

# UNYOKED \$LAVE

24 HRS. AGO



BLACK AUGUST ZINE



## UNKAGE'D \$LAVE ZINE

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with the help of Gabriela Laz,  
Julia Leary, Sarah Henderson  
and Kim Pollak*



**BLACK AUGUST RESISTANCE  
vs.  
COVID GLOBAL PANDEMIC!**



## WHAT DOES BLACK AUGUST MEAN TO YOU? RACIAL JUSTICE AND ECONOMIC EQUITY!!!

August 20, 1619, in Jamestown Virginia colonists bought 20 to 30 enslaved Africans from English pirates. The pirates had stolen them from a Portuguese slave ship that had forcibly taken them from what is now the country of Angola. Those men and women who came ashore on that August day were the beginning of American slavery.



August 21, 1821, Nat Turner launched the largest slave rebellion killing his master and other slaveowners.



August 28, 1955, fourteen-year-old Emmett Till was dragged, tortured, lynched, and drowned because he was falsely accused of looking at a Caucasian woman.

August 3, 1990, George H. W. Bush declared the month of November as National American Indian Heritage Month, thereafter, commonly referred to as Native American Heritage Month. The bill read in part that “the President has authorized and requested to call upon Federal, State and local Governments, groups and organizations and the people of the United States to observe such month with appropriate programs, ceremonies and activities”. This was a landmark bill honoring America’s tribal people.

August 28, 1963, Dr. King delivered the “I have A Dream” speech from Washington, D. C.

August on the Native American calendar is called the Geese Shed Feathers Moon, the Black Cherries Moon, the Green Corn moon, and the Thunder Moon

August 23, 2005, hurricane Katrina hit the gulf coast and almost washed away an entire middle class of African Americans.

# The Agreement 2 Come Home Collective (ACH)

is based on the fundamental belief that mass incarceration and the inhumane treatment of incarcerated people persist due to the normalization of false narratives acquired through propaganda. ACH thus relies on the development of mutually empowering partnerships between inside and outside activists to change the narrative. Outside activists act as agents to bolster the voices, humanity and access to opportunities, of inside activists, utilizing different platforms to boost their partner's art or writing. The ACH embeds both inside and outside artists within the movement, which results in more approachable and creative solutions to making visible the human toll of incarceration, educating America about racial bias, and building public will for the abolition of prison slavery.

## 5 CORE DEMANDS OF THE AGREEMENT TO COME HOME:

We demand a Strategic Community Release Board to be at the forefront of all parole-related public safety decisions and demand that all of the following individuals are considered for expedited release immediately by the SCRB.

1. Everybody over 60 and above should be considered for expedited release, immediately, by the SCRB in the interest of justice.
2. Any prisoner that has suffered an ailment that could lead to their death should be considered for expedited release, immediately, by the SCRB in the interest of justice.
3. Any prisoner who has been incarcerated 25 to 30 years should be considered for expedited release, immediately, by the SCRB in the interest of justice.
4. Any prisoner subjected to indefinite punishment based on violation reports (ie: RVRs, 115s) which are being treated as felonies by the Board of Parole Hearings. Those who have suffered the consequences of this double jeopardy should be considered for expedited release, immediately, by the SCRB in the interest of justice.
5. We demand an end to civil death by indeterminate sentencing and that all those that meet any of the above four demands, especially those who have a support system, adequate housing, jobs etc. should be considered for expedited release, immediately, by the SCRB, in the interest of justice.

In conclusion, indefinite sentencing is a punishment that never ends, and leads to a civil death. This is a violation of the U.S. Constitution, falling under cruel and unusual punishment, which human beings, in particular prisoners, are made to suffer.

California Prison Focus • KAGE Universal

Dear Comrade,

I hope this message finds you safe and healthy. I am an organizer with California Prison Focus/KAGE Universal, writing to you in solidarity and support of the Prisoner Human Rights Movement (PHRM) Blueprint, to invite you to participate in a new project and Collective called the Agreement to Come Home. The goal of this project is to end civil death by indeterminate sentencing within California's criminal 'justice' system - which predominantly harms people and communities of color and others who are economically disenfranchised. Ultimately we strive to abolish debt servitude altogether. This Agreement pushes 5 specific demands listed below, which are inspired by the aforementioned PHRM Blueprint. The Blueprint was developed by the Principal Thinkers and organizers of the 2011 and 2013 California Prisoner Hunger Strikes, and includes the development of a Strategic Community Release Board (SCRB). The SCRB would replace the existing Board of Parole Hearing which is under the jurisdiction of the California Department of Corrections and Rehabilitation. We know that the system of mass incarceration is designed to categorically grind people down, isolate them, take away their agency, and dehumanize them in the eyes of themselves and their communities, rather than to rehabilitate and empower them. It is against that bureaucratic aim that we struggle, and that drives the humanistic strategy that we've developed. The Agreement to Come Home is based on the fundamental belief that people on the outside, who value public safety while believing the false narrative that those who are or have been held in solitary confinement in California prisons are the worst of the worst, and need to understand the lives of those very individuals. To facilitate this, outside Activists, like myself, will act as agents to bolster the art, poetry, articles and other expressions of imprisoned Activists who join the Agreement to Come Home Collective. Last year CPF/KAGE Universal launched the first annual Activists in Solidarity and Actions Raffle Awards, featuring the artwork of inside Activists. The event was created to support Artists and Activism, and will continue to grow every year, along with this project. The development of mutually empowering relationships between inside and outside Activists is key to the success of this project. Thus I invite you to engage with me through letters, and emails or phone calls if feasible, so we can work together to share your passion and talent - what makes you human - with the rest of the world. We want to hear about your passions, your art, your politics and philosophies, what's sacred to you. We want to know What Do Freedom Mean 2 You? We call our collective the Agreement to Come Home because we see the work we hope to do together as a homecoming, a connection between inside and out that is forged through engagement, proximity, solidarity and a promise of accountability on both sides of the prison walls. In addition, and equally significant, your stories reflect a respect and understanding of youth who need someone to relate to, inspiring them to change their mindsets, which is critical because the journey to freedom begins within. We won't stop until we bring these walls down, and we hope you will join us. If you would like to join The Agreement to Come Home Collective, please respond by sharing with me more about yourself. Who are you? What's your life like these days? What inspires you? What are your dreams? Again, we ask, WHAT DO FREEDOM MEAN 2 YOU?

In solidarity,  
CPF Volunteers

# Black August International Tenets

K.A.G.E. Universal

We aim to fast as a show of self-discipline and resistance. From the sunrise until evening meal we will abstain from eating.

We aim to abstain from consuming any type of opioids, or other smokable or liquid intoxicants during the month of August.

We aim to combat liberalism even by limiting our selection of non-frivolous TV shows and educational programs i.e., radio, historic documentaries, journal writings and other creative art exhibits.

During Black August, we emphasize political and cultural evolution studies for those participants who care to assemble with other brothers and sisters rather by way of social media internationally and/or via facilitation within the institution forum.

As an external display, the delegates of Black August will wear a black arm band. Other ways to express our solidarity include: we wear either a black ring (made of thread) or a wrist band in eulogy to all those New Afrikan/Blacks who strove none futilely and made an ultimate sacrifice for what they believed in to Live or Die in Black Liberation.

The New Afrikan Revolutionary Nationalist recognize Black August as a “revolutionary salute,” in formation those nationalist and others who share or stand in arms with our ideology or are serious and consistently moving forward to end in voluntary servitude and other colors of repression, ossifyism, neo-colonialism should participate in solidarity with our aim to cultivate the youth in pinpointing the wrong, acknowledging the wrong, confession of the individual’s fault, honest redemption, even understanding the aims of atonement, love for the people — eradicating self-hate via self-realized forgiveness, implicit reconciliation and explicit communal restoration while evolving with a sea of change toward a perfect Brother and Sisters International Union.

From prison to the street we aim to parallel a live zoom performance.

Black August bracelets and t-shirts will display our Red, Black and Green to promote our ceremonies and to raise economic support for both institutional establishment and to donate funds to the San Francisco Bay View prisoners’ subscription fund.

NOTE: There will be no surprise in seeing a multicultural community, among the New Afrikan/Black youth event; even some rival ex-gang or active members may be seen. We are placing O.G.’s, reputables and other delegates whom are branches of our inside and outside executive body who would be responsible for preparing and sharing the proper attitude and conduct for attending all events correlated to our Black August Inclusive Ceremonies. We aim to attend these events peacefully and to actively engage with deliberative and mature dialogue again to even overstand the importance of atonement.

Reconciliation Periods: During the month of August these “reconciliation periods” will be devoted to events and other inside and out live and virtual activities, conferences, seminars, summits and community service, which will create solid relations between New Afrikan/Black communities, make our communal a safe haven and develop positive interaction within the community.

## Conclusion and Ratification

In light of the collective prisoner activism seen over the past several years; however, it can similarly be fairly said that we have been making strides to abolish the walls upheld by self hate. As a collective, we believe if we build our foundation on divisiveness and brotherly and sisterly love, our united front will resonate with more results and gain true freedom under the guise of internationalism. “WE” struggle for the liberation and unity of all oppressed people. A prominent empirical indication of this “WEISM” is the historical and life affirming “Agreement to End Hostilities” (AEH), crafted in 2012 by the brave and forward thinking men held in California’s solitary confinement units.

These trailblazers’ agreement marks a turning point. California prisoners have transcended long-standing racial, geographical and ideological differences to provide a new model of prison to society coexistence, one fundamentally premised on the multilateral accord to end all group hostilities.

Because it is the new cool and it’s our time as Kings and Queens of Peace we must fight to build self!!

## WE STRIKE GENOCIDE.

Dear CPF,

I am pleased to have received your recent correspondence and pertinent information pertaining to the new project and collective called Agreement 2 Come Home.

I am hereby confirming that I want to join!

I am among The new Afrikan revolutionary principal thinkers and prisoner human rights movement representatives. I’ve spent 35 years in California correctional facilities of which 26 years were spent in Security Housing Units [SHU/Solitary Confinement]. 18 years in PBSP SHU!

To answer your question, ‘Freedom to me means that none of us are free until all of us are free wherever we exist on this earth.’

-KAMU M. ASKARI



# We are the Abolitionists

by: Mikini of NEVER FORGET MINISTRIES / B.A.O.C. !

What can we do ... as family members, loved ones and friends of incarcerated men? We need to bring the images and the voices of our brothers from behind the walls. How do we accomplish this? We talk about them.

How do we create contact between Babylon - or the other side of the wall - and the brothers? We have opportunities, freedom and movement that are not available to the incarcerated population, so it's our duty to lead in this endeavor; we must bridge this gap.

This is modern day slavery, so we can view ourselves as the abolitionists and they are the slaves. These brothers are men and have a right to interject as well as be intimately involved with the ideas and concepts being entertained to assist them. We need a dialogue with the prisoners; there are profound lessons that can be learned from an in-depth association with the men behind walls.

A connection needs to be made. These brothers write profound manuscripts, draw heart-stopping pictures - the list of positive attributes and characteristics is quite extensive.

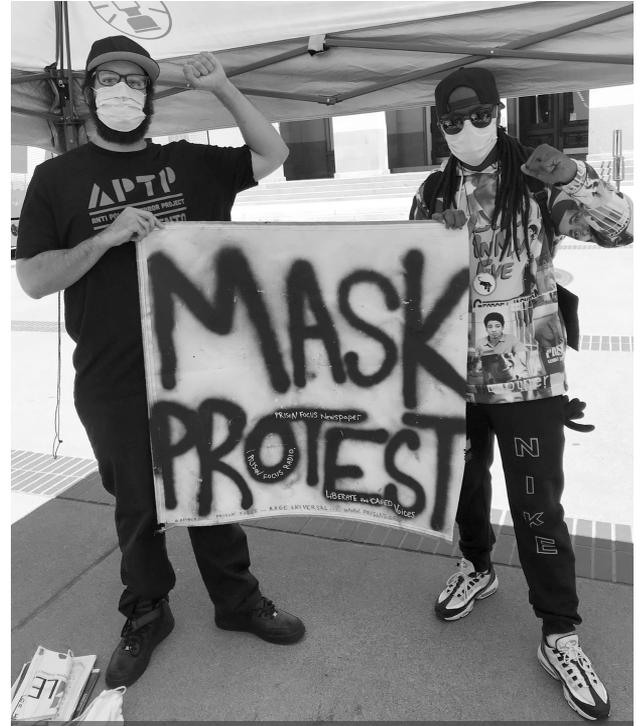
Our families cannot be whole, because the main component is missing. The male role is essential to the success of our families. Ponder this: extreme can be essential to change, but when the extreme is the acceptable norm, then we have a problem.

