

**The
Deprived and Depraved**



By. Hybachi LeMar

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INTRODUCTION

3

Behold, dear readers! You've gotten your hands on an important, serious, explosively written, passionate-assed zine! I first got with Hybachi Lemar in 2006 or so. He was like many incarcerated young Brothers – desperate and angry and brilliant!* He was looking for some real answers, while his body pulsated with detestation for the system that so suppresses his people, my people – every, single person! I immediately recognized his powerful writing ability and his youthful urgency to get on with the struggle.

I did what I always do for the Brothers & Sisters who write me. I sent him some zines from my distro, in hopes that he would actually receive them. For, the closer you get to the truth, the more dangerous life becomes. But, you're also more prepared to face the endless dangers much more effectively. I wrote him a letter and we quickly struck up a comradely relationship. He comes straight from the Black ghetto hell that America has created for herself. He called himself an *anarchist!* And, he was ready to voice the common cry of yearning, desire and articulated revolution.

So, here is a remarkable compilation of his work. His first zine, *When All Else Feels Lost, anarchist writings, 2008* came in my mailbox, basically all ready to go. I didn't have to do much at all to it, to get it ready for printing up and sending in. It was a real "breath of fresh air" for me to see and read this. *Hmmm, I thought...* people are starting to get with it. Anarchism *is* global and *does* offer the best chance at a real and free life, for everybody, *especially* the most oppressed, vilified and demonized – the still enslaved, Afrikan prisoner, right here in the belly of the fucking beast! Lemar (his two names are interchangeable) gets it about solidarity, while speaking and acting from his own sense of mission. He works the streets and he works pen and paper.

His writing style is a real treat! He's very blunt and to the point, with a lot of references to back up his arguments. But, he also riffs off with these sort of window pane journeys of revelatory hallucinations. I like to call it "the literature of revolt!" A spectre's haunting Amerika - 1,2 *many* Lemars!!

~ @Anthony of South Chicago ABC Zine Distro ~

Table of Contents

4

Autobiographical Sketch

Anarchitudes

Preface

CHAPTER 1: When All Else Feels Lost

CHAPTER 2: RESIST! REBEL! DEFY!

... Anonymous in an Anonymous Crowd

... An Understanding of Social Forces

... Of Sedition, the Vices of Established Morality, and the Inclination Toward Universal Rebellion

... Resist Imperialism

... A World of Slums: Breeding Ground for a Generation of Anti-Imperialist and Anti-Authoritarian Rebels

... Prisons as Breeding Grounds for Anti-Imperialist and Anti-Authoritarian Rebels

... The Hood as Breeding Ground for Anti-Imperialist and Anti-Authoritarian Rebels

... Social Takeover! From the Iron Grip of the Government into the Rightful Hands of the People

CHAPTER 3: DISPOSABLE OUTCAST

... 1000 to 6

... An Analysis on Social Inequality and Anarchism as a Revolutionary Science for Poor Peoples' Liberation

... From Gang War to Class War: The Acquisition of and Redirecting of Community Firepower

... COINTELPRO: Gang Warfare is a Government Plot

... On the Autonomous (Liberated) Zone and Labor Union Alliance

... No More Patriotic Nationalism: WE WANT WORLD-WIDE

INTERCOMMUNAL (Community-United) LIBERATION!

... The Three Pillars of Government Power

... Bright Future : *(You're Not Alone)*

Chapter 4: SOUL POWER: A Revolutionary Relationship With the Universe

... A Note on the Following Text

... The Principle of Mentalism

... The Principle of Correspondence

... The Principle of Vibration

... The Principle of Polarity

... The Principle of Rhythm

... The Principle of Cause and Effect

... The Principle of Gender

... On the Relationship That One Has With One's Self

Chapter 5: Anarchism and Black Autonomy

Articles of Resistance

...

Autobiographical Sketch

5

I write this autobiographical sketch by candlelight in a boarded-up building on the south side of Chicago. I haven't eaten today so I may be a little light-headed while penning this. I find it somewhat interesting, however, that my hunger for something to fill my stomach right now pales in comparison to my appetite for instilling a relevant purpose into the minds and hearts of those outcasted from the world of the privileged, and a mission to the marginalized. This purpose... this mission, is *Revolution*, and it's one that's being borne out of sheer necessity!

I was born amidst thunder and lightning on Thursday, July 7th, 1977 in Reading, Pennsylvania, an industrial city of about 80,000. I was the only child, and spent a lot of hours by my radio and talking to myself in my room or whatever place I could find that could cover me from the embarrassment of not finding a way to *fit in*. (I didn't feel like I fit in anywhere in the sociable world.) My mother ("Nimmy") worked in a factory as a seamstress & single parent who struggled throughout my formative years to make ends meet. I never dared tell her these dark secrets about me or how dejected I felt around my grade school peers out of fear of being rejected by her, and being looked at as someone who'd she rather have aborted at birth.

We bounced from homeless shelters to soup kitchens and for some time lived in a building on Spring Garden Street that leaned half-way and forward toward the sidewalk, with no running water or plumbing. Liquor & drugs were as commonplace as the rats & the roaches I'd fling off the kitchen table.

Amid the abject poverty, however, she'd instill in me concepts like "*A sharp pencil means a sharp mind;*" and, "*Never hit a woman, she'll always remember it;*" with a look in her eyes to make sure that I understood. A victim of physical abuse, herself, she grew up menaced by the Klu Klux Klan in Temple, P.A., was beaten by failed father-figures in front of me until when I was ten years of age, she was shot in the neck with a .410 gage shotgun in our kitchen on Schuykill Avenue, resulting in her becoming a recovering quadriplegic. My love for her remains unconditional.

My father, Booker T. Edwards Jr. ("Boo Boo") was a member of a local Black Panther Chapter in Reading, PA and had met my mother while he was serving the community.

He and my mother parted when I was three so I don't know too much more about him. He passed away when I was 14 or 15 years old.

From the age of twelve I grew up pretty much on my own, bouncing from one juvenile facility and one city to another.

Like many of those from my surrounding, I grew up in a whirlwind of violence; of robbing people, gang banging and selling drugs in the housing projects. Early on, however, I couldn't help but feel strongly affected by a conglomeration of personal character defects that I felt intensely about ridding myself of. The only true guide I ultimately had, was Experience, it self. I beat myself up over every fear that I had until I ventured to conquer them one by one. By the time I was an early teen, I'd already been shot at and stabbed. I began challenging every authority I once feared and began robbing people who were twice my size. Unbeknownst to others around me, I still felt myself inexplicably suffering in my reclusive cocoon of manic depression, behind closed doors. I painfully struggled with a self-hatred and would off-handedly question the reason for my existence.

There'd be times where I'd wonder if there were anyone else in the world, like me, who felt abandoned into such a wormhole of alienation. In a corridor of incorrigible melancholy, where the doors of the temple of reason slams closed at the approaching steps of Depression.

I'd return late into the nite, high off a lot of reefer and would fall onto my mattress ⁶ with hat, shoes and coat still on, and drift to sleep with whatever drug money I'd made through the day (which wasn't much) with my loaded .12 gage beside me. Throughout the few months I spent in public High School, I'd carry my .357 Blackhawk with me and would spend many an hour day dreaming out the window during class; wondering what life might be like for the "normals" who didn't have to grow up in a broken home & juvenile facilities and as a *have-not* with a growling stomach.

I'd engage in numerous flings and fleeting romances, when I was alone, however, I was a "cutter" who'd slit my arm and my wrist. This became a very personal habit which started mainly after being sent to prison for 5 - 15 years following my shooting of a stranger on a neighborhood bridge walk-way; a bridge which merely weeks before, I'd asked myself, "If I'd die or would do half a decade in prison somewhere - what would it even matter, anyway?"

Anti-social & dubbed "*bottom of the barrel*" by a local paper, if I could describe my existence in two words - it would've most likely have been "disposable outcast."

Meanwhile, more people in my 'hood were getting shot up and locked down. I began considering deeply the newspaper clippings I'd read of people I grew up with either being killed on the street or being sentenced to life in prison for homicides, shootings or drug offenses. Sometime in 2003, I was transferred to a *prison within the prison* for a cell fight and for allegedly assaulting the prison guard in the way of the fight at which time I spent 22 months in solitary confinement in the supermax facility at SCI - GREENE, in Pennsylvania. Upon my arrival in long-term isolation, I observed brutality at the hands of prison guards, the tampering (and depriving) of food and mail reduce human beings around me into catatonics and maniacs succumbing to smearing feces on their cell walls and doors; many of these prisoners left with *decades* left to serve in these sub-human conditions. It was during this period when I was introduced to radical papers.

Neighboring prisoners and I would carefully pull the string from our towels, enough to reach practically every cell on the unit. We'd then poke a small hole through one of the ends of a state-issued envelope to tie a loop in it, and slide our stringed-envelopes under our cell doors and "connect lines," passing everything that could fit under our doors - from handwritten messages to newspapers & pamphlets. I initially had taken interest in a Maoist paper (MIM Notes), and began learning new words and ideas and would beam with enthusiasm every time my eyes would come across the word *Revolution* in all the Communist writings I'd read, only to find myself with a sense of feeling unliberated and in the end.

One day, a fellow prisoner "fished" a prisoner resource list under my cell door containing contact information of pen pal services & organizations providing free literature to prisoners. At first, I only responded to a pen pal agency. I ached to share some kind of mental rapport with someone from the outside world. I was approaching my second year in solitary confinement, and began wondering if the outside world still existed, or if another Bin Laden attack occurred again. This may sound strange to many, but indefinite stretches of isolation miles away from the nearest civilian population - "out in the sticks" makes knowledge a prisoner's most coveted of possessions, next to a *knowledge of Self*. There were many meals when prison guards wouldn't feed us, and when one of us wouldn't be fed, we'd all kick our cell doors in defiance. Many times we'd hear prisoners defiantly kicking their metal slabs on

adjacent cell blocks in the hole, as well. (many times we'd join in kicking our doors in solidarity with them; not realizing at the time that what we were doing was utilizing the solidarity tactic of what many activists in the streets would aptly identify as a Noise Demonstration, a Noise Demo. It was in this environment where I wrote to one of the other listings; it was the pivotal moment that changed the course and history of my life.

7

I first acknowledged myself as an anarchist in 2007 after receiving literature from Anthony Rayson of South Chicago Anarchist Black Cross Zine Distro. He acquainted me with the writings of Lorenzo Kom'boa Ervin, Emma Goldman, Sean Swain, and his own remarkable literature, including hand-written correspondence. Before I formally became introduced to anarchism, I (quite frankly & ignorantly) thought it was about "white people and craziness;" so naturally, when I discovered what it really means, and how relevant it is to my life – in my opinion – it was only *natural* that I found it worthy of my attention as an underprivileged, oppressed and imprisoned person of color. It intimately "clicked" with me in a profound & personal way. It strengthened me early on with the understanding that I in fact, was *not* alone; that I'm actually part of a culture of Class Struggle against domination, which is world-wide!

The first two times I made parole, the only work I could find were factory jobs through Temporary Employment agencies (Temp. services). In the Winter I'd catch frostbite at work, and in the Summer, I'd come home to me and my ex-wife's apartment exhausted, humiliated and broke after paying the Temp Agency, *Parole Supervision Fees*, and rent.

I'd painted Marxist Tom Big Warrior's home for extra money while he'd teach me Dialectical Materialism. We'd dialogue deep into the night debating ideas and we remain good friends to this day.

Returning from my factory job each work day, eyes red from exhaustion, I'd descend into my cellar where I'd open and reflect on Mr. Ervin's writings, not having the slightest idea that we'd end up not only meeting and protesting behind the barricades in person merely a few years into the future!

The third time I made parole, in 2010, I escaped from a halfway house in Pennsylvania and went clandestinely to Chicago where I joined the *Industrial Workers of the World* and co-founded the Urban Squatters' Committee- Chicago Chapter.

I met the quick-witted, phenomenal bread and butter anarchist Anthony Rayson, who initially introduced me to Anarchist thought and we became hands-in-the-mud comrades in the Resistance together from the door. Anthony would help me with train fare and fed me from his home office where I'd assist in replying to prisoners' mail, forwarding them zines & publications. He introduced me to the one of the most illuminating surrealists the world may ever meet, Gale Ahrens, who's introduction in Lucy Parsons's *Freedom, Equality, Solidarity* is nothing short of *attention-grabbing!* I also had the pleasure of meeting Keith Mc Henry, co-founder of *Food Not Bombs*, and became active in the Occupy Movement. I'd return to the building I "squatted" (the lowercase collective) from an another collective around the corner, carrying, ironically, a copy of Kropotkin's *The Conquest of Bread* in one hand, and a bag of Food Not Bombs' bread in the other!

The majority of my reading was done in prisons, Chicago alleys and abandoned buildings – takeovers.

On Chicago's South Side, I'd regularly fulfill book requests with the Midwest Books for Prisoners Collective and corresponded with imprisoned anarchists such as Coyote Sheff and Victor Trayway, from soup kitchens, under my assumed alias.

8
Meanwhile, the pigs on the East Coast were trying to hunt me down. State Police stormed my mama's house with arms, and the parole office used propaganda to insinuate erroneous & fictitious information about me. By the way, people who choose FREEDOM as an outlaw instead of prison: remember the many and vicious & dirty tactics they use. What doesn't break you down can only make you stronger once the spirit of liberation is alive and awakened within you; and such counter-intelligence tactics only strengthened my irreconcilable resolve (in living to fight it) while advocating to expedite its impending destruction.

Bi-monthly "Relationship Anarchism" meetings, co-facilitated by former *Weatherman*, Bill Burns, was a school of learning how to effectively communicate with Self and others in a productive and liberating way. These meetings have taught me skills I desperately needed, especially after years of solitary confinement.

I then went underground to Atlanta & was pleased with the anarchists active in protest & fighting evictions and home foreclosures in the Old 4th Ward. One of the buildings I mainly slept in was an abandoned shelter the Occupiers in Atlanta had taken over, where some *eight hundred* homeless poor people slept in each night. I began to mainly reside on the third floor with the community organizers & radicals, surrounded by protest posters where about thirty or so other *anarchists, communists & socialists* slept on various mattresses on the floor with weekly schedules for actions & leftist agendas. We'd eat together and watched radical documentaries on DVD's - reviewing well-documented, thought-provoking & informative films, like *Zeitgeist* and *Immaculate Deception*. Not wanting to be complacent, however, I wanted to open a new base area of resistance and with the assistance of an Atlantean comrade, singled out a wooden, abandoned shack in the Vine City neighborhood behind the Georgia Dome. During the day, I'd rap with some of the people in the 'hood, letting them know I was active in the Occupy Movement, subtly confirming that I was in the Struggle for the people to ease any worries of where I was coming from. This particular neighborhood (the Vine City neighborhood, located right behind the Georgia Dome where the *Atlanta Hawks* play and rake in billions off revenue) is replete with Black poverty and run-down abandoned buildings. The building I picked out was on a hill. Someone had donated bolt-cutters to the Movement so popping the masterlock was relatively easy, and I immediately set out to cleaning the place. In this neighborhood in the Atlanta, I'd hear hours-long shoot-outs throughout the night, as in Chicago, while hanging protest posters on the wall and cleaning the shack. In the room I slept on a mattress in, there were two bullet-holes which I used as peep-holes and recall glancing at a funeral procession through them a couple days after the sound of AK-47s and shotguns reverberated throughout the ghetto. I phoned Mr. Rayson and let him know I was working on a project and asked him to mail me a package of zines from South Chicago that I could build a literature table with, so I could pass anarchist writings from the squat and my backpack. He mailed me two hefty packages of relevant literature, but the day I was to canvass the materials, I was re-arrested for "Occupying a placard building;" and after four months in Atlanta, I was sent back to prison in Pennsylvania for violating parole after about a year on the run, with only a few months remaining on my 15 year sentence.

