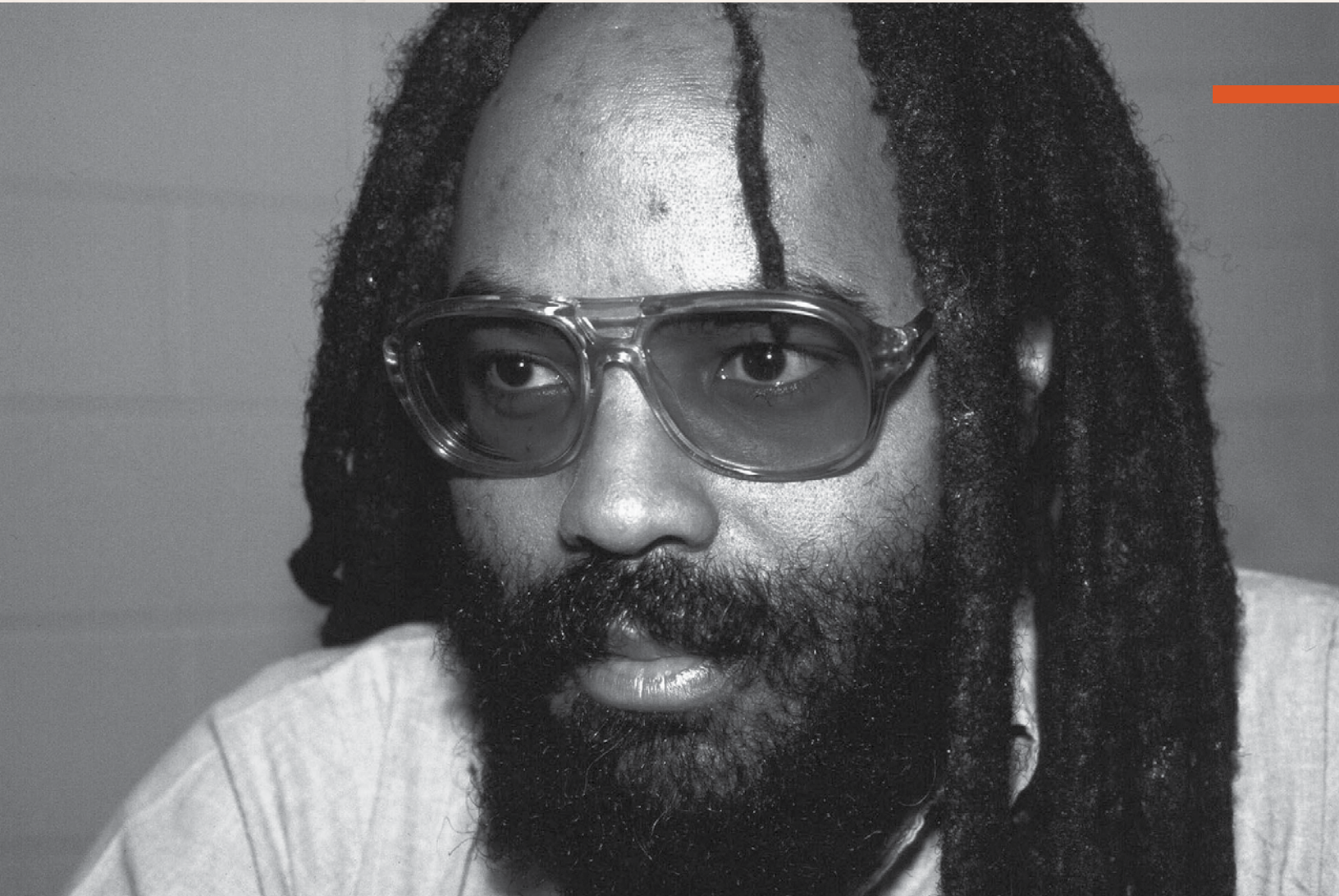
**Birthday:**

July 16, 1947

**Affiliation:**Black Panther Party & Black  
Liberation Army**Captured:**

Currently in political exile in Cuba





Mumia Abu-Jamal is an American journalist and political activist sentenced to death and then to life in prison for the 1981 murder of police officer, Daniel Faulkner, in Philadelphia. Abu-Jamal repeatedly criticized the Philadelphia police department as well as the administration of Mayor Frank Rizzo, a former police commissioner, for what he alleged was systemic racial bias and police brutality. He was especially critical of the police department's handling of MOVE, a radical Black liberation group based in Philadelphia.<sup>28</sup>