We are participating in allowing this perpetual cycle to continue. It is our obligation and responsibility to make this act of imprisonment associated with the conditions such as Security Housing Units visible.

We are writers, singers and movie producers, and yet the movies addressing our Prison Industrial Complexes are still waiting. With the percentage of our black men being warehoused, we owe it to them to save them.

We must make it our priority to remove the negative stigma associated with having a loved one in prison; there is no shame in a family member being incarcerated. We have learned how to forget our brothers. Let's remember them today. Write a letter, share a visit.

Never Forget, Never Again, Never Alone, P.O. Box 1687, Crescent City CA 95531, [www.neverforgetneveralone@yahoo.com](http://www.neverforgetneveralone@yahoo.com).



## AFTER 45 IN AUGUST: STILL I RISE...

By Paul Redd

Black August greetings. Power, people power, similar to those still held captive behind enemy lines, after 45 years behind enemy lines, I was recently released under Penal Code 1170(d). So it's indeed a pleasure to finally enjoy my first Black August among the community, in the Bay Area and around the country, uniting under Black Lives Matter, against the state of police terrorism and COVID-19, that is killing people of color.

Black August is a time for all of us to unite, demanding they immediately release, unconditionally, our elderly prison population in San Quentin State Prison and other California prisons. Where our elders and other lifers that have spent over 25 years and longer - meaning they have passed their maximum term. These are our people who have tested positive, or/and are being forced to share a tiny space in a prison never designed for six-foot social distancing. CDC officials made the critical mistake of passing out this death sentence to our loved ones. So we need to become their voice to get them released.

As a representative of the Pelican Bay Hunger Strike, who seen and felt the power of unity, of a united front, forcing CDC to release those from decades of solitary confinement, I'm calling on all the progressive community to come together as one to rally our communities to release prisoners who have family and places to go live. Black August represents the values and cultural principles we see among community activists fighting for and standing behind changes. I salute you all. Fight 'til we are all free! Abaz!

Paul Reed of the Prisoner Human Rights Movement Blueprint, and principal thinker for the Agreement to End All Hostilities.

# Attention Inside and Out Treaties: Announcing the United Front for Peace in Prisons

*[This statement was drafted by members of the Maoist Internationalist Ministry of Prisons, United Struggle from Within, the East Coast Consolidated Crip Organization, and the Black Order Revolutionary Organization, with input and review from other organizations and individuals working on peace and unity in U.S. prisons]*

If the last 40 years have proven anything to us, it is that Amerika wants us at war with each other and locked in their prisons. The idea that banging is what we're just born into, as if we have no power over our own lives, is no longer acceptable if we want to survive. For the next generation to repeat what we have been through would be genocidal. We embrace internationalism because we recognize that most of the people in the world face potentially genocidal conditions under imperialism and that there is strength in numbers. This is a call for peace, unity and understanding amongst the many prison organizations currently in opposition to each other and individual non-gang affiliated comrades alike to take on an approach that utilizes the strength of our numbers in revolutionary struggle.

We have awareness that there's nothing cool about the hardships we as gang members and petty criminals put ourselves, our families, our communities and each other through. If we have to struggle and if we have to sacrifice then it's more logical that we put our strength and resources collectively against one target - the oppressor. Too many of us are already in jail. To engage in reckless behavior that could get us locked up or locked down only helps Amerika control us. Tupac Shakur, who also helped draft a code of principles to unite lumpen organizations, referred to the Thug Life stage of his life and his music as the "high school" phase for ghetto youth. By the time he was locked in prison he was growing and expanding

beyond Thug Life, while recognizing it would always be a part of him. He referred to this as his "college" phase, saying that some people never get out of high school. Our comrades often draw parallels between the intellectual growth of college students and prisoners. But prison should not be where certain groups of people must go to learn and grow.

A parallel example is found in the ideology of the Almighty Latin King Queen Nation, which describes its followers passing from the Primitive Stage to the Conservative (or Mummy) Stage to the New King Stage. The Primitive Stage is usually characterized by gang-banging and reckless behavior. The Conservative Stage steps away from previous recklessness, distancing oneself from the whole organization. "The New King recognizes that the time for revolution is at hand... A revolution that will bring freedom to the enslaved, to all Third World People... The New King is the end product of complete awareness, perceiving three hundred and sixty degrees of enlightenment. He strives for world unity. For him, there are no horizons between races, sexes and senseless labels. For him, everything has meaning, human life is placed above materialistic values. He throws himself completely into the battlefield, ready to sacrifice his life for the ones he loves, for the sake of humanization." (Kingism: Three Stages from The King Manifesto)

Despite our different paths of evolution over the years, all of our organizations share a common history that arose from the need to defend oneself and one's community in a society that has always kept us as outsiders. It is sad that we must find ourselves in the most horrid of oppressive situations (i.e. control units or death row) before our organizations can begin working together in our common interests. The purpose of this united front is to incorporate that commonality as part

of our continued growth. Unity evolves from the inside out. Once we've begun to grow as individuals, our first task is to build unity within our group around the principles of the united front.

As we work to build unity with others, we must remember that rumors are tactics of pigs and snitches. Too many people have a habit of talking shit and creating disunity, as if it's a game. Comrades should know when to speak, where to speak, what to speak, to whom to speak, how to speak and when to keep absolutely silent.

There have been a number of attempts to unite various sets and cliques under one banner for a positive cause. But when such efforts are led by the criminally-minded these causes are only served superficially and the organizations continue to work in the interests of

Until all are free



we are all imprisoned

the greed and power of the few.

In the United States we are surrounded by wealth and excess, which breeds a sick love for their system of exploitation. Yet success for much of the oppressed nations is still handed out like winning lotto tickets, whether as a boss on the street or a ball player or other entertainer. And therein, we become oppressors of our own community, nation and the rest of the world. Meanwhile, our oppressed peoples as a whole are not allowed to determine their own destinies as nations.

The easier way out of the ghetto is to become overt oppressors by joining the white man's army. The imperialist wars of aggression are wars against the oppressed nations of the world. We are killed and injured in these wars to help kill and control the oppressed people the world over. To join the military of the oppressor (United States) is to betray and sell out our collective peoples. We fully recognize that whether we are conscious of it or not, we are already "united" — in our suffering and our daily repression. We face the same common enemy. We are trapped in the same oppressive conditions. We wear the same prison clothes, we go to the same hellhole box (isolation), we get brutalized by the same racist pigs. We are one people, no matter your hood, set or nationality. We know "we need unity" — but unity of a different type from the unity we have at present. We want to move from a unity in oppression to unity in serving the people and striving toward national independence.

We cannot wish peace into reality when conditions do not allow for it. When people's needs aren't met, there can be no peace. Despite its vast wealth, the system of imperialism chooses profit over meeting humyn needs for the world's majority. Even here in the richest country in the world there are groups that suffer from the drive for profit. We must build independent institutions to combat the problems plaguing the oppressed populations. This is our unity in action.



## Those with Boots on the Ground:

The Black Riders Liberation Party (BRLP) is the New Generation Black Panther Party for self defense and has scientifically studied and analyzed the positive and negative aspects of the original Black Panther Party for Self Defense and have dialectically applied this analysis to the conditions in which we live today. Before joining the BRLP one must first know what it is to be a Black Rider. In order to understand what it means to be a black rider we must analyze and study the theories and ideals of the BRLP as well as the original black panther party. The BRLP cadet study packet serves to guide the basic understanding of the BRLP. These writings below are enough to give a basic understanding of what it is we ride for (what we want and believe). The BRLP cadet study packet anyone who wishes to be a member of the BRLP.

New recruits and potential members must at least have a knowledge of these writings as a minimum literary requirement to being a Black Rider capable of articulating the ideology of the party. Those writings include:

- 1) The Black Commune Program
- 2) African Intercommunalism
- 3) African Intercommunalism
- 4) BRLP Code of Conduct
- 5) BRLP Rules for Discipline

To request write to:

Black Riders Liberation Party PO Box 8297  
Los Angeles, CA USA 90008  
BLACKRIDERSLP@YAHOO.COM



# What Is Black Ableism?

My name is Leroy F. Moore Jr.; I am a Black disabled activist, author, journalist and founder of Krip-Hop Nation and long time member of National Black Disability Coalition. Since the 1980's I have worked in both my disability and Black community. Most of my activism and cultural work has been aimed to change my communities based on my two identities. My work has mostly opened avenues in the disability community, including non-profits by utilizing cultural events, research books/literature and disability studies. In the mid 1990's after feeling used and discriminated by dominant disability non-profits I founded Disability Advocates of Minorities Organization (DAMO) which was active for four years. DAMO was established for people of color with disabilities and the greater Black community. Upon evaluation of DAMO I realized I have been running away from my Black community because of open wounds unknowingly inflicted by them which I have penned the term Black Ableism.

As we know, terminology and the power of defining language are really important. Most often new terminology comes from the streets. Often academia adopts this language therefore giving legitimacy to the work of disabled folks without acknowledging their work. Most areas of disability has been taken from us, including the medical industry, and professionals/experts etc. Until we take it back, redefine it, politicize it, and sometimes change it all together our work will continue to belong to others.

Although the term Ableism has been defined by disability advocates from dominant culture, if you put Black in front of anything coming out of disability it must first be stripped down then reshaped in the experiences, histories and words from the Black disabled experience. By now, we must know that the Black disabled experience in America has different roots than our White disabled counterparts. Because of the need of Black disabled people to heal our wounds inflicted by our Black community, one by one or collectively, it is imperative that we tell our stories and define new terminology, definitions, art, music, political views, and provide

education and resources for our Black community. The is why I have coined the term Black Ableism, but also defining it knowing that I'm only one person and there are many Black disabled people that have thought about "What is Black Ableism?"

We know that the definition of ableism is defined as:

Discrimination and social prejudice against people with disabilities or who are perceived to have disabilities. Ableism characterizes persons as defined by their disabilities and as inferior to the non-disabled. On this basis, people are assigned or denied certain perceived abilities, rights, skills, or character orientations.

There are stereotypes, generally inaccurate, associated with either disability in general, or with specific disabilities (for instance a presumption that all disabled people want to be cured, that wheelchair users necessarily have an intellectual disability, or that blind people have some special form of insight). These stereotypes in turn serve as a justification for ableist practices and reinforce discriminatory attitudes and behaviors toward people who are disabled.

In ableist societies, people with disabilities are viewed as less valuable, or even less than human. The eugenics movement of the early 20th century would be considered an example of widespread ableism; the mass murder of disabled people.

If we take this definition and put it into the Black experience reaching back from the capture and shipping of slaves to the





teaching of disability and our bodies, almost everything we have done helped shaped Black Ableism toward Black disabled people. I'm not saying that before slavery Black Ableism did not exist in Africa, however in this context dealing with Black people in the United States I use all of our history to demonstrate how and why the Black community practiced what I call Black Ableism. Due to the lack of awareness of race and racism, that continues to exist, in the disability rights movement it is not surprising that the Black community has not made steps to recognize their own ableism.

