

UBF Productions Presents:

My Comrades'
Thoughts On
Black Lives
Matter

FOREWORD BY
IVAN KILGORE

**BLACK
LIVES
MATTER**

A Collection Of Essays And Poems

My Comrades Thoughts on
Black Lives Matter

*A Collection of Essays and Poems
by Incarcerated Activists*

forward by

Ivan Kilgore

and

United Black *Family*
Editorial Collective

*All money raised from sales
goes toward sustaining
the*



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UBF Productions

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Editor's Preface

My Comrades' Thoughts On Black Lives Matter is an anthology of writings collected from people imprisoned by the U.S. fascist state. It is a prisoner-led project produced with the assistance of a few outside editors in collaboration with UBF Productions. This book aims to bring a *prisoner's* perspective on the Black Lives Matter concept and a much-needed perspective on the Movement for Black Lives in its entirety. Almost a decade since the new Black protest movement became generalized in the streets, there are a number of internal contradictions that still exist, specifically when confronting the question of imprisoned peoples' exclusion and erasure from this insurgency. The contributing writers and creators hope this book makes important connections between the struggles of (so-called) "non-imprisoned" Black populations and the organizing and cultural efforts of Black prisoners imagining otherwise. Key components of the project focus on state violence and the abuse suffered by imprison people, the wide range of perspectives that prisoners hold on history and theories of the prison industrial complex and the abolition movement, and the methods of resistance from the everyday to the insurgent and spectacular that people inside U.S. gulags use to oppose their condition of enslavement. There is something inherent to the experience of being subjected to racist carceral terror that gives movements that emerge in opposition to the prison the qualities of a proto-vanguard formation.

Although led by staunch advocates for the abolition of policing, the common interpretation of the "Black Lives Matter" slogan/organization/program was a nascent Black consciousness movement that, relatively speaking, ignored the activism of black activists held captive in prisons, jails, and detention. Centering incarcerated knowledges illuminates spaces of invisibility in the imagination and frameworks of this still-living (though reconfiguring) protest movement. In what follows is a collection of poetry, short stories, and critical analysis that responds to the question: Do the lives of imprisoned Black people matter to free-world activists, too? Are we symbolic participants in your movements? Or are we lifted, leaders and respected members of the collective fight for Black liberation? That is, Black liberation as the *trajectory of freedom* for all criminalized peoples within and excluded from of this oppressive American social order.

Certainly, it is important to always highlight how the broader black protest movement is not localizable just under the banner of Black Lives Matter. It is also not restricted to the terms of the "Movement for Black Lives." The impetus for insurgency throughout the diaspora has proliferated from the grassroots to masses, whom everyday grow closer toward realizing a liberated understandings of collectivity through tending toward Blackness and imagining alternative lifeways than those privileged and enforced by the fascist American prison regime.

Blackness

—as the philosopher Sylvia Wynter writes—marks the limits of intelligible human life in the eyes of the white supremacist master, and his/her/their kin.

Criminalized, degraded, subjected to gratuitous violence at any moment; the facts of anti-Blackness and carceral-police warfare position the Black masses—the lumpen, poor, and most vulnerable and marginalized in American society—as an organic revolutionary class and an always-potentially-insurgent political formation. Over the past several decades, the prison struggle has produced a body of revolutionary knowledge that runs counter to the state and philanthropic funded knowledge production of mainstream liberal prison activism.

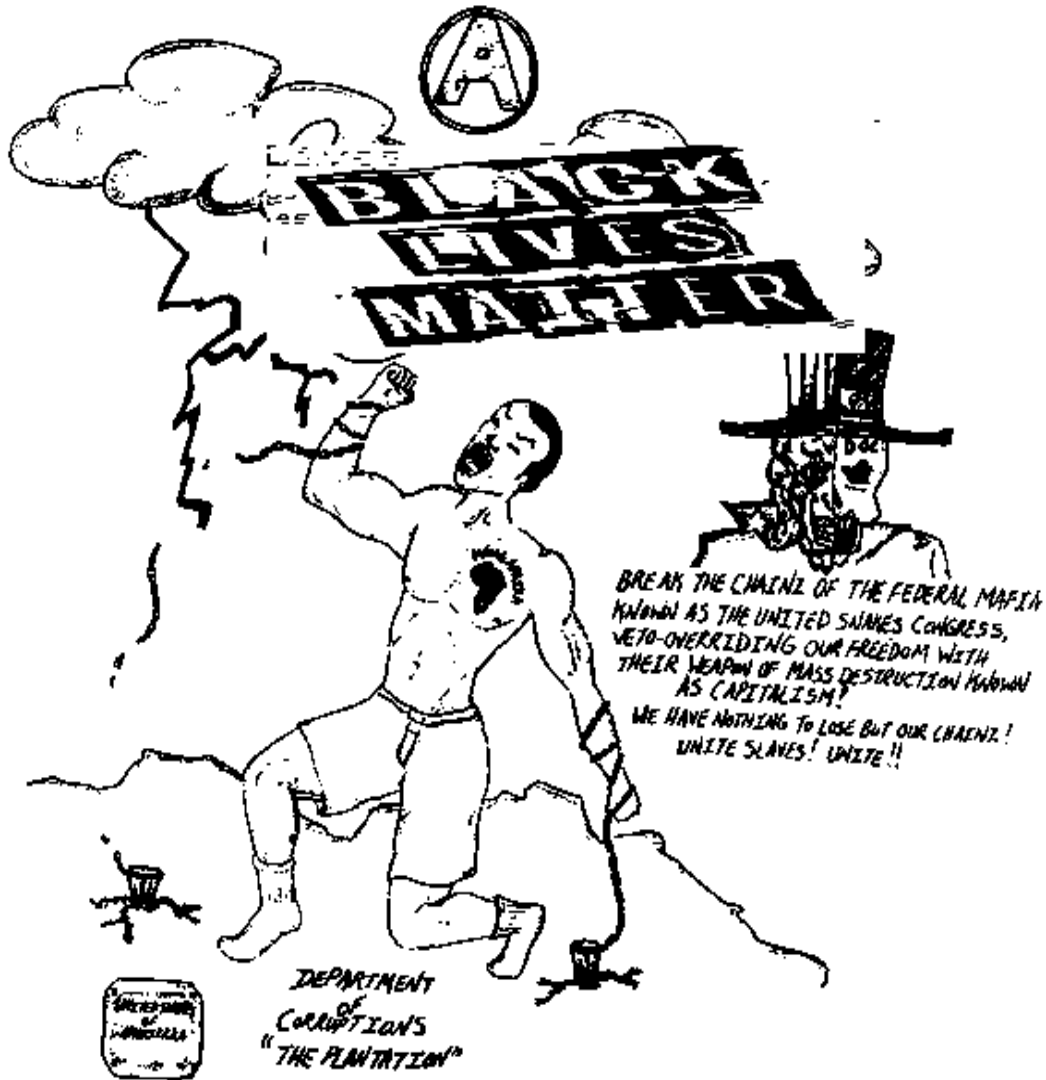
My Comrades' Thoughts On Black Lives Matter is a microcosm of this vast political-intellectual nebulous that has sedimented and materialized behind prison walls. What is specific to this collection of works is that the experience of living as the white settler state's living (chattel) property makes it utterly impossible for the reader to ignore that prisoners compose one of the most oppressed articulations of a diasporic-knit black cultural formation and supraglobal community of struggle. Learning from Black feminism, we are careful not to over-valorize the word "community," as it has historically served to exclude queer and gender-nonconforming people from movement spaces, or is used to flatten important differences in the experience of identity, but "community" is also important to keep as a concept we use to speak about our movements, our peoples, and praxis. We just have to make sure it is rooted in the principles of "Community Accountability."

These essays and poetic ruminations are not without contradictions. An author's words always contain the attribute of human imperfection. Problematic verbiage in some instances are accompanied by the fact of their life experiences of punishment and survival that each author embodies and engages in as everyday practices of resistance. But this is precisely the most important fact to keep in mind. This book pleads with you to appreciate the breadth and *complexity* of the new Black protest movement, and its forms of political thought, even, and especially, the leadership of imprisoned people.

Emphasizing a Black communal politics—the *Black/New Afrikan commune*—itself against the white Man's notions of "The Political" altogether, is to take head from a long line of grassroots counter-state black liberationist formations from the Black Liberation Army, N.A.P.O, and MOVE, to new collectives developing throughout the prison nation. All Black lives matter—including those held captive by the U.S. fascist state. As the saying goes, "When the prison gates are opened, the real dragon will fly out." Let's all do our best to tend towards mutuality in struggle and principled solidarity with survivors of incarceration. Tear these gulags to the ground.

Backwards never,

UBF Editorial Collective



Unity & Solidarity

AMONGST ALL THE PEOPLE:

BLACK, WHITE, AFRICAN, EUROPEAN,
MEXICAN, STRAIGHT, GAY, LESBIAN,
ETC., ETC. UNITE! UNITE

AGAINST OUR COMMON
ENEMY: "AUTHORITY"

John Steiner
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"Pop Art & Social Commentary"

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Forward (Ever)

Ivan Kilgore & UBF Editorial Collective

Over the last several years myself and comrades, members and accomplices of the United Black Family Scholarship Foundation, began to solicit writing and poetry from our immediate “movement” networks in these wretched American gulags. We asked mostly incarcerated Black liberationists, anti-racists, anti-capitalists, anarchists, feminists and abolitionists in the California Men’s system, but there are various regions involved. Some of the essays in what follows were generously given to us from the quasi DIY/academic press True Leap based in the Chi. One of my longtime projects is to facilitate a political writers working group and a regularly held reading and study groups for other captives classified as **L**.ife **W**.ith**O**.ut **P**.arole.

What are the ways that incarcerated peoples of Afrikan Descent are often left out of the dominant narrative-imagery of “Black Lives Matter” (aka BLM)? Black Lives Matter in the context of this discussion refers to the ethos driving the new Black protest movement against criminalization and policing in general, not the discrete and literal network of Black queer feminist anti-police violence activists founded by Opal Tometi, Alicia Garza, and Patrisse Cullors.

This collection is therefore writing and poetry that cuts into the social lie that the Thirteenth Amendment does not anchor American capitalism's basis in anti-Black/racial chattel slavery. Many of the writers in this compendium, such as imprisoned anti-prison intellectuals Wayland “X” Coleman, Jonathon Gordan, Stephen Wilson, Lonnie B. English Bey, Brandon Dixon, and Sitawa Nantambu Jamaa, meditate on the American prison’s historical foundation in globalized plantation racial slavery. The relationship between the U.S. State and the socially constructed figure of “the Convict” is the reform of slavery’s originary positions of dominance: that of the white settler-master’s absolute dominion over the World of the Black prison slave. Beyond the convict’s position in the political economy of the prison industrial complex and the gratuitous violence of chattelization, the logical purpose of the carceral-police apparatus is in fact *genocidal extermination*.

This collection deepens public knowledge on how the U.S. Prison Industrial Complex as coalition of interests invested in criminalizing Black people, and in many places Third World and Indigenous peoples. Queer peoples, Transgender... *all of the above* who have been rendered “surplus” since the momentary collapse of state legitimacy during the nineteen-sixties and nineteen-seventies. Moreover, some contributors highlight the ways in which *differently racialized* populations experience the anti-Black racial-sexual violence when they inhabit carceral sites like prisons and jails.

This book is important for the prison struggle because it frames the struggle for Black prisoners' freedom as a struggle for all, and claims this only possible if the prison class unifies in solidarity and practices mutual aid across racial lines. We follow the Agreement to End All Hostilities between gangs and races in California Prisons, and beyond. While this book wages many criticisms of existing social phenomena, its authors abide by the disciplined practice of prisoner *class unity*, which necessitates an understanding of how the fight against carceral anti-Blackness is everybody's central arena of transformation and abolition struggle.

We are living, laboring, creating, caring for one another, and waging political struggle in a period of hardly unprecedented state repression and reactionary backlash. It is up to our generations to continue to remind people that this is a protracted struggle—one that is historically situated in a mutinous tradition of revolt that begins with the first slave revolts, escaped maroon societies, and other Black-diasporic political formations resisting the carceral violence since the Middle Passage into the modern reformation of American plantation slavery.



Nightmare into Dreams

Shaylor Watson

MARCH 7, 1987, MY NIGHTMARE BEGAN.
NOT KNOWING THAT I WAS GOING TO LOSE
FAMILY,
ASSOCIATES
FRIENDS.

A (18) YEAR OLD KID IN MY COUNTY JAIL BLUES.
DIDN 'T KNOW ANYTHING ABOUT JAIL BUT WHAT'S SEEN ON THE
NEWS.

IN SCHOOL I DID LEARN THAT HARRIET TUBMAN, FREED SLAVES
HOWEVER SYSTEMS FED SMOKE.
SHIMMERING MIRAGES LEADING TO EARLY
GRAVES.

YET
NIGHTMARES CAN BECOME DREAMS,
REGARDLESS OF WHAT YOU' HAVE SEEN.

TOGETHER, IN HERE, EVERYONE ACCOMPLISHES MORE.
WHEN HYPOCRISY DOESN ' T GET CONFUSED WITH
DEMOCRACY.

WHERE NOT ONLY
SOME BLACK LIVES MATTER, BUT ALL BLACK LIVES
MATTER.

WHERE
YOUR CHARACTER IS NOT DEFINED BY CASTE OR CLASS.
BUT THE INTEGRITY OF BLACKNESS
MADE APPARENT THROUGH HUMANITY
IN REVOLT

WHAT IS SHARED WITH OTHERS IS NOT GLUT FOR THE SELF
I WANT NO MORE BLACK SUFFERING. NO MORE
SYSTEMIC PAIN. NO
MORE
SENSELESS SHOOTINGS OR WARMONGERS GAMES. NO
MORE
CHILDISH GAMES IN HEARTLESS STREETS, NO
MORE
LIVES LOST TO THE FASCISM OF LAW OR PANDEMIC, NO
MORE
STEALING FROM EACHOTHER, TERRITORIAL KILLINGS.
BLACK WOMEN SUBJUGATED BY TROUBLED MEN, NO
MORE

AFTER (32) YEARS OF
BEING A PAWN IN THE SCHEME.
I TAKE CONTROL OF THIS SCENE

TURNING NIGHTMARE INTO
DREAMS





Black Lives Matter on Both Sides of the Fence

*Sitarwa Nantambu Jamaa, James “Baridi” Williamson,
Yusuf Bey IV, and Ivan Kilgore*

*“Slavery has been fruitful in giving itself names. It
has been called ‘the Peculiar Institution’, ‘the
Social System’, and ‘the Impediment’... It has
been called by a great many names, and it
will call itself by yet another name,
and you and I and all of us had
better wait and see what new
form this old snake will
come forth next...”*

—Frederick Douglass
May 9, 1855

Have you ever read or heard about a click of rogue California correctional officers dubbed the “Green Wall?” What about the Oakland Police Department’s “Riders?” Or the “Rampart Division” of the LAPD? How about those “Gladiator Fights” orchestrated by prison officials at the California State Prison, Corcoran, which resulted in 31 prisoners killed by police bullets? Certainly, you heard about the white police officer in OKC who was recently sentenced to 266 years for raping black women? Or the 21 or better officers at the LA County jail who were recently sentenced to federal prison? And who could forget Rodney King or what racist pigs did with fire hoses during the 1960s? It wasn’t that long ago.

Then there are the countless suspicious suicides and prisoner assassinations that have been rumored to have been setup by prison and jailhouse officials. And to think, for most of white America, this is simply a figment of the imagination. Yet it is a reality visited upon someone in this country every day! Sandra Bland and Hugo “Yogi Bear” Pinell experienced it! Michael Brown experienced it too! So too Oscar Grant, Eric Garner, Tapir Rice, and sadly, countless others to come.