Despite his incarceration, Abu-Jamal remained active as an author and a political commentator. His books included *Live from Death Row* (1995), *Death Blossoms: Reflections from a Prisoner of Conscience* (1996), *We Want Freedom: A Life in the Black Panther Party* (2004), and *Have Black Lives Ever Mattered?* (2017). Abu-Jamal once said, "Very few people in prison have voices that go beyond the wall. It's my job to do the work for them because they have no one."

The systemic oppression of people organizing for basic rights has not gone away. The responses to the events in Ferguson, Louisville and other major cities around the country have introduced the nation to the ways that local police departments can, have and continue to misuse military weaponry to intimidate and repress communities of color and other marginalized groups. From the Civil Rights movement to the movement for Black lives; from wire taps to drones; the government continues to criminalize, exile, and murder those Black and Brown activists who dare to threaten the system.

**Name:**

Mumia Abu-Jamal

**Birthday:**

April 24, 1954

**Affiliation:**

Black Panther Party, MOVE

**Captured:**

1981-Life without parole

## **i** Discussion Questions

1. **How has COINTELPRO impacted communities like the ones the Black Panther Party fought to protect?**
2. **How are efforts like COINTELPRO reflected in policing practices in response to movements for Black lives and other marginalized groups today?**
3. **How have these political prisoners influenced the political, social and economic movements of today?**
4. **Analyze the following quote from Huey P. Newton: “You can jail a revolutionary but you can’t jail the revolution.” Based on the film and your prior knowledge of the Black Panther Party, what does this quote mean to you?**

## **i**

### **A Deeper Look**

1. **Article: THE 100 MOST INFLUENTIAL PEOPLE OF 2020**  
<https://time.com/collection/100-most-influential-people-2020/5888290/angela-davis/>
2. **Article: The FBI Targets a New Generation of Black Activists**  
<https://www.brennancenter.org/our-work/analysis-opinion/fbi-targets-new-generation-black-activists>
3. **Article: The FBI Used Its Most Advanced Spy Plane To Watch Black Lives Matter Protests**  
<https://www.buzzfeednews.com/article/peteraldhous/fbi-surveillance-plane-black-lives-matter-dc>
4. **Article: The police raid that killed two Black Panthers, shook Chicago and changed the nation**  
<https://www.washingtonpost.com/history/2019/12/04/police-raid-that-left-two-black-panthers-dead-shook-chicago-changed-nation/>
5. **Resource: Campaign Zero**  
<https://www.joincampaignzero.org/reports>
6. **Resource: Judas and the Black Messiah Film Resource Guide**  
<https://participant.com/campaigns/live-for-the-people/guide>
7. **Resource: Political Prisoners - The Jericho Movement**  
<https://www.thejerichomovement.com/prisoners>
8. **Video: COINTELPRO 2020: How the FBI Continues to Disrupt the Fight for Racial**  
[https://www.youtube.com/watch?v=h6UA\\_KXbtuM](https://www.youtube.com/watch?v=h6UA_KXbtuM)



# POLITICAL EDUCATION

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## UNIT 4

**“WE DO NOT FIGHT EXPLOITATIVE  
CAPITALISM WITH BLACK CAPITALISM. WE  
FIGHT CAPITALISM WITH BASIC SOCIALISM.”**

*- Chairman Bobby Seale*

**IMAGE CAPTION:** *American political activist and co-founder of the Black Panther Party, Bobby Seale, giving a speech in Washington DC, August 1980.*

By definition, socialism is a political and economic theory of social organization, which advocates that the means of production, distribution, and exchange should be owned or regulated by the community as a whole. The [socialist] economic and political system has history going back centuries.<sup>29</sup> Directly or otherwise, it has influenced government policies around the world, including in America. In the United States, these influences can be observed in the creation and implementation of our federal welfare programs.