I have defined Black Ableism as:

Discrimination and social prejudice against Black people with disabilities or who are perceived to have disabilities from Black non-disabled people as far back as slavery. For example, slave owners used disability as a reason to devalue a slave because of what he/she could contribute to the plantation. And as we, a new people emerged out of slavery and saw by the slave master's example that disability meant devalued. Therefore slaves internalized disability was a sin, something that needs to be healed using the outdated Religious Model of Disability mixed with The Tragedy/Charity Model of disability that says the following:

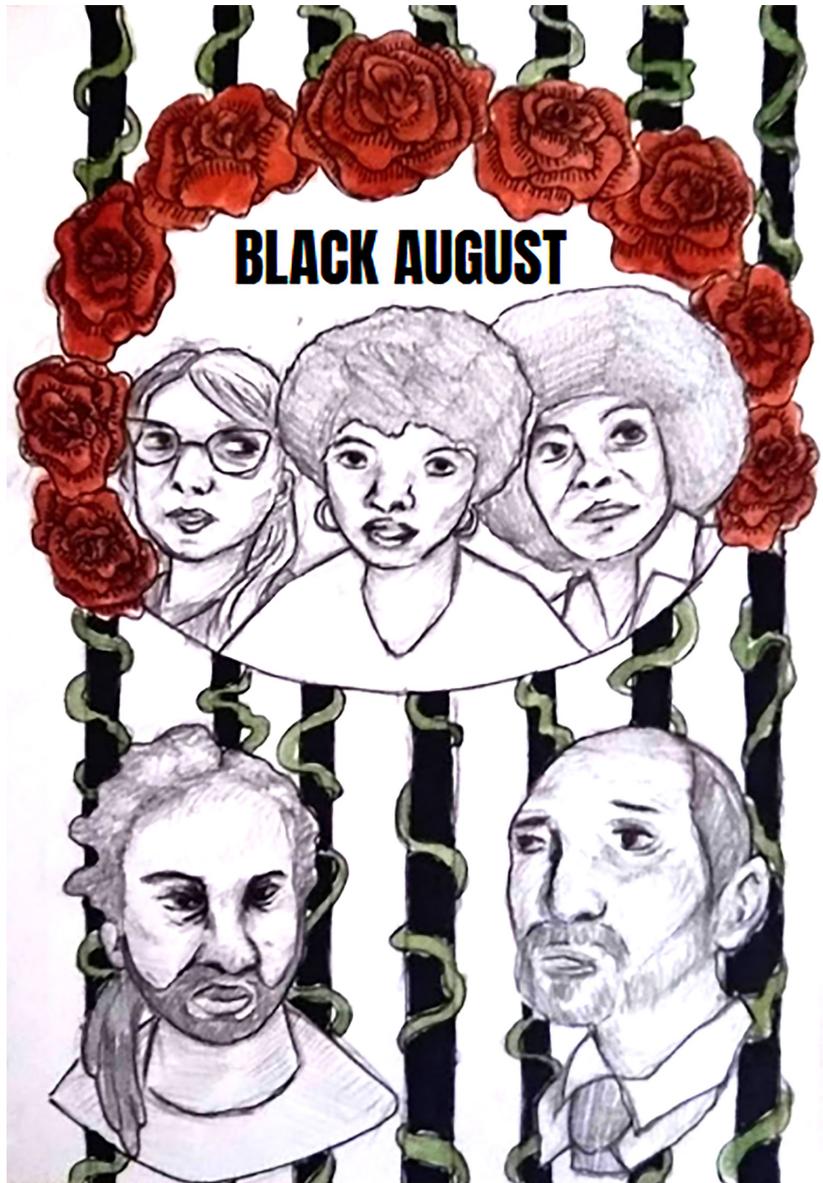
The idea that disability is essentially a test of faith or even salvation in nature. If the person does not experience the physical healing of their disability, he or she is regarded as having a lack of faith in God. Mix with depicting disabled people as victims of circumstance, deserving of pity.

Unchallenged Black Ableism not only holds the Black community from advancing, it also makes the Black community hurtful and irrelevant for the Black disabled people and their families. Yes it is surprisingly that an oppressed group can oppress others in their own group. Black Ableism can cause many deep rooted problems in a Black disabled person. The problems are as broad as low self esteem, to trying to reach the unreachable, also known as overcoming or hiding their disability, to most importantly, not having a community.

Ableism, like racism, manifests from individual to institutional where it corrupts Black institutions.

Black Ableism can only be eradicated by stripping what the Black community has been taught about disability through the lens of oppression and then rebuilding. This rebuilding process must be conducted by coordinated teams of Black disabled people and family members who have had a presence in both the disability and Black communities. Also, part of the formula includes individuals who have held on to their identity politics and have a disability vision and reality for the Black community. In other words individuals who have a deep rooted love of their community and are willing to risk exposing their pain to help the Black community have an understanding of disability from a race and culture perspective. This process will be a long term commitment to healing and the detailing the historical significance of disability to present day issues, including Black Ableism. For Black disabled people and our families the rebuilding will lead to a path of Black disabled empowerment and a commonality with our Black community. The Black community will be all the richer by embracing their disabled sisters and brothers from a historical, political, participatory and cultural way of life.

<http://kriphopnation.com/>



# Revolting Against Covid Just So Love Can Win

*From KAGE Universal Talking Zines*

My name is Summers. I'm in Lancaster Prison in Los Angeles County. I been here a little over 14 years. I got locked up on April 1, 2006. So it's been a little over 14 years.

## **Are you vulnerable to COVID because of your age or pre-existing conditions?**

Glad you asked that question, black man. First and foremost, for an individual like myself it's rough in here. Because I was born with asthma and bronchitis. I'm an asthmatic. And I have heart disease. So I have three underlying conditions. And from what I've been observing first hand, the way these COs, and this overall administration and this prison have been dealing with it, it's just inadequate. There are being reactive rather than proactive. They don't know how to think. They don't know how to move. .... It's bad; it's real ugly right now.

## **What are the specific problems you're seeing, not only with yourself but with other inmates?**

We got several elders in my particular unit. I'm in 2 Block; I'm in cell 219, on the A dorm, "A" like Anthony. And, man, before it got real bad and they shut everything down, they was serving food. It was only like maybe three COs wearing face shields – not the masks. It was only two or three at best wearing masks, but it was 15 overall staff serving our trays. So they're breathing over our trays. And I'm [2:05] "You guys should have some masks on. We got a contagion going on out here." They was just ignoring it – the sergeant and whoever else that was supervising up there with them. And I'm like "Wow, when you try to bring it to their attention personally, with the unit staff, they don't care. And I'm like "You guys are supposed to be trained to be professionals. This stuff didn't just pop up in this prison. It's coming from the outside. So why not be safe?"

There's no doubling up on the soap. They're giving us one – one week we didn't even get no soap. And I was like "what the hell is really going on?" They're telling us a whole lot of stuff about what they're gonna do. But they just recently, maybe going on a month now, gave us some sanitizer. We don't even have no alcohol. We're still on lock down and only shower once a week.

They took two guys that was in a cell – one of the guys they took outta here with his cellie. He was a porter. And they found one of them positive. They put him in the quarantine unit. [?]. This is what's sad about this building: Most of that building over there is honeycomb doors. That got maybe less than 10 – no more than 10 doors that's actually solid. So they moved him over there, but before they moved him, this dude was going around passing out lunch. The COs pass out the trays. But the porters passed out the lunches.

## **So you're saying that right now the incarcerated people are at stake of getting sicker, because they've got inadequate procedures.**

Absolutely. Absolutely.

## **What are you'all doing, people inside – the brothers that's aware, conscious of what's really going on? What are you'all doing inside to demand changes?**

Me personally all I can do is share, plant the seed for people. I know who's willing to stand up, and who's comfortable being passive. I planted the seed. I let them know that I have people outside that's been pushing with us. I put 22 forms to the warden, in regards to the the 14th Amendment.

By submitting a CDC 22 form, I gave fair notice to the warden, Michael Johnson. And it was sad, because I listed all my medical conditions. Guess who responded? It didn't even get to the warden, not even the deputy warden. It was the chief medical examiner. And it was a vague response. So I wrote another letter and I haven't gotten any response from the warden, or the captain. I wrote three times to the captain, telling them how inadequate they are. How these COs are still walking around with no masks on. It's just sad.

## **I want you to know that CPF and KAGE Universal sends our love, our strong solidarity. What message do you send to the people outside about this COVID virus in prison?**

I want everyone to stay safe, stay resolute, stay humble. Don't be vulnerable and don't be unmindful of what's going on. It's a deadly virus. It's a contagion. So nobody can afford to take it like it's something not so serious. There's people dying....

We should reflect on the little bit of life that we have and try to do good. And not wait. We're all we got. This is an opportunity to look inside ourselves, and at who we really are. So why not come together in absolute love?

## Artist

/ˈɑːrdɪvəst/

A person who practices any of the various creative arts or is skilled at a particular task or occupation, who campaigns to bring about political or social change.



## Black August, from 1971 to 2011-13

By Faruq

exerpt from News and Letters, November 17, 2019

Once again we are within the month of August, which carries a historic meaning for us, activists and revolutionary thinkers. Naturally we want to participate in practical activities promoting this historical meaning.

A cadre of revolutionary thinkers in the Adjustment Center at San Quentin, projected the idea of Black August Memorial in order to reconnect with revolutionary principles of those who made the ultimate sacrifice to liberate oppressed people. George Jackson in particular came to the fore as a leading revolutionary thinker via his writings and discovery of a humanism inseparable from revolution. His life is honored as a martyr who died in a prison revolt of 1971.

What I want to emphasize here is what he said, “Settle your quarrels, come together, understand the reality of our situation, understand that fascism is already here, that people are dying who could be saved, that generations more will die or live poor butchered half-lives if you fail to act. Do what must be done, discover your humanity and your love in revolution.” At that time, coming together was impossible, the racial divides were too great.

Black August’s essence is the idea of humanism. The inhumane conditions of prisons in general, and its racist treatment of Black prisoners in particular, birthed resistance. Prisoners reach for their humanity — that is not a hyperbole. Because we are prisoners, convicted of violating some so-called laws of larger society, we are forced to submit to treatment that denies us our human dignity. The desire to be fully human is the genesis of Black August.

Black August is a link in our long history of a racially oppressed people’s struggle for freedom.

New Afrikans displayed a rebellious spirit in all the months of the year. If we cannot easily name a very long list of events that happened in every month, it is only a sign of how much of our history has been lost to us.

We broke with the racial gang-identification CDCr forced on us. Representatives of each racial group stepped to the fore and came up with the idea of ending hostilities based on race. From those talks came the historic Agreement to End Hostilities.<sup>2</sup> It was a direct challenge to our conditions in solitary and in prison in general.

The power of our unity forced CDCr into “damage control.” They had to admit that indeterminate solitary confinement was wrong. They built Pelican Bay for one reason only, to hold people in solitary. To have changed that policy was a real victory for us. Thousands of prisoners were released from solitary. I was released to general population and eventually was able to leave prison altogether.<sup>3</sup>

CDCr is not an isolated institution. Fomenting racial divisions are the tools of the capitalist class. Trump and Trumpism is but the latest personification of that tendency. As I mentioned, George Jackson was ahead of his time when he said “fascism is already here.” Celebrating Black August is an opportunity to re-ignite the struggle for total liberation from racist oppression, and thus set forth a new man and woman. New men and women are people who have purged themselves of the false constructs erected by capitalism.

The idea that freedom is who we are, what we are by nature, keeps reappearing in history in new particular expressions. Can the idea that links Black August events, from Nat Turner in 1831 to victory over CDCr in 2011-13, explicitly inform our future?

### References

1. For more details, see *The Melancholy History of Soledad Prison: In Which a Utopian Scheme Turns Bedlam* by Min S. Yee, Harper’s Magazine Press, 1973
2. For full text of *The Agreement* in English and in Spanish see [https://prisonerhungerstrikesolidarity.files.wordpress.com/2018/03/agreementtoendhostilities\\_engspan.pdf](https://prisonerhungerstrikesolidarity.files.wordpress.com/2018/03/agreementtoendhostilities_engspan.pdf). If you do not have access to the internet, write to News & Letters, 228 S. Wabash, Room 230, Chicago, IL 60604.
3. See my articles, “Learning the meaning of parole“, Nov-Dec. 2018 N&L, and “What is freedom?“, July-Aug, 2019 N&L.

# INSIDE AND OUT CPF DIALOGUE

July 16, 2020

Please find enclosed a copy of much of the work I have put in trying to get prison officials to enforce the infection prevention protocols they claim to have in place. I can tell you that all my efforts have thus far failed. These officers, a significant number of them, refuse to wear masks or social distance in their interactions with inmates. By "refuse to wear mask", I mean that they wear masks over their mouths and UNDER their exposed noses. This is the same as NOT WEARING A MASK AT ALL! On paper, the prison administrators re affirm the mandatory mask wearing requirement, but their paper enforcement is meaningless because the sergeants ignore it and green light and encourage the officers they supervise to do as they please. Many of them "please" not wear masks. When higher up confront sergeants and line officers about noncompliance, they simply lie about it and continue to be noncompliant. We don't have the means to record them and they know it. When we complain, it is our word against theirs and theirs always count over ours. My fight is undertaken on behalf of all prisoners in these circumstances, not just me.