That said, it's imperative that we do not attempt, with Black Lives Matter, to separate police terrorism on either side of the fence. For the streets ain't the only place law enforcement needs body cameras! Even more, it's imperative that we do not attempt a discourse on police terrorism without connecting it to judicial terrorism or judicial terrorism to penal, legislative or economic terrorism. For they are all of the same organism; a pathogen: capitalism, which strictly adheres to an age-old philosophy that deems the punishment justifiable (i.e., the incarceration, brutalization and, if necessary, the murder) of the innocent so as to maintain the "order" (i.e., the socio-economic and political arrangement) which fostered white supremacy.

Needless to say, it is a philosophy that gave way to a culture of racism, lawlessness and terrorism that very much remains at the heart of law enforcement in America to this day. And like most of that which came of Europe to the Americas, it was derived from the most corrupt, narcissistic, and lustful thoughts of its revered scholars: Hobbes (1533-1679), Locke (1632-1704), Montesquieu (1689-1755), Rousseau (1712-73), Blackstone (1723-80), Beccaria (1738-1794), and others who, during the so-called Enlightenment era, rationalized, for lack of better term, that Native Americans and Afrikans were but simple creatures of vice, and prone to acts of savagery—chattel, who lacked the moral capacity to determine what was just or cruel. In essence, the theory also applied to women, poor whites, and the diseased of Europe, and thus became the basis for colonial ideology.

This philosophy, this ideology of colonial imperialism, was recorded during the course of history as it spread throughout the Americas like a wild grass fire. Consequently, the Native bloodline and culture would suffer near extermination. Countless Creole and Latino ethnic groups bore the rape that came out of it. From Afrika to Europe, across the Caribbean Sea to the shores of the antebellum South, it would spread ivory Afrikan bones across the floor of the Atlantic Ocean.

In the Old South, it would form the "Peculiar Institution" Frederick Douglass foresaw as the "old snake" shed its skin and took shape in the nation's system of criminal justice. The 13th Amendment to the U.S. Constitution would give it vigor, proclaiming slavery the appropriate punishment for crime. And so, it was written, with this legislative enactment, the "philosophy" became the foundation upon which a racist system of government policies and laws would spring forth to form the image of who and what would be criminalized. The purported "Founders" of "AmeriKKKa" had indeed studied their scholars well.

Rousseau had instructed the law was but "an invention of the strong to chain and rule the weak." And Montesquieu's *Spirit of the Laws* provided them justification to enslave Afrikans:

...Since the peoples of Europe have exterminated those of America, they have had to enslave those of Africa in order to use them to clear and cultivate such a vast expanse of land.

Sugar would be too expensive if it weren't harvested by slaves.

Those in question are black from the tip of their toes to the top of their heads; and their noses so flattened that it is almost impossible to feel sorry for them.

It is inconceivable that God, who is a very wise being, could have placed a soul, especially a good soul, in an all-black body....

One proof of the fact that Negroes don't have any common sense is that they get more excited about a string of glass beads than about gold, which, in civilized countries, is so dearly prized.

It is impossible that these people are men; because if we thought of them as men, one would begin to think that we ourselves are not Christians.

Henceforth, were white AmeriKKKa pillaged and murdered, the law would provide a banner of protection. And so, it was again written, their "collective conscience" was distorted with B.S. philosophy that allowed for their atrocities to be interpreted not as crimes against humanity, but rather, acts of patriotism "lawfully" wielded against chattel, savages and criminals. This is the genius of the law as practiced by Europe and white AmeriKKKa. It is the "power" to which Locke philosophized: "Great robbers punish little ones to keep them in their obedience; but the great ones are rewarded with laurels and triumphs, because they are too big for the weak hands of justice in this world, and have the power in their own possession which should punish offenders."

Another device of Europe with a long history beginning in 1657, under the corrupt regime of King Louis XIV, and considered by many a symbol of "foreign oppression" was the former slave catchers (and Ku Klux Klan, for that much) who were now the "police." (Note: The first attempts at police reform in Europe would not occur until 1829, when British statesman Sir

Robert Peel formed what has been cited as the first full-time, professional and centrally organized police force—the London Metropolitan Police). Strapped with the task of upholding the "law," AmeriKKKan police in the South, very much like King Louis's, would serve an economic and social duty in service of the state, which largely overreached simple law enforcement activities.

According to Sultan Latif, author of *Slavery: The African American Psychic Trauma*, the first police departments

were established [in the South] post-civil war, when the abolition of slavery and the development of industrialization meant that there were massive laboring populations [of ex-slaves] that could no longer be disciplined by the slave-owner or individual task-master, but had to be supervised, as an industrial army, by a well-armed institutionalized force.

In this regard, the police would become the force — as well as an extension of — organized crime, driving industrialization as the political machine in the South, quickly going to work to preserve white privilege.

Under the assumption the former slaves would not work unless compelled to do so, Black Codes were enacted. An offshoot of Slave Codes, they were specifically designed with the intent to control, restrict, and inhibit the ex-slave's movement and behavior.

Moreover, Black Codes defined crime for all purposes and intent of re-enslaving the freedmen and women, and thus bestowed upon the police the "authority of the law" to arrest and charge, for example, unemployed Afrikans with "vagrancy," a crime pursuant

to §§ of the Code. This, of course, created the presumption of wrongdoing which then led to a sham trial, and a fine the accused could not pay.

Consequently, many Afrikans were banished to prison labor camps where their labor was then sold under the “Convict Leasing System” to local industry owners, such as steel and coal titan Andrew Carnegie, who, along with countless others, profited on the hundreds-of-millions, if not billions, of dollars from a labor pool of scarred backs and broken souls.

Considering the South’s long and dependent history on slavery, and the bustling industries that began to take shape prior to and after the Civil War, the labor that came of these camps, needless to say, was in great demand. Despite legislative attempts to criminalize exploiting black lives for the purposes of its labor, the demand for prison labor far exceeded legislative production. Thus, white AmeriKKKa resorted back to the ways of their not so distant ancestors and began again to kidnap Afrikans to sell into this new form of slavery. However, the kidnappers were the police, local sheriffs and constables who levied fabricated charges and debts at Afrikans (to make their “quotas”) to supply the demand.

In a 2008 interview, Douglas A. Blackmon, author of *Slavery by Another Name: The Re-Enslavement of Black Americans from the Civil War to World War II*, elaborated on the grandiosity of this racket:

...it was everywhere in the South. These forced labor camps were all over the place. The records that still survive, buried in courthouses all over the South, make it abundantly clear that thousands and thousands of African Americans were arrested on completely specious claims, made up stuff, and then, purely because of this economic need [for prison labor] and the ability of sheriffs and constables and others to make money off arresting them, and that providing them to these commercial enterprises, and being paid for that.

As if the manner to which Afrikans had found themselves-trapped and banished to these camps weren’t enough, they were then charged for the cost of their confinement (e.g., food, clothes, etc.) and thus acquired debit on top of debit, which could never be paid. Consequently, many were condemned to die in bondage with this the arrangement. Others would also suffer from the tragedy that came of cruel and unusual prison conditions, which often, because of mining disasters, illness, hypothermia, or worse, a severe lashing, resulted in thousands of fatalities. (Note: The punishment associated with slavery was also incorporated into the penal system. The U.S. Supreme Court upheld prisoner whippings until 1958. See *Jackson v. Bishop*, 40A F.2d 571, 573.).

By the mid-1920s, the scale of this racket had reached its height and began to unravel as mounting complaints regarding the ruinous and unfair competition of prison labor from competing industry owners began to flood the U.S. Attorney General’s Office. Again, the snake would shed its skin as a result of several legislative enactments (i.e. the Hawes-Cooper Act 1929); Ashurst-Summers Act (1935), a.k.a. 18 U.S.C. §1761(a); and the Walsh-Healey Act (1938)), which “temporarily” put a halt on the convict leasing system and the manufacture of prisoner-made products for public or private sale and distribution.

In 1979, however, private interests again successfully lobbied for an amendment to 13 U.S.C. §1761, which set the grinders back in motion.

Without question, “[c]onvict leasing,” as noted by Dan Berger, author of *Captive Nation*, “was the premiere element that made the Southern legal apparatus—from the police to the courthouse and the prison—a formidable foundation of the Jim Crow South.” Notably, by the end of the Reconstruction Era (1857-77), all southern states had gone back and passed laws that weren’t called Black Codes, but essentially aimed to subjugate Afrikans as a second-class, inferior race. These laws would affectionately become known as “Jim Crow Laws.”

With the emergence of Jim Crow the question of race in AmeriKKKa sprung to the forefront of debate on both sides of the political spectrum. For white AmeriKKKans, it promised relief from the pervasive “Negro Problem,” which threatened to assimilate into mainstream white society if not segregated (a form of confinement/containment). For Afrikans, it was an abomination, an impediment, to say the least, to social, political and economic progress.

Unsurprisingly, the nation’s high court weighed in to provide legal support to validate segregation as a social norm. The infamous (Dred) Scott v. Stanford (1857), Plessy v. Ferguson (1896), and William v. State of Mississippi (1393), respectfully, proclaimed among other controversies, Afrikans, “were unfit to associate with the white race and so far inferior, that they have no rights which the white man was bound to respect.”

Moreover, these cases set forth in theory and practice the concept of “separate but equal,” and lynch-mob trials by all white juries. Notably, the decisions made in these cases were premised on Darwin’s (1809-82) theories of evolution, yet another device of Europe, which deemed Afrikans and other people of color biologically and intellectually inferior to whites.

Again, the police would be summoned to serve their social and economic duty in service of the state. According to Berger:

American confinement [i.e., segregation] was upheld by the police as well as the prison. As in the South, the police in the North and West constituted a frontline battleground over white supremacy. Whereas the southern legal apparatus dictated segregation across social and political arenas, the formal equality of the North was undermined by pervasive racialized poverty that the police, as an institution, enforced at every step. Through violence and ritual humiliation, police departments enforced spatial boundaries of segregation and “vice” at the street level... [and therefore] became a common but foreign presence in the life of black urban denizens... [and consequently] led to greater institutionalization of black women and men in reformatories, jails and prisons. Indeed, the police and the judge joined the social worker as embodiments of the ways the American state regulated black lives....

Ghettos, yet another device of Europe that was used to isolate and exterminate Jews, were subsequently created as mass populations of Afrikans and other people of color were corralled into underdeveloped communities segregated by law, by violence and discriminatory government and private housing practices.

Sundown Towns were created, which up until the late 1980s, allowed for lily-white towns and communities across AmeriKKKa to enforce written and unwritten ordinances that forbid people of color from taking residence in, or being within, city limits after dark. “NIGGER DON’T LET THE SUN; GO DOWN BEFORE LEAVING TOWN” or “NO NIGGERS OR MEXICANS ALLOWED AFTER DARK” were posted on the outskirts of these towns, and enforced by lynching, torching of homes and entire communities, and brutal beatings by the police.

To be brief with this history is unkind, yet if there ever was a word, of all words in the English language, that accurately describes the social and economic turmoil that was to come of this arrangement, that word undoubtably would be “terrorism.” Particularly, “economic terrorism” which, for purposes of this essay, we define as structural conditions shaped by institutional forces set on destroying the socio-economic and political development of a particular people.

As history etched itself towards the 1960s, Afrikans would see the economic fabric of their communities torched in the wake of white supremacy. In 1921, Black Wall Street (Tulsa, OK) would be burned to the ground. In the decades to come, so too, would a number of other Afrikan communities across AmeriKKKa. The carnage would stack high well into the 1940s and beyond. With the passage of the 1949 Federal Housing Act, more than 400,000 homes in Afrikan communities across AmeriKKKa were destroyed under the guise of urban renewal.

By 1952, the Veteran’s Administration and the FHA had financed more than \$120 billion dollars in new housing, with less than 2% going to non-white families, and they built roughly 10,000 low-rent, segregated public housing units (a.k.a. “Projects”). (Note: In time, the projects would be “fenced up, their perimeter[s] placed under beefed-up security patrols and authoritarian controls, including identification card checks, signing in, electronic monitoring, police infiltration, random searches, curfews, and resident counts...” (Wacquant, 2002)). Urban renewal quickly came to symbolize “Negro Removal,” as housing segregation grew into a nexus of racial inequality on all fronts, from employment opportunities to education.

History foretold a rebellion would be forth going. Afrikans had fought the kidnapers who invaded the Motherland. We had fought and died on the ships. We rebelled on the plantations. We rebelled against Jim Crow. And so too the Natives fought the butchers of their lands. And so came an era, just as we fought side-by-side during the First and Second Seminole Wars (1812-42), we would fight together during the Civil Rights, Black Liberation, Puerto Rican Independence, AIM, anti-war, and student protest movements of the 1960s and ‘70s.

It goes without saying we were militant, organized and, at times, lethal — not to mention extremely outspoken when it came to matters of race and class oppression. The gun would become our symbol of liberation as we quickly came to grips with a truth echoed in the rhetoric of Black Panther Alprentice “Bunchy” Carter:

... Weapons of words won’t deal with the Man. I think history has taught us that. The Man is a beast, and he’s armed against us. The only thing that will deal with the Man is the gun, and men willing to use the gun.

And so we stood as a collective, as violent encounters with local law enforcement erupted around the nation. Both militant and Police blood alike would fill the gutters of the barrios, ghettos and reservations, as the fear of us aggrandizing our “Nation,” struck at the heart of the “powers-that-be.”

In response, COINTELPRO, a FBI subdivision headed by J. Edgar Hoover—was launched to disrupt, misdirect, and otherwise “neutralize” the leadership of these movements. Black Panther Ericka Huggins would tell of the devastation that came of this police force, which

... left many people dead, my husband John Huggins and Alprentice Carter another. The [COINTELPRO] did not start with the [Black Panther Party]; it began to do its heinous dirty work with people like [Dr. Martin Luther’ King, Jr.] and the Civil Rights Movement at all levels. Its intention was, as they said, to wipe out the [Black Panther Party] by 1969... Looking back at it, taxpayers are appalled at what their money went to: setting up situations where, for instance, John Huggins and Alprentice Carter could be killed at UCLA... The FBI setup the circumstances for that; then the print media said it was Black-on-Black crime. But the FBI was a teacher for us. We learned to look at how insidious and subtle the work of a huge bureaucracy is and how fatal it could be for a small group of people who rebel against the status quo. So the FBI harmed, tortured, harassed and set up the circumstances to kill directly or indirectly many, many, people in the [Black Panther Party]... Hoover urged his special agents to “prevent the coalition of militant black nationalists groups... and leaders from gaining respectability... Prevent the rise of a black messiah who would unify and electrify the militant Black Nationalist Movement.

Consequently, Malcolm X, Dr. Martin Luther King, Jr., Bobby Hutton, Jonathan and George Jackson, Fred Hampton, and many other political leaders would be assassinated. Mumia Abu-Jamal, Suniate Acoli, Mondo we Lanna, Leonard Pelteir, Imam Jamil Al-Amin, and Mutulu Shakar were amongst a number of political activists subjected to “sham” trials and convictions which condemned many to either a life sentence in prison or the death house.

Indeed, the devastation caused by COINTELPRO would be far reaching. By the early 1970s the assassination and incarceration of our political leaders had created a climate of loss and chaos that in the years and decades to come, was ripe for the growth of an urban gang element.



Feelings of disempowerment again began to boil over from a lack of political resistance. This in turn, would ignite the self-hatred that had been festering in our communities for centuries. Suddenly, the spirit of resistance we had developed, which was grounded in the oppositional belief that white power was limited, that it could be challenged and transformed, went from employing violence as a countermeasure, to oppression, to inner-community violence aimed to oppress. To this end, Amos Wilson, author of *Black-on-Black Violence: The Psychodynamics of Black Self-Annihilation In Service of White Domination*, would inform us:

The violently oppressed react violently to their oppression. When their reactionary violence, their retaliatory or destructive violence, cannot be effectively directed at their oppressors or effectively applied to their self-liberation, it then will be directed at and applied destructively to themselves....