“At its simplest, socialism calls for a nation's citizens to control at least some of its means of production – the major ingredients needed for a healthy economy. Think infrastructure, energy, natural resources.” Examples include highways, public services such as fire departments, health clinics, emergency medical services and public education. Under socialism, any surplus or profit from those sectors must benefit those same citizens. This theory was one of the key drivers at the core of Black Panther Party and its work and influence not only nationally, but worldwide.

The Black Panthers recognized that the working class could not afford to let racial or national prejudices divide them.<sup>30</sup> Speaking about Black separatists within the movement, chairman Bobby Seale said: “Those who want to obscure the struggle with ethnic differences are the ones who are aiding and maintaining the exploitation of the masses. We need unity to defeat the boss class – every strike shows that. All of us are laboring class people...in our view it is a class struggle between the massive proletarian working class and the small minority ruling class. Working-class people of all colors must unite against the exploitative ruling class.”

### Discussion Questions

1. **Why do you believe the Black Panther Party aligned its work to the ideals of socialism versus the ideals of capitalism?**
2. **How are the demands of the movement for Black liberation and the struggle for self-determination *similar* to the grievances of the Black Panther Party half a century ago?**
3. **How are the demands of the movement for Black liberation and the struggle for self-determination *different* from the grievances of the Black Panther Party half a century ago?**
4. **In what ways are the listed US Welfare programs connected to socialist beliefs? Are these programs beneficial to the citizens of the United States? Why or why not?**
5. **Analyze the following quote from Chairman Fred Hampton: “*We do not fight exploitative capitalism with black capitalism. We fight capitalism with basic socialism.*” Based on the film and your prior knowledge of the Black Panther Party, what does this quote mean to you?**

### A Deeper Look

1. **Resource: Civic Engagement**  
<https://youth.gov/youth-topics/civic-engagement-and-volunteering>
2. **Resource: The Black Panther Party**  
<https://www.socialistalternative.org/life-legacy-malcolm-x/black-panther-party/>
3. **Resource: The Black Panther Party Reading List: An Education**  
<https://s-usih.org/2017/10/the-black-panther-party-reading-list-an-education/>



*Judas and the Black Messiah*

**“POWER TO THE PEOPLE.”**

*- Chairman Fred Hampton*

# PEOPLE POWER

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UNIT 5

“All Power to the People!” This was the slogan used by the Black Panther Party to protest classism, racism, and inequality. While many connect the Black power movement to the Black Panthers Party, they were not the first to call for Black Power Movement.

The Student Nonviolent Coordinating Committee (SNCC), also called the Student National Coordinating Committee after 1969, was founded in April 1960 by young people dedicated to nonviolent, direct action tactics. The SNCC was an American political organization that played a central role in the Civil Rights Movement in the 1960s. It began as an interracial group advocating nonviolence, and adopted greater militancy later in the decade, reflecting nationwide trends in Black activism.<sup>31</sup>

Although Martin Luther King, Jr. and others had hoped that SNCC would serve as the youth wing of the Southern Christian Leadership Conference (SCLC), the students remained fiercely independent of King and SCLC, generating their own projects and strategies. Although ideological differences eventually caused SNCC and SCLC to be at odds, the two organizations worked side by side throughout the early years of the Civil Rights Movement.<sup>32</sup>

**“THERE WAS NO DIFFERENCE BETWEEN THE MEN AND THE WOMEN OF THE BLACK PANTHER PARTY. WE WERE ALL WORKING TO SERVE THE COMMUNITY.”**

*- Fredrika Newton (Author & Window of Huey P. Newton)*

Regardless of their organizational ideals and tactics, both groups engaged in various volunteering, service and learning initiatives, as well as organizing within the communities they served to effectively execute and meet their goal.