As you can see, I've filed requests, won grievances, wrote to state officials and prison law advocacy groups, all to no avail. These cops come to work everyday and rub it in our faces that they are noncompliant with infection prevention protocols and, complain as much as we might, there is absolutely nothing we can do about it. The most dangerous and disrespectful aspect of their noncompliance is doing so while handling the food we must eat and the medication we must take; discharging their respiratory droplets all over it before giving it to us. I fully believe that their reckless, disrespectful and dangerous behavior is going to be the cause of alot of sickness and death. It is just a matter of time. I want to file a writ of habeas corpus, seek an injunction and force on them outside monitors. I need help with this. - Anonymous

6/26/20

Dear Prison Focus,

I write you with a strong sense of concern a urgency, praying that you will find time to publish my enclosed letter at your earliest convenience.

Exposing California Department Of Corruption & Retribution

The California Department Of Corruption and Retribution (CDCR) here at Pelican Bay Prison have done it again... Blatant Stupidity, Gross Disrespect which may cost prisoners to suffer the inhumane cruel unusual consequences thereof. We received a concrete report that approximately ten Corruption Officers (CO's) on B-yard have contracted Coronavirus (May 24, 2020) and as a result are placed on administrative paid leave (14 day quarantine), in essence a two week vacation, while prisoners continue being placed on more and more severe penological restrictions, loss of contact and non-contact visitation, loss of yard access, all due to CO's perfunctory incompetence.

Inoteworthy - Corruption Officers are afforded unlimited access to effective healthcare treatment / management resources that prisoners do not have ... Draconian, nonchalant policy protocol is ridiculous and has the potential to perpetuate unnecessary loss of our lives. We urge our families, friends and support networks to mobilize, confront and combat these pervasive inhumane abuses as earnestly as possible.

In Solidarity & Struggle,

Akintunde Oding Jamaa S.N. Kelvin Cannon K-14600  
P.O. Ba 7500, B7-1021, Crescent City, CA 95531



The T.A.Z. Foundation are three brothers, Torian, Amir and Zair - born to Audrey CandyCorn, a West Oakland native.

We are proud to present T.A.Z. apparel anti-bullying gear. The brand was created to create awareness of irritating hatred, violence and bullying in Oakland through our new, trendy, urban wear.

T.A.Z. Foundation has been around since the early 2000s. In 2016, T.A.Z. helped with the adoption of Oakland's new LOVE LIFE city motto, voted in by the people. In 2017, T.A.Z. Foundation helped build a play structure in West Oakland with Project Kaboom and Blue Shield. In the Summer of 2018, we will open our very first Healing Dance Camp.

Currently, Isky-Me aka Zair is a street reporter. Amir is a poverty scholar. Both boys have air time on KEXU 96.1 FM, radio and television.



Lady Candy  
Corn with  
the TAZ  
Foundation:  
Stop Bullying  
and lil Kage  
promoting the  
Agreement  
to End All  
Hostilities  
inside of  
schools!



6/28/20

Top of the game Fam. ' First off, I hope that you and your family is navigating these murky waters with the Grace and strength I know you are capable of.

I wrote the Governor and applied for a sentence commutation. Honestly, I am not confident at all about being found suitable by these folks. When I finally made it to level 3 in 2017. I was 4 yrs. clean. No write ups and in every (rehab) group imaginable. I mean I was either facilitating these groups or leader by proxy. Then, I ruptured my achilles playing basketball... After surgery the nurses didn't give me my meds for pain and lied about multiple things. I ended up suing them.

They subsequently, backdoored me out of there... I was shipped here to Donovan then given five [bogus] 115/written violations, found guilty and put on C-status. And I go to the Board in Nov! So that's my journey from 2018 - on the fast track to parole, to 2020, looking at a 5-year denial... Let's be honest, these people don't look for reasons to grant you parole, just reasons to give you another sentence.

The B.P.H. has been chaining niggas to these 115's forever. Counting them as felonies. Especially when any CO, SGT. LT. Nurse, free staff - hell a janitor can write you up and they honor it. Even if you beat the write up, they book you for supposedly minimalizing it.

So I applaud you on your petition to change the stipulations. I am super proud of you, out there on the frontlines pushing for changes. I will join you all ONE day.

In solidarity,  
-Jimmy (Nati de Poet)

June 2020

Dear California Prison Focus,

California Health Care Facility, one of the most costly prisons to operate is packed full of elderly harmless chronically ill prisoners. A CHCF primary care physician Dr. Singh recently initiated medical parole for 6 of the many elderly prisoners here. All six petitions were roundly denied by Chief Medical Executive A. Adams. Two filed appeals. The remaining four are afraid to file appeals due to fear of reprisals.

Denial of these six old benign prisoners represents \$1200,000 annual burden on taxpayers. Beyond the prodigal spending of public funds, one has to question what affect does punishing old harmless men have on the societal soul?

It's crazy how disorganized this place is when it comes to quarantining. You asked about the mask making. Yes that was done at PIA (Prison Industry Authority) sewing fabric. Inmates work six days a week 10 hour days making thousands of facemasks. Those inmates were exposed to Covid and a large number of them did get sick. Now HFM (Healthcare Facility Maintenance) continues to expose inmates daily then send them back into the population, only doing testing when made to.

I am enclosing the most recent concern. it is very hard to deal with mentally. I just spent 21 days on quarantine due to an error on cells to be locked down. Now since my cell mate works HFM, I am told I will do another 14 days.

The nurses who come to our cells for temperature checks are not allowed to tell us anything, even when we ask. our housing staff or anyone we ask will not tell us why or how long. We are made to figure it out on her own.

They placed about 30 inmates in my unit on quarantine but won't say why. I filed a medical 602 and numerous requests last time I was placed on the erroneous quarantine. I never got any response to anything. **All Covid issues are secretive at CIW.** I know that two people tested positive in my unit in the past few weeks. One was a warehouse worker whose boss got her sick, then her cell mate. Both were moved to isolation. Our unit Porters got sick from an officer on the evening shift. They were moved to isolation and are back. We had one HFM worker in here test positive. She went to isolation and got out. As of right now there are no positives in our unit because they were all moved to isolation. But as of yesterday, 30 are quarantine just in my unit. There are also 3 units totally quarantined.

The only reason I do feel safe is that I follow the guidelines as do the officers in my unit. It is Medical that makes me not feel safe. Medical is inconsistent and secretive. We should know if inmates around us have tested positive. Not just lock us in. It's very depressing to be locked in our cells for weeks on end and not know exactly why. Noone will talk to the quarantine inmates, not even mental health avoids those units.

I have an important question. Can you tell me anything about commutation status? I was interviewed two years ago, I've done my part refiling under Newsom. Do you know of any current plans or protocols in the new granting/denying petitions. I have never gotten any response since my interview in January 2018. I have worked so hard the last 17 years.

Thank you for your time and assistance.

Sincerely, Rose

# ABOLISH ICE AND BEYOND: A STATEWIDE POLICY PLATFORM TO DISMANTLE THE DEPORTATION PIPELINE

By Felicia Gomez of the ICE out of CA Coalition

Immigrant and refugee communities are experiencing non-stop attacks in the form of increased detention, including the expansion of family detention and the creation of large-scale migrant detention camps, mass prosecution and criminalization and expedited and widespread deportations. However, our communities know first-hand that these policies are not new. They are part of a larger infrastructure that has been building for over a decade to create and expand a detention and deportation system that profits off of the incarceration, prosecution and separation of immigrant families and communities.

The deportation system is only one arm of the carceral state. In order to end detention and deportation, we must dismantle the larger network of systems that criminalize our communities. The deportation system relies on surveillance technology, including the collection and compilation of our personal and private information in a network of government databases, racial profiling, private corporations, Sheriff's, Police, jails, detention centers, and prisons to operate as it was designed. Without a systemic approach to stop the criminalization machine, we cannot fully achieve liberation. We must fight for proactive policies that link across sectors and movements.

This list of policy demands, composed by the ICE out of CA Coalition, embody an abolitionist framework to dismantle all systems of oppression and criminalization that impact immigrants and communities of color.

## I. END ALL FORMS OF ENTANGLEMENT BETWEEN LOCAL & STATE LAW ENFORCEMENT & DEPT. OF HOMELAND SECURITY (DHS) AGENCIES

As immigration enforcement tactics shift, DHS agencies have come to rely heavily on cooperation from local and state police to detain and deport. Cutting off this access can shield immigrants from deportation and preserve local resources to invest in our communities.

We call for state and local policy solutions that:

Prohibit California Department of Corrections and Rehabilitation (CDCR) facilities and jails from allowing DHS agents to access facilities and obtain office space to access individuals held in detention or during release.

Prohibit state and local law enforcement from responding to ICE requests, including but not limited to requests to access immigrants for interviews, notification or transfer requests.

Prohibit state and local law enforcement from sharing information contained in files and databases with DHS agencies, for any purpose.

Prohibit state and local law enforcement from sharing personal information with DHS agencies in any format or publicly posting release or court dates (including online).

Restrict state and local law enforcement from participating in joint task forces or joint criminal operations.

Ensure state and local law enforcement accept all forms of identification, including but not limited to, municipal IDs, consular ID cards, student ID cards, foreign passports, and AB 60 driver's licenses.

Prohibit state and local law enforcement from sharing surveillance data, including but not limited to Automated License Plate Reader (ALPR) data with DHS agencies for any purpose.



## II. DIVERT FUNDING FROM LOCAL & STATE POLICE INTO COMMUNITY PROGRAMS

We know that people of color, especially Black people, are disproportionately criminalized and incarcerated. These disproportionate outcomes are in part fueled by local fiscal decisions that prioritize policing and incarceration over social services, education, and health care. We envision a world that prioritizes community-led and community-centered rehabilitative and trauma informed services, not jails or prisons.

### **We call for state and local policy solutions that:**

Divert Sheriff and Police Department budgets to community-based re-entry and rehabilitative programs that support the reintegration of people back into their communities. These programs should be culturally competent, allow access to services for all people regardless of immigration status or conviction, and prohibit the sharing of personal information with federal agencies.

Push local governments and police to deny any and all federal grants that require involvement in immigration enforcement as a condition to receive funding. This includes but is not limited to, Department of Justice Community Oriented Policing Services (DOJ COPS) and the Edward Byrne Memorial Justice Assistance Grant (JAG) grants.

Create alternatives to incarceration and detention that are trauma informed and match people with their expressed needs such as health care, education, and workforce development opportunities.

Create local accountability mechanisms to track how funding is spent and evaluation measures for county and city budgets.

### III. DECRIMINALIZE HUMAN MOVEMENT & COMMUNITIES OF COLOR

The role of the criminal justice system is normalized in our society, casting individuals with convictions as “bad” and looking to jails and prisons as the solution. Yet in reality, the criminal justice system upholds white supremacy and targets low-income individuals, ripping people out of their communities and placing them in environments that are isolating, unhealthy, and traumatizing. These “tough on crime” policies must be challenged and we must invest in solutions that address root causes.

We call for state and local policy solutions that:

Decriminalize drug use, sex work, gang affiliation, homelessness, mental health, poverty, and human movement.

Reduce the severity of sentences and eliminate sentence enhancements.

Eliminate the tracking of individuals through technology and surveillance.

Increase reliance on support teams that respond to calls for help with certified social workers, counselors, and mental health experts in place of police.

### IV. STOP THE EXPANSION OF JAILS, PRISONS & DETENTION CENTERS

Since deportation is tied to the carceral state, it relies on the functions of jails, prisons and detention centers to funnel people into deportation proceedings. We cannot dismantle one system without dismantling the others.

We call for state and local policy solutions that:

Prohibit the expansion of jails, prisons, and private and public detention centers in California.

Prohibit people from being transferred to facilities outside of California.

Approach conflict and harm with restorative justice approaches instead of cages and convictions.