No words better express the point in context as those of the late Stanley “Tookie” Williams, author of *Blue Rage, Black Redemption*:

My rage was nourished by the hate I saw and felt from mainstream society and white people, a hate based on my black skin and my historical place at the nadir of America’s social caste. I was filled with hate for injustice. Yet my reaction to the hate was violence directed only towards blacks.

...I forged through much of my life locked into a hostile intimacy with America’s wrongness. Conditioned and brainwashed to hate myself, and my own race, other black people became my prey and the Crips my sword. Though I cannot condone it, much of the violence I inflicted on my gang rivals and other blacks was an unconscious display of my frustration with poverty, racism, police brutality, and other systematic injustices....

Here, we digress to note the fact that Tookie’s radical change in consciousness ultimately sealed his fate. To be brief, as reputed co-founder of a notorious street gang, he stood before the eyes of the state as a potential “messiah” with influence enough to “unity and electrify urban guerrillas across AmeriKKKa to take a stance—in the spirit of Alprentice Carter — against state sponsored terrorism.

On that note, it is imperative that we recognize the fact that these guerrillas are to the State what Christian Parenti aptly characterized as “social dynamite”:

Social dynamite is that segment of the population which threatens to explode; the impoverished low-wage working class and unemployed youth who have fallen below the statistical radar, but whose spirits are not broken and whose expectation for a decent life and social inclusion are dangerously -alive and well. They are the class that suffers from “relative deprivation.” Their poverty is made all the more unjust because it is experienced in contrast to the spectacle of opulence and the myths of social mobility and opportunity....

... [It] is a threat to the class and racial hierarchies upon which the private enterprise system depends. This group cannot simply be swept aside. Controlling them requires both a defensive policy of containment and an aggressive policy of

direct attack and active destabilization. They are contained and crushed, confined to the ghetto, demoralized and pilloried in warehouse public schools, demonized by a lurid media, sent to prison, and at times dispatched by lethal injection or police bullets. This is the class--or more accurately the caste, because they are increasingly people of color--which must be constantly undermined, divided, intimidated, attacked, discredited, and ultimately kept in check with what Fanon called the "language of naked force." (Parenti, 1999)

By the mid-1980s, the snake had again shed its skin. Ronald Reagan, still begrudged with the fact that the Black Panthers had marched onto Sacramento with firearms drawn, left the governor's seat in California to settle the score by using the presidential powers of the United States to effectively stamp out the remaining remnants of political dissent amongst AmeriKKKa's poor.

Shortly after arriving in Washington, President Reagan would declare a pretentious "War on Drugs" after CIA backed guerrillas (i.e., the Contras) had dumped tons of cocaine and high-power assault weapons into urban AmeriKKKa. The effect would be forthright.

As if it happened overnight, we went from mentors of humble origins and kids breakdancing on the block for fun, to knocks (i.e. drug addicts) and domestic terrorists without conscious, armed to the teeth eager to rob, steal and kill for the spoils of the crack-trade. "Dope-Boy-Magic" instantly made millionaires of some of the most deprived and marginalized elements of AmeriKKKan society who became gods of a newfound religion: material gain over life!

The value we once placed on community solidarity was transfixed to a "BLOCK" claimed by a gang which, inadvertently, caused our communities to become a "place" not to be respected insofar as the greater community was concerned, but rather a place to make war and Dope-Boy-Magic. Thus, a generation and culture sprang up of corrupted morals, disrupted families, and ultimately, a dismantled "Village" no longer capable of cultivating a progressive youth as comparable to previous generations.

Reagan had effectively created his own prey. For the machinations and propaganda surrounding the War on Drugs would, in effect, cast upon us an image of menacingly evil, and thus the ghetto came to symbolize a bivouac from which urban predators terrorized the city. This in turn exacerbated both public fear and the call for the hunt and capture of young Afrikan and Latino males.

Again, to be brief with this history is unkind. Yet the various forms of terrorism that came of this can be summed up with the following phrases: "Racially Disparaging Drug Sentencing Laws," "Mandatory Minimums," "Massive Prison Construction Boom," "Mass Incarceration," "Prison Industrial Complex," "Militarized Police Force," "Single Parented Homes," "Record Political & Voter Disenfranchisement," "Antiterrorism and Effective Death Penalty Act," and a number of other acts and phenomenon which were what Parenti described as, "defensive policies of containment, aggressive policies of direct attack, and active destabilization of young Afrikan and Latino males."

By the turn of the century, statistics would report the damning consequences of these policies. The United States, with just five percent of the world's population, had succeeded in ranking number one with the highest incarceration rate per capita. Some 2.3.

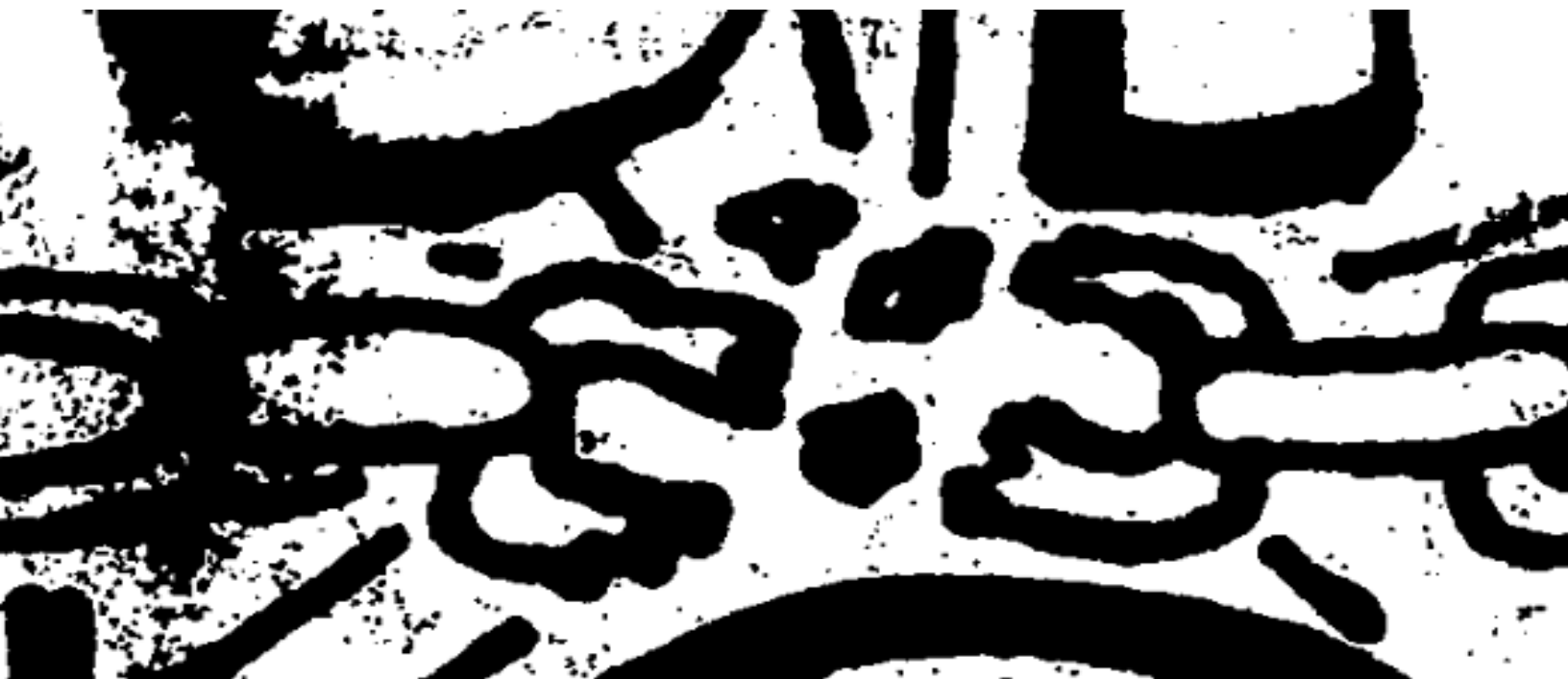
million people were in prison or jail, with another five million on some form of supervised release. Of which, one (1) out of nine (9) black men (ages 20-34) were locked up and our sisters were joining them at three times the rate compared to white women.

Notably, some 5,000 people per year are killed behind bars due to prison and jail officials refusing to provide adequate health care (Smith, 2015). Even more, a glaring sixty percent of all reported arrest-related deaths from 2003 to 2009 were found to be homicides committed by law enforcement, which totaled 2,931 people killed by the police (Gardner, 2016). For those of us who are fortunate enough to survive our prison experience, we often return to economically devastated communities where statistics report every 28 hours a black man, woman, or child is murdered by the police (MxGM, 2012).

At this point, we believe it safe to say Black Lives Matter did not develop in a vacuum in and of itself. Rather, it arose from a peoples' continuous and courageous struggle to combat the anti-humanity evils of white supremacy that have evolved as the snake continued to shed its skin again and again throughout history so as to maintain the "philosophy" through a racist system of laws, policies and institutions that seemingly have regressed to its former self with the blatant demands that we submit to white authority or die by police bullets.

That said, if history has been any indicator of all that is or can become of Black Lives Matter, then we must be careful in not allowing ourselves to be duped with arguments of police reform. For people have rallied and protested for police reform since the very first police forces were created some 200 years ago. And by little measure has there been a significant change in the fundamental relationship of the police in service of the state.

Therefore, we conclude by making the following point: police terrorism is not a problem that can be fixed by a mere change in policy. For it is a symptom of a far greater problem that is rooted in an unjust system built on a philosophy" that ultimately must be done away with. Otherwise, we stand to make the mistake of previous generations that were pacified with the snake merely shedding its skin only to remain a snake by nature to strike again at some juncture in the future as history repeats itself.



Feel (for) Me?

Ben "Solo" Martinez

**Black lives matter,
Black lives matter**

I wonder, however, does my life matter?

I assume that most, would
likely respond with a resounding "no!"
Especially considering the pace of your
existence and the path of your pursuits.
How could you? Even begin to recognize,
When it's clear, that you couldn't care less.
The definition of selfish, perched
precariously on the balcony of your ivory
tower. In complete denial of the life and
path that was chosen long ago for the

Divine you.
But don't get mad,

Be glad that you're receiving
the real.

Maybe now your subconscious is
ready for a little truth, that just might
rattle and shake somethin' loose
and challenge your existence, in a positive
and good way, because most of us are
waiting to be reconnected with our descendants
and long-separated family, feel me?

Let's hope so, cause the truth I'm spittin'
has just begun. So lemme Bless you with
a little Divine Law...All things are intimately
connected, including "You" and "I"

And who am I? Well that's a bit
complex, with many layers of subtext, so
lemme just brush the surface and say that I'm

a worthy, enlightened, conscious Black man,
who's acquired a good understanding of
humanity's divinity and purpose.

My heart and love is great, and
through my perception, I'm able to acknowledge
and embrace your life and offer that your
life matters as well.

It is, in this spirit, that I implore
You to open your eyes and begin to do the work
of weeding out the flaws and contradictions
in your mind, heart and spirit, in search of
greater empowerment and connectivity.
I need you

Black lives in/of crisis
Been for quite some time now...

The lingering effects of humanity
lost. Still existing and flourishing, in new
and modern forms, to this day.
Requiring a genetic change, on
the cellular level, so that the ones who
follow are enlightened and conscious from
the Divine food, stacked on life's shelves
for our spiritual nourishment...

Black lives do matter...
All Black lives matter...

I invoke the Black, because you've
lost the connection and chose untruth. So,
until you awake, my non-African Brotha's
and Sista's and recognize the turmoil ablaze
on your doorstep and finally embrace the Divine
power you hold, towards being a link in the
ultimate solution of peace, unity and love
realized, I'll be shakin' the foundation
with this voice, shouting

ALL BLACK LIVES MATTER! Feel me?

Not Enemy Combatant

Abdur Nadheerūl-Islam

White people, mostly republicans, conservative, with right-wing Christian propensities, spew racist blatant stupidity that “tries” to confuse and deceive the peoples of the world about whether or not Black lives matter, with moronic statements, “all lives matter” or “blue lives matter,” two arms of the same monster. This of course is to whitewash or cover up the historical and present social rejection and social destruction of American Black peoples. The white settler nation has always been animated by its hatred for black people. It is apparent American white society has always created white unity by expressing Black disunity, or white lives by Black death, or white equality with Black inequality. This is a white American structural arrangement which continues from chattel slavery. A brutal exploitative system of Black psychological and physical death that obviously persists today.

Consider since just 1980-2017 Black homicide rates have been roughly 10,000 gun deaths from a 20,000 to 38,000 overall murder statistic. That means, in 37 years there were approximately 370,000 Black murders—mostly by Black-on-Black violence, gun deaths (of course this is a probable estimate). The American politicians know this. The American educators know this. The American business leaders know this. And the murderous, warmongering police forces of America know this emphatically. Yet, the so-called Sunday political pundits promote a desensitized representation of genocidal racist destruction of Black peoples. This deliberate social murderous state-of-affairs must come to an abrupt end. Unequivocally and completely.

The Black Lives Matter organization and movement must transform and become an institution for a new Black Reconstruction and re-socialization of not only Black communities and movements by every movement that joins in active solidarity against the white supremacist state. Not just a political protest exercise. That means that wherever Black American people reside in numbers, Black Lives Matter must achieve political and economic power and independence. People who have been subjected to chattel slavery, domestic and international colonialism, Jim Crow De jure and De facto segregation — which plays into mass incarceration, pre-school to prison pipeline, strategic police state genocidal murder, Black-on-Black murder and violence, gentrification and high unemployment, abject poverty, disease, malnutrition, infant mortality, and low life expectancy, etc., should have their first objective as political, economic and social independency and power (self-rule), rather than white supremacist political jargon like integration. Self-determination, self-direction and self-definition, not assimilation, acculturation, or subjects to cultural imperialism. Adopting the social, cultural and political ideology of any form of a “white supremacist” doctrine or “indoctrination.” That is our Black collective condition. The forced indoctrination then the conscious acceptance and even promotion of white supremacist ideals and/or ideology. Conservatism — capitalist political control ideals to maintain monopoly —

racist capitalist and imperialist power, wealth and influence or indoctrination: the psychological control over man's mind and behavior (the thought leadership).

The conscious deceivers, consistently deceive, and we-the-people grow up in a false environment, institutionalized, and we all become false peoples of a false consciousness. Promoted to keep all of us — the people — confused, conflicted, disputing, fighting, killing, and dying: poor and powerless. Just how the capitalist powers want it. We must acquire political power to create the institutions that will inevitably create a stable, wholesome, and “free society.” Not just demanders, but *decision makers and legitimate creators of a new functioning reality* for peaceful, clean, stable, well fed, well worked, and loving and caring communities. A true human society of wellbeing and safety. Free healthcare, free education (all levels), free childcare, and financial family benefits. A socialist principle and ethic: creating state/city owned corporations or manufacturers that pay a “real wage” and will pay for the “free” social governmental services. generating wealth or revenue for renovating public works, new highways, bridges, roads and buildings: that which can withstand super-storms of destructive forces or global Katrina.