Civic engagement involves “working to make a difference in the civic life of one’s community and developing the combination of knowledge, skills, values and motivation to make that difference. It means promoting the quality of life in a community, through both political and non-political processes.”<sup>33</sup> Civic engagement includes both paid and unpaid forms of political activism, environmentalism, and community and national service. Volunteering, national service, and service-learning are all forms of civic engagement.<sup>34</sup>

The community organizing efforts of the Black Panther Party and the initiatives that were born from those efforts are still thriving. Along with the Free Breakfast program, some of the 60 other Survival Programs that the Black Panther Party developed to serve the needs of the Black community included free legal services, free medical clinics, free ambulances, free bus service to prisons, free housing cooperatives, free children’s development centers, and research into sickle cell anemia. Some of these programs still exist today.

## **i** Discussion Questions

1. **What does it mean to be civically engaged?**
2. **How did the Black Panthers organize within the communities they served?**
3. **What opportunities are there currently to support and take part in political, social and economic movements?**
4. **Analyze the following quote from Chairman Fred Hampton: “Power to the people.” Based on the film and your prior knowledge, what does this quote mean to you?**

## **i**

### **A Deeper Look**

1. **Article: How the Black Panthers’ Breakfast Program Both Inspired and Threatened the Government**  
<https://www.history.com/news/free-school-breakfast-black-panther-party>
2. **Article: How the Black Power Movement Influenced the Civil Rights Movement**  
<https://www.history.com/news/black-power-movement-civil-rights>
3. **Article: Student Nonviolent Coordinating Committee (SNCC)**  
<https://kinginstitute.stanford.edu/encyclopedia/student-nonviolent-coordinating-committee-sncc>
4. **Article: Student Nonviolent Coordinating Committee**  
<https://www.britannica.com/topic/Student-Nonviolent-Coordinating-Committee>
5. **Article: The Foundations of Black Power**  
<https://nmaahc.si.edu/blog-post/foundations-black-power>
6. **Article: ‘One of the biggest, baddest things we did’: Black Panthers’ free breakfasts, 50 years on**  
<https://www.theguardian.com/us-news/2019/oct/17/black-panther-party-oakland-free-breakfast-50th-anniversary>
7. **Resource: Programs of Survival**  
[http://www.itsabouttimebpp.com/survival\\_programs/survival\\_programs.html](http://www.itsabouttimebpp.com/survival_programs/survival_programs.html)
8. **Resource: Civic Engagement & Volunteering**  
<https://youth.gov/youth-topics/civic-engagement-and-volunteering>

**Quote Reflection**

**Directions:** Now that you have watched the film *Judas and the Black Messiah*, and had an opportunity to engage with all of the guides' units, take some time individually or in groups to reflect on the quotes below. Use these questions to guide your thinking and reflection.

How do these quotes of the past connect to present day events? Specifically speak to present day movements for Black lives, latino lives, asian lives and any other marginalized groups.

Which 2-3 quotes make you think of the movements of today, or connect to a movement you are either currently involved in or looking to engage with?

**Direct Quotes from *Judas and the Black Messiah***

- "Words are beautiful, but action is supreme" – Che Guevara (12:27)
- "Politics is war without bloodshed while war is politics with bloodshed." – Mao Zedong (13:35)
- "Our job as the Black Panther Party is to heighten the contradictions" –Chairman Fred Hampton (15:02)
- "The Panthers and the Klan are one in the same. Their aim is to sow hatred and inspire terror."(23:15)
- "You can't cheat your way to equality, and you certainly can't shoot your way to it." FBI Agent Roy Mitchell- (23:16)
- "He did that. He did that. But that ain't all he did."- Mother of Jake Winters (1:31:10)
- "Sometimes when a person's house is on fire, and the person to whom the house belongs to is asleep...if someone comes in yelling fire, instead of the person to whom the house belongs to being thankful, they make the mistake of charging the one who awakened them with having set the fire" – From The Black Revolution speech (38:27)