Shut down existing facilities and divert individuals previously held in these facilities to re-entry and rehabilitative programs based in the community. We do not equate electronic monitoring as an alternative to incarceration or detention.

### V. TAKE BACK COMMUNITY OWNERSHIP OF DECISIONS THAT IMPACT OUR LIVES

Elected officials are tasked with representing the interests of their constituents, however, many of our representatives answer to corporations and law enforcement unions over the voices in their district. We envision a world where people and community members are active participants in policy development and the decisions that impact their daily lives.

We call for state and local policy solutions that:

Increase opportunities for local governing bodies to listen to community concerns and create processes to investigate complaints and violations of state law.

Create oversight bodies of police, DHS agencies, jails, prisons, and detention centers that have independent investigative powers (i.e. subpoena power) and involve directly impacted individuals and community members.

Develop mechanisms for policy makers to receive community input on local and state policy proposals from directly impacted people.

**#AbolishICE**

**#EndFamilySeparation**



*At the state capital for Stop Killing Us protest: Stone Sean Ramsey, Dorsey Nunn, Oscar Grant Sr. & Suja of Black Man Speaks*

# SISTERS WITH SPEARS & A SHIELD: Abolish it

Assata Shakur / Joanne Chesimard

published in *The Black Scholar*, April 1978 as *Women in Prison: How It Is With Us*

There are no criminals here at Riker's Island Correctional Institution for Women, (New York), only victims. Most of the women (over 95%) are black and Puerto Rican. Many were abused children. Most have been abused by men and all have been abused by "the system."

There are no big time gangsters here, no premeditated mass murderers, no godmothers. There are no big time dope dealers, no kidnapers, no Watergate women. There are virtually no women here charged with white collar crimes like embezzling or fraud. Most of the women have drug related cases. Many are charged as accessories to crimes committed by men. The major crimes that women here are charged with are prostitution, pick-pocketing, shop lifting, robbery and drugs. Women who have prostitution cases or who are doing "fine" time make up a substantial part of the short term population. The women see stealing or hustling as necessary for the survival of themselves or their children because jobs are scarce and welfare is impossible to live on. One thing is clear: amerikan capitalism is in no way threatened by the women in prison on Riker's Island.

The guards have successfully convinced most of the women that Riker's Island is a country club. They say that it is a play-house compared to some other prisons (especially male): a statement whose partial veracity is not predicated upon the humanity of correction officials at Riker's Island, but, rather, by contrast to the unbelievably barbaric conditions of other prisons. Many women are convinced that they are, somehow, "getting over." Some go so far as to reason that because they are not doing hard time, they are really in prison.

This image is further reinforced the pseudo-motherly attitude many of the guards; a deception which all too often successfully reverts women children. The guards call the women inmates by their first names. The women address the guards either as Officer, Miss --- or by nicknames, (Teddy Bear, Spanky, Aunt Louise, Squeeze, Sarge, Black Beauty, Nutty Mahogany, etc.). Frequently, when a woman returns to Riker's she will make the rounds, gleefully embracing her favorite guard: the prodigal daughter returns.

If two women are having a debate about any given topic the argument will often be resolved by "asking the officer." The guards are forever telling the women to "grow up," to "act like ladies," to "behave" and to be "good girls." If an inmate is breaking some minor rule like coming to say "hi" to her friend on another floor or locking in a few minutes late, a guard will say, jokingly, "don't let me have to come down there and beat your butt." It is not unusual to hear a guard tell a woman, "what you need is a good spanking." The tone is often motherly, "didn't I tell you, young lady, to..."; or, "you know better than that"; or, "that's a good girl." And the women respond accordingly. Some guards and inmates "play" together. One officer's favorite "game" is taking off her belt and chasing her "girls" down the hall with it, smacking them on the butt.

But beneath the motherly veneer, the reality of guard life is every present. Most of the guards are black, usually from working class, upward bound, civil service oriented backgrounds. They identify with the middle class, have middle class values and are extremely materialistic. They are not the most intelligent women in the world and many are extremely limited.

Most are aware that there is no justice in the amerikan judicial system and that blacks and Puerto Ricans are discriminated against in every facet of amerikan life. But, at the same time, they are convinced that the system is somehow "lenient." To them, the women in prison are "losers" who don't have enough sense to stay out of jail. Most believe in the boot strap theory - anybody can "make it" if they try hard enough. They congratulate themselves on their great accomplishments. In contrast to themselves they see the inmate as ignorant, uncultured, self-destructive, weak-minded and stupid. They ignore the fact that their dubious accomplishments are not based on superior intelligence or effort, but only on chance and a civil service list.

Many guards hate and feel trapped by their jobs. The guard is exposed to a certain amount of abuse from co-workers, from the brass as well as from inmates, ass kissing, robotizing and mandatory overtime. (It is common practice for guards to work a double shift at least once a week.) But no matter how much they hate the military structure, the infighting, the ugliness of their tasks, they are very aware of how close they are to the welfare lines. If they were not working as guards most would be underpaid or unemployed. Many would miss the feeling of superiority and power as much as they would miss the money, especially the cruel, sadistic ones.

The guards are usually defensive about their jobs and indicate by their behavior that they are not at all free from guilt. They repeatedly, compulsively say, as if to convince themselves, "This is a job just like any other job." The more they say it the more preposterous it seems.

Here, the word lesbian seldom, if ever, is mentioned. Most, if not all, of the homosexual relationships here involve role playing. The majority of relationships are either asexual or semi-sexual. The absence of sexual consummation is only



*Assata Shakur was a member of the Black Panther Party who went underground to evade police repression, joining the Black Liberation Army. She was captured in 1973 and held as a political prisoner until 1979 (one year after this article was written), when she was broken out of prison by a unit of the Black Liberation Army. She made her way to Cuba where she lives to this day, despite increasing pressure from the United States for her extradition.*

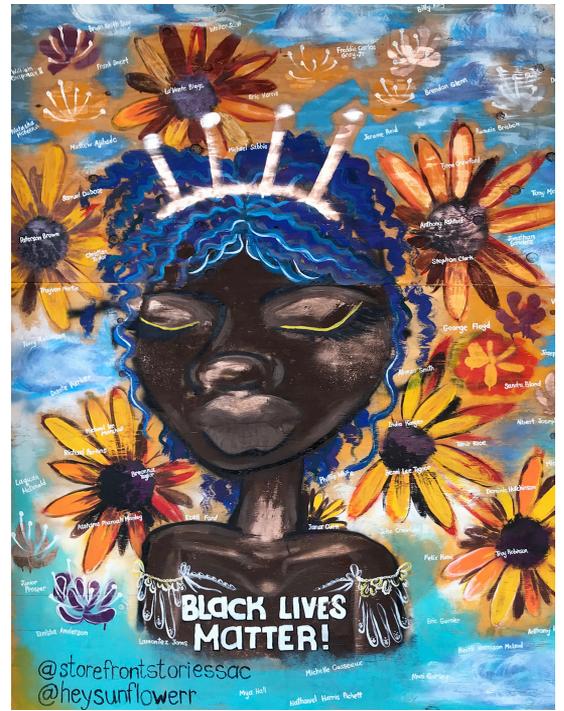


THIS IS NOT THE TIME TO FEEL DEPRESSED OR DEFEATED. THIS IS NOT THE TIME TO FORGET ABOUT STRUGGLING, OR TO FORGET ABOUT ALL THE SISTERS AND BROTHERS WHO HAVE BEEN RAILROADED INTO DUNGEONS.

RATHER, IT IS THE TIME TO FEEL OUTRAGED, TO FEEL DETERMINED, TO FIGHT AGAINST THIS GOVERNMENT TOOTH AND NAIL, NOT FOR WHAT IT IS DOING TO ME, BUT FOR WHAT IT IS DOING TO US ALL.

I WOULD LIKE TO MAKE THIS A BETTER WORLD FOR MY DAUGHTER AND FOR ALL THE CHILDREN OF THIS WORLD, FOR ALL MEN AND WOMEN OF THIS WORLD.

After three consecutive trials in which she was acquitted, Assata Shakur, revolutionary Black leader, was convicted in New Jersey in March, 1977 by an all-white jury on frame-up charges of murder and illegal weapons charges. Her comrade Sundiata Acoli is serving life plus 30 years from the same incident. This railroading and illegal lynching are part of the brutal attacks this government makes on Black Revolutionaries, let they continue to struggle from behind prison walls for Black liberation. **FREE ASSATA! FREE SUNDIATA! THE BLACK LIBERATION MOVEMENT!**



partially explained by prison prohibition against any kind of sexual behavior. Basically the women are not looking for sex. They are looking for love, for concern and companionship. For relief from the overwhelming sense of isolation and solitude that pervades each of us.

There is no connection between the women's movement and lesbianism. Most of the women at Riker's Island have no idea what feminism is, let alone lesbianism. Feminism, the women's liberation movement and the gay liberation movement are worlds away from women at Riker's.

The black liberation struggle is equally removed from the lives of women at Riker's. While they verbalize acute recognition that amerika is a racist country where the poor are treated like dirt they, nevertheless, feel responsible for the filth of their lives. The air at Riker's is permeated with self-hatred. Many women bear marks on their arms, legs and wrists from suicide attempts or self-mutilation. They speak about themselves in self-deprecating terms. They consider themselves failures.

While most women contend that whitey is responsible for their oppression they do not examine the cause or source of that oppression. There is no sense of class struggle. They have no sense of communism, no definition of it, but they consider it a bad thing. They do not want to destroy Rockefeller. They want to be like him. Nicky Barnes, a major dope seller, is discussed with reverence. When he was convicted practically everyone was sad. Many gave speeches about how kind, smart and generous he was; no one spoke about the sale of drugs to our children.

Politicians are considered liars and crooks. The police are hated. Yet, during cop and robber movies, some cheer loudly for the cops. One woman pasted photographs of Farrah Fawcett Majors all over her cell because she "is a baad police bitch." Kojak and Barretta get their share of admiration.

A striking difference between women and men prisoners at Riker's Island is the absence of revolutionary rhetoric among the women. We have no study groups. We have no revolutionary literature around. There are no groups of militants attempting to "get their heads together." The women at Riker's seem vaguely aware of what a revolution is but generally regard it as an impossible dream. Not at all practical.

There are no politicians to trust. No roads to follow. No popular progressive culture to relate to. There are no new deals, no more promises of golden streets and no place else to migrate. My sisters in the streets, like my sisters at Riker's Island, see no way out. "Where can I go?", said a woman on the day she was going home. "If there's nothing to believe in," she said, "I can't do nothin except try to find cloud nine."

Women can never be free in a country that is not free. We can never be liberated in a country where the institutions that control our lives are oppressive. We can never be free while our men are oppressed. Or while the amerikan government and amerikan capitalism remain intact.

But it is imperative to our struggle that we build a strong black women's movement. It is imperative that we, as black women, talk about the experiences that shaped us; that we assess our strengths and weaknesses and define our own history. It is imperative that we discuss positive ways to teach and socialize our children.

The poison and pollution of capitalist cities is choking us. We need the strong medicine of our foremothers to make us well again. We need their medicines to give us strength to fight and the drive to win. Under the guidance of Harriet Tubman and Fannie Lou Hamer and all of our foremothers, let us rebuild a sense of community. Let us rebuild the culture of giving and carry on the tradition of fierce determination to move on closer to freedom.

## History of Strategic Thinkers & The Takedown

### (A Proposal for Developing a Community Release Board)

In April 2015, two New Afrikan California prisoners, in a Bay View article, introduced the concept of "Strategic Release" for 'Life' prisoners. Strategic release was defined as "a different form of compassionate release". The bruthas reasoned that strategic release recipients "will have a direct impact on reducing crime - and the social inequalities at the root of some criminality". They continue: "consideration for strategic release is based on a prisoner's work product and proven record of service to their community and the society as a whole".

Their notion of Strategic Release begins with a petition to the Board of Parole Hearings, the prisoner's biography requesting his or her parole, or the same sent to the Governor requesting Clemency. The hurdle in a Strategic Release's path is the Board of Parole Hearings' or a Governor's investigators accepting the presented evidence of a prisoner's service to society, or the interpretation of a cited act's value. Without such agreement, it is hard to fathom a Strategic Release position opening the gate for the subject of its request. However, even if prisoner advocates for Strategic Release attained agreement one hundred percent of the time from state investigators for their Strategic Release clients, those paroled / clemencied would be but a miniscule portion of the 30,000 'Lifer' population in California.