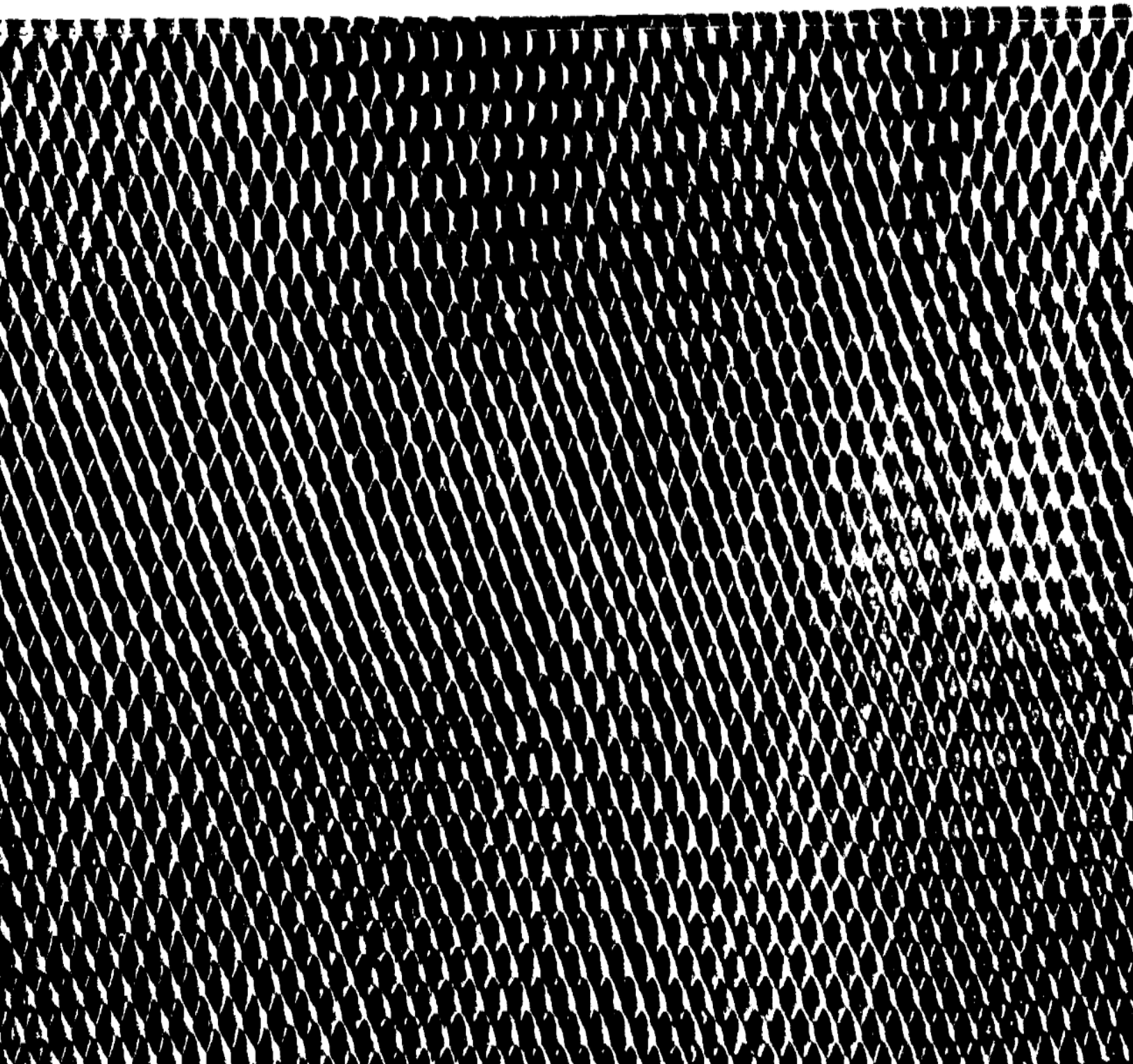
Black Lives Matter must create worker cooperatives, where the workers own the corporation and/or manufacturers and share profits and pay scales. Substantially raising the wealth gap between black and whites: equally. Black peoples (and all people really) need to adopt a social doctrine that teaches the principles and values of our true human nature. Uprightness, goodness, love, kindness, gentleness, kindness, self-restraint, self-control, self-discipline, self-preservation (that which promotes Black social unity), equality, compassion, reason, generosity, human connectivity, celebration of our separate and distinct cultures and ethnicity. The philanthropic — the holistic — love of humanity and all of the social benefits of a loving and unified community and nation. Culture that makes all our people conscious, knowledgeable, perceptive and principled; uniting the people and suppressing anger, hate, insult, abuse, sexual indiscretions, fighting graphic violence, abuse, harm, and misogyny.

Making people strong, thoughtful, and responsible is the key to ending gun violence. And having a stable inclusive, diverse and fair system allows people to satisfy their financial needs and establishes a community that is wealthy, prosperous, and productive. A community of social respect, social unity, social peace and wellbeing. But this cannot occur if the Black Lives Matter activists just be activists. They must become *reality makers*, and real, *true* brokers of power.

The police cannot murder Black men and people if police are in the control of smart, strong, and worthy political leaders people that do not all U.S. citizens to be considered “public enemy” and gunned down like war enemies. They are U.S. citizens — not “enemy combatants.” Until we can secure complete political power, a citizen review board with military-style disciplinary and “imprisonment’ powers over the police, must be established to control police brutality and police murders.

United States citizens must not be gunned down like dogs, pigs and mules! They are dignified human beings. It is not a conspiracy theory! It is a stratagem! A strategy is a plan and pattern. The plan is pure violence against Black people and it is a pattern because it happens all across the country. This is a genocidal strategy to initiate a violent

confrontation with the Black community and U.S. Citizens. We must not allow this! We must, I repeat — secure political and economic power. To head off national armed conflict. Be a reality maker! Re-define our world! Black lives do matter. When Black lives seize the means of *power*, they will matter. Save You.





Why Baltimore Blew Up | artist Steven Levy

My Government Tis' of Thee

Charles Baker

Zoot suited and combat booted
Khaki uniformed; creased and stiff from heavy starch
Black flags flying lazily in the wind
Violated by every last one of the Cardinal sins
While we're considered an abomination by society
Military branch being of the all Hood variety
Denied and unrecognized by our own government
But I bet they can count every house in my Hood with a family
 to be evicted because they're unable to make rent
Every shell from them noise makers that my enemies have ever sent
Every soul that lost their lives in the hood where their last
 moments were spent
Eyes closed; head bowed; hands clasped in prayer; knees bent
Every week it seems we're caravanning to another funeral
Government still acting as if we don't exist
Plausible deniability as if we're Black Ops
If the truth was to ever unfold I don't think that the true
 number could ever be told
How many black lives have been executed by both black and white cops?
All of a sudden black lives matter
After an eternity of Black lives, Black families, and Black culture being shattered
To protect and serve?
However, how many have seen their unfair share of Black lives with
 Their brains splattered
Casualties of calamities and we're still being denied
When asked why...guess what?
The government lied
Born subconsciously military minded
Every time a shot's heard it's likely the government's behind it
They're moving forward; steadily progressing
And it seems our movement is being rewind
Stressing...damn, depressing
Words spoken, saying one thing and doing another
Fuck what they said because their actions define it
Didn't I just say our movements being rewinded?
For no other reason than being Black
A perceived threat to their presumed superiority
My enemies are those that for no real reason want me dead
Recorded and called it history

But that's their story so fuck what you read
Systematically killing us
Not a Holocaust, though many Black lives have also paid that cost
On intimate terms with both Harris and Ross
Casualties and calamities, and I know plenty of Black lives lost
Enlisted as a kid and militarized
When it rains it pours
But when a mother loses her child to these street wars...
She cries
I represent very hood and for every hood I'm a soldier
On my back [for my Blackness] I carry every hood on my shoulders
the assaults that have been committed against
In return my pen and ink wages war
For those that tried to abandon the Hood, (AWOL) absent without leave
Foolishly believing they're exempt from participating in this unholy war
Shocked that the government is still ignoring your nigger pleas
(Sppsh) Nigga please
All of a sudden because Obama served (8) eight Black lives matter?
After an eternity of Black lives, Black families, and Black culture being shattered?
Now trumped by Trump who speak of building a wall
But in every Hood I know some walls that have long since existed
And every life within has long since been restricted
Openly spewing hate to and for the unseen hand and an invisible oppressor
 who so happens to be clearly seen
Who's well aware of every family that can't make rent
Who deserves every shell in their direction that has even been sent
Loving my ghetto's where the government's time has rarely been spent
And the census keeps count of lives lost and where life's last moments were spent
Seems like every week I'm going to another funeral
Zoot suited and combat booted
Khaki uniformed; creased and stiff from heavy starch
Backwards we march
Eyes closed; head bowed; hands clasped in prayer; knees bent
Fully aware of where the rent money went

My mantra:

"Fuck the government"
My government tis' of thee
Falsified by a supremacist sense of white liberty
Eyes open and it's clear to see
My government's really my enemy

Scorched Earth

Ras'safidi

Why are there so many Black Folks in a cell?
Why is it a crime to promote a Black man's Heaven,
and curse the white man's Hell?

Why is it so disgraceful to consider ones
self Afrikan?
Minus the AmeriKKKans who corrupted the
Morrigan's chapter.
No place exists of the German Fascist Pasture.
Neo-Nazi Black Supremacist in support of
rebuilding Mussolini's Castle.

What the hell is Ghetto Buji?
We in disguise or in the skies.
Don't trade the youth for Roman lies, or
Promissory Notes to Celtic Gods.
A chosen people who've been set aside,
Rule the earth un-identified.

If Black Lives Matter
Where are we foster childs?
Why are we fosters child?
Who flipped the switch of Yosef's Bey
and turned us into the lost and found?
Why not consider us Shia Sufi, or
Islamic Hebrew of the Nile?

If the twelve tribes have a daughter
tribe,
and the thirteenth stand alone.
Is there fourteen cylinders of the
Nubian Parameters
shaded away over in Rome.

If Black Lives Matter
Who runs the Vatican?
Industry? Or Aliens?
Whose alliance protects our interest?



Two Pigmy or Chalk-Asians?
Black liberation, or
White integration?
What's the quickest way to get
our land?
Maintaining a dying planet, or
repatriation to the Motherland.

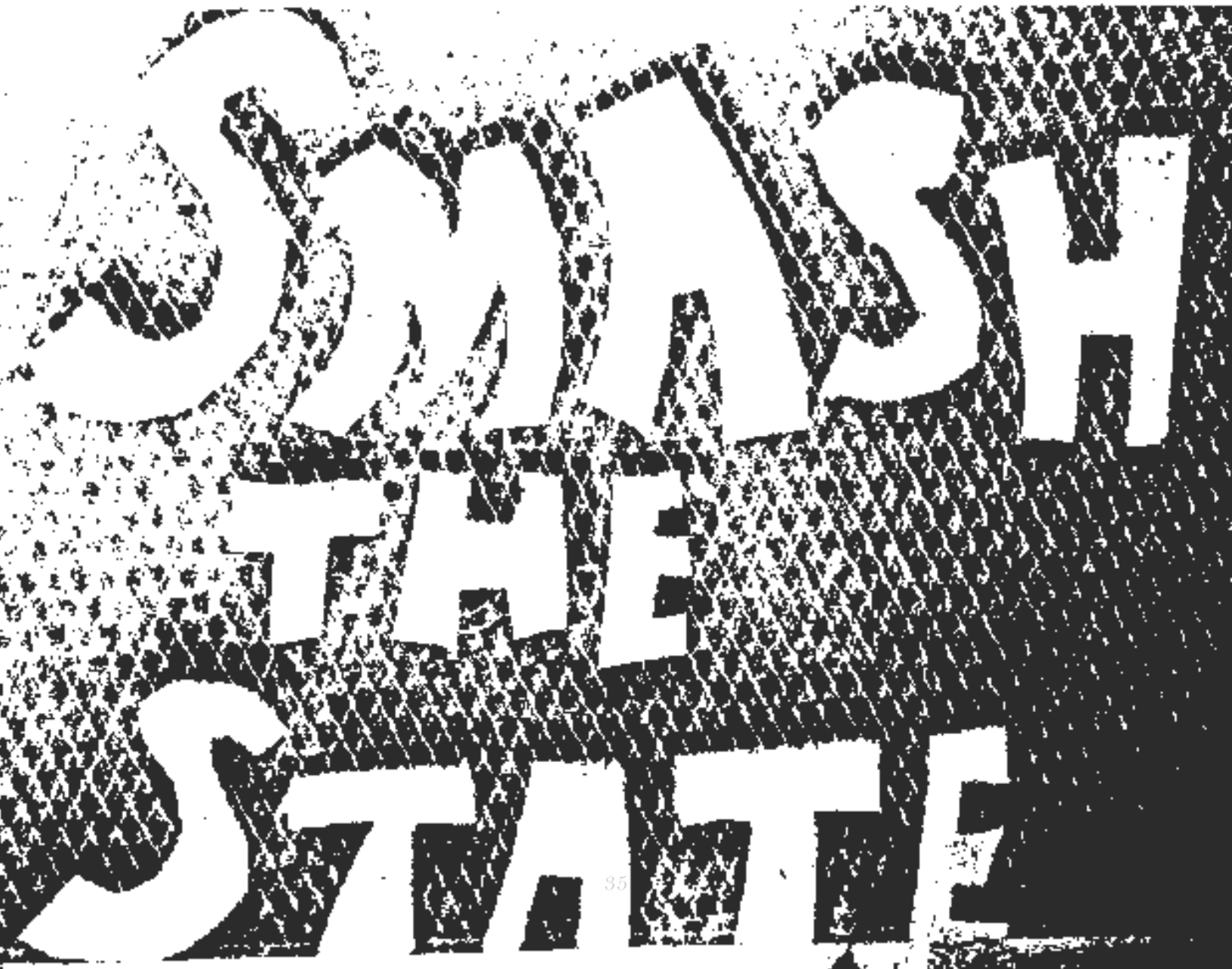
If Black Lives Matter
Why preserve White nursery rhymes?
Why spread white lies to children's minds
through public schools and welfare lines?
Why shave black heads and perm black hair, then blame us for blurring the lines.
Yes, black is beautiful but what does it matter if WE withhold what WE
are inside.

Skulls and bones, mortgaged home,
Federal grants and corporate loans.
Private postal shipping services,
roll-over fees and bridging tolls.
The unknown mark of the supreme
alphabet,
made known by the solar stone.
Lifted and never anchored out,
resurrected as the Uni-cone.

Dreadlocks from my head rock
spread wise and send down rays.
One lock alone occupies a space
that guides our nations beyond this age.
Inherited gift of divinity
calculating using ancient scales.
Intuitive nature exploring primitive
beginnings mystified by militant Maoist
Berber cells.

If Black Lives Matter
Where's the commitment to make it real?
Why negotiate with anti-black radicals as a
means to re-invent the international banking wheel?
Occupy Wall Street under the table with the
N.O.I? What the hell you got in 'yo EYE?
Fellow guy of Nimarä.
a stolen legacy, or bleached culture.

A rogue nation of stowaways.
Broken treaties, abandoned charters.
A summoned spirit outside the way.