Once back *inside*, I co-organized the first *Relationship Anarchism-Prison Chapter* with the assistance of Bill Burns and comrade Zach who'd send the *Prison Chapter* literature and letters of Solidarity from Chicago. Political prisoner and long-distance revolutionary, Mumia Abu-Jamal, who'd just been released into the prison's General Population from Death Row after thirty years, and I would also meet at certain times in the prison library. Our conversations were a potent source of motivation for me.

Before leaving the prison in January, 2013, he wrote me a letter, encouraging me to,

"Build the Movement!"

Help them battle the prison industrial complex! Help them destroy the mass incarceration system!

9

Build the Movement, B&B! Fight for Freedom!"

Shortly after my being discharged, comrades Lorenzo Kom'boa and Sista JoNina Ervin funded my transportation to Memphis, TN where we protested the Klu Klux Klan and the murderous, historically racist Memphis police in the streets with thousands of other activists who bused into Memphis from across the country. While pissed and appalled at the Memphis police ostensibly (and literally vocally) protecting the Klan, it didn't much surprise me, but re-affirmed my convictions that *the cops and the klan work hand in hand*, as we collectively bull-horned and shouted from behind the barricades in the streets.

Comrades Lorenzo and JoNina recruited me into the Black Autonomy Federation (BAF), and helped me in forming a Local Organizing Committee here in Chicago. I returned to Memphis again to the 2014 Let's Organize the 'Hood Conference where I paneled with Lorenzo, Sis. JoNina, Brotha Fodali, also from Memphis, and Sherelle Diggs from the BAF- Los Angeles Chapter. and Zero-Prophet – a brilliant, Brown anarchist squatting in the Bronx, NY, who's also an amazing lyricist and performer. Within months I returned to Memphis again where we paneled on Mass Incarceration and the need for anti-authoritarian and anti-capitalist revolt developing behind lock and key. During this (Ida B. Wells Coalition) conference, I was introduced to Brianna Peril who does tireless organizing work for the Kansas City branches of the *Industrial Workers of the World* and the *Ida B. Wells Coalition Against Racism and Police Brutality*, and Comrade Illy from *Denver Anarchist Black Cross*, who I met at the 2014 North Amerikan Anarchist Black Cross Conference, in Denver and whom by merely observing have learned a great deal of patience as an organizer from. At this conference, Comrades Lorenzo, JoNina and I paneled on *Mass Imprisonment, Prison Strikes, and Building a Revolutionary Prison Support Movement*, where we also confronted internal racism and challenged the status quo of anarchism being a predominantly white movement here in the West.

It's my belief that the more people who grow sick of this impoverishing system in the ghettos and prisons, the more of us will recognize the need to overthrow it.

The more the Idea of anarchist revolution spreads, the closer we have-nots will come to liberating ourselves from the social forces that dominate our existence; because when it comes down to it - when it's all said and done – liberation lies within our own hands.

Each one Teach one.

Bondi Hybachi LeMar

September, 2014
Chicago

"The government resists; it is savage in its repressions. But, though formerly persecution killed the energy of the oppressed, now, in periods of excitement, it produces the opposite result. It provokes new acts of revolt, individual and collective; it drives the rebels to heroism; and in rapid succession these acts spread, become general, develop."

- Peter Kropotkin

Anarchitudes

10

Beloved are you who neither rule nor accept being ruled by any.

Embraced are you whose conscious revolution returns you collected from the
battlefield of Mind's ambivalent struggle.

Be not ashamed if society shuns you as an outcast.
Better to lead one's life an outcast than follow an order of nuts in frankensteinian
sync.

Let not the soul be disquieted in you who'd rather rest in the arms of liberation
than reawake at midnight a prisoner to your own Conscience.

Beloved are you who uplift the discouraged.
The world is much in need of you.

Cherished, the autonomous nature that reaches where no arms are powerful
enough to institutionalize the truths that liberate her; which confides in me, in
her intimate whisper that my psyche is meant to be governed by none other Self.

For the liberty of my Reason, and yours, were never theirs to domesticate; and
where Understanding is widened, ignorance becomes swallowed up until it is
purged in the shaking of every anarchist society gives birth to!

"Every human being who is not devoid of feeling and common sense is inclined to Anarchism. Everyone who suffers from wrong and injustice, from the evil, corruption, and filth of our present day life, is instinctively sympathetic to anarchy. Everyone whose heart is not dead to compassion and fellow sympathy must be interested in furthering it. Everyone who has to endure poverty and misery, tyranny and oppression, should welcome the coming of anarchy. Every liberty and justice-loving man and woman should help realize it..."

~ Alexander Berkman

PREFACE

//

The sensually deprived being - twisting and snapping within the rustling sheets of one's inhibitions - exposes an ever-shifting silhouette in the fabric of conditions which struggles in vain to contain it. Where the restless limbs of every neglected need protrudes from the unacknowledged existence it so tirelessly writhes in.

What cruel force has summoned the fingers of Reason to wrap themselves so sadistically around the throat of our *inner freak*? - That abnormally formed organism, unfit for an uncurious world conformed to condemn it as a contorted "monstrosity".

We gag it in the center of our psychic-cellar & switch the light out on it; slamming the door behind us!

We deadbolt & lock it with a thousand latches of logic, and desperately run as far as the imagination will accept us.

But always, eventually, we're wakened by the adamant legs of the chair that we've bound it to as they begin to rattle in revolting thrusts of *Defiance*! And despite how desperately we slam our eyes closed to it, it becomes inescapably clear how vainly we struggle to writhe ourselves free of its muffled pleas!

How much longer must we go on like this?

For how much longer can we go on living this way?

For how much longer must we suffer by denying who we truly *are* & what we desperately need, before we free ourselves from the unyielding leash of a deprived & depraved existence?

In the darkest pit of amerika, there exists an unslept soul, aching to regurgitate its existence from this consuming social esophagus; only to feel the calloused fingers of Formality squeeze tighter...and tighter.

For, *formality* - to a freak - is a litany of motionless choirs invoking discord from the door of an irredeemable sensual nature; where the incessant preaching of alien morals struggles to ethically govern & exorcize the spirit of Resistance from the laboring bodies it disempowers.

Gyrating in an orgy of uncertainties, Reason gasps through the arching of each outstretched throat, for *LIBERATION*. To be delivered. It gulps to be released from the unnatural demands that conventional decency so *cruelly* requires!

The deprived and depraved know that in society there exists a ruling class possessing authority, and a governed class who are dominated in some way, shape or form by such authority. The underprivileged recognizes which side of the line they walk on and that their lives are regarded with less value than others in commanding social positions. The underprivileged often fight to cross that line, not to destroy the system of inequality, but to become a person in a commanding social position, as well; the System (of Domination) is still intact, however, so even though the class - crosser may help some (such as his/her family or immediate friends) millions remain impoverished, starved & brutalized on a daily basis.

Governments are, for the most part, not "loved" but *feared* by the deprived & deprived who they govern.

There exists an unresolved resentment against the rich in every ghetto and slum & an irreverence for every law perpetuated against the class of the poor.

The deprived & deprived reach the inevitable conclusion that government politicians provide nothing but lip service and pillow talk to the poor who only end up getting "screwed over" once those government politicians are elected; that governments are under the mercy of banks and the rich & elite few, and that the people who put on uniforms to invade other countries for them are maneuverable pawns in the fingers of imperialist powers.

The deprived and deprived are raised in an atmosphere of desperation and violence, and those of us who by chance survive long enough to seek after Truth and question our place in this world become a formidable threat; a threat to not only unwanted domination but to the very idea of authority itself.

The deprived and deprived find themselves reading obscure books & radicalizing literature that the wardens of Reason, and dominators of society don't want them to read. But they become coveted all the more; their phrases, intimately memorized and silently whispered aloud in the dark. What would've previously been taken as "crazy" is now considered more intently and read in private & shared in the circle of others who can relate. The hand which fits perfectly into the glove of this sort is the *fist of liberation* which rises to free society and the self from all coercive forces of domination.

The deprived & deprived among us know, perhaps more than anyone else, that our desire to liberate ourselves remains even when all else feels lost.

Anonymous in An Anonymous Crowd

Before the switch was pulled on the lives of Sacco & Vanzetti; before the last

words: "*Long live Anarchy!*" were transmitted from the restraints of Nicola Sacco's electrocutioner's chair, Italian anarchist Bartolomeo Vanzetti described himself in his *A Proletarian Life* as "*anonymous in an anonymous crowd.*"



Bartolomeo Vanzetti

Nicola Sacco

When All Else Feels Lost

We can either allow ourselves to become burned out by the perpetual breath of

Complacency or become empowered by the ingenuity of the wind! As we stand aflame the candle of reason which Purpose has waxed us, one truth can by no means be ignored: the leaves are rustling; their branches, *bleak!*

(On the global front): All over, civil wars are erupting - from South Amerika to the distant East for Independence. Imperialism runs amok on the hybrid feet of capitalists and foreign policy makers; and through all the swelter, *about six billion tons greenhouse emissions are released each year* as the mind - boggling wave of *mass profit* pollutes the ecosystem into unprecedented levels of global warming.

(Here in Amerika): 1200 youths run away each day. The prison industrial complex is exceeding a staggering 117% over-population. Homelessness is a trans-coastal crisis, where a tourist doesn't need to book a flight from New York to California - where at any given moment, twenty thousand people sleep & wake up on a four - block perimeter in Central LA to estimate what such authority genuinely values. These are but few of the harsh realities in which we, the marginalized, find ourselves confronted with in 21st Century Amerika.

At the forking of our Reason, one may ask: *"Well, mankind is by nature evil; if the powers that be became no more, 'anarchy' would come about and people would do whatever they could and as evil as they could, and the world would fall apart."* I'd respond first by asking what that inquisitive mind doesn't see *falling apart right now.* To illustrate a few more examples:

The 2007 Human Rights Watch Report reported that as many as twenty thousand people were slaughtered during the thirty-six years war in Guatemala - the vast majority of which has been attributed to *government forces*;
In April '06, when the People's Movement (Jana Andolan) in Nepal dethroed King Gyanandra after 19 days of public demonstration, civilian casualties decreased in the cease - fire between the people of Nepal and the government. The outcome: the government breaking the cease - fire after only three months; engulfing nearly every one of their seventy-five districts, soaring the civilian casualty rate and leaving their country on the brink of disaster;
and within 24 hours of you reading this, 27,000 children world - wide will have died from hunger and treatable diseases.

Secondly, I'd ask that individual where s/he was fed their definition of anarchism. From those who are in favor of the people being governed, or from those who uphold that the people have the human right to govern ourselves. And were those seeds fed by the hand of a governing pretext of which heartless laws are so unnatural they need perennial reamending, or from the heart & human conscience, which beckons wo/man to think for oneself and to examine the nature of one's own conduct and existence.

Anarchism is "Libertarianism against Authoritarianism... a theory that rulership exercised by one set of men over others is the result of invasive compulsion on the basis that **Might makes Right** which is wrong, wasteful, harmful and needless" (Emma Goldman). It was used derogatorily by governments (some say to the 18th and 19th century English and French revolutionaries) as an insult to those "radical" thinkers whose social views conflicted with the ruling minority who exerted power over them. Normal people like you and I who saw the way things were and defiantly rebelled against a life perpetually maimed by the teeth of the parasitic elite who ran amok in their day.

14

Anarchist knowledge.

"Knowledge is power... Knowledge only ever gives you power over those who are ignorant of it. This is why those with authority are clandestine and tell untruths: they need others to be unaware of what is going on to maintain their position."

- David Southwell

T

he word "Anarchism" comes from the Greek root word "an" (meaning "not"),

and "archie" (meaning "rule"); it etymologically translates into meaning "not rule." It means that no human being has the right to govern another human being; it emphasizes that the government of one human being over another human being is *slavery*.

Anarchism opposes all forms of coercive authority and confirms that not only are societal governments harmful, but that they are inherently unethical, needless and works in opposition to the dignity of liberation and the self-determination of society, as well. Contrary to what governments struggle to deceive the people they govern into believing, anarchism doesn't mean *chaos* or *disorder*, but rather, *harmony and social equality without government rule*.

It's under government, in fact, that society finds "chaos" and "disorder." All one must do is simply reflect on their own life and look out their very window at this truth. From the struggle to make ends meet, to the drug addictions we've been reduced to in our efforts to mentally cope. From prison profiteers like the *Corrections Corporation of America* to the wide gulf between the *haves* and the *have-nots*.

Anarchists uphold that the idea of "might makes right" is wrong; that poverty in a world of plenty is unnecessary and that no human being is superior nor inferior to another. It encourages you to look boldly into the eye of any who would claim of authority over your existence and understand the relevance of human dignity and the dignity every other human being deserves (as a human being).

Anarchism is a philosophy of social freedom embraced by common people of every complexion, with deep roots nurturing the spirit of Liberation in exploited and oppressed people all over the planet: from Pierre Proudhon in France to Emma Goldman & Alexander Berkman in Russia. From Duruti, and "Paco" in Spain, to the anarchists in China, Korea and throughout Asia.

Anarchist collectives (organizations) such as *Zabalaza* in Johannesburg, South Africa actively serve the people for liberation, and brilliant revolutionary activists such as Sam Mba produce literature relevant to all of us in the Struggle. In America, alone, Anthony Rayson, Lorenzo Kom'boa Ervin, Jane Doe, and an indefatigable host of others continue to inspire millions with an understanding & need for we, as a people, to *govern ourselves*.

15

**"All laws are directed against the working people (our social class)...
Even the school serves only the purpose of furnishing the offspring of the
wealthy with those qualities necessary to uphold their class domination...
(The people) therefore can expect no help from any capitalist party in
their struggle against the existing system.
They must achieve their liberation by their own efforts." - Albert Parsons**

As a political science, anarchism challenges all systems of coercive domination: economic domination, gender and racial inequality, and psychological domination, as well.

It assists in the developing of many of us in the ghettos & in the prisons (the eye of Oppression's storm) from shiftless thugs into *unthwartable revolutionaries*.

As a social philosophy which promotes equality, there are many non-religious as well as self-proclaimed religious people who acknowledge themselves as anarchists. There are anarchists who happen to be atheists as well as anarcho-Christians and Muslims who recognize the need for we as human beings to live in freedom & harmony regardless of our various religious or non-religious perspectives.

Anarchists are not only anti-authoritarians, we are also anti-capitalists who fight to replace the impoverishing capitalist society with collective socialism & Mutual Aid. The aims of anarchist-communism involves our communities (the people, ourselves) to - through organized struggle - be catalysts in liberating the factories, warehouses & farms from the hands of government corporations into the rightful hands of the people who work them. Anarchists recognize that government corporations exploit the people as *wage - slaves* who labor for their profit while we, the workers of the world, continue to live hand-to-mouth in spite of our sweat.

There are pacifists in the Movement who believe in achieving these aims through non-violent means; and there are other anarchists who recognize that though pacifism is *ideal*, those in power will never give the people economic & social freedom without a fight. Both, however work together as human beings in a united Struggle confronting injustice and societal ills through a diversity of tactics with love in our hearts and collective freedom on our minds.

A free society - a free world - is one that isn't governed by coercive authority; it is one which is governed freely and co-operatively by the people, ourselves. It's a living virtue which rises above the concept of master and slave.