Therefore, Strategic Release ought to be approached as a tactic employed in a larger campaign for greater say in parole matters - a campaign, in part, taking aim at the Board of Parole Hearings' propensity to deny parole to 'Lifers' who have completed the base term of their sentence - a campaign, in part, which will seek to replace law enforcement types, police, prosecutors, et cetera on the Board with engaged community members - a campaign, in part, where jailhouse lawyers among us will research the impact of the December 17, 2013 Butler Settlement Agreement signed by lawyers for the Board of Parole Hearings in the First District Court of Appeals in San Francisco, California.

# A Flea Who Sat By the Steel KAGE: Black August Memorial (B.A.M.)

By: F.Y.K.

The deluxe edition of Webster's encyclopedic unabridged dictionary of the English language - a 1854 page, cumbersome, dictionary with a chronology of major dates in history - CMDH appendix hereafter.

The chronology begins circa 3200 BCE with the first Hermetic dynasty and ends with the Oct 3 1993 killing of 18 American servicemen and wounding of 75 others in Somalia, recounted in the movie *Black Hawk Down*. The CMDH appendix for the year 1965 has 45 entries. Conspicuous by its absence from a New Afrikan perspective is the February 21 assassination of Malcolm X. The omission may be due to a grudge against Malcolm X, a retaliation for Malcolm's suggestion the November 1963 assassination including the 35th president John F. Kennedy may have been a case of the chickens coming home to roost, that is, a case of a president reaping what he sowed. The exclusion of Malcolm X's assassination from the CMDH appendix may have been an attempt to manipulate future generations to favor Dr. King, assassinated 1968, included over Malcolm as chief leader of Blacks in America. It may have been that the chronologers believed they had the authority to decide what is and what isn't history. Furthermore, they may have believed that events within the New Afrikan continuum are only historic per their classification. Whatever the truth behind excluding Malcolm X's 1965 assassination from the CMDH appendix, brothers and sisters would be wise to keep in mind, the evidence of his story teaches, we have been taught to forget our names, those of our ancestors, what country we belong, what we had, what we lost, and a whole host of lies and half-truths designed to misinform and demean our person.

Losing our history only requires that we neglect a package, and pass it on. Then, when we die, it will die with us. In the spring of 1978, 13 years after the death of Malcolm, brothers in San Quentin's adjustment center convened a G, and sketched the outline for the Black August Memorial outreach or hourly. B.A.M. is a month-long observance, and remembrance for New Afrikan martyrs - W.L. Nolen, Cleveland Edwards, Alvin Miller, James McClain, Jonathan Jackson, George Jackson, and Khatari of the California prison movement. These stallworths are the focus of the observance Flea days, B.A. 1: Khatari, B.A. 7: James and Jonathan, B.A. 13: W.L., Cleve and Jugs, B.A. 21: George. Their exemplary commitment is honored by B.A. participants by four 24-hour, 12am to 12am fasts on B.A. 1, B.A. 7, B.A. 13, and B.A. 21. The Flea days mark the date these soldiers were pushed from this existence, all occurred during the month of August save the 13th, which is a January 1970 date. During B.A.'s 27 non-Flea days, prisoners fast from sunup until the evening meal is served.

Black August is an aspirational program. Its regiment is designed for your development and transformation. In this heat, you may ask, "Why should I subject myself to this hardship?" The short answer is, you don't have to. However, you're old enough to know, everything isn't easy and in the crucible of the prison it never hurts to know your limitations.

You may be wondering, "How can B.A. develop me?" The answer is through a journal. The journal will help you develop accordingly. The keeping of a B.A. journal is encouraged. It is suggested you identify something you'd like to teach yourself, commit yourself to working on it for two or more hours daily throughout the observance, make daily entries in the journal relative to the goal, and how much time you work towards it. As for Flea day fasts and non-Flea day semi-fasts, it is more important what you decide - what your decision is rather - at the beginning of the day, that is, am I fasting, am I semi-fasting, than it is whether you eat before the evening meal, at the evening meal, or fast for the 24 hours. Eating or not eating only indicates your personal struggle, or triumph, relative to the decision you made at the beginning of the day. The entries are just a gauge that allows the journal to be used for your personal evaluation. As such, it is an instrument of self-criticism designed to further your development. You need not worry about telling lies or claiming easy victories, for it is your account in your hands to be seen and evaluated by you.

Above I made reference to B.A.M.'s outline being sketched out in 1978. 1979 marks the official start of the Black August Memorial. For 41 years, we have honored its standard bearers. For 41 years we have guarded its legacy. We have studied its lessons. We have retaught what had been mistaught. We have practiced in advance its tenets. And, on the eve of B.A.M.'s 41st anniversary, we know we are the best keepers of its story.

Can't stop, won't stop. F.Y.K.

*"If you have come here to help me,  
you are wasting your time, If you have  
come because your liberation is bound  
with mine, then let us work together."*

-Indigenous Australian/Murri Artist, Lella Watson



# Remembering the Captive Nation: Building a Political Prisoner Support Movement

*Excerpts from Dan Berger's Book Outlaws of America: The Weather Underground and the Politics of Solidarity (AK Press, 2006)*

"I'm putting my best foot forward in an attempt to make it through the cracks."

Paul Sangu Jones (long time political prisoner who's been incarcerated since 1968)

Political prisoners, if largely unacknowledged, are at the crux of debates over incarceration. Their presence testifies to the ongoing legacy of social problems, which in itself is central to the cycle of crime and punishment. As the anti-prison movement continues to grow in strength and stature, the question of political prisoners demands attention because these movement veterans remain part of current endeavors for social justice. Their lengthy incarceration, including many with life sentences, speaks to the vengeful mindset governing imprisonment in the US. Parole is almost uniformly impossible even after decades of incarceration and despite their having met all the requirements for release....

"While the US denies the existence of political prisoners, it pursues a vengeful policy of lifelong incarceration." Berger

## DEMANDING AMNESTY

Most governments routinely release political prisoners every decade or so, and political internees are often incarcerated together or allowed increased family visits, in tacit recognition of the political nature of their crimes. Not so in the US, where amnesty is a forbidden term. The FBI, Police Benevolent Associations, US Parole Commission, and similar entities, have routinely lobbied hard to prevent parole, even when people meet all standards for release (e.g., good records, jobs available upon release, community support). The government has regularly pointed to the serious charges and prior political affiliations of the prisoners as reasons for ongoing incarceration even where it contradicts the normal functioning of parole and release from prison. Thus, building an amnesty movement becomes a priority. Although support for political prisoners is at the center of movements in some countries, such is not the case in the US today. It was hard to be an activist in the US in the early 1970s and not know about Huey Newton, George Jackson, or the Attica Brothers. Today, political prisoners languish largely outside the movement's consciousness or action. Perhaps it is because letter writing and lobbying are not activities revolutionaries traditionally enjoy.

Therefore, securing freedom for the many people who languish behind bars for militant actions taken as part of mass movements will require a thorough challenge to the reigning political culture, as well as a willingness by the radical Left to strategically engage in activities it has generally eschewed.

Prison can be seen as an extension of the repression that drove many of these people to undertake militant action in the first place. It is part of the government's arsenal to destroy revolutionaries. Then as now, the bulk of such repression is meted out against revolutionary people of color, particularly Black and Native-American radicals....

There are serious challenges to this work, including limited resources, a strategy that makes use of the legal system, public fear of left-wing terrorists, and the difficulty of building working relationships among the various movements who find themselves experiencing state repression. But combating political incarceration, and supporting those in the cross-hairs of state repression remains central to creating a better future. After all, the government doesn't forget who joins and organizes in the movement. Why should we?

In response to the above excerpts of Dan Berger, from the Prison Focus Archives: Issue 25, Summer 2006:

These are excellent sentiments: Excellent indeed! But without an accompanying strategy, how will they advance the struggle? We must take an historical perspective and recognize that there is a legal justification for the way our political prisoners are being treated, indeed for the way all 2.3 million prisoners in America are being treated, which is unique to our situation, and that is that slavery is still legal in America. It is at the root of the American criminal justice system, enshrined in law by the Thirteenth Amendment. When we are speaking of capital punishment as "legal lynching," this is no exaggeration, it is the literal truth. When we speak of the prisons as "contemporary slave plantations" or "slave pens," this is no exaggeration. It is an accurate description. Reality is what it is, and reality rules! If we don't change this reality, it won't change itself. Instead of simply protesting against the effects, we must go after the cause, or at least the enabling factor that makes all this trampling of human rights possible. We must abolish slavery in America by amending the 13th Amendment and then unleash a storm of litigation and demands for change in the whole criminal justice system. Make no mistake, ending oppression and achieving social justice will take a lot more, but this will create much more favorable conditions for struggle and put the oppressors on the defensive....

## WHAT IS TO BE DONE?

To call for amnesty for the political prisoners/POWs simply because they are aging and have "suffered enough" and not demand an end to the status of "slave" for all prisoners, not demand an end to the "legal lynchings" and the racist oppression upon which the "criminal justice system" is based is not good enough. It is right to rebel against oppression! The other day, I had the good fortune to meet a young Afrikan brother named Derrick N. Ashong, who was an actor in the film *Amistad*. So today I went out and rented it again to see him in it. As before, I found it tremendously moving, but I also viewed it in the context of this struggle before us. A couple of

lines really jumped out at me. One was about invoking the spirits of your ancestors. Another was Anthony Hopkins' character (John Quincy Adams) statement that the Civil War would be the last battle of the American Revolution. Well, he was almost right, but not quite. It could have been, but the fight for civil rights had to take a lot longer and it is not done. The final battle of the American Revolution is in front of us, and hopefully it will also be the first battle of an even deeper and broader revolution that will go beyond liberal democracy. One that will overthrow imperialism and take social justice to a much higher level. In any case, we have a battle to fight. Let's go all out to build for the conference on the last weekend in March 2007 and for a massive demonstration on April 1.  
- Wanishi

**To call for amnesty for the political prisoners/POWs simply because they are aging and have "suffered enough" and not demand an end to the status of "slave" for all prisoners ... and the racist oppression upon which the "criminal justice system" is based is not good enough.**

## Multi-Cultural Self Determination

### *The W.L. Nolen Mentorship Program*

When a prisoner transforms his criminal mentality into a revolutionary mentality, and then commits themselves to fighting racism, fascism, oppression, imperialism, pig brutality, etc. and they are persecuted for these political activities/beliefs, placed in solitary confinement, and/or denied parole they become a legal COMBATANT for their political beliefs, thus a "political prisoner." This criteria is supported by the United Nations and global community. And every time the Jericho Movement and other PP/POW support organizations fail to support us and recognize our status as "political prisoners" it only facilitates our political torture, persecution, and isolation, and ultimately fortifies our suffering!!

The W.L. Nolen Mentorship Program (W.L.N.M.P.) is a revolutionary Black/New Afrikan political education initiative that aims to foster peer-mentorship, pen-pal connections, and build political community across prison walls. The Program was conceived by incarcerated New Afrikan revolutionary Kijana Tashiri Askari, over the course of his twenty-plus year period of captivity in California's Pelican Bay Security Housing Unit. Many of you have seen references to his writing and art in various published scholarly and activist texts.

#### Mission Statement

The W.L. Nolen Mentorship Program (W.L.N.M.P.) is a community-based pen-pal service that been constructed in order to provide the people of our communities with an opportunity to connect with, and engage the current class and generation of New Afrikan Black revolutionaries on several fronts. There are many within our communities who have unfortunately succumbed to an incorrect level of understanding, that the Black and Afrikan Black Liberation Movement, as it was once constructed under the tutelage and guidance of such beautiful and courageous New Afrikan Black brothas like W.L. Nolen, William Christmas, James McClain, Cleveland Edwards, Alvin "Sweet Jugs" Miller, Jeffrey "Khatari" Gaulden, comrade George Jackson, and countless others – has somehow ended. Unfortunately this is a myth manufactured by the state and corporate media. In reality these brothas were murdered by the fascist goons of tis police state!! Thus, there is an urgent need for this level of false consciousness to be corrected, as the New Afrikan Black Liberation Movement as it existed in the 60's and 70's, is still being propagated today, as predicated upon the continuum of the same ideological struggle of New Afrikan revolutionary nationalism (N.A.R.N.), which entails resisting the litany of human rights abuses, such as: genocide that is based upon systemic cultural deprivation and social isolation; torture by way of indefinite solitary confinement; institutional racism; police brutality; arbitrary parole board denials that is based upon our political beliefs/activities; inadequate food and nutrition; inadequate medical and mental health care; being deprived of our First Amendment Constitutional (e.g. "Human Rights") freedoms of speech, expression, and association; falsely labeling prisoners as gang members, etc.