Black Biography as Analysis of Society

Kevin Curley

As a kid growing up in South Central LA, I had to endure a poverty stricken upbringing, the kid in me back then couldn't place a face on hate, and fears which were created only came from witnessing the Los Angeles police department harassing Blacks and Hispanics, never really traveling outside the inner city, I grew to believing white people wouldn't accept me because of the targeting by white police officers, I participated in the 1992 LA riots and a child experiencing a threat and an all-out press by the national guards, after the smoke cleared, led me to believe authority figures such as cops, carried a serious evil for Black people, growing up in the ghetto of south LA witnessing white police officers killing minorities, I never felt they were roaming the urban areas to protect and serve all I ever knew what to do whenever a cop car drove down my street was to run and hide, praying not to being shot in the back, I was a juvenile tried as an adult at the age of 17 years old, there was no valid evidence to convicting me other than hearsay by people in my neighborhood who were coerced felons, to place me at the scene of a crime of murder, I was found guilty by claimed peers of my community, but the panel of jurors never set foot in my neighborhood and favored a skin complexion which was not of a recollection in the surrounding area in which I grew up in, In the 90's when I was last free and living in the free world, children I grew up with was never properly informed, through the educational system; or recreational centers the stigmas that'll be placed on a young kid by being Black, witnessing a attacks and murders on black people by cops, was the reason I felt neighboring schools never educated urbanites on Black history, growing into life through the California Department of corrections becoming self-educated and awakened by studies, awaking me to a truth about hate, I've managed to gather an incite that Blacks were enslaved and sold, kidnapped and traded to folks, because on certain lands slave masters wished to use black people for their self benefits, Black people were not brung to America or other countries to succeed, but for personal gains by the oppressors, the strength carried out by the rebellious, over through the evils, the creation of African Americans fighting for equality drove an uprising to protect Blacks throughout the world and the activist led a united force giving Black people the same rights as white people, In the millennial era black people still are not given the same equality as white people, as a converted Jew by choice the Black culture can't relate to the compresences Jewish people endured, being able to relate to the pain, I honestly can say there's still a whole lot of work to be done, on the driven energy naysayers create, pegging minorities being the problem, what makes it so bard to convict cops and racial radicals still trying to annihilate a people, society can't blame murder by cops on Black people and society shouldn't defend a corrupt judicial system, video's and media broadcast televised programs don't lie, when the world views murder committed on black people by cops, there's never really no need to draw out the question if Black lives matter because the obvious can easily be answered when all facts have been proven, Black people must continue fighting for their voices to be heard, Hate comes from Jealousy and the lack of emulating a unique being, all creative aspects which have become an artist talent from Black people und by black people, it draws an envy by the less gifted and less talented.

Can You

Anthony Hawk Hoskins

Excuse me Miss, but can you see me through these walls of concrete and steel bars, can you understand my words as they pass through a dead man's world.

Shattering souls, rebelling minds, whispers of hope, screams of times gone by.

Excuse me Miss, why do you laugh, as I stand in the midst of loneliness and despair.

Can you see me, can you feel me Miss.

This tightly grasp pouch contains visions, tears, as well as hopes and fears.

I see this reality, I feel so much of its pain, but I refuse to submit to man's proclaimed destiny, or shed the slightest amount of self - shame.

Can you see me, can you feel me Miss.

Labeled as an outcast from society, a society who rejected me before birth.

The society, who embraced me as I entered into an institution of madness, slavery and hurt.

Can you see me, can you feel me Miss.

Housed by the controlling forces, as they force their force on the weak and confused, shit this could be you too.

Why are you laughing, can you see me, can you feel me Miss.

Searching through pebbles of life on a sandy beach, armed with nothing but mixed up hopes and twisted dreams.

Fixated on easy come-up's, while choosing your sacrificial runner-up's.

Can you see me, can you feel me Miss.

Trapped by policies, guns and guards. Who would shoot me just because I look like one of the lost boys. Who couldn't be freed from these sad set of bars and closed drawers.

Can you see me, can you feel me Miss.

Bedrocks of racism galvanized through vast forms of media, pushed through institutions of miseducation and religions.

Prison slave labor has always been a part of society's racist extended norm.

Can you see me, can you feel me now Miss.

Is it my traditional posture that gives doubt about my spinal pathway.

*Is it uncomfortable to regard a black man as a superstitious being.
Symbolically throughout history it seems.
You and your fictitious literature about our contributions to evolution.
Mentally and physically demoralizing us through your flow of pure bullshit that comes from the
outer limits.*

Can you see me, can you feel me now Miss.

*Always doing your balancing act for the masses of equality and righteousness.
While practicing genocide and mass destruction on an astronomical level.*

Can you see me, can you feel me now Miss.

*Let me enlighten you about my spinal vital forces.
My whole genetic makeup is strength. Your constant doubt benefits and awakes fibers deep
within my subconscious center. Internal organs are directed to operate in accordance to the black
man's true design, this only exist within the black man's melanin.*

Can you see me, can you feel me now Miss.

*Your words are nothing but moans and sentences to deaf ears. Tirades of whimpers Syntaxes
locked within a tube of non-existence.*

Can you see me, can you feel me now Miss.

*It's redundant that you question the validity of my spinal cord, to find yours one would have to
search the archives of (Lost, but not to be found).*

Can you see me, can you feel me now Miss.

*Constraints of time are tightly woven around my neck, as a constant reminder of yester-years
events.*

Can you see me, can you feel me now Miss.

Reflections of warriors of the past keeps me focused, pushing to keep blackness forever in motion.

*The trials and tribulations are daily struggles, while doing my utmost to survive all this prison
injustice.*

Can you see me, can you feel me now Miss.

*The white man is able to exploit, vent his deepest longings to abuse and annihilate the black man
and woman, that he himself has very little actual knowledge of, but hella' power over of.*

Can you see me, can you feel me now Miss.

In the back allies of his genetic makeup, there's a stored chemical imbalance, that pushes him to act out his cowardice and barbaric homosexual deviant ways.

*A predisposition which arrived upon his evolution.
Corruption, exploitation, genocide, bigotry. From the basic to the most perverse of forms.
Men who have no qualms or empathy surrounding their savagery and vicious acts towards mankind.*

*Manipulated through education has us blind inside.
The great plague of all times.
The driving force of turmoil and racism.*

I hope you can see me,

At least you can feel me No? Huh? Miss

Ain't I a "Prisoner," Too?

Stephen Wilson

In a recent article, Dan Berger wrote, “Prison reform is now in vogue.” It’s so true. Right now, everyone, even Kim Kardashian, is proffering solutions to the carceral quagmire we’ve sunken into. Intensified public scrutiny of policing and hyper-incarceration has led to an increase in the discourse about “crime,” policing, and imprisonment. Many Americans agree with the *New York Times* editorial that stated: “The American experiment in mass incarceration has been a moral, legal, social and economic disaster.” People are beginning to understand that prisons and policing are repressive tools of the state, which are critical to the maintenance of power. But in this interval of seeming possibility, some prisoners have good reason to feel anxious.

The American Prison Movement is made up of a wide range of people and organizations with diverse goals, but one consistent trait still runs throughout the entire movement: privileging the straight, able-bodied, cisgender male viewpoint. When the experiences of prisoners are represented, they are typically the experiences of cisgender men, usually Black or Brown, who are straight, able-bodied and neuro-typical. However there is no monolithic prisoner experience. Our experiences with policing and imprisonment are far from universal; they have always been inflected by race, class, gender, sexuality, ability, and geography. How will this one normative definition of prisoner free us all?

When prisoner is posited as cis-het, able-bodied men, the lived experiences of the most vulnerable prisoners—queer, trans and disabled folk—are at best marginalized, or at worst delegitimized and erased. We need to consider how policing and imprisonment affect particular populations. Poor, Black transwomen are not targeted, policed, and locked up in the same ways that Black/Brown cis-het men are. “Seeking to understand the specific arrangements that cause certain communities to face particular types of violence at the hands of the police and in detention can allow us to develop solidarity around shared and different experiences with these forces and build effective resistance that gets to the roots of these problems.” (Bassichis, Lee, and Spade. “Building an Abolitionist Trans and Queer Movement with Everything We’ve Got.”)

By visibilizing the multifaceted ways the PIC affects us all, we are able to create a wider base of support. But we are stymied in our efforts because our definition of prisoner continues to exclude the most vulnerable incarcerated folk.

There have been interventions in the continued marginalization of the most vulnerable populations. Organizations like Black & Pink and the Sylvia Rivera Law Project vigorously advocate for and amplify the voices of queer/trans prisoners. Texts like Eric Stanley and Nat Smith’s *Captive Genders: Trans Embodiment and the Prison Industrial Complex*, Kay Whitlock, Joey Mogul, and Andrea J. Ritchie’s *Queer (In)Justice: The*

Criminalization of LGBT People in the United States and Ritchie's *Invisible No More: Police Violence Against Black Women and Women of Color* center queer/trans lives in discourses on policing and prisons. But in national conversations about policing and prisons, queer/trans prisoners are largely overlooked. We continue to live in the white spaces of books and articles on what to do about mass incarceration and policing. Our views remain absent in the debates. And what goes unheard may be of the utmost importance.

In *Captive Genders*, one reads: "gender, ability and sexuality as written through race, class and nationality must figure into any and all accounts of incarceration, even when they seem to be nonexistent." Yet many people in the American Prison Movement refuse to consider how the intersections of race, class, gender, sexuality and ability affect encounters with police and imprisonment. *Queer (In)Justice* states: "By bringing queer experiences to the center, we gain a more complete understanding of the ways in which race, national origin, class, gender, ability and immigration status drive constructions of crime, safety and justice." There is no way to bring conscious and liberatory politics to the work of our movement without focusing on all the main pillars driving the PIC, including homophobia and transphobia. It is only by centering the lives of the most vulnerable that we can ensure that no one is left behind. We have to start asking ourselves serious questions. What becomes visible when we listen to the experiences of the most marginalized people behind bars? How could that listening strengthen our movement?

Many activists, inside and outside, are reluctant to ask: what is gained from emphasizing queer/trans encounters with police and prisons? They don't question why queer/trans prisoners' issues tend to run parallel to, instead of intersecting with, other prisoners' issues. Queer/trans prisoners feel unsure that our concerns will be addressed by other activists. We wonder if our pain is taken seriously. And this should not be the case.

At every stage and moment of the American Prison Movement, queer/trans folk have been present and involved. We have struggled and suffered alongside, and often because of, straight, able-bodied, cisgender males. Our issues remain unheard. We have not been silent; we haven't been listened to. Even during the most rebellious years, prisoner uprisings linked their conditions with critiques of American capitalism, racism and imperialism, but not homophobia or sexism. We have no seat at the table. And just as former US Congressman Barney Franks said: "If you're not at the table, you're on the menu."

The reason queer/trans prisoners have no seat at the table is because many activists, especially incarcerated ones, don't consider us part of the struggle, the movement. Those who do rarely get beyond performative solidarity: statements of support and concern. They won't struggle alongside us. Our tradition of anti-police/confinement work is often ignored. The antagonism between queer/trans folk and the state predate the current incarceration boom. "Because prisons, police, immigration officials, and psychiatric institutions have long punished people for transgressing sexual and gender norms, queer and trans people have a long tradition of resistance to institutions of punishment" (S.

Lamble in *Captive Genders*). Might there be something to learn from this tradition? The self-oriented only perspective of many activists precludes them from seeing the value in queer/trans traditions of resistance and the importance, rather the necessity, of struggling alongside us for survival and liberation. It makes me wonder how they define community?

There are unspoken closures of community that many need to reflect upon. Who is included in our definition of community? Who is excluded by intent or omission? Queer/trans prisoners are not struggling in the prison movement simply to add a different viewpoint. We are challenging the fundamental definitions of freedom, safety, justice, and community. Moreover, we are challenging the very definition of prisoner and calling for the recognition of all prisoner experiences in this moment of possibility. We say loud and clear: You will not live upon our ruins.

It is time for other prisoners to know that “All of us live in a culture that is attempting to limit the range of our humanity, and so we’re all in this liberation struggle” (Rebecca Solnit). The laced-up minds of some activists prevent them from understanding that “constructive criticism and self-criticism are extremely important for any revolutionary organization. Without them, people tend to drown in their mistakes, and not learn from them” (Assata Shakur). The need for self-criticism and the role we may be playing in oppressing and silencing others cannot be overstated. “The true focus of revolutionary change is not merely the oppressive situations which we seek to escape, but that piece of the oppressor which is planted deep within each of us” (Audre Lorde). We are against all the systems of oppression that prop up the prison industrial complex, but are we working to uproot the oppressor in our hearts—white supremacy, homophobia, transphobia, sexism, ableism, xenophobia? Are we able to acknowledge differences without devaluing them? Moreover, can we recognize differences among prisoners and use these differences to expand our visions of justice, freedom, safety, and community? This is the challenge.

People are becoming more aware of the race and class-inflected aspects of policing and incarceration. We have to do more to educate them about the gender and sexuality-inflected aspects. And we need to do it as a movement. As everyone offers their solution to mass incarceration and police violence, let us remember that failing to recognize and affirm the intersections of race, class, gender, and sexuality erases the lived experiences of many people behind the walls. Let us remember that “reform without a vision of fundamental change, without a politics that aims to leave no one behind, can give way to new forms of captivity and containment by the state” [*The Long Term*, see introduction].

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Why Should We?

Kevin Curley

The matter (the flesh and blood) of all Black life matters. I sit with my thoughts and emotions as a Juvenile tried as an adult in a California state prison, I reflect on my life daily, wishing I knew then what I know now, at the age of 39 years old, reality, when the obvious effects serving a sentence of 35 years to life is played out having to endure a harsh and cruel conviction, many can lose hope and lose many dreams, A Blackman converting to Judaism, I relate to the cruelties Jews and Africans had to endure during times before my existence. I can admit Black lives matter, not just from the strength the people carry, but also our will to forgive, walking in the here and now, being created in the image of G-d, I send out my prayers to all evil doers and ignorant mankind who judges

G-d's creations, of the color of their skins and poverty stricken lines, carrying a universal education as my daily research and studies to influence myself and others to create a voice being very informal to all humankind are created equal, place me in a mind state of peace, even though I live and deal with hate from many, being created comforting a darken skin complexion, I know I matter and all which look like this Black/Jew and all those that look like me, strangely I have to be more protective of myself and many actions, but being socially conscious, rewards me on my drive to lead by example, living through the messages and fights of those before me begging for equality. As a Jewish Blackman I know the stigmas placed upon me by the ignorant forces my voice to be even more louder, yelling peace and unity for all I can't judge media broadcast televised statement and individuals in positions of politics, displays of verbalizing hate and their will to wanting the minority buried underneath them, because politicians didn't give the minority people a voice, Susan B's, Dr. King's, Malcolm, Fredric D., among other G-d's woke up the world to their dreams, I personally learned from mentioned educators, in order to count, you must be accountable for your own actions, Black lives matter when black people make them count and to uplift the people you should never allow yourself to being bought, why accept payment when the 40 acres and ass was never promised but Never brought, I smile for the visionaries and I breathe in their strength, because without freedom fighters and major sacrifices black people may not have existed, never become a Toby, but sing for Rosa P., neither gave up their seats, so why should we?



Faith in the Generations | artist Kijana Tashiri Askari

Still

Haneef Walid

1555 Blackness born in the Americas.
Religion, ancestry, heritage & culture torn.
STILL BLACK LIVES MATTER!
Mentally, physically & emotionally whipped,
Just to build a New World as masta deemed fit.
STILL BLACK LIVES MATTER!
Strong wills broken & families torn apart.
Human beings sold as cattle down at local markets.
STILL BLACK LIVES MATTER!
If whipping posts could talk they'd tell a tale of horrors.
Beaten backs for rebellious acts of men considered less than human.
STILL BLACK LIVES MATTER!
This lynching of a nation was just its incubation.
Because the seeds of these deeds sowed the woes of today 's Black
American sorrows.
STILL BLACK LIVES MATTER!
To where today my brother is my enemy,
& the mother of my child is my bitch.
Education & religion deemed suck shit.
Where nigga flows freely off every races' lips.
STILL BLACK LIVES MATTER!
Though we've suffered the torments of Job & Jonan,
Racial politics & liquor stores on every corner.
BLACK LIVES STILL MATTER!
Genetic genocide & drive - by homicides, we thrive because
BLACK LIVES STILL MATTER!
With minds that created art, infrastructure, medicine, & commodities,
Discoveries thought to be impossibilities, we thrive because
BLACK LIVES STILL MATTER!
Because without Black America, there's no America.
Land of the free built on the backs of the slave.
BLACK LIVES STILL MATTER!
For the people, By the people,
We are
still

Eyes of a Revolutionary Made in Prison

Lonnie B. English Bey

Through the eyes of an imprisoned revolutionary, it's hard to see and truly understand the struggle and resistance being caged behind bars of steel and cement because of the so many limitations being placed on you; of what you can have and what you can't have. Then you have to fight the administration about things that you can have by mail; rejecting the item or items.