When we look down the path where Reason finds no place for exploitation, we find that as a collective, many of today's rising societal functions are anarchist in nature in that they don't rely on the government to *look out* for society when society's in need. The Anarchist Red Cross is a classic example, as well as the more modern, such as the decentralized *Food Not Bombs* (FNB), *Earth Liberation Front* (ELF), and the *Anarchist Black Cross* collectives, whose inspiration and dedication toward the individual awakening of the most marginalized people is summoning an understanding for the necessity for direct democracy in contradistinction to facade of representative democracy which society is becoming ever more disillusioned with. Direct democracy offers a *hands - in - the - mud* approach to Liberation in broader circles amid a rising wave of other collectives sprouting to nourish the many,

16
offensive needs the powers that be offensively neglects, as demonstrated in New Orleans, where on August 29, 2005 the world shook its head in repulsion as nearly two thousand lives were lost and thousands more, displaced in Hurricane Katrina. People everywhere watched and wondered: "Where is their government?", and years after the disaster ask the same question, drawing humanitarian attention, including 871 volunteers (common, everyday people) on February 28th, 2007 to provide health care to the poor and neglected survivors - *about 4,000 patients* from tents, who came without permission from the government - the same powers we watched take four days to send a FEMA truck - as fellow human beings with knowledge in nursing, medicine, health care work and mostly, the spirit and *heart* came to help, strengthen and provide needed support.

This exemplifies the spirit of what animated the body of William Godwin's (1756-1836) teachings, and inspired him to pen that, "*Duty is that mode of action on the part of the individual which constitutes the best possible application of his capacity to the general benefit.*" Our New Orleans loved ones still suffer from the storm in many ways; psychologically, as well as economically. (*By the end of 2007, for example, the cost of rent rose 45 % higher than pre-Katrina*) and with on-going support deserve our commendation as survivors in deed who persevere, even in time of need, as with all who find ourselves standing *in the breaking of our levies.*

RESIST! REBEL!

DEFY!

BACKLASH

"Hanged in Chicago, beheaded in Germany, garroted in Xerex, shot in Barcelona, guillotined in Montbrison and in Paris, our dead are many: but you have not been able to destroy anarchy. It's roots grow deep. It sprouts from the bosom of a rotten society that is falling apart; it is a violent backlash against the established order; it stands for the aspirations to equality and liberty which have entered the lists against the current authoritarianism. It is everywhere. That is what makes it indomitable..."

- Emile Henry (1872-1894) to his jailer shortly before his execution for detonating hand-made explosive at the Gare Saint-Lazare.

THE SHELL:

The observable exterior - it appears easy to grasp; to conveniently manipulate or kick around at one's own dis/pleasure. Common, it seems; insubstantial and harmless. But existing deep within its seemingly passive & controllable state lies a core, a nerve-center within which harnesses all which the fingers of society and the existing order has manufactured & discarded into the reservoirs of the collective social subconscious.

Its Potential; "unacknowledged."

Its Volatility: *Obscured.*

Beware, any tyrant or tyrannical institution who would so carelessly (mis)handle such an one.

Upon his arrival into the States on June 19, 1908, the dreams of entering a country rich with the mystique of new optimisms were shattered as were those of many others who migrated into the bowels of the amerikan "hell pit." 17
In fact, though he had lived fairly decently in his native land - moving principally to "put the seas between" him and the grief of losing his mother to cancer - he found civilian life in this country much crueler and much harsher than the one he'd left.

In a letter to his aunt, he conveyed how he'd,

"...seen human greed and egotism poison every mouthful of food...darken the glory of the sun, violate natural law...nurture corruption, plant hatred...every kind of shame, every kind of misery."

The repressive round-ups of radicals, people being killed on picket lines, mass deportations & framing of thousands of socialists (many who were anarchists) protesting Exploitation as well as the first World War, were becoming countered with the knee-jerking reflex of Propaganda By Deed.

It was a time when violent retributions were being called to the fore, and frustrated radicals across the country were responding to the call.

Ingenuously crafted home-made explosives were mailed to heavy duty exploiters, including John D. Rockefeller himself, in manila envelopes concealing metallic, slug-laced dynamite sticks & slim vials of acid.

Insoluble communiques from The Anarchist Fighters denouncing the tyrannical institutions of the amerikan power structure reverberated with the detonation of midnight bombs in New York, Pittsburgh, Boston, and New Jersey. Moreover, a Red Scare was beginning to include a number of fearless Blacks.

A manual, entitled "*La Salute e in Voi!*" ("The Health is within You!"), by Luigi Galleani, further educated many with a short fuse for government violence in the incendiary craft.

In one instance, one unfortunate (but brave) attentater accidentally blew himself up after tripping on porch steps down the street from the not-yet-President Franklin D. Roosevelt's home in a D.C. suburb.

In 2008, as the buzzing gate clinked behind me upon my discharge from SCI-GREENE, I couldn't help but feel anonymous in an anonymous crowd; and

I'm sure many ex-offenders & have-nots striving on the margins of society can relate. It's an understanding that is intimately felt in those of us who find it harder & harder to ignore the creakings in our Conscience which those who govern our lives so temperamentally tamper with.

As inheritors of the disinherited Voice which calls for EQUALITY WITHOUT COMPROMISE and FREEDOM WITHOUT RESTRAINT, let's further examine the state of society we co-exist in; how we relate to others in STRUGGLE across the world; and see how we can push the envelope forward to activating a more idyllic way of living without tripping and blowing ourselves up in the process.

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An Understanding of Social Forces

18

While the quote which opens this chapter may bombard some with feelings of apprehension and antipathy, many from other walks of life – including our own – can relate in a way that may appear taboo to the more privileged of the world.

From the water-polluted slums of Haiti to the single mother struggling to make ends meet; even crying, deep into the night of Amerika. The excessive demands and way of life we've been forced to obey by this exploitive establishment are cocktailed with perpetual inequality, inexplicable oppression and pervasive, institutionalized violence. This and a host of other suppressed realities bombarding the underprivileged masses. And fortunately, for society and the love necessary to develop and nurture collective growth; you can only hold down so many upside-down cups in the sink of Poverty so long until, *then two*, shoots up and rises to the surface!

Emma Goldman relates these fierce bombardments to the brewing of a storm:

"To the earnest student it must be apparent that the accumulated forces in our social and economic life, are similar to the terrors of the atmosphere, manifested in storm and lightning."

And that,

"to thoroughly appreciate this view, one must feel the indignity of our social wrongs; one's being must throb with the pain, the sorrow, the despair millions of people are daily made to endure." (3)

While it is a necessary step forward for society to evolve from the primitivity of violence, it would be naïve to ignore the hostile hand many have so honorably resisted with practical (as well as *ideological*) refutation.

From the peaceful Salt March protests of Ghandi in the face of the arm-wielding British imperialist government (over India) – to the "By Any Means Necessary" defiance against Power of Malcom X, and the demonstrations tear-gassed in the face of the parasitic G8 Commission, in Pittsburgh at the closing of 2009: It's been a historic struggle; and until Liberty is no longer an empty word, our "inner being" throbs for the inception of this higher ideal!

An understanding of social forces is a pivotal step in the life of an individual and a society, as a whole.

It's the *Peculiar Awakening* within the oppressed human being. It's the momentous hour that the light "turns on" in the faculty of our Reason.

It's the moment we look into the mirror, and *question*.

The first step in resolving a crisis is to first recognize that a crisis "exists." The every-day crises we struggle in subjection to are (and quite literally) overwhelming, making their presences known in a restless way.

Outside (and even *within*) the monotonous chaos of social life today in amerika, we wonder why we feel so incomprehensively isolated. So relentlessly held back and subjected to the unyielding scourge of these intolerable forces.

These intense pressures are what becomes of life within the demeaning hands dictation and coercive authority.

To exist so unnaturally bound to the mercy of a foreign will summons within, an existential *war cry*; one that refuses to be any longer ignored, calling forth all the latent forces of the soul which aches in the bridled inhibitions it's been so rebelliously leashed to.

19

Alexander Berkman gave this careful attention when he noted how,

"Beneath the spirit of intolerance and persecution is the habit of authority: coercion to conform to dominant standards, compulsion – moral and legal – to be and act as others, according to precedent and rule." (ABC of Anarchism)

When we look at our lives and of those around us, we see that many of our lives (many *millions*) have been turned upside down, due to poverty, imprisonment, disease, and the arduous struggle to fit into something our nature forbids.

We know that no one deserves the hand from this "set-deck" we're perpetually dealt! That it doesn't *sit right* in us knowing that we serve such an insatiable machine which so apathetically ignores the grumbling in the hunger pain of the Conscience.

It's a painful pill for preachers and moral scholars to swallow that so many in amerika find suicide an alternative more tolerable than these apparently intolerable conditions. It's estimated, in fact, that one person commits suicide every 20 minutes in the United States; thirty thousand people kill themselves every year in the U.S.A., on average!

Government is nothing more than a pawn-mover which serves to gratify the appetite of a parasitic elite. And the advantage of Privilege among the elite is only as secure as the dis-advantage maintained by the masses they disempower.

The princes of eastern India went so far as to use *living people* in chess games, on checker-board pavements from the veranda they amused themselves on in their courtyards; much like prisoners and society, today; but with less rhetoric and with upgraded sophistication.

The philosophy of Anarchism teaches that once we operate without kings (presidents, landlords, bosses, as well as anyone else who would lay dictation to and determine our existence), the fundamental strife that comes with "advantage" and "disadvantage" would not only cease to exist, but would be a practical and rational advantage to all – ethically, economically, and spiritually, as well.

"No man has the right to govern another man." – Francisco Ascaso

Of Sedition, the Vices of Established Morality, and the Inclination toward Universal Rebellion

"Many claim that it is insane to resist the system; but actually, it is insane not to."

–Mumia Abu-Jamal

Sedition.1. An insurrection against constituted authority.

20

2. Conduct consisting of writing, or acting against an established government or seeking to overthrow it by unlawful means, resistance to lawful authority.

Many inquisitively ask: "Why Revolution? Life is more than revolting; it's more than Rebellion," to which I reply that to abstain from standing up to a life of injustice is to fall in co-operation with every injustice extant.

History is loaded with seditious spirits unafraid to challenge the "morality" of their respective era; not only ideologically, but *practically*, as well!

In ancient Rome, when the slave-owner Lentulus Batiates indulged his *moral appetite* by pitting his trained slaves against each other in gladiator school (and bouts), seventy-six of his prisoners (including the infamous Sparticus) decided to revolt against their condition devising a well-planned insurrection, managing to steal knives from the cook shop, ultimately leading to their escape & eventual organizing with the local agricultural slaves who swelled their numbers.

No longer would they bend the knee of their Conscience to the dictates of their Roman lords.

In the not-so-distant past, the moral constitution of amerika was also met with seditious opposition by many of its slaves & their abolitionist comrades who understood all too intimately the necessity in rebelling against the mores of the established order (much to the reproach of the most adamant authorities), even in the face of Death, itself.

These were the Nat Turners and the John Browns of the era whose defiance reminds us that our human dignity is a code more worthy of living by than the customs & values Capitalism seeks to confine us to.

Oriental Sedition.

Moreover, before the Soviet Revolution brought Leninism to China (1917), the majority of socialists on the scene were anarchists who challenged the institutional mores.

"They eloquently put forward ideas of egalitarianism, especially emancipation of women from family bonds and of the peasantry from exploitation that would become part of the Chinese vocabulary of revolution." (John Fairbank, *"China: A New History,"* 1992)

Proudhon, Kropotkin, and Bakunin were studied, and with articulation the need to revolt against the aristocratic Confucianism was inflexibly broken down: this seditious ideology of Equality went against every moral principle the ancient dynasties of imperial rule had stood for.

Fueled with well-articulated *resistance*, the anarchists in China played a significant role in the overthrowing of the Manchu Dynasty, which before 1911, was a preoccupying ambition in radical circles.

One of the founders of Chinese anarchism, Li Shizeng, defiantly voiced that while radicals for the new republic "advocate overthrowing the Manchu government just

because it is Manchu," (there were racial tensions between the Han & the Manchu) the anarchists, on the other hand, "advocate overthrowing the Manchu government just because it is government." (*Anarchism and Chinese Political Culture*, by P. Zarrow) 21

Among the reasons for this was in Shizeng's shared view that "omen's oppression was certainly shaped by the class system...Much of the blame (was placed) at the door of superstition and a 'false morality,' promoted by men to enforce their power over women, as well as by authoritarian philosophies like Confucianism." (see *Black Flame*, Schmidt & van der Walt)

While historic unrest was unraveling in China, two other martyred anarchists in Japan voiced Sacco's seditious "Viva l'anarchia!" outcry from their own native tongue, the same defiant proclamation escaped the lips of Denjiro Kotuku and the "lotus flower," Sugano Kano, who were among the twelve sent to the gallows in the 1911 *High Treason* incident.

"It is necessary to arouse the people of society," Kano enticed amidst the throes of heavy government violence, "by instigating riots, undertaking revolutionary action and engaging in assassination."

Kotuku – who'd already translated the *Communist Manifesto* before getting pinched for anti-imperialist activities – emerged from his prison cell with a new, seditious translation of Kropotkin's *The Conquest of Bread*. In the Philippines, the anti-authoritarian translations of Reclus' writings circulated in the Tagalog language, as well.

From East to West, the unyielding spirit of virtue has known the existence of government as a vice – a vice worth rebelling against!

"(It is necessary) to rally not a few, but all, countries in a single plan of action (for an) international revolution...(toward) universal world-wide revolution."

-Mikhail Bakunin

The Wisdom of Sedition.

Alexander Berkman also goes on to refute the idea of "laziness," describing a so-called lazy person as a "square man in a round hole... the right man in the wrong place;" articulating that we become "lazy" when we're overwhelmed with doing things we don't want to do; when we're pressured to doing things our hearts simply aren't in to.

The wisdom of Sedition teaches that once we subtract Inequality from the equation in the social environment, then correspondingly, the amount of Envy will naturally decrease. Make the capitalist state a thing of the past, and consequentially, the *less gluttonous* the future of any society will become.

Privileged skeptics & those in positions of power promote the conception that sedition is immoral, worthy of nothing but confinement and condemnation. But if such seditious proclamations are truly immoral, then Immorality itself is undeserving of the ethical cross to which mankind has nailed it.

22
"Look out for number one' is a prescription for demoralization, corruption, & ultimately general catastrophe... Cooperation for the common good & concern for the rights and needs of others must replace the dismal search for maximization of personal power & consumption if the barbarism of capitalist society is to be overcome."

-Noam Chomsky, *Radical Priorities*

It is the weed of "civilizing" which chokes the individual's reasoning powers that s/he may grow accustomed to the idea of forfeiting their liberty at another's convenience. But when the individual, stunted from reaching his or her essence is able to reach becomes *fed up* the feeling disempowered, the individual then becomes aware that s/he's been *duped* – that actually, it is *government* which is the inventor of war; that it is its *legislations* that evokes disorder and the chaos which all of us see manifesting itself in the here and now.

When one overstands that to be compelled to pay for rent, to tax-tithe and to pay for such for fundamental human needs, such as food and water, that it boils down to nothing less than "legalized extortion," the individual seditiously opens their eyes to the *truth*, disenchanting from the pendulum of the amerikan dream which has governed them in their somnambulistic state. S/he sees and rightly asserts their right to resist and is confronted with the choice of either exercising or not exercising this right.