### Famous Quotes of the Revolution

- *"I AM A REVOLUTIONARY" - Chairman Fred Hampton*
- *"Where some see despair, I see ground zero for the revolution." - Chairman Fred Hampton*
- *"The revolution has always been in the hands of the young. The young always inherit the revolution." - Huey P. Newton*
- *"Where would we be as black people if our black leaders had longevity" - Marshall Hatch Jr., Co-Founder and Executive Director of the MAAFA Redemption Project*
- *"If the People of El Salvador can ask for self-determination, if the People of Nicaragua can ask for self-determination, if the People of Ireland can ask for self-determination, if the People of Poland can ask for self-determination, if Black People in America can stand up and demand self-determination, then Puerto Ricans demand self-determination." - Jose "Cha Cha" Jimenez, founder of the Young Lords.*
- *"It is our duty to fight for our freedom. It is our duty to win. We must love each other and support each other. We have nothing to lose but our chains."- Assata Shakur*



**IMAGE CAPTION:** *Young Patriots Organization (YPO) leader Bill 'Preacherman' Fesperman (in cowboy hat), Black Panther Party leaders Fred Hampton, with arms akimbo, and Bobby Rush, with arms crossed, attend a downtown rally near the band shell of Grant Park, Chicago, Illinois, 1969.*



# CALL TO ACTION

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**IMAGE CAPTION:** *The Black Panther Party staging a protest against fascism in San Francisco, California, United States, circa 1970.*

**However you choose to get involved, the most important thing is that you do. Not only for people that may look like you, but for any marginalized group being negatively impacted by systematic oppression and racism. This section provides you with a few ways to get civically engaged, as well as links to organizations already engaged in the fight to give the power back to the people.**

### *Get Organized*

Start small. Identify a problem on your block, neighborhood or in your town. Volunteer with a local community group that focuses on a problem you are interested in solving.

### *Raise Your Voice*

The movements of both the past and present rely on the people's ability to unite and amplify their voices for a common cause. We are stronger together. Push yourself to seek out perspectives that are different than yours, find the commonalities and unite under them! How will you use your voice? What cause will you rally for?

### *Discuss*

Gaining understanding on different perspectives around issues that matter to you requires conversation. In order to build effective coalitions with people we perceive differently from us we must engage in and listen to discussions related to issues affecting us and our communities and address misconceptions in order to make

space for unity. This can be done by forming community-based discussion groups to learn about your cultural history and the cultural history of others, issues impacting your local community and participating in action planning sessions to identify how you can collectively problem solve.

### *Watch*

In today's age, technology is a primary platform used for gaining and spreading information. Technology has allowed us to capture and memorialize conversations, discussions and debates that can help us listen to a variety of opinions in a short period of time and from the comfort of our computer or phone.

Cast and filmmakers of *Judas and the Black Messiah* talk to activists leading the charge on today's movement for Black liberation. Watch as they discuss their thoughts on the impact of this film, what it represents, and current movements that are fighting to return power to the people. You can view the videos at [LiveForThePeople.com](https://www.LiveForThePeople.com).

If you would like to incorporate the film *Judas and the Black Messiah* in your class or library system, please contact Barbara Nelson with Swank Motion Pictures at [bnelson@swank.com](mailto:bnelson@swank.com) or 314-984-6130.

### *VOTE*

Everyone should have access to the ballot. It is important to not only engage in national elections, but in local and state elections as well. Who represents you matters!



# SUPPORT GRASSROOTS ORGANIZATIONS

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**IMAGE CAPTION:** *View of a Black Panther Party rally, held at the Post Office Square in Boston, 1970.*

Grassroots organizations across the nation are working tirelessly to make positive, effective change in Black communities. You can support an organization by joining their mailing list, promoting their services or volunteering at fundraisers/events, sharing their work, and by making a donation. Below is a shortlist of the leading organizations that are fighting for the greater Black community.