When you're being upright, independent, and fearless and standing up for my divine principles of love, truth, peace, freedom and justice against racist pig guards working to oppress all prisoners in the State of Michigan Industrial Complex or MDOC, and not to mention prisoner or prisoner oppression which goes on throughout the prison system. It's hard to be a revolutionary in prison when standing up for justice, equality, and human rights causes a lot of stress, pain, and sometimes disappointment, when trying to get out of prison on parole and getting turned down because of your steadfastness for the cause of truth, justice, and righteousness of the struggle.

Sometimes finding yourself in the hole, not for something that you did, but because your name was mentioned, or helping stop a guard pig from brutalizing another prisoner, or helping another prisoner file a complaint for violating a prisoner's civil rights. Sometimes standing in solidarity with other prisoners for something that's rightly needed and necessary, but finding out that you are the only one in the hole or in level V for the cause. It's hard as hell being a true revolutionary behind the walls with very little or no support from the outside world and standing your ground for what's right.

Through the eyes of an imprisoned revolutionary fighting to stay out of the bullshit that's going on around the yard on a day-to-day basis; trying to stay focused on the real issues, eating chicken of different kinds four times a week, potatoes 365 days a year, and a lot of turkey the other three days a week. And doing more time than any other state in the country: 120%. That's 100% of your minimum sentence, an extra 60 to 90 days or 6 months over your minimum sentence. In 2018, in this state, there are at least ten-thousand prisoners past their minimum sentence who are still incarcerated. Also in this state, they have a law called, "Truth-in-Sentencing" that was passed in 1998 or 1999, in which every prisoner has to do 100% of their time with no "good time" whatsoever. There are a lot of young men who don't have any kind of education — ignorant in many ways — but think they know it all, yet don't know, not at all, especially regarding their rights, civil or human. In the state of Michigan, we don't have a real strong advocate for prisoners, or a prisoner movement either, but that's going to change in the future — we truly hope.

The Prisoners Movement itself is not that strong because as long as they can go to the prisoner store and spend \$126.00 a month, get JP5 plays and songs, get TV's, visits, telephone calls and order items like gym shoes, etc., they are satisfied with their living conditions of being treated worse than animals; dogs and cats, and they don't stand up for themselves at all.

Through the eyes of an imprisoned revolutionary, all I know is the fight, struggle, and resistance of the powers that be from oppression, exploitation, imperialism, and racism, etc., always thinking and working for the good of humanity — striving to bring justice and truth to those who really want or need it. Thinking in tactics of changing things for the betterment of all people in the world. I truly understand oppression and its source which came from people who have power and control over the resources that all people need and use in their everyday lives, like political, economic, and social control over society; the rich European elites. These are the real enemies of revolutionaries because we are fighting, struggling to overthrow their ideology of so-called white supremacist, and their fascists friends' ideas and views.

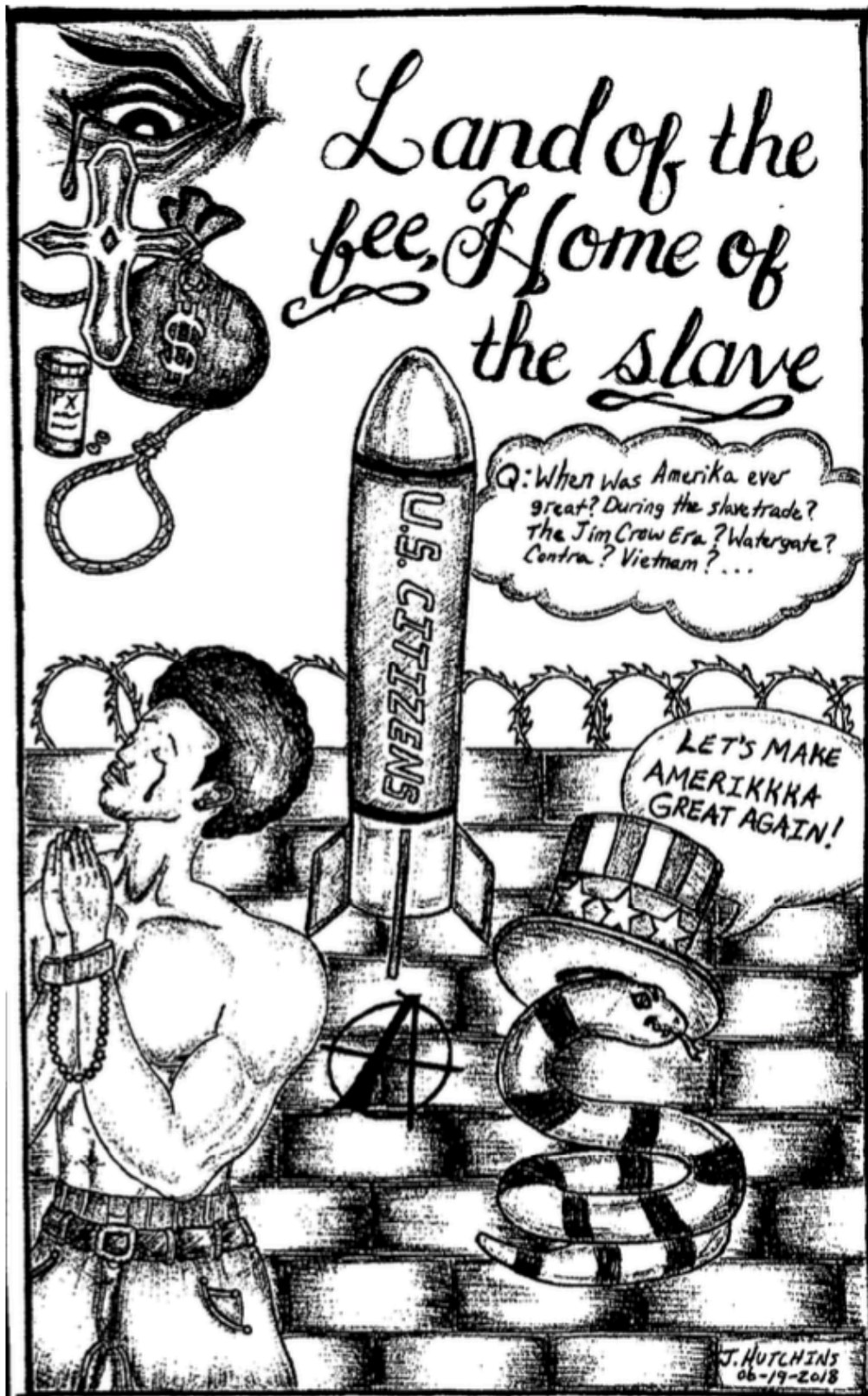
The rich control society and the businesses, and the poor have to work for low wages to survive off what they earn and they will do better but without the means. As revolutionaries, we want to take the riches from the rich and give it to the community, and let these communities manage and govern these resources to even the playing field; bring some equality to the poor. This should be done not only in the U.S., but all over the world, especially in third world countries. Through the eyes of an imprisoned revolutionary, this unjust society with its institutions must be abolished because this whole country's foundations were based on racism and so-called white supremacy from its political, social, economic and culture; was evil from its beginning.

Now, looking at its court system, or corrupt Department of Justice, where for the New Afrikan or Afrikan, there is no true justice when it comes to our justice. Look at reparations. Everyone has them, but not New Afrikans. I don't have to name the people who have received them, but not the New Afrikans who are descendants of Afrikan slaves. Yes, New Afrikans live in the poorest communities throughout North America. I think the U.S. government has been playing tricks about this citizenship on the Afrikan people and this is why they have been abused, misused, beaten, attacked and molested by Europeans all these years without any reap from justice. There is a case that was decided by the U.S. Supreme Court that has never been overturned from 1853-1857: the Dred Scott vs. Sanford case where the court ruled in part, "That all Afrikans that were imported into the U.S. to be slaves, they shall not be citizens of the U.S.; nor free born or any of their descendants, or if they are emancipated shall not be citizens according to the U.S. Constitution."

Dedication

Antwan Carter

Glass shatters, bullets blast the world screams
Black lives matter!
Mothers cry as children die but what is
society after
Gruesome acts caught on camera but justice
still goes unnoticed
Surrounded by big clouds of distrust you wonder
why we so hopeless
“I can’t breathe” was the sound of a black
man being choked to death!
Subsequently the whole world waited anxiously
to see the Grand Jury’s decision
An what we saw was partly shocking but deep
down we knew what to expect
Take a closer look before words were spoken
bullets greeted Tamir Rice
His sister manhandled as if she was a criminal
Come on, do they really value our life!???
Black lives matter, it’s more like black lives don’t
matter in this day and age
Where blacks are viewed as dollars, check it we
still like slaves
Funny how we’re more known as athletes, musicians
and comics than anything else
Just yesterday I turned on the TV to see on the news
Chicago released a video from over a year
where less than 60 seconds 16 shots we fired how
many stories do I have to tell for you to shed a tear?
Society we at war with a system that cannibalizes
people based off the color of their skin
They say ignorance is bliss and racism no longer
exists because of having a Black president
I crack a big smile instantly because I can see
their effortless claims
Lady liberty!, persuade Amerikkka to change its
Filthy ways before we burn this shit down in flames!....



Uncle Tom

Matt Shepard

I'm the last to play the race card,
but I can see the pain from slavery's scars,
the dimmed lights from civil rights,
I'm black, so I fight. Not the old fight but the new fight,
where I empathize and justify a racist behavior,
methodical, logical reasons, the words of a traitor,
I serve the people, but what does that mean?
I say that they're not racist, but what have I seen?
Maybe they are not and it's a cultural thing,
repulsed by the sagging, cursing and flashy bling - bling,
DAMN! I just did it again, defending my master,
searching for daddy's approval for a boy born a bastard,
DAMN! DAMN! It 's just so hard to accept,
I've grown so much but this measures my depth,
I'm treated so good and I'm invited into their house,
fed the same food so I refuse to curse them with my mouth,
DAMN! DAMN! DAMN! I help them maintain order... (smh),
"BLACK LIVES MATTER" and I say we killing each other,
Say my brother, I only want what's best for you,
we oppressed by the police, so why would we loot?
Get on your deem and do what you are supposed to do,
pull your pants up, put your hands up so these cowards won't shoot,
they not gonna kill me 'cause I'm gone be where I'm supposed to be,
not robbing a store, selling L. U. C. I.'s or ducked under a hoodie,
DAMN! DAMN! DAMN!... DAMN! I just did it again,
Why do I keep committing the same mistake?
I choose love while they strategize hate,
killed for not understanding, how much more can I take?
OK... WAIT... I think that I got it,
YOU pulled YOUR weapon and YOU shot it,
accept the decisions that you make, is what the master say,
DAMN! That's just a defense to live to see another day

Preservation of Slave Psychology

Wayland "X" Coleman

The Thirteenth Amendment of the United States Constitution permits slavery to be used in our prisons. Because of that, the prison industrial complex has become a safety deposit box for the preservation of an old draconian mentality that promotes abuse and dominance over others. The interesting thing about our society today, is that most of our society doesn't believe that slavery still exists in Amerikkka, and would be vocal against a public display of it — at least in most states, I hope. despite the way society feels about slavery today, the slave ships, plantations, and the niggers are alive and functioning.

Sometimes the simple changing of the name of something can make people look at it differently, and even in an accepting way. For example, have you ever heard of Cream C? It's a treatment for really bad acne, or eczema. One of the two, but that's not the point. Cream C is an ointment prescribed by the dermatologist and given over the counter. The trick is that Cream C is just plain old Crisco. So, in reality, people who use Cream C are just rubbing Crisco on their breakouts (but it's the best treatment for it, so don't be unpersuaded). People would think differently if you told them, "just rub some Crisco on it." The point here is that slavery by another name is still slavery, so let's look at the change of the labels.

Slave ships were used to transport captured Africans. The Africans were bound by chains with cuffs and shackles, and stored in cells. They were brought to the plantations where they would go through a physical and psychological breaking. The label "Human," "Man," or "African," was stripped away, and the new label, "Nigger," was forced to be accepted. The label "Nigger," created a sub-species that society would accept as no more important than a dog or a work ox. In this way the "person," could be treated in any manner, even killed, without any consequences. Now let's compare.

Paddy wagons transport captured citizens. The citizens are bound in chains with cuffs and shackles, and stored in cells. They are brought to the prisons where they will go through a physical and psychological breaking. The label "Citizen," "Human," or "Person," is stripped away, and the label "Inmate," is forced to be accepted. The label "Inmate," creates a sub-class — or species, for the sake of continuing with my terms — that society sees as no more important than a dog's needs, or the trash that they take out. In this way, the "Person," could be treated in any manner, even killed, without consequences.

As we can see from above, the terms have simply been switched. Today, prisons are the plantations. They have sweatshops where prisoners — which is the new label for "slave," — work to earn a measly forty cents per hour, with hopes that they will be promoted to the ultimate dollar fifty per hour. So, prison = plantation, prisoner = slave, and inmate = nigger.

Sometime in early 2000, I read the literature of William Lynch, titled, "Let 's Make A Slave Kit." After studying his proposed "breaking" methods, I realized that his methods of breaking an African into a Nigger, was still being implemented in breaking a citizen into an inmate. The elements of establishing psychological fear and dominance are consistent. The only difference is in the tools. The beating mechanism was a whip. Here, it's a riot shield and mace. In Willie Lynch's work, he emphasized the importance of breaking the will to resist, by making cruel public examples out of those who were brave. Though he laid out many brutal methods of making an example out of the rebel, his most famous method was the method of tarring and feathering. In his method, you took the biggest, baddest African, dumped tar all over him, doused him with feathers, tie his arms and legs to two horses pointed in opposite directions, light him on fire, and whip the horses while everyone watched the horses pull him apart. This brutality was used to instill the fear of God into the onlookers, so that they would be afraid to resist. Prisons still use the tar and feather approach in many ways to keep its "inmates" submissive. This comes in the form of sanctions, solitary confinement, and beatings.

I do not consider myself to be a slave. I do recognize the current implementation of old slave breaking methods, and I recognize the importance of labeling. I do my best to use the term "incarcerated person" in my dialogs, however there are occasions where I will use the term "prisoner;" i. e., I am a prisoner rights activist. I think the term "inmate" dehumanizes us in the same way that "nigger" was designed to dehumanize the Africans. I also expect that my use of terms in this writing can be offensive to some of the readers, however, the same way that one feels about the old language should be how they feel about the new. The intent of the labels is the same. "Inmate," should be as offensive to you as "Nigger." Because you are not offended, those old slave teachings remain well preserved in the prison industrial complex.

UNITED STATES CONSTITUTION

Amendment XIII

Section 1.

Neither slavery nor involuntary servitude, *except as a punishment for crime* whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction.

Black Unity

Anonymously penned

In this time of existence, we can no longer make poor decisions nor careless moves, not only in our controlled environment; society itself has made it mandatory for these moves to be accurately calculated.

Yet, as far as I can remember, my steps, my movements, have been controlled by my own limitations.

The purpose/necessity of this Black Unity is for us as a whole, to push past these individually imposed limitations, exceeding beyond expectations, while in the process, regain our focus, identify our vision, set small goals which lead to the accomplishment of our long-term goals — liberty; true freedom.

Ultimately aiming for the repossession of our power, in hopes that we find common ground for the proper foundation to build upon, there will be order, there will be chaos, therein, we will reach a level of harmony.

We should be aiming for intramural union in order to get what we got coming: proper programs, security, liberty ... oneness.

The only suitable solution I see fit is for us to put our minor differences aside, and begin pushing “United we stand, divided we fall.”