Though the vices which virally predominate society are as old as established society itself, we can liberate ourselves from its dementing stronghold by dismembering its moral fiber and foundations and rebuilding our lives with the virtues of anarchist theory and practice.

The world, of course won't be entirely free of imperfections, but considering the countless and life-arresting struggle destroying us day in & day out, we can understand where Alexander Berkman was coming from with better clarity when he stated:

' "Certain other crimes will persist for some time, such as those resulting from jealousy, passion, and from the spirit of coercion and violence which dominates the world to-day. But these, the offspring of authority and possession, will gradually disappear under wholesome conditions with the passing away of the atmosphere that cultivated them."

In conclusion

In *Anarchist Morality*, Peter Kropotkin relates Human Thought to the swinging of a pendulum, which – through time "*frees herself from the chains with*

which...rulers, lawyers, clerics have carefully enwound her.



"*She shatters the chains,*" he went on to elucidate. "*She subjects to criticism all that has been taught her.*"

23

The brevity of life & its circumstances confirm that it's time for us to utilize the momentum of our restrained desires and free ourselves from the leash of every governing force holding us back: *Here and abroad.*

One NPR broadcast recently aired, for example, how many emigres are voicing how desperately the N. Korean government insulates the masses from the "outside world."

While their love for their country's profound, it's when many flee to South Korea, China, and elsewhere that they're able to see – from the outside looking in – how deceptively media has so carefully distorted their world-view.

Where repression is this severe, there can only (naturally) grow an inclination toward an ever-amassing wave of popular revolt.

The repressive force is, consequentially, able to give rise to a resistance reminiscent (but unique) of the infamous 1919 uprising against the Japanese occupation, and the Uiyoltan (*Band of Heroes*), Korean Anarchist Federation (KAF) & Black Flag Alliance which arose in its wake.

Reminiscent, in that, mass resistance is a conceivable threat should the people at large resist their own invasive government, its nuclear threat and media-muscling technology.

Unique, in that, whereas major revolts (*like the Kirin Revolution in neighboring Manchuria [1929-1931]*) were primarily peasant uprisings, the dynamics of resistance are shifting toward a more urbanized setting.



Like Kropotkin, Errico Malatesta (1853-1932) observed that humanity is "enslaved from the triple viewpoint, economic, political, and moral."

Concerning the latter of the three – the *moral* enslavement- it should be remembered that there'll always be people in this world who attack you morally as you advance toward a self-actualized existence.

Whether you're dealing with people in positions of power, jealous-driven individuals, or the judgmental & self-righteous who get off on demoralizing and bringing you down in the world. The key is to make a mental note of it and move on; refusing to be "enslaved." Slavery of every form is the very thing that we aim to destroy. Everything that imprisons the human potential, be it economically, politically or "morally" motivated.

It's a priority that we share as responsible, dedicated (and radical) beings. And it's a daring, courageous defiance against our previous faults as well as all such moral and character assassination attempts.

24

Chomsky understands the importance of this when he communicates to us that:

"Anger, outrage, confessions of overwhelming guilt may be good therapy; they can also become a barrier to effective action, which can always be made to seem incommensurable with the enormity of the crime. Nothing is easier than to adopt a new form of self-indulgence, no less debilitating than that the old apathy. The danger is substantial. It is hardly a novel insight that confessions of guilt can be institutionalized as a technique for evading what must be done." (Radical Priorities)

To free ourselves from this self-destructive indulgence, it's important we never lose sight of our Purpose (Our Purpose is to assist in picking up and freeing our people) in a world that needs us not to give up whenever we're momentarily thrown to the ground!

Remembering that you're never alone - regardless of wherever you are in life - is grounded in as much truth as Lou Marinoff's words, when he advises the morally-targeted reader to:

"See if you can practice moral self-defense by refusing to accept an offense next time it is offered to you. At the elementary level, do not take the offense personally: you are not obliged to." (Therapy for the Sane)

Regardless of whatever history you may have, remember that no one's is flawless and that it's our call to see the stumbling blocks in our lives as stepping stones, that we may be able to overcome them; and not only this, but to help those at the bottom of society's barrel overcome them, as well.

The very future depends on us reexamining the pitfalls of our past. It depends on the rebellious breaking-away from individual as well as universal coercion!

"Struggle! For to struggle is to live, and the fiercer the struggle the intenser the life. Then you will have lived; and a few hours of such life are worth years spent vegetating." - Peter Kropotkin

Resist Imperialist Wars!

Imperialism. (n.) The policy of extending a nation's authority by acquisition of territory or by the establishment of hegemony (the influence of one state over others) over other nations.

"If the Nuremberg laws were applied, then every post-war American president would have been hanged."

-Noam Chomsky

We impoverished Blacks, Hispanics and all other non-white & Marginalized in amerika share an inalienable affinity with all who systematically thrive in the

throes of class struggle.

The advantages of resisting the state machine isn't confined to the amerikan prison crises and day-to-day survival in the streets: it's advantageous to the underprivileged masses whose hands are tied behind our backs in every city, prison, and capitalist-run nation around the world! 25

We live menaced by its Get down on the ground and stay down dictations and only through a transnational display of solidarity can we unharness the love that can uplift us from its parasitic Despair. We will return to this but before we do; it should be noted that the amerikan government is responsible for bombing at least 40 countries since World War II.

Here are a few:

China: 1945-46

Korea: 1950-53

China: 1950-53

Guatemala: 1954

Indonesia: 1958

Cuba: 1959-60

Congo: 1964

Laos: 1964-73

Peru: 1965

Vietnam: 1961-73

Guatemala: 1967-69

Cambodia: 1969-70

Lebanon: 1983-84

Grenada: 1983

Lybia: 1986

El Salvador: 1980's

Nicaragua : 1980's

Panama: 1989

Iraq: 1991-99

Somalia: 1993

Bosnia: 1995

Sudan: 1998

Afghanistan: 2001-02

Yugoslavia: 1999

Afghanistan: 2001-02

Iraq : 2001-

A WORLD OF SLUMS: BREEDING GROUND FOR A GENERATION OF ANTI-IMPERIALIST AND ANTI-AUTHORITARIAN REBELS

Half of the entire world - over 3.2 billion people - is urbanized; and with the rapid 2.2% annual growth rate the Census Beaureau anticipates, our numbers are expected to reach the 4 billion mark in 2017; hitting 4.9 billion by the year 2030. Considering the fact that the 47.4 million people who live in poverty in the United States have a significant share in this equation, a future of slums for those sardine-canned into these "heavily populated urban areas" is well calculated.

The acquisition of territory has been an obvious method for gaining control since colonialism began.

The surviving 0.9% of Native amerikans are painfully aware of this fact and so are many of us (Blacks) who are familiar with the history of the Middle Passage, despite the despotic efforts of the government to distract us from these truths in our everyday lives in the streets. In the havoc of trying to mentally make it out the walls of a marginalized existence we feel closing unmercifully in on us and our inherent potential.

In reviewing this development, researchers Peter and Ginger Breggin focused intently on this colonialistic phenomenon as early as 1998, observing that "Over many decades following the Civil War, blacks were driven from their land (in amerika) and forced to migrate to major cities in search for industrial jobs and domestic work." They calculated how, "Black land loss exceeded 6 billion acres by 1974." That's, considerably, an enormous amount of production power to be stripped from a people, to say the least! 26

On an even wider scale, the imperialist government of amerika flexes its muscle on every country it can raise its arms in, coerce, impose its force upon and exploit.

With about 1.3 million currently servicing its Reserves WORLDWIDE, an astounding 20.6 % of government spending was on "National Defense" in 2008; nearly 1.1 million soldiers serving its armed forces serving its armed forces in the U.S. and its "territories."

Over 85,000 stationed throughout Europe. Some 70-odd thousand force-servers across Russia, E. Asia and the Pacific. Over 8,000 throughout Afrika, the near East & South Asia, including 2,500 in Afrika's subsaharan regions!

While many may imagine that such "Occupational Leverage" is safe and well-intentioned, and that foreign policy is patriotically favorable from what's seen on tv, (especially on "be all you can be, join the army" commercials), more and more of amerika's brutalized & oppressed are becoming long disillusioned. Nearly two and a half million

A large percentage of prison guards we witness oppressing us and have a history of serving in the military

Take Haiti, for instance. Clearly it's no coincidence that such a humanitarian relief effort for the hundreds of thousands of impoverished lives lost in the January 2010 earthquake was so heavily broadcasted the way that it was. It was during war time; a war-time in which many right-wing conservatives were beginning to visibly grow to loathe & demonstrate alongside those on the left. (Ala the Tea Party; Ron Paul, etc.) Haiti had been suffering as the poorest country on the western hemisphere for two whole years, prior to the sudden outcry for world attention. If the Amerikan government was so concerned, why wasn't the extreme poverty crisis in Haiti covered as an agenda item when news on the Haitian President (Jean Bertrand Aristide) being ousted was being covered as recently as 2004?

It says a lot, when not only two years prior- when war-time sympathizers were a little more visible; the amerikan government, itself, was being charged with withholding \$54 million from Haiti for political leverage over the country. Money that was meant to provide clean water (for the "poorest country on the western hemisphere;" remember.)

It speaks volumes to reflect how when this pictures of torture (water-boarding) of political prisoners at Guantanamo Bay were unearthed, president Obama refused to expose the images to the media to show the public. It bears light to the fact that Capitalism has no Conscience, and the imperialist arm of amerikan capitalism is a aggressive instrument that must be amputated from the political life of our social existence.

Occupational amerika is a missile magnet for the foreign and domestically disinherited who openly declare a "get away from me - I'm not for you; if anything, I'm AGAINST you" outcry of resentment.

Cindy Sheehan and the Code Pink activists are bull-horning anti-war rallies in the face of government hostility in California; and during a December 4th, 2009 protest I was active in, the president's limo was welcomed with vulgarity on the left and shouts of "go home!" on the right, in Pennsylvania. 27

This shared feeling of us here in the amerikan slums and those in the Middle East is nothing new. Understanding the amerikan government's use of Israel as a strategic asset in the wake of Israel's invasion of Lebanon in 1982, Thomas L. Friedman cited these widely-held sentiments of one Senior Kuwait official:

"You have lost where it matters most-on the humanitarian level. Whatever respect there was in the Arab world for the United States as a moral authority has been lost."

(Published in the New York Times, Nov.22, 1982)

In a more recent article, Diana West, a writer for United Feature Syndicate, asked Iraqi, Parliamentarian Ayad Jamal Alden whether or not Shiite Iran would work with Sunni al Oaiida & Sunni Taliban (to test him on a "Washington myth"), he replied: "They all have one enemy. The U.S. - Shia and Sunni differences don't matter to them when it comes to the common enemy."

This "*common enemy*" realization is what prompted Black Panther Party so-founder Huey P. Newton to shake hands with Arafat in their memorable photo in the generation preceding our own.

PRISONS AS BREEDING GROUND FOR ANTI- IMPERIALIST AND ANTI-AUTHORITAIRAN REBELS: A THOUGHT

"The treatment of prisoners gives a certain insight into the nature of the conquering army."

-Noam Chomsky

If a prisoner in the States celled-up with an imperialized prisoner of war from abroad, it'd make for some interesting conversation (provided, of course, one were bi-lingual or had a cell-neighbor to interpret while ear-hustling through the vent). It'd be intriguing to see how empathy would be shared between the two who'd obviously wouldn't be naïve to the fact that it's an existential necessity to resist oppression from the psyche, cell, and society, all the same!

Surely it'd leave an impression on the mind to watch them read from the same paper on the war and nod their heads in agreement that necessary liberties are suppressed wherever Governments are found to exist. And to here the respective backgrounds of both cultures and how both have (at least at some point in their lives) have shared a sense of utter contempt toward the bourgeoisie in both countries & how their generation before theirs - their mothers, uncles & aunts - have felt the same, as well.

The same malevolent grin the beaten & bare-naked pile of prisoners observed in the face of Charles Graner as the torture photos at Abu-Ghrahīb were being flashed in 2004, is the same face that U.S prisoners were looking into at SCI-Greene less than five years before, in Pennsylvania, USA. (Prisoners filed numerous Grievance Reports on Graner only to have the forms returned to the prisoners' cells, ruled as "frivolous.")

Though countries like Lebanon may tend to desert the average mind of the amerikan public as little (or nothing) more than a distant geographic locale, the fact that an overwhelming 87% percent of the Lebanese live "urban" alongside a rising 82% percent of us here in the U.S reveals a correspondence that's not so far-reaching. 28

While our cultural lives may differ in many respects, both share a marginalized existence. Both have 'hoods that are armed to the teeth, and are hungry. Inside-outside. Exploitation world-wide is the cultivator of the resistant sentiments it incubatorily breeds.

The Prison Industrial Complex and the Military Industrial Complex are sadistic bedfellows.

Insurrectionist anarchists share this anti-militarist affinity and have so, for hundreds of years, as well. As far back as 1897, for example, the insurrectionist-anarchist Michele Angiolio declared at his trial that his act was not only a response to the repressive force against Spain's anarchists- but was also for "*Spain's atrocities in its colonial wars in Cuba & in the Philippines.*" (*Black Flame*, Schmidt & van der Walt).

We prison abolitionists who are hip to the fact that that prison slave labor in the prison industrial complex is used for supplies in the military industrial complex (all the helmets in the Gulf War, for example, were manufactured by prisoners in amerika) should understand that the enemy of our enemy is our potential tactical ally, and work toward the collective struggle against our domestic and foreign enemy terrorizing us everyday: the amerikan government.

The 'Hood As Breeding Ground for Anti-Imperialist and Anti-Authoritarian Rebels

Those of us who know what it's like to turn on the kitchen light at night to the scatter of roaches; to open the refrigerator door with nothing - or next to nothing inside it, and nothing in the freezer but ice. A can or two of evaporated milk on the cabinet shelf - we know what it means to be "marginalized."

We know what it feels like to have our stomachs touching our backs. To face being turned away after standing for over an hour at the bread-line that runs on a first come, first serve basis. To have the thoughts of selling crack race through the mind before the idea of RESISTING to live a life so manipulated by an established order is entertained.

It'd be naïve to ignore the fact that our day-to-day struggle has an impact on our view of government which demographically dominates us.

It's exciting to know that more of us are refusing to ignore any longer that we exist more as the possessed than the Possessors (over our very lives!)

29

Capitalism on a broader scale

Imperialism - being capitalism on a broader scale - is a powder keg packed with the horrendous potential of exploding in any territory it can roll in to. It always affects the poor: those of us who thrive in perpetual struggle within a system that socio-economically beasts us.

In fact, V. Dedijer, in his study, *On Military Conventions*, analyzed how the true nature of capitalist societies engage *"in the process of giving birth to the monster of total war."*

One reason is due to the fact that, *"Rivalries between industrial nations, who fight over the new markets engenders the permanent hostility which is expressed in the theory & practice known as 'bourgeois nationalism.'"*

Political tensions between the elitist powers are loaded with "permanent hostility" between them and the offended powers as well as the disempowered masses who they exploit. And this may come off as a somewhat unusual thing to think about to many of us who grew up territorial-minded in the streets, but many of us start off mutating into "bourgeois nationalists," ourselves.

How?

Rivalry between gang nations fighting over new hustles (crack, weed, dope, straps [guns/firearms], etc.) has engendered a hostility that's cost many of us with extreme revolutionary potential our lives. Many of us, in fact, come from second, third, and even fourth generation gang rivals.