#### History of the WLNMP

Brother Askari started the WLNMP in 2012, and since that time it has gone through a number of different iterations. Most recently, it has been in the process of restructuring at an organizational and administrative level. They are currently recruiting outside members to help on an administrative level. If this is something you are interested in please reach out to comrade "C" at PO Box 408197, Chicago IL 60640 for info how to plug in.

For those who are not familiar with the name, W.L. Nolen was one of the founders of the Black Liberation Movement in the California Prison System, along with Comrade George Jackson. Comrade Nolen was instrumental in shaping and molding the exemplary model of undaunting resistance that many of Black/New Afrikan prisoners emulate today.

Unique to the WLNMP is the way it serves as a bridge not only between imprisoned folk and correspondents on the so-called "outside," but also between incarcerated people in different places. The program enables life sustaining connections from different social positions, while simultaneously fostering a network (and the infrastructure) for incarcerated people to organize among themselves.

If you have access to the web, more information on the program's past iterations can be found at the following links:

<https://sfbayview.com/2013/03/the-w-l-nolen-mentorship-program/>

<https://kijanatashiriaskari.wordpress.com/category/w-l-nolen-mentorship-program/>

The W.L. Nolen Mentorship Program P.O. Box 408197 Chicago, Illinois 60640

Kijana Tashiri Askari  
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# Amend the 13th

## ON THE TRANSFORMATION OF COMMUNITY CIRCUMSTANCES AS A MEANS TO TRANSFORM SOCIAL ATTITUDES

*By: Joka Heshima Jinsai, FOUNDER- Amend the 13th*

Our capacity to transform our Communities from hotbeds of reactionary violence and criminalization to bastions of self-determination and self-sufficiency lie largely in our ability to transform the social attitudes of our People.

We have long known that a Peoples social attitudes, are most often a reflection of their social conditions. As Revolutionaries and social activists we are often critical (incorrectly I might add) of the Peoples social apathy and irrational responses to their oppression, without making a dialectical materialist analysis of the origin and etiology of those attitudes which are rooted in the U.S. fascist mass psychology and the contradictions of Amerikkkan capitalism. We then have the audacity to get frustrated when our solutions fail to find resonance among the People. You will NEVER find an effective solution to a problem you only partially grasp.

The People have undergone a contrapositive authoritarian conditioning process over the course of centuries. In the case of New Afrikans (Blacks) in Amerika living under conditions of genocidal slavery, social containment, intentional underdevelopment and abject poverty from 1619 till the present day that authoritarian conditioning process has been magnitudes more severe... as has been it's effects. The simple fact that the vast majority of New Afrikans in Amerikkka identify with the National Identity of their historic oppressor (U.S.A) is all the proof of their warped core psychology one needs to validate the fact that Our People remain under the collective influence of the U.S. fascist mass psychology. As long as their social circumstances Continue to reflect their subordinate and repressed place in the socio-economic and political hierarchy of the Ruling Class, they will continue to view the delusion of the fascist mass psychology as their true reality, and prospect of a genuine Revolutionary transfer culture as the 'fantasy' of a few "radicals".

Knowing this, we should all be intently focused on changing the conditions in our Communities, showing our People ther is an alternative way of life where their unity and social cooperation can meet their needs more effectively than competition and predatory criminality. This means the lions shar of our time should be spent on IMPLEMENTING SOLUTIONS to the practical problems of social life and survival faced by the oppressed man/woman on a daily basis.

Our focus must be on BUILDING NEW AND SUSTAINABLE Community based alternatives to feed, clothe, house, heal, equipt and defend the People utilizing social cooperation, cooperative economies, social unity and collective work and responsibility. In some Communities we could come together to repair the roads our People travel on when government municipalities will not, and win the minds and support of the People; create affordable and sustainable housing solutions, and show the People their cooperation can enhance their quality of life; implement math and technology incubators in our Communities, and demonstrate that our unity can innovate and construct all the things we rely on in modern life. THIS should be the entirety of our focus, and instead of wondering at



the mythology of a fictionary Wakanda, we can transform our Communities into real, modern day “Wakandas”. We know what is wrong, and we know who’s responsible. We don’t need to keep railing about racism, poverty, police brutality and mass incarceration; we need to begin RESPONDING TO IT in a rational manner. REVOLUTIONARY AUTONOMOUS INFRASTRUCTURE is the only rationale course. We are our own liberators.

The Amend the 13th National Agenda in general, and the Autonomous Infrastructure Mission (A.I.M.) in particular, rooted in the social cooperation of You - the People, progressive groups and social justice activists, is our contribution to this historic struggle. We feel it is not only imperative to abolish the legal basis of dehumanization by liminating the ‘legal’ slavery pervision of the 13th Amendment; not only do we believe our COMMUNITIES can be better served by ensuring the Strategic Release of those who’ve dedicated their lives to our Communities service; not only do we believe social change can be galvanized through the direct demands of the People, but the backbone of our National Agenda is the development of Autonomous Community Based Infrastructure capable of diminishing the economic, social, political and cultural inequities at the root of our suffering.

So long as the conditions of economic, social, political and cultural underdevelopment and inequality exist, the criminalization it breeds will continue to fuel the school to poverty to prison pipeline upon which the Prison Industrial Slave Complex (P.I.S.C.) is based. It is our sincerest belief that the Autonomous Infrastructure Mission (A.I.M) can contribute to shutting that pipeline down, once and for all in our Communities. We have it within our power to forge our own food systems through the Sustainable Agricultural Commune (S.A.C.); to build our own jobs and businesses throughout the Closed-Circuit Economic Initiative (C.C.E.I); to build our own science, engineering and technology Infrastructure through the New Afrikan Math and Science Centers Initiative; to educate and empower our own youth to be active participants in their own success and that of their Communities through the Youth Community Action Program (Y-CAP), and to defend, protect, and heal our Communities through those and other Initiatives of the Autonomous Infrastructure Mission (A.I.M.).

The primary motive force of the A.I.M. is leveraging our social cooperation to build new institutions which empower not oppress, uplift not downtrodden, to strengthen not weaken and to ultimately free not enslave. As we change the conditions of the ground you will see our Peoples attitudes change, moving away from the same modes of apathy, dependence and unconscious participation in their own oppression on to genuine Transer Culture and a brighter more just future for us all.

I encourage you all to join us; take this opportunity today to join us in building the foundation for our future prosperity. Until we win or don’t lose.

You can review or download pamphlets for the Initiatives of the Autonomous Infrastructure Mission (A.I.M) at: [www.amendthe13.org](http://www.amendthe13.org) “Shining the light of Freedom, Justice and Equality upon all like a star in the night” -Amend the 13th motto



# Was it Institutionalized Racism During the 8th Month?

By Louis Powell

It is my own theory and opinion that institutionalized racism is a scientific theory of social control that has been incorporated into every institution of state government. In order to develop one's level of social consciousness, it is critical to understand the origin and development of institutionalized racism over the last 155 years.

The indoctrination of institutionalized racism has many black males racially self-destructive towards their own reflection of blackness. For they have been emasculated physically, mentally and psychologically. The indoctrination seeks to take away many black males' cultural identity, self-awareness, dignity and respect. Simply by taking away their ability of providing for oneself, and one's family. The systemic effect of institutionalized racism is to have black males beating a retreat towards the endangered species list.

It is self-evident, the victims of institutionalized racism is Black African Americans, and the benefactors are white American middle and upper class. All participating parties (both victims/ benefactors) have yielded to the fear, fraud and force of institutionalized racism.

Under the umbrella of institutionalized racism are the politics and economics of racism, social racism, academic racism, environmental racism, and the corporate culture of racism.

Because people have remained silent and afraid, it has given Institutionalized Racism the breath to choke off the life of African Americans; to take away their life, liberty, pursuit of happiness, peaceful coexistence and livelihood.

African Americans in particular, white Americans and all people of color have been colonized under the ideas, customs and practice of Institutionalized Racism that is ingrained into the fabric of the said institutions. Those institutions being:

- » Commerce
- » Family/community
- » Education
- » Health/Welfare
- » Religion
- » Law
- » Prison

The origin of **Institutionalized Racism** began in America with the abolition of the **Institution of Slavery** in 1865, and with the ratifying of the **13th Amendment** of the United States Constitution. The architects of the Reconstruction Acts, enacted in 1867–68, were mostly confederate politicians that were reinstated into the union. They were shrewd enough to put an exception clause in the 13th Amendment, which reinstates slavery upon a felony conviction. Through this historical miscarriage of justice, 155 years later Blacks would find themselves incarcerated in mass, in the Prison Industrial Complex.

Between 1865 to 1870 the confederate politicians had a hand in reorganizing every institution in America. They set forth the process of institutionalizing them under racism, which also gave rise to conformism, chauvinism, nationalism, classism, sexism and irrationalism. The Reconstructionist would use the blueprint of ordained Minister Thomas Malthus, on the Principle of Population, to formulate extrajudicial penalty of death, disadvantage and the forfeit of rights to deprive the ex-slave in America the promise of life, liberty and the pursuit of happiness.

In 1868, the 14th Amendment was ratified. Shortly afterwards, the Supreme Court ruled that corporations under the authority of land are considered an association of persons. By ruling that a corporation is a person, the corporate culture of racism could supersede Black African Americans' rights.

Since 1865, America is asking the question, who need the negro? Slave labor would eventually become an obsolete expression of the capital industrialization of America.

Institutionalized Racism would prevent access to the necessity of life, and it would cause epidemics of health issues, lawlessness, alcoholism, etc., amongst Blacks in America.

Institutionalized Racism is the ideological structure, understructure and superstructure arrangement of class society. Its ideas, theories and views control society veering it away from equity between race or ethnicity groups. Everyone, regardless of their level of social/political maturity assimilates - willingly or unwillingly - to the status quo of Institutionalized Racism by way of fear, fraud and force; In attitude, conduct, climate, separation, image, profiling, environmental condition, discrimination learning, health care, education, rehabilitation, legal services,



employment, social services, insurance, utilities, leasing, bonuses pay, immunity, higher wages, contract, etc..

The need for racial or ethnic self-preservation becomes a manifestation of Institutionalized Racism, as people become comfortable in a form of Social Darwinism that has been forced upon society, by way of capitalist exploitation and non-interference by local, state and federal governments. Society has established residential neighborhood segregation, which is actually **Residential Apartheid:**

# White neighborhood

# Black neighborhood

# Mexican neighborhood

# Asian neighborhood

In the 21st Century, the social racism of Jim Crowism is still very much incorporated in Association, Union, Church, Fraternity, Organization, Party, Sorority, Guild, etc. It is why black jurists (judges/lawyers) were forced to form their own distinct Black Bar Association. They were due paying members inside the white association of jurists, but were excluded from an equitable relationship inside the American Bar Association of their particular state. It is the reason why civil-service employees (firefighter, police, etc.) as well as doctors, nurses and so many others, have established their own distinct black associations. Excluded from an equitable relationship inside the white due paying unions, they were forced to establish their own.

In the early history of the America's labor union organizing, non-white workers were excluded from the rank and file membership. In most of the industries there were no black workers, until black men started crossing the picket lines, replacing the white, blue collar workers on the production line. It led to organized white mob violence and head busting, which resulted in Blacks being arrested for 'trespassing' and 'disturbing the peace' - for trying to take away white men's jobs.

Around the early 1900s', the Industrial Workers of the World labor union came into play which would encourage the employing of non-white workers to become due paying members of equitable treatment. This was a deviation from the philosophy of corporate culture of racism. Institutionalized racism would destroy the industrial workers of the world labor union, and thereafter, make conditions of employment for non-whites. They had to agree to a yellow dog contract that was in play against Asian Americans. Signing a contract of not belonging to a union in order to keep one's jobs or to be hired.