My brotha’s we are the solution! I’m looking forward to the day Crips, Blacks, Bay, non-affiliates...all Blacks can put the childish behavior behind us and eat together, play together, live together and *stay together* as men making change. The time is now! Y’all know what’s up?

Either we do something now, or continue to do nothing.

We all have a significant role to play in order to repossess our power.

The old way was not, and still is not working. Let us come together. Let us function as one. We need change. We need your cooperation.

All Black Lives Matter.

Cowboy Boy Up

Donnie Phillips

Once upon a time, here in this wild, wild, western hemisphere, there resided a brave type of integrity; a strict decorum of courage which we now know as “The Cowboy Code.” A certain type of bravado which would come to define a very important strand of American culture: 1. Never shoot an unarmed man (or woman). 2. Never shoot a man (or woman) in the back (whether armed or unarmed) — period!

There was never no need for sheriff body cameras or lengthy investigations because there was nobody sinister enough to try to qualify or justify such an act. You were very simply (and roundly I might add) deemed a coward and then hung. Now had some Mayor Gulliani emerged back then proclaiming that his cowardice was suddenly reasonable due to the danger, the caution for guns and the cowboy’s proclivity for violence, someone might have cut him off and yelled, “Get a rope!” However, as a wise OG I empathize, I recognize his gang mentality of blind loyalty to a deeply rooted group dynamic. I know he and many boys in blue feel unfairly targeted. I can remember in South Central L.A. in the mid-80’s when the real boys in blue, the gangs were roundly castigated for the drive-by shootings as innocent women and children kept getting hit so we had to listen, even despite our concerns and heightened risks of being shot we renounce our own practices and elected to ‘cowboy up.’

I’m a grandfather of three grandsons. I’m mildly educated and extremely matured so my values have changed considerably in these last 25 years so I don’t air t pile on and scream that “Black Lives Matter,” although of course they do. I merely wish to add a bit of context and advice to these back and forth exchanges. Each person an officer kills out there is an individual living and surviving with the same fears that cops claim they are dutifully enduring, except we, the people experience it twenty-four hours, seven days a week while the officers merely collect a check, get training, body armor and a gun all in the name of fulfilling an eight hour shift so it can’t be too much to ask, no...to demand, that these officers stop it with their fears and to “Cowboy Up.”



To Black Men

Rodney "Peddieback" Glaze

Black Man, Black Man, Peep This Out,
if we keep killing each other,
we will wipe ourselves out,
open your eyes, and tell me what you don't see,
Fewer Black Man, walkin the streets,
Yeah! these prisons are full,
of Black Men like me,
3-strikes and you're out,
Designed for "You and Me,"
got one strike,
for being born Black,
and it's hard to get a job,
just because of that,
day after day, same old shit,
living expenses, got to pay the rent,
can't break the Law,
but I dropped out of school,
"Black Man Black Man"
your loved ones need you,
and your kids do too,
"Black Man, Black Man,"
Hear Me out,
if Black lives matter,
let's help each other out

No Justice No Peace

Raymond Springs II

My opinion on and about Black Lives Matter as a member, or citizen of the Nation of Gods and Earths held as prisoner of California's injustice System is this: that for far too long women, Black women, Brown women and other non-white women have continued to be marginalized in western world countries (white societies) in the credit they have received in the past and now in our present day on the lines of movement leadership. This can often apply to many white women also, due to their oppression by the Global White Supremacy System's total ideology of white male dominance, chauvinism and continual repression of all women. Many of them were leaders in the Abolitionist Party who fought to free the slaves, hid slaves who escaped plantations on the Underground Railroad system, also in the suffrage movement. Even now many of these white women use their privilege to assist Black and Brown, Yellow and Red Humans the world over and have a position to play in the larger movement with the goal of complete Freedom, Justice and Equality for All people.

However, this is about the women's Leadership of Black Lives Matter that began as a hashtag post on the net by Alicia Garza, a beautiful Black and Latin woman who lived in Chicago after the sanctioned police murder of 18year old Michael Brown, of Ferguson Missouri. A movement that grew and mobilized black and brown bodies to do peaceful marches, take political action, build a network in many cities and locations across the mainland United States with Chapters in Puerto Rico, Hawaii and Guam. These chapters are led by women like Michelle Abdullah, a professor at UCLA who is conscious about how this system of " Global White Supremacy) Which is a term I've borrowed from Dr. Frances Cress Wesling's, "The Isis Papers," (which is a must read) is waging wars again black bodies through lethal force used by this nation's law enforcement agents, or policy men/policemen. For these women who founded this movement, there's been attacks on their sexually, up surges in arrest on their person's, and women of non-white origin and much propagandism by the media (media is a weaponized branch of global white supremacies mind control over working class populations the world over) the latest messaging came in the form of comparing the late Dr. King's non-violent approach to civil rights with the continual struggle of Black Lives Matter, this is the visionary history created in actual time while black men are still being murdered by these policy men/policemen who is none other than members of the United States urban insurgency and surveillance program with their overt actions and secret agendas to annihilate non-white bodies housed in these ghetto and project areas.

Our protection is the cell phone images and the almighty voices of our Queen Mother's, Black Lives Matter. Michelle Alexander in *The New Jim Crow*, provides the continuation of the attack against the non-white population in these United States since its inception, to right now, with statistics and the Apologist Narrative. You know we are sorry for flooding non-white areas with heroine during Vietnam, cocaine during the

Contra wars in South American and now with heroine from Afghanistan, and the creation of Crime Culture born out of its effect, yet we don't feel responsible enough to suspend the prison policies and sentences we imposed during this period of time. (Read Dark Alliance by Gary Webb and know that the C.L.A. brought drug lord to the U.S. and connected them with poor non-whites, and in many cases sold and distributed rock cocaine themselves. This book is a must read) these apologists are fraudulent and lip Service to an oppressed people. The fact that Black Lives Matter is dealing with the age-old problem of racism, and the murder of black bodies in these United States is an indication that the peaceful civil disobedience philosophy of yesterday, along with integration

into white society does not solve the problems. We non-white are continuing to have problems created and acted on by agents of the Global White Supremacy System.

In today's world, through the economic slavery of low wages and the cost of living, most our people can't afford to march, get involved in the civic problems, nor afford righteous defenses when faced with the courts and (in)justice system. This is the same as the 1900's during the Black Codes and Convict leasing under Jim Crow rule because they could pay the thirty-dollar fines. Now bail is too expensive and lawyers too expensive so deals are forced on the innocent, and if and when a citizen fights the case with a public defender (an officer of the courts) the prosecutor has an endless budget to get a conviction while the defense has a very small and limited defense and are also the defense of hundreds of citizens a week, making it impossible to spend enough time on each case to launch a proper defense.

The Black Lives Matter has created the environment and political climate where hashtag Me Too, hash tag Times Up are fighting the global white supremacy systems for equal pay for equal work while Megan Marco was made to leave her job as a successful actress in order to marry Prince Harry, furthering this chauvinistic culture of inequality and male dominance. This women's Movement has waged war against "Sexual Harassment and Sexual Violence," both of these are a part of Western Culture from its conception where cavemen oppressed their women and assigned them powerless roles in society in religion, politics, workers class home lives and even sexual objects. Sadly, many of these accusations are the result of new found social power and not truth, being that these accusations destroy a man's life in the court of public opinions. I believe Black Lives Matter will be the vanguards of the truth finding the women who lay fraudulent claims are guilty of the worst crimes, the crimes found in the wrong usage of power. Women being the first teachers will help the world's population toward the humanization of all people. Helping males see their superiority in field of negotiation unknown to them in thought and action. These Women of Black Lives Matter are the queen Auset, Candice, Nzinga and countless other goddess embodiments of the great Feminant Energies and intelligences that create balance in our world; past, present and future.

An equilibrium unexperienced during any period of western civilization, with special attention paid to our time in a false modern era where women bodies and sex are objectified at a continuously rising rate with the excuse of morality. A huge example being sex workers; an industry made almost entirely of women, receives a negative

stigma, reputation repudiation and even criminalization. One due to the exploiter class of this industry being mainly made of men, with characters from Hugh Hefner to Iceburg Slim, a street pimp, now human trafficking. All these are painted with the brush of immoral acts or oppression which implies force. No one is engaged in the task of understanding how and why women using logic and freedom of choice enter all levels of this industry as a means to live the lifestyle that this affords them. Even women in this society are brainwashed into believing no intelligent woman would dare exchange sexual acts for currency, even when the history of this industry is so well known. Black Lives Matter as a vanguard party should fight for these women's rights to use their bodies in any way they want legally, without all the negative insults, criminalization and dangers associated, they should be respected. No matter their chosen professions. Period.

Black Lives Matter needs a prisoner outreach program due to one in three African American males, at least once in their life, end up in jails, prisons, on probation, parole, or some legal form of supervision. Though they make up only 8% of the entire U.S. population, many of these prisoners need a true education about women; women of a non-white origin, especially women's positions in this society, and women's positions in all the African American

movements in the U.S. and the Western World in general. These prisoners need relationship classes in order to brake the European stereotypes taught to them by everything from a formal education to media, including cartoons and music, role assignments, and finally, how to work collectively with women in the movement world, and be an ally to them — a protector, respecter, and lover of our Sisters on every level with respect of creating a more correct culture and social dynamic on each level of reality.

Reality based education from the world's first teacher; the Asiatic Black Women. Non - white women, who through western hiring practices was, and is, removed from the home, where original children of all cultures grow up feeling inferior. Paying and hiring practices that are mostly equal to that of the women, white women, while paying and hiring black men far less, creating a role of gender strife, and inter-racial disunity. It does not matter that the majority of the leadership identify as lesbian, Black Lives Matter can help both genders (biological) learn what it takes to forge a successful relationship based on needs and responsibility complimentary assignment. These were well known by the Nation of Islam's F.O.I and M.G.T members and expounded on from ancient time as described in great detail in the *Metu Neter's*, *The Destruction of Black Civilization*, *Message to the Blackman in America*, and other historical books that came from times that predate the western world's revisionist history. The 3-fold meaning gained by the initiates taught the esoteric meaning of mythical stories and parables, which shows and proves the truth of women's leadership and Maat Laws institution as beneficial to all peoples. This is a future door that can be actualized by the Black Lives Matter movement, once funded and organized along with Times Up. The life of members born into the black dysphoria the world over needs to except Women as the Embodiment of Auset (Isis) and a Maat, the rightful leaders of the Asiatic Black Dysphoria and the whole world's only chance to united peace, respect for nature and

natural laws, scientific discoveries that lead to cures to diseases instead of just money driven treatments. These women of Black Lives Matter and Times Up are the embodiment of the ancient Goddess class known to the Golden Priest Case of Khamit.

One thing that I must point out in this essay is socialism as a goal to end the continuous destruction of Black lives that is a direct effect of capitalism, which has its birth in the transatlantic slave trade, where black bodies became property, this is the major reason the United States is one of the most powerful and advanced nations in the world today. That the law enforcement agency was born as slave patrols, that the American psyche thrives on racialization. As a member of the united struggle from within, I urge Black Lives Matter to join with all organizations fighting for reparations and capital redistribution in every country state or territory who got rich through Afro-asiatic exploitation past and present. Find out about the venerable Queen Mother Moore, The Republic of New Africa, James Forman book, The Making of Black Revolutionaries, NBPC, N'COBRA, African Reparation Movement (ARM), The Conyer Bill (originally HR40, now HR91), to start with. Yet, with GoFundMe, there should be an ongoing campaign to collect one dollar a day from Black Mother's supporters to self-solve poverty issues by creating millionaires every day out of older working and/or retired mothers so that 1) they can finish paying off their home, bills, and retire. 2) so that they can level wealth to be inherited by their children. That would change many peoples of color beginning years. Affording them advantages that have only been experienced by whites and Asiatic people with culture still intact.

WARNING: "Today, during the post-civil rights era, most black feel that the goals of the sixties have not been fully achieved. Here, hindsight suggests that the end of the sixties represented the waning of the cycle, a civil rights cycle." "A "cycle" is described as a "course or series of events or operations that recurs regularly and usually leads back to the starting point".... But in this regard it is easy to forget the beginning and the end of the first civil rights cycle, roughly 1868 to 1896, the period in which civil rights issues related to the constitutional ratification of the thirteenth, fourteenth, and fifteenth amendments were bitterly contended in a struggle in which black civil rights advocates were beaten down in abysmal defeat. It would be almost sixty years before the American racial climate would sanction the enactment of another civil rights cycle" (Cruse, 1987, pp. 7-8). Now we are about another 60 years in our future of today from the future and fight for civil and human rights by icon giants the likes of Malcolm X, Martin Luther King II, Ella Baker, Rosa Parks and so many more leaders in yet another "cycle." Black Lives Matter, please learn the many lessons from our past struggles in order to break the "cycle" and to finally advance

!Object

Douglas/E'Vone Darwkins

Liberty restricted
With no respect,

The black identity
Under house arrest,

Endangered
But labeled suspect,

Law enforced
Hatred unchecked,

Sanctioned
By political elects,

Whom do they serve
Whom do they protect,

Subordinates
And rednecks,

Since the airing
Of shogun, no one
Has stopped to reflect,

Inner city violence
Is a project,

Ulterior motives
We fail to detect,

Landmines triggered
By colored steps,

Misguided
By community reps,
Duplicity
Of the moral right

Absence of
The political left,

Police armed
Despite failed psych test,
Whole communities
Sentenced to death,

By maniacs
In bullet proof vests,

Equal justice?
Don't hold your breath,

Black folks pawns
In genocide chess,

Oppressive courts
Versus black flesh,

D.A.'s dealing from
The bottom of the deck,

Judge hang 'em high
"I object,"

To internal affairs
Gross neglect...

Just • An • Introspective • Look:

Brandon Dixon

America, did you know that you can invest in the prison system on the stock market, or shall I say invest in prisoners? Because without Prisoners there are no Prisons. Which is why if they build them, they will fill them (Prisons). This is represented by the fact that in the 90's, President Bill Clinton accomplished a record 10 billion prison building boom (Sentencing and Justice Reform Advocacy (SJRA) October 2011 Vol. 3, Issue 7). The annual collection of prisoners nets billions for zealous investors. Former Vice President, Dick Cheney, was one of the biggest investors in the prison system. Well, when there is nearly 2.2 million individuals incarcerated on any given day (SJRA April May 2014 Vol. 6, Issue 1), (a ratio of 500 people per population of 100,000) at an estimated incarceration cost to the government between \$32,000 to \$57,000 annually (as of June 2003), I would be investing also. That's a lot of money to be had. I'm not mad at the way investors invest their capital, that's capitalism at its best. But what does have a thorn in my butt is the way that the government obtains the people they put in prisons.

In spite of the current recession, prisons are one of the most successful businesses in the American economy; more so than most colleges/schools. Speaking of such, did you know that the prison system is better funded than the education system? Well, it's true. The government disregards the fact that it costs substantially more to house and maintain a prisoner for 12 years, than it would cost to feed, house, clothe, mentor, and send a child to school from grades K-12 — or to send young adults through college. For example, California built only one college since 1980 versus 21 prisons, and invested about \$9.6 billion in prisons versus \$5.7 billion in the whole University of California system. They also spend approximately \$8,667 per college student versus \$45,006 per inmate (*Hindsight is 20/20* by Donnie Phillips 9-2-13/ *Time Magazine* 2-2-2012). Investing and encouragement in school has become somewhat taboo in the inner city. However, since people of color have created creating ways out of the hood for themselves and others and have demonstrated a profound ability in acting, directing, writing, and producing their own movies and music, the government took notice and slashed, or completely done away with funds intended for music and media classes in the ghettos.