Furthermore, "pushin'" (drugs, etc.) can quickly raise any impoverished person into middle (and even upper class) status; leaving us further facing the life/death hostility from those who've already cornered the market. From those who "locked the spot down" and who'll always see you as competition in the streets where the politics of the hustle microcosmically mirrors political tensions between elitist powers.

In essence, it becomes a war over money and turf in the city (or suburb), not much different than what's taking place in Afghanistan & beyond.

So we see, an individual doesn't necessarily have to walk with their pants up their butt to fulfill the qualification of being "boojee." We must declare war against every parasite of our people here and abroad. And for those of us who grew up in the streets - we know just how much a society of cut-throats is "always in the process of giving birth to the monster of total war;" whether we refer to cultural genocide or nuclear warfare.

The middle class is vanishing right in front of our eyes.

The divide between the rich and the poor continues to visibly widen.

Amidst the rubble, however, exist maneuverable terrain for urban guerrillas from the destitute margins of society to see the logic and necessity for organizing resistance across the slum-belt.

It isn't hard to see why government faces hostility in its foreign policies abroad & concentration of power here - why it's threatened with popular rebellion at home and beyond. The genocide-reduced slums, bridge-bottom homeless camps &

cardboard-box cities in this country is First World Amerika's domestic Third World.

As Jean-Paul Sartre reminds us , "The name given by the French to their 'conquests' - possessions d'outr mer (overseas possessions) - indicates clearly that they had managed to obtain them only by wars of aggression. The aggressor seeks out the adversary on his own ground...in the under-developed countries..." Whether we look at the situation through the eyes of a foreigner who feels the heat of imperialist occupation, or through our own when they redden in blood-shot resentment when racially profiled on the amerikan streets we're colonized in; No relief from the occupying forces on foreign soil, nor from those positioned at urban checkpoints in our cities will be found without a collaborated effort to overthrow it!

"[N]othing will change until mass popular movements develop, here and abroad, that can struggle effectively against the violence of the state, directed and organized by those who rule the state by virtue of their unchallenged domination..."

-Noam Chomsky, Radical Priorities



Social Takeover: From the Iron Grip of the Government into the Rightful Hands of the People 31

"Revolution is rebellion become conscious of its aim."

Alexander Berkman, ABC of Anarchism

In the streets and prisons that we struggle in lie a reservoir of repressed life-energy just aching and throbbing to be released!

We've been looking for every possible way to let it out before it consumes us; every possible way - except the one in the direction leading to the source of our struggle.

While this everyday struggle can consume us with an appetite to destroy; to go out set-trippin' and gang bangin', or even by putting the gun to our own heads, the result has always ended up being that an extreme dissatisfaction with life remains. That we still inevitably feel like walking time-bombs, regardless of the havoc we wreak.

The Establishment has remained unmoved by the madness & still stands.
As Berkman schooled us,

"[T]he social revolution we have in mind is to accomplish the work that many generations of men have been laboring to achieve... The reason it took such a long time - and is not ended yet is because people did not know what the real trouble was: they fought against this and for that, they changed kings and formed new governments, they put out one ruler only to set up another...

"But they secured only new masters, because however desperately and nobly they fought, they never touched the real source of trouble, the principle of authority and government."

Channeling our repressed energy to mobilizing and fighting the real source of our disempowerment in more constructive ways will arm us with a collective arsenal of vitriol necessary for taking over our lives.

We must attack from every angle and this includes striking at ideas when the legitimacy of them needs to be challenged; and, as George Jackson wrote shortly before his assassination, *ideals cannot be killed with violence.*



BLOOD IN MY EYE

DISPOSABLE OUTCAST

32

"The revolution has for allies all who suffer oppression and exploitation. Let it appear and the universe stretches its arms to it."

-Pierre-Joseph Proudhon

There is something momentarily relieving that comes in the burn that sizzles in the concentrated, patient ripping apart of the skin.

In the ignoble glide of the razor's edge as it quietly slits its way across the belly-side of the unflexed wrist while it lay across the cap of the knee.

With breath-heaving anticipation, this cool, slow, searing burn is enough to make one gulp (and even *gasp*) with unpalatable pleasure when licked - where, tormented behind the door of an undelivered desire cower ones who hold themselves with their very arms while rocking back & forth in isolatory darkness.

Enough to draw one to tilt back their head in closed-eyed gratification as endorphins dance to this ceremonial spilling of blood in Bacchanalian bliss.

Overwhelming feelings of guilt and of Poverty - temporarily suspended.
The sense of *not-belonging* and of social rejection - remedially released!

There's an alleviation which is even longer - living for the terminally marginalized in the shadow of the day and darkness of night; who suffer as a product of the deplorable conditions which have razed society into such a degree of depravity; a depravity the most deprived among us crave deliverance from.

This alleviation is in the historic call to the oppressed & impoverished communities torn by despair; and who hear the unexpected "*hiss*" in the inhaling huff of anticipation.

It beckons to *you*, who ache within your rebellion, whom this social order has abandoned and discarded.

Disposable outcast, *join the anarchist revolution!*

MESSAGE IN A BOTTLE

"It is better to oppose the forces that would drive me to self-murder than to endure them."

- Huey P. Newton, Revolutionary Suicide

One - third of this contains the oil of an articulated Idea which has the marginalized fuming with the fact that the average Black male now spends a third of his life imprisoned: it bears that inequality is the result of wherever freedom is confined to serve the interest of its exploiters. The remaining two-thirds of this concoction is fueled by the gasoline of anguish on a social as well as an individual level, which is always has and always will be - wherever it is permitted to stand - the inevitable result that comes with government rule.

Shaken amidst these socio-political pressures, the suppressed of society becomes a threat to any authority that irrationally resorts to Reason to try to contain it. For, Reason becomes a rag of indignation when lit by a people stripped of its Dignity until they irreverently clash with the empire in illuminating social upheavall

ONE THOUSAND TO SIX

In every urban & metropolitan city in the United States, the citizens outnumber law enforcement employees civilian and sworn officers - on an average of 1,000 to 6.

In other words, for every 6 of them, there are 1,000 of us. In the advent of a well-organized uprising the police force would be easily overwhelmed.

While some may scoff at the notion of the 'hood taking on and fending off a force as well armed and notoriously violent as the police as "crazy" or a thought entertained by one disposed to a mental imbalance, to many of us, an acceptance of things as they currently stand sounds ridiculous and as philosopher J. Krishnamurti once exclaimed, "It is no measure of health to be considered well-sane in a profoundly sick society."

The reasons for such an organized mobilization in our communities are many and are literally a matter of life and death. One of social liberty or domination; of freedom of our people or homeland authoritarianism at the squeeze of a trigger.

In the city of Chicago alone, between 2007 - 2011, over 195 (predominantly people of color) were shot and/or killed by police. Some were as young as 15 years of age, male, female and transgender alike. In the vile heaping of social injustice, we see this organized violence robbing us out of very LIFE itself (and unjustifiably so, at that! When someone in our community is found killing one of these gun-wielding enforcers of law for example, we're automatically given the Death Penalty, if not outright killed on the spot.

When the police murder us, however, not only is it mostly "justified" in the courts; often the officer(s) is suspended with pay. We watch them murder us and get away with it every month in America.

**AN ANALYSIS ON SOCIAL INEQUALITY AND
ANARCHISM AS A REVOLUTIONARY SCIENCE FOR
POOR PEOPLES' LIBERATION**

34

There are some 47 million people in America living below the poverty line; another 150 million or so (an astounding two-thirds of the population) just barely making it!

More than a quarter of Blacks and Latinos woke up in poverty nationwide at the dawn of 2012; and in the Bronx (NY) which is 90% Black & Latino - 27.6 percent live below the poverty line, ranking it the poorest county in the nation this period.

This "is not accidental," as Kai Wright of Colorlines observed in an article published in a January issue to The Nation. *"It's the result of decades of political choices that first created ghettos and then left them prey to a still growing industry that profits from their existence."* (1)

The gross disparity in the prison explosion is also revealing. Some 2.7 million citizens are behind bars in the U.S., today. Sixty percent of them are Black & Latino, though they only make up twenty-six of the country's population. Over 20,000 of the 2.3 million people in state & federal prisons in the United States are confined in solitary confinement on a regular basis.

It's also telling that, as Michelle Alexander reveals in her book, *The New Jim Crow*, there are more Black people in the Correctional system today than were enslaved on the plantations before the signing of the Emancipation Proclamation in 1850.

In the San Francisco Bay View, she articulated how *"Millions of people, primarily people of color, have been swept into the criminal system...branded criminals and felons, then are relegated to a permanent second class status, for life, where they are stripped of the right to vote, automatically excluded from juries, and legally discriminated against in unemployment, housing, access to education and public benefits."* She continues by adding that *"This is about a system of laws that have been put into place as a result of a political system that has found it convenient to scapegoat and demonize poor folks of color for the political gain of a few."*

It's also important for we poor people of color to grasp that we aren't alone in the plight against poverty and domination as poor whites can be seen par-handling, on food stamps & in soup kitchens alongside us. *"Poor medical care, job security, the bane of old age, lack of proper education, and the nagging sense of mistrust of a society in which you are a productive member who does not seem to share in the fruit of that production - these issues pervade every cultural group, creed, race, and religion."* (Walter Mosley)

We've been bound into the status of disposable outcasts before the world of the privileged.

Nothing short of a *social revolution* will liberate us from the impoverishing *anti-social conditions* we've been disposed to.

Anarchism provides a revolutionary alternative by arming the discontented slave with the bolt-cutter of a revolutionary science based on the understanding that:

The authority of one human being over another is an unnecessary evil which produces a system of inequality which must be rebelled against in order that a life free of social subordination is to be gained.

Social inferiority can only be effectively outmoded once social superiority is rendered obsolete; both being complexes responsible for many of the societal ills which savagely plagues humanity & the nature of it - from overwhelming depression to imperialist wars.

35

FROM GANG WAR TO CLASS WAR:

The Acquisition of and Redirecting of Community Firepower

"Those who make peaceful revolution impossible makes a violent revolution inevitable." John F. Kennedy

It would be illogical to conceive that a future free of being justifiably gunned-down & exploited will be reached without such an element of self-defense (i.e., armed rebellion) under an exploitive order whose history is founded & maintained by the use of violent force and the (obvious) deadly threat of its power.

Many gang bangers already possess the germ of a revolutionary, unawares. So many of us who grew up in this atmosphere know poverty on a personal level. A lot of us come from marginalized upbringing; bearing the emotional scars of a broken home. Many of us were even physically, sexually and mentally abused.

Thrown in juvenile detention & devoid of adequate family attention; we desperately sought to relieve ourselves from alienation by forming fraternal bonds.

The hugs we didn't find in the household, we found in gang-affiliated handshakes out in the 'hood and ju-v. We grew up knowing poverty, warfare and the necessity for organization, first-hand.

Class war is the social conflict resulting from inequalities in a society based on hierarchy and privilege (e.g., a society where there are "haves" while there are "have-nots," "privileged" and "underprivileged").

It's the Struggle deep in the ancestral roots of our anti-colonial culture which dares to resist for dignity & Self-Determination of the People all over the governed world.

The genocide which has been killing us off, in actuality, bear witness to the degree of arsenal we have at our immediate (and potential) disposal should our firearms become collectively redirected in a united struggle for social liberation.

The Zapatistas in southern Mexico who've freed themselves from government rule since 1994 well understood Emiliano Zapata when he advised: *"Do not approach the government with hat in hand but with rifle in fist!"*

The liberation of a community from government force requires an assisting organization of anti-government rebels with arms.

All governments are viscerally opportunists and can't cease from descending into democratically-deprived community any more than a vulture can a victim of starvation deliriously staggering along the path of destruction. 36

The purpose for arming ourselves along these revolutionary lines include:

- to prevent forced evictions & to protect neighborhoods engaging in urban squatting & Rent Strikes
- to protect our communities from unwanted aggressors (esp. law enforcement); in short, to defend ourselves in every sector of the Resistance by use of arms when such reinforcements are needed.

The Movement will also find it exponentially substantial to manufacture our own artillery. The information on how to do this can easily be found in various books.

We share a responsibility against the Forces of social domination, and as revolutionary anarchists we must strive to make our practice our theory and our theory our practice.

COINTELPRO,

GANG WARFARE IS A GOVERNMENT PLOT

"Never interfere with an enemy who is in the process of killing himself."

-Napolean Bonaparte

Gang banging & warfare among the underprivileged is a government plot implanted by high-ranking official, principled in the tactics of Divide and Conquer. Its dynamics are Napoleanic in nature, consisting of overt methods to reinforce covert domination over those they exploit.

The U.S. government's fear of the people freeing themselves from their political-economic leash is a living one. A fear so much alive that they step out of the bounds of their very laws, preparing well-documented strategies in their attempt to quell this fear. It's the fear of a United Rebellion against the burden of economic bondage and unwanted coercion. The collectively wakened consciousness of the governed is every government's worst nightmare.

The Counterintelligence Program (COINTELPRO) was found using such extralegal methods - from 1956 against the Communist Party; then, with the Black Panther Party (and others) in the following decades. According to FBI documents:

37

"FBI field agents engaged in operations using unsavory and vicious tactics...including anonymous attempts to break up marriages, disrupt meetings, ostracize persons from their professions, and profile target groups into rivalries that might result in death."
(Federal Bureau of Investigations, *Celebrating a Century, (1908-2008)*)

Furthermore, they:

"succeeded in discrediting civil rights leaders by disseminating derogatory information to the press and demoralizing New Left leaders by disseminating disinformation within their ranks."
(ibid.)

These extralegal government tactics are in full force today and we must grow as tight as the fist of Solidarity that we defiantly raise! It's of alarming importance that we (and the liberated community) don't permit the government powers from sowing disunity among ourselves. Every 'hood and every federating community must stand unconquerably undivided in our determination to keeping all government (and non-government) wolves at bay. We outnumber their forces in every 'hood 1,000 to 6. The government's most dangerous weapon is us; it's time that we turn this weapon against them.

"The reason the government wants to crush street gangs has nothing to do with drug dealing, guns, or violence. It has everything to do with history and national security. It is a historical fact that the Black Panther Party, (esp. the chapter in Los Angeles), came out of the gangs, so did the Young Lords Party.

Since the government is well aware of this, and since many government officials were and are gangsters themselves, they know that if the street gangs are sufficiently politicized, they could be leading a revolution."

(Quoted from Black Autonomy Federation Facebook page)

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Autonomous (*Liberated*) Zone and Labor Union Alliance

The liberation of a community from government rule requires a cross-pollination of a solidarity between those in the workplace and the community that decides to resist.

More powerful than gunpowder is the weapon of worker's solidarity; it's strength in workers' unity of which no government force can withstand once defiantly bonded together. For, as the anarchist Alexander Berkman once wrote, "*You can shoot a people to death but you can't shoot them to work.*" (2) We of the working class who can stop the motor of production in a General Strike possess the technical know-how to keep it in motion, as well.

Community members in every 'hood aspiring to liberate it will find it invaluable to link with a labor union, such as the **Industrial Workers of the World (IWW)**, for the purpose of acquiring communal *self-sustainability* through the seizing of the basic means of survival - from Government power to People's power. In other words, to participate in the process of socializing the means & instruments of production and distribution, with the growing number of union members united in various trades.

Newly formed grass-root organizations, such as *Cabbies For Justice* in Chicago, are a motive force on the road to a potential socializing of the means of transportation which is already happening in certain parts of Greece and need as much support from us in the 'hood as they can get; knowing they have the 'hood to back them.

Unionized workers are our sisters & brothers (as well as aunts & uncles) who've been collectively fighting for the rights of impoverished workers & workers' families for well over a century and our numbers in these sectors continue to swell (all over the world).