### *Save the Hampton House*

Save The Hampton House is an effort by those working relentlessly to protect the legacy of The Black Panther Party and Chairman Fred Hampton.

Website: <https://www.savethehamptonhouse.org/>

### *My Block, My Hood, My City*

My Block, My Hood, My City provides youth from divested neighborhoods with an awareness of the world and opportunities beyond their neighborhood. They take students on explorations focused on Vocation/Education, Arts Expression, Culinary Experiences, and Recreation. My Block, My Hood, My City is here to start the conversations that cultivate a deeper connection to our communities and the people within them in order to ensure everyone has what they need to succeed.

Website: <https://www.formyblock.org/>

### *Leadership Conference on Civil & Human Rights*

The Leadership Conference on Civil and Human Rights is the nation's oldest, largest, and most diverse civil and human rights coalition.

Website: <https://civilrights.org/>

### *Black Lives Matter*

Black Lives Matter Foundation, Inc is a global organization in the US, UK, and Canada, whose mission is to eradicate white supremacy and build local power to intervene in violence inflicted on Black communities by the state and vigilantes.

Website: <https://www.blacklivesmatter.com>

### *Dr. Huey P. Newton Foundation*

The Dr. Huey P. Newton Foundation is a cultural institution based in Oakland, CA with the mission of preserving and promulgating the history, ideals, and legacy of the Black Panther Party.

Website: <https://www.hueypnewtonfoundation.org>

### *Live Free*

Live Free is an organization fighting to end gun violence and mass incarceration by holding authorities accountable as allies, not obstacles, to criminal justice reform.

Website: <http://www.livefreeusa.org>

### *Maafa Redemption Project*

Based in Chicago, IL, the mission of the Maafa Redemption Project is to invest in the mind, body and spirit to repair and rebuild their city, one life at a time.

Website: <https://www.maafachicago.org>

### *Until Freedom*

Until Freedom is an organization working to address systemic racial injustice by investing in those who are most directly impacted by cyclical poverty, inequality, and state violence.

Website: <https://www.untilfreedom.com>



## RECOMMENDED READING

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**IMAGE CAPTION:** *Close-up view of a sales table full of Black Panther Party related literature and buttons, New Haven, Connecticut, May 1 or 2, 1970.*

## **i** Black Panther Party Educational Booklist

As part of joining the Black Panther Party, potential members were required to read a minimum of ten books. Below are some of the required and recommended books selected.

1. Aptheker, H. (1966). Nat turner's slave rebellion. Place of publication not identified: Prometheus Books.
2. Bennett, L. (1962). Before the Mayflower. Chicago: Johnson.
3. Cronon, E. D. (1969). Black Moses: The story of Marcus Garvey and the Universal Negro Improvement Association. Madison: University of Wisconsin Press.
4. Brawley, B. (1970). A social history of the American Negro: Being a history of the Negro problem in the United States, including a history and study of the Republic of Liberia. New York: Collier Books.
5. Davidson, B. (2016). The Lost Cities of Africa [Second Edition]. Pickle Partners Publishing.
6. Du, B. W. E. B. (1962). Black reconstruction in America.
7. Davidson, B. (1961). Black mother: The years of the African slave trade. Boston: Little, Brown.
8. Du, B. W. E. B. (1967). The world and Africa: An inquiry into the part which Africa has played in world history. New York: Internat. Publ.
9. Fanon, F. (1967). Studies in a dying colonialism.
10. Fanon, F.(2021). Wretched of the Earth. S.I.: GROVE.
11. Franklin, J. H. (1947). From slavery to freedom: A history of American Negroes. New York: A.A. Knopf.
12. Frazier, E. F. (1965). Black bourgeoisie. New York: Free Press.
13. Jahn, J. (1961). Muntu: The New African Culture. New York: Grove Press.
14. Herskovits, M. J., & Beacon Press (Boston). (1969). The myth of the Negro past. Boston: Beacon Press.
15. Little, M. (1966). Malcolm X speaks: : selected speeches and statements. New York (N.Y.: Grove Press.
16. Nkrumah, K. (1976). I speak of freedom: A statement of African ideology.
17. Memmi, A. (1965). The colonizer and the colonized.
18. Rogers, J. A. (2014). Africa's gift to America: The Afro-American in the making and saving of the United States with new supplement Africa and its potentialities.
19. X, M., Haley, A., Handler, M. S., & Davis, O. (2015). The autobiography of Malcolm X.
20. Wright, R. (1940). Native son. Harper Perennial.
21. Woodward, C. V. (1955). The strange career of Jim Crow. New York: Oxford University Press.