An example of this can be seen in Mr. Andrew Cuomo's campaign for the Governor of New York, which he based on the morals and principles of "Robin Hood," to 'take from the wealthy and give it to the needy.' Mr. Cuomo won on this premise. As the Governor of New York, he cut about \$1.3 billion from schools in 2011. This caused thousands to be laid off, and cuts were made to pre-school, advanced placement, career and technology courses, sports, arts and music programs. Governor Andrew Cuomo did the very opposite of what he claimed he would do in his campaigns. He literally cut twice as

many funds from the poor school districts than he did from the wealthy school districts. Politicians like Governor Andrew Cuomo exist throughout the nation — they say that they're for the people at voting time; once elected they often hurt the very people that they claim to be for.

These things in turn make it difficult for young people to want to go to school, as well as have the incentive to go to school. It's my personal opinion that such cuts and elimination of educational programs leave young people in the inner cities with a lot of free time on their hands to speculate and give in to temptations of sex. The designed lack of interest in school, could be a direct/indirect cause of the high rate of teen births high school dropouts. Groups with the highest rates of teen births, ages 15 to 19, are Hispanic girls at 83% births per 1,000, and Black American girls at 68% births per 1,000. In the year 2000, high school dropouts of men, ages 20 - 40 years old, were 32.4% for Blacks, 6.7% for Whites, and 6.0% for Latinos. The majority of the inner-city teenage moms and/or high school dropouts find themselves seeking governmental subsidies, succumbing to criminal and gang activity, falling into drug use and/or find themselves dwelling in the streets — making themselves easy prey to law and order.

With a prisoner yielding upwards of \$32,000 annually, if I were a part of the establishment, I would have the (foot soldiers) navigating the muddy waters of the ghetto's ridden with high school dropouts too — harvesting its people like crops. The only ones that care are the very people in that community. But they are too focused on struggling to survive, plus they feel their voices aren't loud enough to be heard. I'm not saying that the government is all bad, but the establishment creates these communities (ghettos), offering a prime opportunity to have their foot soldiers (police) do and say whatever it takes to force arrests, manipulate cases, and enforce convictions. Novella Coleman, Staff Attorney with the ACLU of Northern California, stated the following in the "Sentencing and Justice Reform Advocacy" journal:

Because of racial profiling, people of color are more likely to be targeted for arrest and prosecution. The severe underfunding of the public defender's office, which serves many people of color, is just another manifestation of the racial bias inherent at every stage of our criminal justice system — from the moment of arrest, to charging decisions, to bail determinations, to selection of jury members, and to verdicts and sentencing. While people of color make up roughly 57% Fresno County's population, they represent over 69% of all arrests in the county.

—*Sentencing and Justice Reform Advocacy, SJFA, Vol. 7., Issue 3, June-July 2015.*

Michelle Alexander titled her book, "The New Jim Crow: Mass Incarceration in the Age of Colorblindness." This is what's going on to fatten their pockets - like I said it's Capitalism at its best. This reflects the 2008 arrest rate in California which was 49% per 1,000 for black girls, 8.9% per 1,000 for White girls, and 14.9% per 1,000 for Latinas.

Moreover, in the year 2000, men aged 20-40 were jailed or imprisoned at rates of 11.5% for Blacks, 4.6% for Latinos, and 1.6% for Whites.

Now I ask, are Blacks really doing more crime than other ethnic groups? I doubt it, but it's obvious to me that the government's primary targets are the poor working class, disenfranchised urban tribes, financially stricken masses, and those least thought about; Skid row inhabitants, which are predominantly found and harvested from ghettos. This high-tech genocide and modern-day lynching are all in the name of profit(s). In America, the invisible population (prisoners) are nothing more than three-fifths of a human being, According to the U. S. and the California Constitutions, prisoners are nothing more than slaves — literally! It's true that the neo-slavism existence of prisons, are one of the most profitable, effective, tyrannical, complex components in the government's arsenal. Prison, by its very nature, enforces its anti-social, anti-family, anti-community, anti-rehabilitation, anti-self-respect, anti-dignity, anti-parole, anti-self-worth, anti-self-identity, anti-Islamic, anti-education, anti-life, anti-culture, and anti-freedom, but promotes self-contempt, self-hatred, and self-loathing upon its population. The inmate has begun to embrace the establishment's tyrannical ways- they're even down-playing the known neglect; the psychological effects, and the social destruction, that it is causing prisoners, and their families and friends to undergo.

Nonetheless as we (prisoners) try desperately to maintain mind, body, and spirit under the repressive hours, days, months, and years spent isolated, exiled, and separated from family and friends. Prisoners are denied basic freedoms, suffering in these new plantations that are stretched across the nation. Prisons are occupying prime agricultural land; enforcing its inhabitants to manufacture and package goods, such as, but not limited to: cookies, milk, bread, T - shirts, socks, shoes, chairs, tables, eyeglasses, etc. (See: www.catalog.pia.ca.gov). I ask you (America) why is the government taxing you to house inmates (e. g. "In California Taxpayers fork out an astounding \$14 Billion a year to operate "CDCR"), (SJRA Vol. 7, issue 4, Aug.-Sep. 2015), when the prison system possess the facilities that can manufacture enough items to be purchased by consumers in order to clothe, feed and pay its employees (inmates) minimum wage? These prisoners can then give back as a way of restorative justice, as well as sustain itself to warehouse these human beings.

To Remain Untitled

Jonathon Gordon

The cavemen left the caucus then
Livin out there evil lives in godless sin
They mocked god by dividing him up and puttin him in cloths n skin
The cavemen terrorized everyone from Afrikans in loincloths and huts
to Native Americans in teepees and moccasins
We try to get out of poverty but the KKK block us in
Tryin to keep all Afrikan Americans jobless, then
Their only migration up outta poverty and the hood is the jailhouses
and prisons they lock us up in
Since their boats docked up in

The harbors of the Western Atlantic
Caucasians communities have been harboring extremists and fanatics
Frantic in carrying out their schematics and antics

So what what? — We're supposed to give thanks to the Pilgrims?
The Pilgrims who ROBBED the Natives raped women and killed them?
Even today the actions of the cavemen 's descendants is still grim
With hatred filled to the brim -
Just look at Marcus Garvey and MLK and what they billed them
Then look at Malcolm X, what about Muhammad Ali, what they billed him

He was stripped of the right to practice his profession and lectured
He was publicly humiliated/disgraced by the AmeriKKKlan prefecture
For his right to be a conscientious objector
He didn't fight a White man's war and be a KKK protector
He said he ain't got no beef with Charlie

The cavemen want us to go overseas to kill or die so they can gather
other people's riches and hoard it
While at home our own fights for freedom and citizenship is being
aborted
Extremism/radicalism by Whites is government sponsored/supported
That's why Black/Brown & Muslim people get deported
But before they do — their cheap labor is exploited and extorted
The U. S. of KKK wants stop Black/Brown/Muslim people's migrations
In order to keep AmeriKKKa a majority WHITE nation
And make a new KKKountry for people whose skin got darker pigments
It's called PRISON — no this isn't no figment

Of my imagination, and it ain't no conspiracy theory
These theories be no fanatical heresy it's a real conspiracy
That's carried out — every day — FEARLESSLY

And religiously/insidiously/ridiculously and conspicuously
It 's warfare — mentally and physically
Under the pretense/guise/trickology of Christianity
In reality it's pure frickin INSANITY
Backed up by right wings fanatics like Limbaugh, Combs, and Hannity

The cavemen confuse their acts of terrorism
With valor and heroism
In their narrow vision
They see themselves as great redeemers
Sent by God to save/eradicate AmeriKKKa from the Muslims and DREAMERS
They see Black men/women drivin Benzes and Beemers

Or walking down the street with hoodies
Then it's "probable cause" to go on a witch-hunt for dope baggies,
guns, and any little goodies

With "probable cause" they can now Stop-n-Frisk or Terry Stop
Boys/girls ask, "Mommy why did daddy get beat by them scary cops?"
Eyewitnesses record the incidents on iPhones & the videos go viral
Police wonder why disconnect with Afrikan Americans spirals & spirals
With accusations of racism & brutality, their eyes roll

Claimin that racism in their department ain't prevalent
They go to the grave denying the fact it's still relevant or evident
He pretends that he's a heaventsent

Afrikan Americans/Latinos/Asians/Natives is afraid to call the cops
Because they know it'll come back to hurt ya later
When the victims become suspects and perpetrators
And perpetrators get HURT BY TRAITORS!

Who betrayed their oath to uphold the law, protect and serve and
uphold the constitution
With convolutions, and constant intrusions into legally protected
territory now here's a story

If your skin's peanut butter, ebony, or like a jaguar
It's justification for AmeriKKKa to keep your life in quagmires
The KKKaveman's mouth shoots out euphemisms/epithets like a mag fires

While pridefully raising the AmeriKKKan/KKKonfederate flags higher
Giving all credit for technology/innovation/civilizing to their face
Taking all the glory — pretending to be holier than thou and chaste
They took history, distorted it and Afrika's best parts was
erased/monuments defaced

KKKaucasians refuse to accept their origins, They don't want to
acknowledge Afrika is in their deoxy ribonucleic acid
Their refusal to accept the TRUE progenitors is tacit
But they can never get past it, the facts is

They TOO originate from the Afrikan man/woman's loins and seed
And Afrika is in their genes/DNA when they bleed

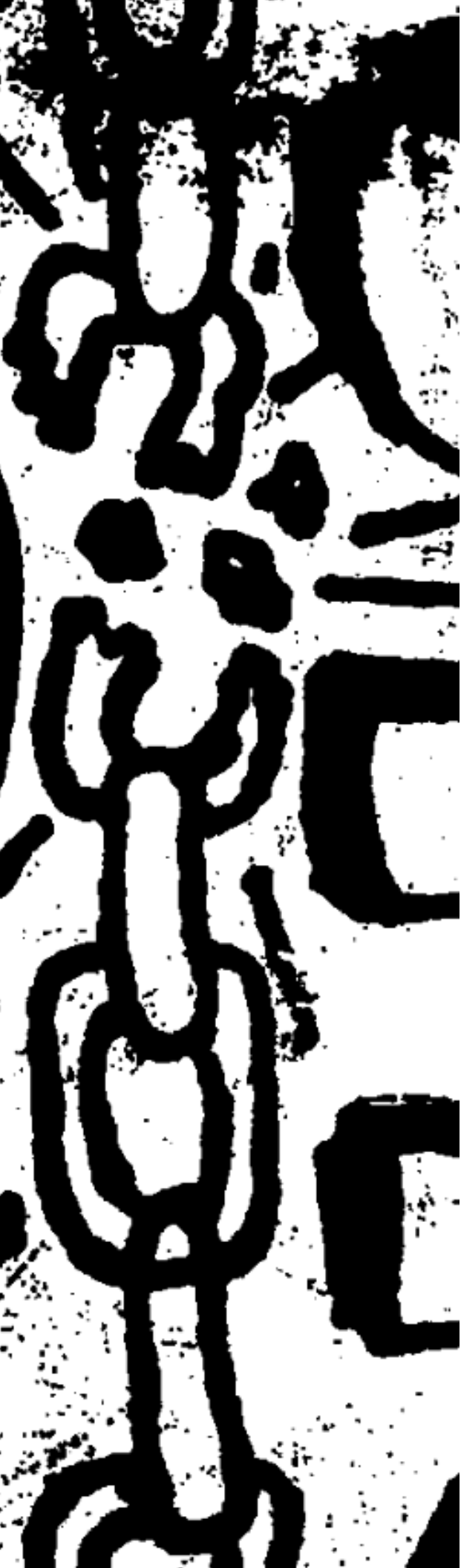


About the Lead Editor

Ivan Kilgore was born to the proud parents of Reiletta Kilgore and Frank Williams Jr. He was raised for the most part in Seminole County, Oklahoma. At the heart of this racially intolerant stretch of land sat the county seat—Wewoka, his birthright. Yet, he and his family resided here and there throughout the state. From jump at age three, Ivan’s father had checked-out. Though, his abandonment was not by choice. Three bullets caught him in the back of the head. His murder would be the first of many life-altering events in Ivan’s childhood.

When times got hard for his mother, Ivan was sent to stay with his grandparents. They were church folks who had settled on a two-hundred acre ranch. To say they were his “rock” would be an understatement. There, Ivan would flourish. He was free to rove as he pleased. He camped-out in the woods; skinny-dipped in the pond; rode horses, bulls and even the neighbor’s Great Dane.

Ivan’s grandparents were charitable people who taught him the importance of social and economic institutions through the establishment of their own church and business. Sadly, by the time he was 13, his grandparents began to experience health complications and as they grew infirm, so too would the positive influence in Ivan’s life. He was soon back in the chaotic home of his mother and stepfather, which eventually forced him into the streets.



He later found family in a group of fatherless boys who spent their weekends stealing cars. At age 14, his new friends gave him a job dispensing cocaine at a crack house from sundown to sunrise.

In thirteen years of school he attended thirteen different schools. Most of the towns he grew up in were small populations (800 to 25,000), with exception of Oklahoma City and Norman. Needless to say, they all were trapped in the cultural bubble of racism, drugs, poverty, and violence.

By his senior in high school, Ivan was on his own. After miraculously graduating, he left Wewoka and moved into a three-bedroom apartment with his girlfriend, three of his sisters and a stepson. He had minimum wage jobs, but began selling drugs on the side to buy groceries and shoes for his family. Despite serious efforts to make a legitimate living, flipping burgers was not enough. This eventually pushed him deeper into drug dealing.

By 1995, at age 20, he was trafficking drugs from California. Soon, thereafter, the streets would come calling. In November he shot and killed a friend in a dispute over stolen guns. After a drawn out capital murder trial ended with a hung jury, Ivan plead to first-degree manslaughter and was sentenced to four years in prison.

After his release in 1998, he moved to Pittsburg, California and enrolled at Los Medanos Community College. Awarded an academic scholarship, Ivan received praises from instructors, deans and family. Life was good for a change. He was engaged to get married and set to open the first of what he dreamed would be a



chain of small clothing bouquets. Never in his wildest dreams would he imagine that he would find himself charged with capital murder again.

After returning to Oakland from a summer trip in Oklahoma to visit with friends and family, Ivan was assaulted and robbed on several occasions. His assailants, William Anderson and several friends, brutality pistol-whipped him and made off with \$100. Again, they would return the following day and attempt to rob him. Two days later, on July 16, 2000, Ivan shot and killed Anderson near a pay phone on San Pablo Avenue after one of the assailants (standing next to Anderson) shot at Ivan's car.

March 2003, the stage was set for Ivan's trial to begin. Two weeks later Ivan was found guilty of first-degree murder and sentenced to life in prison without the possibility of parole.

Today Ivan spends much of his time confined to a prison. His motivation to write is driven by a need to survive; a need to understand and navigate the political, historical, and cultural forces that operate to hold him captive—both physically and mentally. Prison, unquestionably, has made Ivan more of what he was before he went in. In most cases the outcome is not positive. Yet, the circumstance has brought about the best of Ivan. History has told of such men who have risen above the circumstance to have a benevolent impact on society. They become somewhat of Ministers of Truth who redefine reality, which too often misleads and distorts our value systems and perception.

That said, Ivan is one such individual who has spent much of his life in prison reviewing and



analyzing the reality that landed him there. Without question, the ink that spills from his pen is a reality check! His writings are confrontational, in that, they expose the fallacy of a common worldview tainted by a lack of compassion and morality.

Having been condemned to spend the rest of his natural life in prison, Ivan stands as a beacon of inspiration for those determined not to allow circumstance to curtail their ability to make a positive contribution to society. Through much tenacity and opposition from within the ranks of an institutional structure that has often been cited for fostering social regression within incarcerated persons, Ivan is truly an exception to the norm having founded and established the United Black Family Scholarship Foundation from within prison walls. The objectives of this organization, he has briefly discussed in his recently published book *Domestic Genocide: The Institutionalization of Society*.