Often referred to as ***anarchist-communism***, a revolutionary union of workers, united with a community willing to stand in solidarity to the point of arms, would be a necessary and qualitative leap forward in the Struggle for the self-determination of a federated Resistance.

This will, in addition, assist in the reduction of "crimes" associated with robberies, as the people of the community will share unimpeded access to the machinery with the Union.

The un-skilled and those who've been desperately looking for work will also share uninhibited access to learning the trades of their desires freely and on an "Each One Teach One" basis.

On an ethical level this will greatly impact the spirit of the formerly government-dependent community; consequentially boosting social morale.

The hours needed for work will, in turn, become shorter, in proportion to the amount of laborers working together, and the crisis of "mass unemployment" will virtually disappear.

39

"The slogan 'Power to the people' can only be put into practice when the power exercised by social elites is dissolved into the people. Each individual can then take control of his daily life. If 'Power to the people' means nothing more than power to the 'leaders' of the people, then the people remain an undifferentiated, manipulatable mass, as powerless after the revolution as they were before."

-Murray Bookchin, Post-Scarcity Anarchism

As Mr. Ervin explains, the possibility of actually winning a liberated zone in the advent of a mass revolt (such as the ones in Los Angeles following the Rodney King verdict, and the insurrection in Missouri following the killing of unarmed Michael Brown by Ferguson police) "exist if the people are properly armed and educated..." (read "Anarchism & the Black Revolution, 3d edition,p. ")



Networking with pissed-off, abandoned war vets from organizations like *Iraq Veterans Against the War* can prove educational in *many* respects; as well as provide a *potentially resourceful avenue* to pick other things along the way on, as well, (such as weapons, bullet proof vests, manuals on demolitions/ explosives-training, emergency first-aid, etc.) The 'hood has been lousy in it's target practice. We've been killing the wrong people- on purpose as well as by accident- and would benefit from sharpening our shooting skills by taking target practice (at a local gun-range or in the woods) - *target practice* with the artillery we *expropriate from gun stores, retrieve from gun auctions, and already have on ourselves, in the street.* Shit, man the folks comin' back from Iraq with P.T.S.D, could even join- we could dialog with each other on "*friendly fire.*" From the very inception and on a regular basis, it should be effectively communicated to the community in arms, who, *in all actuality,* are our "allies" and who are the present and historical enemies. Who are (and would be naturally sympathetic) to our position, and who *wouldn't* be. The *uncertain* will inevitably have to be confronted with what perhaps would be the

most important decisions of their life. Many of us have already made this decision- we were *forced* to, within ourselves after being pushed around for so long, of experiencing violent, social contradictions so personally, so violently.

40

The people must be educated in knowing our true history. That our so-called amerikan "Founding Fathers" were *ruthless, conniving, racist, murderers of innocent peoples*. That George Washington had 200 slaves; that Thomas Jefferson had over 276 slaves, and that just about all the amerikan presidents up to Lincoln in fact were slave-owners.

The people must be properly educated as well to the fact that Lincoln's purpose for "freeing the slaves" was to save the North/South union at a time when a bankrupt-driven government was vulnerable to outside invasion. That while Abraham ("Honest Abe") Lincoln preached equality to win votes in Chicago, in Southern Illinois (in Charleston), he openly and unequivocally stated, from his own lips:

"I will say, then, that I am not, nor ever have been, in favor of bringing about in any way the social and political equality of the white and black races; that I am not, nor ever have been, in favor of making voters or jurors of negroes, nor of qualifying them to hold office, nor to intermarry with white people..."

"And in as much as they can not so live, while they do remain together there must be the position of superior and inferior, and I as much as any other man am in favor of having the superior position assigned to the white race."



- Abraham Lincoln

In our Liberation Schools, books like Howard Zinn's *A People's History of the United States: 1492-Present*; Paulo Freire's *Pedagogy of the Oppressed*, and Lorenzo Kom'boa Ervin's *Anarchism and the Black Revolution* should be mandatory reading. The people must be ideologically armed with truth as a weapon and understanding as a shield. 41

Moreover, as Sis. JoNina Ervin and Bro. Lorenzo articulated in *The Coming Storm*,



"We need to build a new radical

protest movement at this time, a movement that challenges the state in the streets. We need to radicalize our thinking and tactics as activists, and not accept the limitations of the state."

Our **communal self-defense units** (and essentially the entire 'hood, *itself*) becomes stronger (*we strengthen our revolutionary 'hood power*) the more we arm those sympathetic to what we're doing and invite them to the range (or the woods) *along with us*; until the majority (if not *all*) able-bodied soldier of Conscience is hip to exactly what it is that we're doing, of why we're organizing the way we are/ why we're doing this for and casts their lot with us - the underprivileged masses in the 'hood **determined to win**, which we collectively *can*, largely by having knowledge of the enemy to measure oppositional strength, allowing us to attack as well as defend ourselves with a greater confidence.

Our task as catalysts in the collective building of a new society in the shell of the old, is to build dual power - a *People Power* to replace the government-dependent strife it torments us with, with its capitalistic, and wolfish pursuits. One that is anti-capitalist as well as anti-authoritarian in its infrastructure.

Providing the basic means of survival: **Food, Clothes, Shelter, and Love** are fundamental building-blocks necessary for erecting structures of *Dual Power* in the 'hood.

In terms of **Shelter**, all it takes is a \$25.00 bolt-cutter from Home Depot to unlock a plethora of possibilities! One bolt-cutter alone can be instrumental in liberating an entire neighborhood of occupiable buildings. Housing is a Human Right. Not only is it an important slogan, it's also an important thing for each one of us to firmly grasp and *intimately understand* in the very depth of our humanity.

42

Regarding **Clothing**, a factory full of working-class union members can refuse to work until business folds, and then take the factory over for free, liberated, communal use. (Hence, the prime importance of joining the Union).

Food (from rural farmers working in affinity with us, as well as food grown from community gardens on what were previously vacant lots) can also be packaged, inventoried, and distributed more efficiently through such a coordinated alliance, as well!

**NO MORE "PATRIOTIC NATIONALISM": WE WANT WORLD-WIDE
INTERCOMMUNAL (COMMUNITY-UNITED) LIBERATION!**

Our ideals about the importance of intercommunalism are based on a firm belief that only a federation of free peoples will bring true Black power to the masses. 'Power to the people' does not mean a government or political party to rule in their name, but social and political power in the hands of the people themselves."

-Lorenzo Kom'boa Ervin, (*Anarchism & the Black Revolution*)

"A nation of sheep will soon have a government of wolves."

Edward R. Murrow

A unification of people serious enough about social liberation from

politico-economic domination for every human being (which includes oneself) requires a renunciation of allegiance from nationalism & national forces they've been formerly subservient to.

In other words, it requires a life of No Master and No Slave; a denouncement of favoritism, the idea of national borders, prejudice and cultural bias.

While certainly no one should forget where they come from, an authentic understanding & desire for social equality must be fully grasped in order that we - as a movement fighting for social equality - are to know where we're going.

To claim a particular nation as one's own requires a sense of separation (separatism) from the rest of the socializeable world. It poisons the atmosphere of transnational solidarity with "patriotic pride," and is responsible for innumerable, devastational wars of aggression. When I say *transnational*, I mean transcending nationalism

43

It positions every patriotic deployee & gang-banger in the world to point a gun at each other rather than seeing each other as Equals and of the same specie. The *human* specie, possessing what's known as a *human nature*. All of us, alike; geographically coexisting in a world where less than one percent of the population owns more than the bottom ninety-five of us, *combined*: this "*less than one percent*" being the unrepentant masters manipulating the unconsciously blind and unrebelling masses beneath them. Lawrence Zitha of the *Tokologo African Anarchist Collective* sums it up when he defines Nationalism as "the idea that your nation is more important than your class."

1,000 to 6!

Banded together as unsubservient internationalists (or rather, inter-communalists) we become able to fraternally federate & collectively overcome what we can't while in a state of internal warfare.

(Note: and it's for this very reason why the anarchist flag is black - signifying allegiance to no nation: governed by none/governing none.) Pure & Simple.

"Better to be laughed at and safe from the storm than to be caught in the storm just because you didn't want to be laughed at."

-Malcolm X

Defending neighborhood blocks from invasion is, in fact, taking place *already*, (albeit in counter-progressive form) in gang territories such as in L.A. & Chicago. So effectively in fact, that banded together - those who force us to pay for everything under the Sun would be in serious trouble should the people in these communities turn from genocidal gang bangers into anti-government rebels. Those interested in tactics may find it beneficial to consider the following as potential ideas in the struggle for liberating a zone.

With (2) armed non-visible "look-outs" strategically positioned on each corner of the perimeter of a neighborhood block (in buildings, etc.) in addition to (2) comrades on four surrounding rooftops with at least 4 rifles with scopes - one for each roof - they can effectively assist in protecting the perimeters against potential aerial (*ghetto bird*) and ground invasion. This can be done by homies (comrades) taking shifts in the 'hood in rank-and-file organization; with no central "commander", co-operating on consensus approved decision making handled about in regular community meetings. Whoever tries to "assume command" is to be admonished with the warning of ex-communication, as well as with any group trying to position their self as a "revolutionary vanguard."

Anarchist Peter Kropotkin expressed this vividly, warning that, "*Dictatorship - even the most well-meaning one - leads to the death of the Revolution.*"

For an autonomous community is one that isn't choked by the fossilized ideas of a political party; but one that embraces the fluid motion of the progress of the People; serving as *catalysts* free to articulate various views without a monopolization of power.

An armed crew of responsible-minded revolutionaries who are conscientiously driven have unique opportunities for utilizing urban guerilla tactics. Plotting an armed ambush from abandoned brick buildings at nightfall can be used for various purposes; for acquiring more weapons, dwindling of their numbers, the fulfilling of communiques, etc. The Gangster Disciples and Black P. Stones of the Cabrini Green housing projects in Chicago have revealed how effective shooting from buildings against invading groups (police included) can be in urban guerilla warfare. The task, of course, is to - through poor people's unity - consolidate our all-too-familiar feeling of being fed up with a life of social domination and turn it against an *all-to-familiar enemy*, the government and their armed terrorists who profile us, brutalize us and who defend its life-imprisoning social agendas. While there are certainly many assault rifles with scopes in the streets they still aren't always that easy to acquire, especially for poor folk desiring to obtain them. The stockpiling of bricks & ready-made Molotov cocktails are another effective (and cheaper) resource to have at a neighborhood's disposal, are extremely difficult to extinguish, and are even known to bring down tanks in certain instances. Rebels have found this useful in putting government forces on their heels in recent street battles in Greece. In the advent of a police k-9 attack, the urban guerilla can potentially sow confusion through the blowing of dog whistles. This can be useful in time-sensitive situations where a moment's time can mean a breach in security.

And in any event, there are "kindred spirits" in every state willing to donate to the Cause of the Revolution. The more sincere and committed we become in our daily affairs in the Struggle, the less difficult they become to acquire.

Communications: To modify one's voice when communicating with non-progressive media sources, or in delivering communiques (as in a potential offensive, for example) the simple inhaling of an inflated rubber balloon will suffice in altering one's voice without recourse to hard-to-find mechanical devices.

By strapping a black cloth beneath a remote-controlled, toy helicopter (say, from a rooftop, for instance), one can operate it to land on a street-pole camera as a drape to blind the invasive eye of the law. This can effectively serve to blind unwanted surveillance in a liberated location. The same mechanism can be utilized by those with more explosive ideas, as well. While cell phones are currently widely used in keeping watch over gang territories, they can easily be tracked through the power lines. One alternative is simply to destroy the power lines. (Many comrades are doing this across the country-sides in Italy by night, undetected and with surprising success.) Another way is to communicate by more manual means.

We are in a class war, and communication plays a crucial role in warfare as it is used for conveying (mis)information and methods of tracking. We must work toward socializing the means of communication in the final analysis - from state power to People's power.

The Three Pillars of Government Power

45

In the *ABC of Anarchism*, Alexander Berkman informs us that, "*conditions are not destroyed [by] breaking and smashing things. You can't destroy wage slavery by wrecking the machinery in the mills and factories. You won't destroy government by setting fire to the White House.*" Numerous isolated bombings on government buildings by dissidents, such as those actions carried out by The Weather Underground and other impassioned radicals attest to this fact.

So what is to be done to overthrow it? Storm Clouds Gathering provides a fundamental understanding worthy of reiteration and reflection in "*Revolution: An Instruction Manual*. In this manual, they emphasize that,

"Revolutions are about pulling the pillars of power out from under the State, one by one, until it falls."

What are these *pillars of power*? I will outline them here and expound on them in a way which will be plain, simple and easily layed out.

CONTROL OF THE GROUP MIND, IDEAS, AND BELIEFS.

When you control what a person thinks, you don't have to worry about their actions. Ideological control is perhaps the most deceptively subtle of restraints that binds the people in a governed society to acquiesce to its rule. As of the year 2000, for instance, the majority of the *programs* seen on American television are owned by only 6 corporations. In other words, as of 2000, 6 corporations determine what information is mediated to the *mind* of the general amerikan public. These Wall Street tycoons, in their ambition to generate capital (make a profit) off the people and working in the government's interest, filter what's to be televised out of fear of incitement. Government systems are indoctrinating systems and utilize corporate media outlets as instruments for social engineering.

Narco-hypnosis, defined as "*the blending of mind altering drugs with carefully hypnotic programming,*" aptly describes the psychological warfare being waged behind the prison wire, where, prisoners are mandated to take psychotropic medications as a condition for parole, in addition to them successfully completing pre-arranged *programs* before consideration for parole is given. Definitively (*and practically*) speaking, this is an institutionalized form of narco-hypnosis.

Religion, understood by Karl Marx as the "*opium of the masses*" has been understood as another political strategy for maintaining social control. As early as 1517, Niccolo Machiavelli, the "father of modern power politics" wrote of "*how much importance should be given Religion; and how Italy because the medium of the Roman Church was lacking, was ruined.*" (see "*Discourses on Livy,*" Niccolò Machiavelli)

The monopolization of ideas in the banning of radical literature and the repression of its distributors by those in power characterize the level of fear that comes in the contagion of liberating ideas. We smash this pillar by waging an *Ideological Revolution*; one that questions everything and by ideologically challenging the legitimacy of their authority.

46

2. THE CONTROL OF MONEY, FINANCE, and thereby HUMAN

ACTIVITY (through taxation and inflation).

Under a government where money determines if we eat, whether or not we'll be homeless, have clothing, can obtain medical coverage - the necessary needs of survival - as well as other important incidentals like transportation, those who suffer the *brunt of lack* of it most understand the society we live in as out of (our) control.

We render this pillar of power obsolete and move toward a life where we have control of human activity through strategic noncompliance, such as by engaging ourselves in General Work Strikes.

"The goal of Strategic Non-Compliance is to *interrupt* the chain of obedience for as long as possible; *as many times* as possible; to *publicize that interruption on as large as a scale as possible*; to *document the police and/or military brutality that follows* and to *distribute that footage large and wide.*"

3. THE MONOPOLY OF VIOLENCE, AND THE USE OF INTIMIDATION TO EXTRACT OBEDIENCE BY FEAR.

In the aftermath of the revolutionary George Jackson's assassination by a prison guard in the yard at San Quentin, Georgia Jackson (George's mother) made the following comment which the majority of people (especially marginalized people) in America can personally relate to. "People don't love this country so much; they're afraid of what their own country will do to them." It's through the use and fear of violence by an aggressor as notoriously violent as governments that compels society to do the things we don't want (i.e; the paying of taxes, of rents, etc.) that keep "the people in line."