## **i** Books By/About Panthers List

Below is a starter list of book writing about the Black Panther Party by members and individuals close to the party.

1. Bloom, J., & Martin, W. (2013). Black against Empire: The History and Politics of the Black Panther Party. University of California Press. Retrieved April 3, 2021, from <http://www.jstor.org/stable/10.1525/j.ctt1ppvd4>
2. Brown, E. (1992). A taste of power: A Black woman's story. New York: Pantheon Books.
3. Davis, Angela Y. (2005). On Prisons and Prisoners (with Leslie DiBenedetto) 1997. In Joy James (ed.), 2005.
4. Dixon, Aaron. My People Are Rising: Memoir of a Black Panther Party Captain. Haymarket Books, 2012
5. Foner, P. S., Ransby, B., & Bond, J. (2014). The Black Panthers speak.
6. Hampton, F., & Hampton, F. (2018). Power to the People: The Black Panther Speeches.
7. Hilliard, D., & Cole, L. (2002). This side of glory: The autobiography of David Hilliard and the story of the Black Panther Party. Chicago, Ill: Lawrence Hill Books.
8. Jones, C. E., & Black Classic Press. (2005). The Black Panther Party: [reconsidered]. Baltimore: Black Classic Press.
9. Joseph, J. (2012). Panther baby : a life of rebellion and reinvention. Chapel Hill, N.C. :Algonquin Books of Chapel Hill.
10. Newton, H. P., & Blake, J. H. (1974). Revolutionary suicide. London: Wildwood House.
11. Newton, H. P., & In Morrison, T. (1999). To Die for the People: The Writings of Huey Newton, H. P. (2001). War against the panthers: A study of repression in America. London: Writers and Readers.P. Newton.
12. Seale, B. (1978). A lonely rage : the autobiography of Bobby Seale. New York :Times Books,
13. Seale, B. (1970). Seize the time: the story of the Black Panther Party and Huey P. Newton. [1st ed.] New York: Random House.
14. Seale, B. (1991). Seize the time: The story of the Black Panther party and Huey P. Newton. Baltimore, Md: Black Classic Press.
15. Shakur, Assata. (1987). Assata: An Autobiography. Chicago: Lawrence Hill Books.
16. Spencer, R. C., & Project Muse. (2016). The Revolution Has Come: Black Power, Gender, and the Black Panther Party in Oakland. Durham: Duke University Press.

**Self Reflection**

*Directions:* **Take some time to determine your next steps by completing the action-planning template below.**

**IDENTIFY THREE ISSUES OF INJUSTICE THAT YOU WANT TO SOLVE**

Now circle the **most** important to you.

1. **Is this a local issue or a regional/national issue?**
  
2. **What organizations are working to fight the issue you have prioritized?**
  
3. **What do you believe is that best way to engage the issue you have prioritized? (Check all that apply)**
  - Contact one or more of the organizations I listed to see how I could get involved.*
  - Work with a group of my friends interested in solving the same issue to create an organization.*
  - Support current organizations through a letter writing campaign or contacting my local elected official.*
  - I like these but I am thinking something else.*
  
4. **What are your next steps?**





# ACKNOWLEDGEMENTS

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**IMAGE CAPTION:** *Supporters march during a rally to commemorate the first anniversary of the deaths of Black Panther Party members Fred Hampton and Mark Clark (both killed during a police raid), Chicago, Illinois, December 4, 1970.*