Academic Racism begins at the primary level of the Institution of Education. The elementary school curriculum put the harness of racism, chauvinism, nationalism and sexism on the minds of men-children. All school children were orientated and indoctrinated around the anthropology of white supremacy, in social custom and beliefs, cultural heritage and authoritarian attitudes. Men-children learned that their livelihood is an integral part of the political economy, and that free association, free living, free speech and free will is all tied into the politics and economics of racism.

By the age of twelve years old, many black males in America have been prepared for a premature death. We Charge Genocide Black men-children have been totally colonized under a national identity of White Supremacy, and prepped around the traditional values of the state. They are never to ever advocate the opposing of:

- » war of aggression
- » capital punishment
- » unjust laws
- » unfair taxes
- » slavery
- » prison

The elementary school curriculum indoctrinated the men-children to pay homage to white murders, rapists and slave owners of black people.

Institutionalized Racism is so ingrained in academics that black college students during the turbulent 1960s were forced to form a Black Student Union (BSU) for representation in every aspect of academics. It is because of BSU representation and protest that African American Study Departments in Universities exist today. [Editors note: Through a national Web-based survey of 1,777 U.S. colleges and universities, University of Illinois researchers found that 76 percent of those institutions had some form of black studies.]

Environmental Racism is the highest form of exploitation against the have-nots. It is a twofold exploitation for the purpose of profit and for abstract existence. It encompasses the poverty stricken urban zones and even lower middle-income areas of the city. Environmental Racism constitutes numerous things. It is the relations of cause-and-effect, and it is also the key to understanding the full range of Institutionalized Racism, of which doesn't exist outside of relations between white Americans and black African Americans in particular, and commerce is the relations of all objects (profit/abstract existence).

#### **Higher Utilities Rates**

- \* natural gas bill
- \* electricity & water bill
- \* landline telephone service bill

#### **Adverse factors**

- \* Social services (minimum)
- \* Public services (minimum)
- \* Public work (minimum)
- \* Wage earning jobs (minimum)
- \* Inadequate schools
- \* Inferior health care

#### **Higher costs**

- \* Leasing property
- \* Mortgage rate
- \* Property tax
- \* Exorbitant rent
- \* Sales taxes
- \* Insurance policy

- \* Occupational forces of city police & sheriff
- \* High unemployment & unemployables
- \* Dysfunctional families & communities
- \* Over proportion of liquor license issued
- \* Criminal informants who continue to commit crimes
- \* Drug addiction and deadbeats
- \* Street gangs and specialized gang units whose livelihood is built around the continuation of gangs
- \* Corrupt politicians
- \* Redistricting, gentrification, disenfranchise infestation of rodent, roaches, termite, lice
- \* Living in close proximity to landfills, railroad tracks, high power electric fields, oil refineries with polluted air, soil and/or water.
- \* Etc.

In conclusion, for several decades, California White, Mexican and Asian prisoners were orientated around racial separation, away from their fellow black prisoners who were similarly situated. Institutionalized, Racism was very effective in reducing or removing any empathic feelings one felt towards black prisoners who were constantly under attack, being degraded and made to feel inferior by the prison program staff.

Black prisoners would be the only prisoners in the entire history of the California Department of Corrections and Rehabilitation to be subjected to a unique physical and psychological strain of torture at the hands of racist prison guards.

The following occurred between 1960 - 2010:

Blacks confined to solitary confinement for several decades or more

Billy club raped of mentally ill prisoners

Bus therapy for jailhouse lawyers

Electric shock treatment for several Muslim for practicing their religion of Islam

Tear gassed to death

Being shot to death while under knife attack from a racist or reactionary prisoner

Being cell lynched

Being beaten to death by billy club wielding prison guards

Being denied medical treatment after being shot, allowed to bleed to death

Being forced into a tub of hot water

Being denied suitability for parole for refusing to be a prison snitch, for having black reading material that is frowned upon, for having too much of a muscular body, for being an advocate against Institutionalized Racism and for refusing to admit guilt to the crime one was convicted of.

Numerous handguns being smuggled into prison by racist white prison guards to be used in a conspiracy (with non black prisoners) to kill targeted black prisoners

Black prisoners being set-up by racist white prison guards to be murdered by non black prisoners

Explosives being smuggled into prison by racist white prison guards in an attempt to have targeted Blacks blown to smithereens.

High power water used by racist white prison guards against targeted black prisoners.

Setting up frail black prisoners to be raped by other Blacks working in collaboration (with guards)

Other unnamed atrocities committed solely against Blacks by racist prison guards.

Institutionalized racism can be traced directly to the Executive Branch of state government. One study showed that dating back 75 years, out of a total of 3,794 pardons to convicted felons by ten different Governors, less than five pardons were given to blacks.

**TO REMAIN SILENT IS TO BE INDIFFERENT!!**

(See the Agreement to Come Home on page 3)



*San Quentin X album coming soon  
By: MKX aka pyeface*

## Spoken Flowz: **San Quentin X**

*Lyrics from the Soundtrack of an Upcoming Political Musical  
(See Prison Focus Issue 61 coming this winter for the full song and commentary, or Youtube: KAGE Universal: San Quentin X [Official Music Video]*

George Jackson: "I could never relax again. I can still smile now after ten years of blocking knife thrusts and the pick handles of faceless, sadistic, pigs, of anticipating and reacting to ten years, seven of them in solitary. I can still smile sometimes. But by the time this is over, I might not be a nice person."

Johnny Cash:

San Quentin, may you rot and burn in hell.  
May your walls fall and may I live to tell.  
May all the world forget you ever stood  
And the whole world regret you did no good

Min. King X Adlib: Rattle the KAGE

Verse I:

1971, year of the dragon under the tower, got hit from a riot pump,  
fell asleep

I am George Jackson of rap

I am cold, I am heat

I am Kevin Cooper but Minister King

I live and struggle against confinement

Ushalama, drill drilla's, right here on side me

bone crushers made from the locker for the designers

All this masculinity surround us

BGF taught them Mexicans how to make hammers

Do they respect the formation of George Jackson?

Ask 'em

My boy said "Dasuri is Brownies" (Military exercises

I jama jammed 'em

In reality the constitution was written in Swahili by family

We define our success through the scales of disruption

CO handed that white boy my mail.

Like Yogi, (HUGO) I stuck him.

Tried to tie the door, I yanked it open got at his cousin

An' that rat, bleeding from the throat, they still use 1030s to jam the door

1 to life, original wolf packer, they didn't wanna let him go

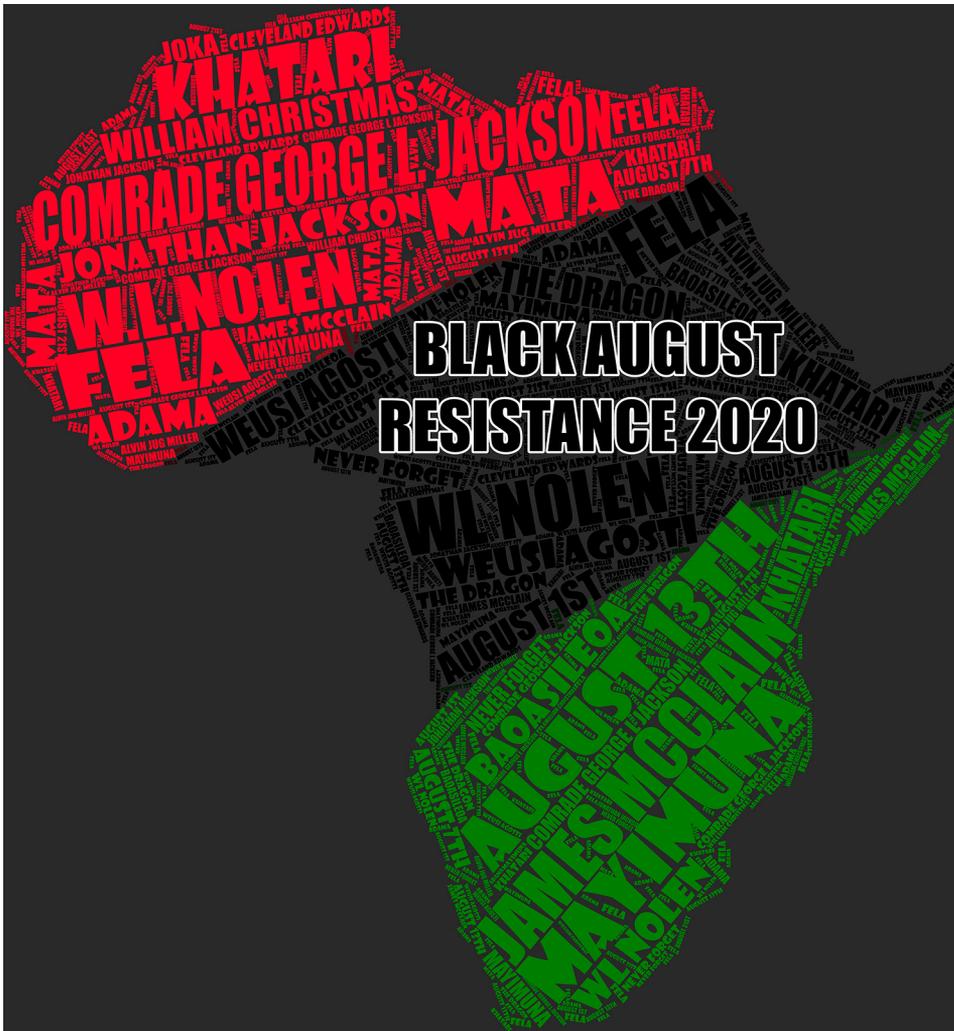
Sitawa: This is a behavior modification, psychological, low intensity warfare against the mind of a human being.

That's what exists.

## **When the Panthers Died**

*Performed by Minister King X aka Pyeface*

When the Panthers died, I cried,  
I tried to hold back my tears,  
While in my mother's womb, I was consumed with fear  
I seen my people being killed by the police,  
Through the eyes of my Mother and my Father trembling feet  
Running fast from a billy club ass whuppin,  
Mug shot faces lookin crooked.  
**WHEN THE PANTHERS DIED**  
I knew it wouldn't be the same,  
When the Panthers died, everything changed,  
Gangs and automatic rifles came, aimed at the destruction of our folk,  
Not to mention crack cocaine smoke,  
Black people always had hope until then,  
**BLACK PEOPLE STOOD ORGANIZED AT ONE TIME,**  
**UNIFIED** by military **STRIDES** made in the community  
I never knew the ideology of **BOBBY SEALE** and **HUEY P. NEWTON** would elude me,  
**WHEN THE PANTHERS DIED**  
Remember afro-natural picks and a Black fist raised high  
**POWER TO THE PEOPLE** was a slogan spoken **LOUD,**  
**JAMES BROWN** had large crowds singing "I'm Black and I'm Proud"  
It was a beautiful sight to behold,  
Executed a plan of attack for control,  
Manipulating Black souls to turn cold on their **OWN** shade  
Traitors and infiltrators what a shame,  
Pathetic cowardice was engraved in their hearts,  
Shouldn't be able to breathe in presence of **KINGS THAT ARE DARK,**  
**WHEN THE PANTHERS DIED**  
When **ASSATA SHAKUR** fled to **CUBA,** **THE WHITE MAN CRIED,**  
They tried to make her a political prisoner,  
They wanted her to **FRY** but she suffered **NEITHER,**  
**NOW THAT WAS A SPECIAL VICTORY,**  
**VICTORY** Is **LOVE, JOY** and **PAIN,**  
**WHEN THE PANTHERS DIED, EVERYTHING CHANGED,**  
Many Black brains became maimed by,  
**BLAXPLOITATION** movies and drive-bys,  
**WE** dropped the **BALL** and created **A LIE,**  
Our own power **WE** denied,  
**WHEN THE PANTHERS DIED,**  
**KAGE BROTHERS** and **SISTERS** grew wings,  
Then came the **NEW RISE, HUGO**  
**WHEN THE PANTHERS DIED.**



"If you are about peace then you are about revolution.  
 You can't be about peace and not be for revolution."  
 -Fred Hampton



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