Gun-banning laws, are inherently laws against the people from defending themselves.

Thomas Jefferson himself, declared that: "*The strongest reason for people to retain the right to keep and bear arms is, as a last resort, to protect themselves against tyranny in government.*" Quoting Cesare Beccaria, Jefferson continued by adding, "*Laws that forbid the carrying of arms...make things worse for the assaulted and better for the assailants; they serve rather to encourage rather than prevent homicides, for an unarmed man may be attacked with greater confidence than an armed man.*" (And this is coming from an American President who owned over 276 slaves!)

The prohibiting of ex-prisoners from purchasing firearms has racial connotations since the majority of people in prison are Black/ people of color. The racial disparity in the penal colony, therefore, reflects a disparity in human rights: the right to *Self Defense* and *Self Preservation* of millions of marginalized people of color. Considering the wave of political Consciousness

awakening oppressed and sweatshop-laboring prisoners throughout the country and who come to realize that they are essentially *political prisoners*, prisoners of (class) war; keeping them disarmed upon release into a society where police disproportionately profile, oppress, extort & murder us with impunity slaps the right to *"life, liberty and the pursuit of happiness"* in the face. 47

We kick down this pillar by *taking the monopoly of violence out of the hands of the current regime*. This cannot only merely include cross-country *tyrannicides (the conscientiously-justifiable killing of tyrants)*, but by making those who serve the Machine lose faith in the corrupt system which they serve in the process; by getting the military and the police themselves even, to see that they are exploited slaves as well, and to see the relevance and necessity to take off their badges and to side with the people.

Mikhail Bakunin, widely recognized as the father of modern anarchism, was an officer in the Russian army before he became Conscious and obtained a knowledge of self and society, becoming one of the most dedicated freedom fighters of renown.

After witnessing the horrors the peasants were subjected to, Peter Kropotkin renounced his princship in the Corp of Pages and developed the theoretical practice of Mutual Aid as an alternative to cut-throat capitalism. *"[O]nce you have seen unrighteousness and recognized it as such - inequality in life, a lie in science, or suffering inflicted by another,"* he wrote in *Anarchist Morality*, - *"rise in revolt against this iniquity, the lie or the injustice."* Many vets returning from war (such as Iraq Veterans Against the War) reveal the human being's ability to revolt against what we come to understand as social *"iniquities, lies and injustice."* The police and the military are the armed wing of the government and without them they're practically rendered defenseless.

- A NOTE OF CAUTION -

A note of caution concerning internet - use is long overdue as comrades take a serious risk of getting "trapped" in the World Wide Web in their quest for knowledge & dissemination of propaganda.

Freedom fighters are being captured left and right as well as collectives being hunted down and having their computers seized.

This is no coincidence. In 2004, *"(t)he FBI launched the Investigative Data Warehouse,"* a *"centralized repository for counterterrorism that swelled to 695 million records - including intelligence reports, Social Security files, Driver Licenses, and private financial information."* (3)

These have been *"accessible to 13,000 analysts who were making a million queries monthly" ... "has grown to over 1 billion...without any protection for privacy."* (4)

Furthermore, in May, 2009, the Obama Administration *"announced plans...to establish a new cybercommand within both the Pentagon and NSA (National Security Agency), that would effectively militarize cyberspace, attacking enemy computers and repelling hostile counter attacks on U.S. networks - with scant respect for what one general called 'sovereignty in the cyberdomain.'"* (5)

The Resistance needs as many comrades as possible on the street & to avoid capture. We see this becoming more and more relevant in the world of digital warping and drag-netting.

And though some may perceive the modern radical who becomes disenchanted with cyber-use as simply a "romantic," the new underground is the re-emergence of the Zine and printing press in this age of Big Brother surveillance.

48

BRIGHT FUTURE: (You're Not Alone)

A bright future awaits, and is our for the embracing. In particular, to we - the undesirables - whose lives are but merely a scar beneath the sleeve of a society mutilating itself in the wretched corners of civilization. It reaches out to every spasmodic *tweaking* in the marginalized who cringe behind closed doors, vacant basements and underpasses.

In the *shoulder-shuddering* shiver among the 17,000 homeless children who sleep in shelters in New York City each night and within the 1/5th of the country's youth who thrive below the poverty line.

In the unbridled and tormented wail of the 80 percent of mothers in California's welfare system who suffer as victims of domestic abuse; within the unacknowledged midst of the 5.7 million wage-slaves who've been out of work from the Spring to the end of 2011.

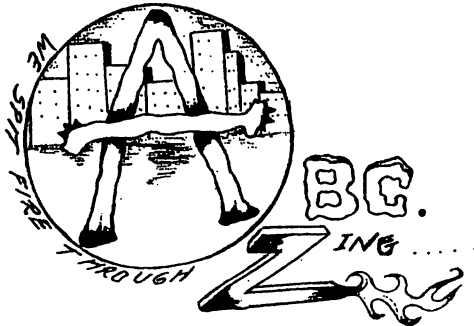
It reaches amidst the 20,000+ prisoners systemically repressed in the hole of isolation units in amerika on a regular basis poignantly affected by long periods of oppression; where the determined thud in the slamming of doors "materializes" reverberating in the echoing wing of solitary confinement. In the wormhole of alienation where the pariah twitches to free the Self from every authoritarian force in unfettered exhilaration!

There's a *dignity* in the undying ember within us all which the fingers of Repression have been unable to diffuse or cease from glowing ever more brighter! A spark which flickers and could never be put out so long as there's oxygen to give it breath, revealing that every circumstance in our social life is surmountable.

Through a collective understanding of this truth we're able to rise above the strata of *subserviency* until with out-stretched arms we bask in the glow of being no longer governed.

Thrust yourself into the revolution.

Liberate your community and never forget what you stand for and who you are.



"We are the ones who refused to be captured without a fight, who staged
 daring
 raids on enemy supply lines...We are the ones who made longer, sharper
 spears,
 and turned our backs on collaborating kings. 49
 "...We are the ones that whispered 'strike now' to Nat Turner...We are of the
 same blood as
 General Harriet Tubman.
 ..."And when the so-called Negroes fell for the farce of 'Reconstruction,' we
 had long been
 organized and waiting for the Klan.
 "...We are the ones who left the right wing Nation of Nation of Islam with
 Malcom X.
 ..."We are the ones who organized the ghettos, from California to Philly...
 "We are the ones who brought you Kwasi Balagoon, Dr. Mutulu Shakur,
 Nehanda
 Abiodun, Fulani Sunni Ali, Safiya Bhukari, Yassmyn Fula, Afeni Shakur,
 Sundiata Acoli...
 Sekou Odinga, Jalil Muntaqim, Herman Bell and all other stalwart bearers
 of liberation.
 ..."We are the ones who know that 'revolution without women ain't
 happenin'!
 "...We are the ones the enemy calls,' criminals,' 'terrorists,' 'gangs,'
 'militants,' 'leftists,'...
 'radicals,' 'feminists,' 'worst of the worst,' and enemy combatants.
 Whatever." (6)

FOOTNOTES

- (1) Kai Wright, "Hard Knocks in the Bronx," *The Nation*, 2 Jan. 2012:31
- (2) Alexander Berkman, *ABC of Anarchism*
- (3) Alfred W. McCoy, *Policing America's Empire: The United States, the Philippines and the Rise of the Surveillance State*, 2009.
- (4) *ibid.*
- (5) *ibid.*
- (6) Sanyika Shakur s/n Kody Scott, "Who are you?," *San Francisco Bay View*, Feb. 2012:18.

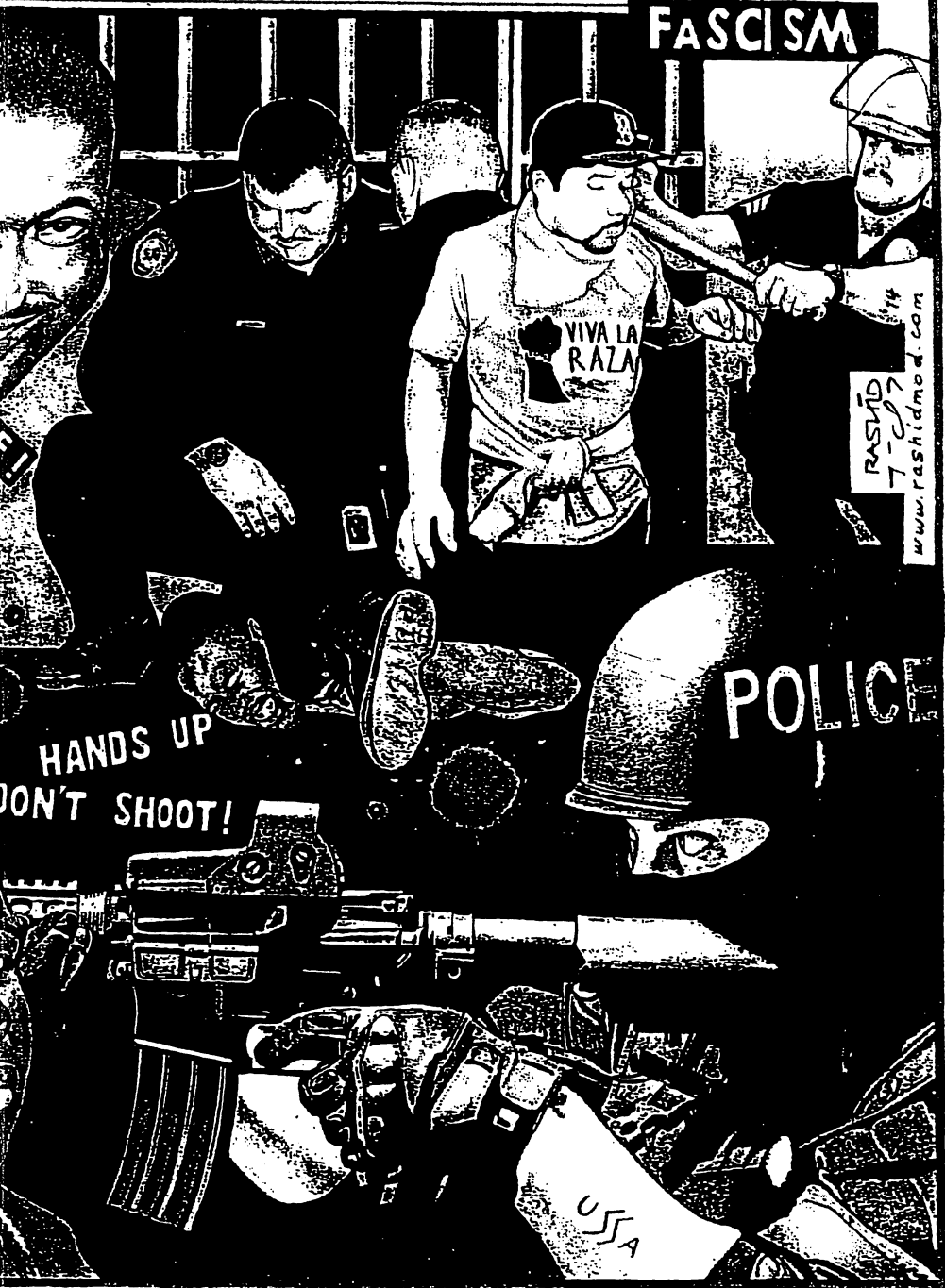


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A Revolutionary Relationship With the Universe

A NOTE ON THE FOLLOWING TEXT

The spiritual life in shambles is a shadow of the standing institutions which dominates it.

Revolution - being the overthrow of an established order of things - therefore, must not only be external but "internal," as well.

A revolution against that which disempowers and does violence to you.

A revolution against anything preventing you from helping others in achieving liberation from their oppressions.

A revolution against the notion of feeling defeated in moments of spiritual (psychological) crisis.

To not revolt (*in some way, at least*) against these forces of compulsion is to feel the legs of one's sanity frantically kick about while being dragged away by the maddening screams of societal norms. It's to throb in the turmoil of one's abandonment where compulsion viscerally twists every inch of composure until it spontaneously combusts in a flame. It's an hour when the anguish of feeling disconnected from the society of the Understood eats away at the living condition; a spiritual understanding of Freedom and our ability to acquire it becomes a relevance of universal importance.

The laws of (human) government are as suspect as their capacity and reputation for being amended; therefore, they - being imperfect and ever-changing - leaves, in turn, an imperfect and unbalanced people who are ordered by such government to obey them.

Italian astronomer Galileo Gallilei was sentenced to house-arrest for life for scientifically proven the Earth isn't the center of the universe, and this despite his presenting the evidence to confirm it.

It was also a crime punishable by one hundred lashes for a slave found able to read or write in Amerika, and this was but merely a century ago.

Relationship Anarchism stresses a mission to inspire a relevant truth in the isolated ones of society, to the outcasts & those wrestling to free themselves in a socio-spiritual way, knowing we aren't alone in the circumstances we find ourselves in, and that neither are we alienated from the inter-connectedness & living mechanisms operating in the universal order of things.

This is for you, as much as it is for me.
In it, we find an air of optimism which can serve to inflate the lungs of humanity
and provide an opportunity to respire this sense of not-belonging through the
pursed lips of a liberatory lifestyle.

53

In the following work, I extract ancient Kemetic wisdom from the Seven Universal
Principles of the Kybalion and render them in a way which can prove
indispensable in the arsenal of the Revolutionary and modern reader.

I.

THE PRINCIPLE OF MENTALISM

"The All is MIND;
The Universe is Mental"
- The Kybalion

*"An individual sitting alone in a room, giving birth to an idea, can do more to
change the
course of history than a general who commands thousands on the field of battle
or a political
who demands the loyalty of millions." - Mark Booth*

Every definable thing is what we perceive it to be with our mind.

What one person may conceive as a chair another may consider as a reliable
writing desk.

What can be viewed as a stumbling block can understood as something
resourceful to build with.

What's taken as an Exit today might be grasped as an *Entrance*, tomorrow.
Outside of Consciousness, it self, every tangible thing that we can think of in fact,
is made up of nothing more than atoms; of energy. Of protons, neutrons and
electrons in motion. It's how we perceive everything with our mind that makes all
the difference.

It is we who give objective reality definition and who - when we will - substantially
re-define it, whether for the worse or for the better.

The Principle of Mentalism is a universal law and one that is of particular importance in the process of self-becoming; in becoming the "*Ideal Self*" that we desire to be.

54

Jean-Paul Sartre, in *Existentialism and Human Emotions*, understood this Universal Principle when he professed that, "*Not only is man what he conceives himself to be, but he is also what he wills himself to be after his thrust toward existence.*"

The Existential philosophy, which affirms that existence precedes essence, encourages a relevant & responsible understanding that "*Man is nothing else but what he makes of himself.*" (1)

Our relationship with the Universe is an *interlogical* one, undivorcably wedded with the minds of others around us, as well. Misunderstandings are the result of the way impressions are relayed or received - whether these signals are intentional or unintentionally misconstrued. For the most part however, we all yearn to be *Understood*. **There's enormous potential in the power of Thought; and each one of us possesses the ability to change the world as we know it.**

In the dusk of this industrial wasteland, the thirst for a way to effectively communicate can feel overwhelmingly arid. We crave psycho-spiritual stimulation throughout our essence. To the point of delirium society aches for it like thunder in the grime-ridden night of power politics and monopolization.

A revolutionary mind declares a conscious dissent against ideological repression, as well as repressive ideologies that require our mental slavery.

II.