**We extend our thanks and gratitude to all those who have directly and indirectly contributed to the *Judas and the Black Messiah* Education Guide. Your suggestions and resources have shaped this guide into what is today. Because of you, this guide will serve as an educational resource and tool for all, as well as a reminder of the history and legacy of the Black Panther Party and its impact on efforts all over the globe to free people of their oppressors, and restore power back to the people.**

Special thanks to:

All of the individuals who have contributed their time and knowledge to creation of this guide

***Chairman Fred Hampton Jr., President & Chairman***

*The Prisoners of Conscience Committee & The Black Panther Party Cubs*

***Dr. Jacqui Lazu, Associate Professor, Associate Dean***

*College of Liberal Arts & Social Sciences at Depaul University*

***Marshall Hatch Jr., Executive Director***

*MAAFA Redemption Project*

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9. Geggus, D. P. (2001). *The impact of the Haitian Revolution in the Atlantic world*. Columbia, S.C: University of South Carolina.
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34. <https://youth.gov/youth-topics/civic-engagement-and-volunteering>

## True/False Answer Key

- |      |       |
|------|-------|
| 1. F | 6. T  |
| 2. T | 7. T  |
| 3. T | 8. T  |
| 4. F | 9. F  |
| 5. T | 10. T |

### Truth Bank

- Q1. The Black Panther Party for Self-Defense (BPP) is a grassroots political organization founded by Chairman Fred Hampton in 1966 in Oakland, CA. **This statement is False.**  
*The Black Panther Party for Self-Defense was founded by Huey P. Newton and Bobby Seale.*
- Q4. A socialist economic system relies on free markets to determine, price, incomes, wealth, and distribution of goods. **This statement is False.**  
*A capitalist economic system relies on free markets to determine, price, incomes, wealth, and distribution of goods.*
- Q6. The Black Panther Party was a terrorist organization. **This statement is False.**  
*While the F.B.I labeled the Black Panther Party as a terrorist organization in their efforts to systematically dismantle the group, they were actually a pro socialist group fighting to protect and liberate those negatively impacted by capitalistic practices, namely people of color and poor people.*

## Participant

Founded by Jeff Skoll and under the leadership of CEO David Linde, [Participant](#) combines the power of a good story well told with real world impact and awareness around today's most vital issues. Through its worldwide network of traditional and digital distribution, aligned with partnerships with key non-profit and NGO organizations, Participant speaks directly to the rise of today's "conscious consumer," representing the well over 2 billion consumers compelled to make meaningful content a priority focus.

As an industry content leader, Participant annually produces up to six narrative feature films, six documentary films, three episodic television series, and more than 20 hours of digital short form programming. Participant's more than 100 films have collectively earned 82 Academy Award® nominations and 21 wins, including Best Picture for *Spotlight* and *Green Book* and Best Foreign Language Film for *Roma* and *A Fantastic Woman*. Additionally, *Judas and The Black Messiah* won 2 Academy Awards® for Best Supporting Actor and Best Original Song.

Follow Participant on Twitter (@Participant) and on Facebook and Instagram.



## Maestra

[Maestra](#) is a future focused business strategy firm expanding the horizons of inclusion, equity, and community. Co-founded by De'Ara Balenger and Stacie Gillian, Maestra is owned and operated by Black women with the goal of harnessing opportunity and access for the collective betterment of society.

We guide brands, people, and organizations through the process of:

- Developing inclusive storytelling and raising brand consciousness
- Building diverse pipelines of talent and collaborators
- Driving internal culture to center empathy and open dialogue
- Leveraging causes to be part of the drum beat of the social justice movement
- Crafting education guides that showcase BIPOC historical narratives and highlight understandings around marginalized communities

One by one, we are evolving and perfecting the paradigm of equity and anti-racism practices across industries.

Follow Maestra on Instagram (@maestrabklyn).

maestra



*Judas and the Black Messiah*