THE PRINCIPLE OF CORRESPONDENCE

"As above, so below; as below, so above."

- The Kybalion

"To transform the world, we must begin with ourselves. However small may be the world we live in. If we can transform ourselves, bring about a radically different point of view in our daily existence, then perhaps we shall affect the world at large, the extended relationship with others."

-Jiddu Krishnamurti

In our inherent need to find our place in this world where the chaotic sense of hierarchy & coercive authority perpetuates extreme social marginalization, the darkness of alienation can feel opaque and consuming. *Self-enlightenment* requires reflection, and to reflect, a correspondence between object and light is necessitated.

55

In every which way we look at the universe we're able to find a fitting reflection which confirms that we co-exist in it in a very relative way. Everything on Earth lives in space, and the fire that burns in the center of our solar system is akin with the one burning in the solar plexus of human society.

Neither of us are alienated from the universe - which consists of everything in it - regardless of how "*out of place*" we may feel in this world.

Our physical constitution in fact, is living proof that the greater is revealed in the lesser; not in virtue but in design.

Solar systems are made up of Suns as our human organ systems are made up of atoms; and as Suns have planets which revolve around them in the celestial sphere, so do we have electrons orbiting the nucleus of our atoms on our molecular level.

Moreover, we can't rid ourselves of the drive for revolution any more than the planets around the Sun and the Sun, its galaxy. We're in syncopation with the perpetuation of revolution, whether we refer to our social consciousness or the cosmos.

The relationship we have with the Universe is a corresponding one with far-reaching implications; in particular, to we in the revolutionary resistance.

In our natural inclination to fulfill our revolutionary mission we foster an affinity with the self-governing tendency of galaxies, stars and planets in the nether reaches of space. Even Pluto - which the Empire no longer acknowledges as a planet in our solar system - continues its revolution every 248 years around the Sun, nevertheless.

No less naturally should we refuse to allow any "leading thinkers" to define our relevance and living truths in the vitriolic spontaneity of the Movement.

The Principle of Correspondence is an inter-personal one as well. No one is so ideologically unaligned with others that we can't find a relation in human feelings. Feelings of fear. Of pain and of pleasure. Of anger and the capacity of knowing peace, regardless of where we come from - be it Rwanda or North Amerika.

If we screwed in a light bulb and peered close enough into each other's eyes, we would begin to see a reflection of our self. Revolution is a corresponding experience for every being and collective of beings who freely engage in the liberatory endeavor.

Through seeing our correspondences we're able to channel feelings in a revolutionary way. In a way that can liberate each other from undesirable stations of disposition. By choosing to face together what's, in essence, a Common Struggle, we allow each other to see eye to eye and in so doing, we find our relevant place in this brief moment we know as LIFE.

56

"Out of the revolution must emerge self that takes full possession of daily life, not a daily life that takes full possession of the self. The most advanced form of class-consciousness thus becomes self-consciousness - the concretization in daily life of the great liberating universals." (2)

III.

THE PRINCIPLE OF VIBRATION

"Nothing rests; everything moves; everything vibrates."

- The Kybalion

"Man is not the creature of circumstances; circumstances are the creatures of men."

- Benjamin Disraeli

Look around you; for where you're seated is where you stand in the universe, and everything is in a perpetual state of vibration. Everything vibes. We're not alone in our feelings of which everything is in reach.

Pythagoras of Samos (c. 572-497 B.C.) is noted as being able to hear the "harmony of the spheres" - the music of the planets in motion revolving in varying rates of vibration in their respective proximity to the Sun. The tones of the planets nearer in their swifter movements around the sun released sharper sounds than the ones farther from its gravitational pull.

He also found striking the stimulating effects which lyres and flutes play in their relationships with the varying lengths of their strings and pipes. He intimately grasped that there is strength in numbers, and this underlying, vibratory force permeates every realm of activity.

The musical octave, for instance, vibrates on a scale of "sevens," the eighth note being the beginning of a new octave with a corresponding pitch in a different scale.

The color spectrum also vibrates on a scale of sevens, as does the septennial maturation of the human physical body during cell division.

As devoted revolutionaries who mature with experience, we find that we're able to generate an atmosphere of progressive ideas in the sphere of human relations. Reflecting on these relationships highlight to us the answers as to why we're in a particular "vibe" that we're in.

57

Schwaller de Lubicz also understood this Principle when he noted that our *"individual sense of harmony is related to our individual state of consciousness."* **Through the conscious act of improvisation (by improvising - which is a mental act), we can alter these rates of vibration by spontaneously creating, inventing or arranging "a known experience into the unknown, thereby creating a new experience." (3)**

Understanding that this sense of individual harmony is within reach is instrumental in itself for those who *live* the philosophical life. The philosopher Socrates certainly felt this when he articulated, *"I think it is better for my lyre to be out of tune, and for most men to disagree and contradict me, than that I...should be in contradiction and out of tune with myself."*

In a similar fashion, the lines of affinity can be measured by the development of our social awareness with every being the desire for liberation and harmony resonates with. In other words, we can essentially free a self-governing existence in a revolutionary way by reconstructing reality as self-definers.

"The best effect of fine persons is felt after we have left their presence." - Ralph Waldo Emerson

IV.

THE PRINCIPLE OF POLARITY

"Everything is dual; everything has poles; everything has its pair of opposites; like and unlike are the same; opposites are identical in nature, but different in degree; extremes meet; all truths are but half-truths; all paradoxes may be reconciled."

- The Kybalion

"Because the awakened one puts himself behind, he steps ahead.

Because he gives way, he gains.

Because he is self-less, he fulfills himself."

-Lao Tzu

The Principle of Polarity embodies the universal law that everything in Nature possesses a polar opposite. Where there's a down there's an up. Where there's a backward there's a forward. Where there's an *in* there's an *out*. It's a Principle of *duality*.

When nothing seems to be left nothing seems to be right.

When we look around us we're confronted with poverty, dispossession and the unequal distribution of power. In a capitalist society where austerity measures drive many insane, remembering what we stand for and who we've chosen to become will assist in keeping us centered.

58

This "self-embracing of the ideal self" will balance us with the strength to persevere and to continue unleashing our revolutionary potential. The role that this "embrace" plays in the Principle of Polarity - or rather, the role that the Principle of Polarity plays in it, is applicable in every aspect of human behavior.

On an inter-personal level, opposing views can either lead to potentially death-dealing conflicts or to common ground by gaining an understanding of where the other person is coming from. In a world where absolutely no one is immune to making mistakes in life, it are the ones who are "on the level" who are found most deserving of such respect - even if it's only one's self who initially does the respecting. Whoever refuses to acknowledge this is, theoretically speaking, naive, harboring hypocritical inclinations.

Living truth, possessed, is the source of Soul Power, and **"Everything and every being contains a fixed nucleus that neither putrefication (rottenness) nor fire can destroy." (4)**

On a social level, society's poor can either wallow in the mire of poverty - or, in poverty see a Potential and co-exert their energies into freeing themselves from coercive domination in clean conscience. Every aspect of society - as well as those of our individual character that we don't like - we can change by doing its opposite & living in opposition to every force undermining the potential for harmony.

Those passionate beings who in the Movement feel alienated from the poorer should also be encouraged by this Principle which affirms that *"all paradoxes may be reconciled."*

The same holds true for every FREEDOM FIGHTER regardless of complexion or gender as all are of the same race (the Human race). All are simply degrees of the same substance.

The suffering feeling of shame can have a substantial impact on a person (and consequentially a Movement as a whole); especially on a person driven to uplift and liberate society's down-cast. As even Marx understood however, *"Shame is a revolutionary feeling."* And it must be intimately remembered that *the responsibility of a revolutionary is to make revolution.*

Another potentially dangerous obstacle in the path of revolutionary development is the feeling of *guilt*, which can inhibit the revolutionary from individual and social liberation. ***The revolutionary must turn this into a weapon for doing battle against an undesirable way of life that one chooses to no longer live subservient to.***

Bookchin puts emphasis on this tendency when he makes clear that the revolutionary must actively shed "*the internalized structure of authority, the long-cultivated body of conditioned reflexes and the pattern of submission sustained by guilt that tie one to the system even more effectively than any fear of police violence and juridical reprisal.*" (5)

59

Malcolm X, likewise, understood well the significance of guilt when he wrote that "*only guilt admitted accepts truth.*" (6)

Accepted Truth instills equilibrium in the mobilizable rebel thriving in the fringes of society and always plays a pivotal role in the turn of events.

A freer future demands that we get out of the past and into the Now. By not running from, but "coming into grips" with our dilemmas we revolt against domination and find through this reconciliation a reservoir of Self and ultimately social empowerment. Each of us inherently possesses the capacity to shift the dynamic in life at any moment. Everything is inter-related and Liberation hangs in the balance.

"Try not to lose your mind. Try not to lose your mental balance. Try not to lose your sense of perception...Always try to be self-sufficient in yourself."

- Marcus Garvey

V.

THE PRINCIPLE OF RHYTHM

"Everything flows out and in; everything has its tides; all things rise and fall; the pendulum-swing manifests in everything; the measure of the swing to the right, is the measure of the swing to the left; rhythm compensates."

- The Kybalion

"The end is the beginning of all things..."

J. Krishnamurti

The pendulum swing to the left compensates for the pendulum swing to the right.

The gravitational pull of the moon draws the ocean tides to rise in remarkable waves before they recede.

We walk in a signature rhythm & make hand gestures in conversation. The pupils of our eyes dilate as if "*on-cue*" in the dark.

Indeed, the movement of the Universe is impartial to the Principle of Rhythm and as Emma Goldman once expressed, "It isn't my revolution if I can't dance to it."

The motion of existence is a movement we could never be out of sync with. Each of us are in a groove regardless of what frequency we're tuned in to.

60

These rhythms have an influential effect on us all - from the music we bob our heads to, to the cadence in our communication with everyone and everything that's around us. From the ebb & flow of emotions to the attraction & repulsion inherent in revolutions of various kinds: momentum is received as well as released in every conceivable (re/)action.

Peter Kropotkin began the opening lines of *Anarchist Morality* by relating the pendulum of this Principle to the history of human thought when he penned that:

"The history of human thought recalls the swinging of a pendulum which takes centuries to swing. After a long period of slumber comes a moment of awakening. Then thought frees herself from the chains with which those interested rulers, lawyers, clerics - have carefully enwound her.

"She shatters the chains. She subjects to severe criticism all that has been taught her, and lays bare the emptiness of the religious, political, legal, and social prejudices amid which she has vegetated. She starts research in new paths, enriches our knowledge with new discoveries, creates new sciences."

There's a rhythm in the ways that we interact with each other as well which is relevant in our rapport with nature in its quintessence, and as Bookchin explained, *"It's impossible to achieve a harmonization of man and nature without creating a human community that lives in a lasting balance with its natural environment."* (7)

The governed human being is a being oscillating between the forces of Reason and Madness; and a capitalist government requires - out of its own necessity - the restricted flow of compassion. For, capitalism lacks a Conscience and its (obvious) consequence is moral degeneration, spiritual stagnation and the unfulfilling monotony of "big fish eat little fish" depravity.

In our ambition to attune ourselves toward an idyllic way of living we must reclaim our minds and expropriate our spirit for freedom from every opportunist with perfect resolve. We have within us the capacity to pirate the radio station of our existence from every networking power which as so savagely seized it.

Beneath every repressed wrist is a pulse throbbing to strengthen a collectively long-overdue & well-orchestrated Resistance against coercive authority. The Social Revolt reverberates throughout the whole of the Earth and could be felt beating wherever we find ourselves - whether it be from under a bridge, a college classroom or penitentiary cell.

Revolution is a redemptive act Fanon well understood, and in the advent of a revolutionary situation for poor people's liberation, he articulated how,

"...These jobless, these species of subhumans, redeem themselves in their own eyes and before history. The prostitutes too,...the hopeless cases, all those men and

**women who fluctuate between madness and suicide are restored to sanity,
return to action
and take their vital place...on the move." (8)**

61

We can work to successfully relieve ourselves from every repressive force by revising the rhythm of our relationship with everyday life. Extending *Mutual Aid*, engaging in *Direct Democracy* and *community-building* is a necessary revolt against the established order of an impoverished and parasitic society.

Putting our heart into the Movement requires acts of love; and in so doing, we infuse into the world a highly motivational wave of optimism. For Compassion is also a revolutionary act which all are in need of and can be attained when we aspire for harmony and a keener level of understanding.

This is important because as Rosenberg reminds us, "*Certain ways of communicating alienate us from our natural state of compassion,*" by placing moralistic judgements on others where "*attention is focused classifying, analyzing, and determining levels of wrongness rather than on what others need and are not getting.*" (9) The more we focus on what we need and how to get it, the sooner we'll be able to acquire these needs, and free ourselves from every social pressure & power that has authority over our lives. Human nature is so that it respects such a liberating exchange and it's revealing in that healthy relationships are those where people socialize without dictation.

An appreciation for harmony and its alleviating effect is found where ever people are assertive without hierarchical tones.

We can individually reset the tempo of life when we endeavor to (to paraphrase Socrates) act as a person of thought and think as a person of action.

The lock-step invasion of Amerika's imperialist forces proved unable to placate Vietnamese guerrillas who grasped that "*When the enemy advances, we retreat; and when the enemy retreats, we advance.*" (10) Whether we refer to the rhythm of a liberation movement or a musical scale, the melody in the measure of life is ours for the making.

"Daily life is the measure of everything: of the fulfillment or rather non-fulfillment of human relationships."

- Guy Debord

"Where the content of the action falsifies its meaning, one must modify not the meaning...but the content itself."

- Simone de Beauvoir

THE PRINCIPLE OF CAUSE AND EFFECT

"Every Cause has its Effect; every Effect has its Cause..."

- The Kybalion

"Take away the cause, and the effect ceases."

-Miguel DeCervantes

Unplug a lamp from a socket and the light goes out. The electrical charge de-

activates through the disconnection of electrical power.

The lower the economy crumbles, the more desperate the people become and the amount of unrest, expropriation and violence increase.

Cause and Effect is a universal phenomenon.

The Principle of Cause and Effect is impartial in the interplay of subjective & objective reality. It's an inescapable Principle which can either impoverish or can empower.

In his Hierarchy of Human Needs, the behaviorist Maslow ascribed human development to a pyramidal construct.

The fundamental requirements such as *shelter*, *love*, and *food* lay at the base of the structure, with *Self-Actualization* being the apex of individual growth. Without first having acquired these basic necessities, he asserted, the illumination of a self-actualized existence cannot be reached. In other words, according to Maslow, "*Self-Actualization*" - at its very base - is determined by the level of free reign a person or people have to the fundamental needs of survival.

The effects of society falling short of actualizing its inherent potential - clearly seen in the rampant poverty & dissatisfaction of every prison, slum and have-not suffering in it - has its causes in the depths of domination.

To have consolidated economic power is to have privilege and (high) class status.

The majority of society is underprivileged.

Hence, we can only change our status by collectively seizing control from every power-holder monopolizing the means of existence.

In similar fashion, so many of us suffer in the darkness of emotional and mental despair when we grant others the privilege of authority over our feelings and thoughts.

It's only after we resolve to revolt against allowing anyone to dictate our most personal feelings and thoughts that we become able to free ourselves from such a subordination & reach a level of self-empowerment.

Moreover, we gain a keener insight into other people's stations in life when we clarify what we observe without being stereotypical or placing preconceived evaluations. And it's only fair as human beings that we ask the same from others when we feel that such a mutual respect is being compromised. 63

In his reply to a question at the Militant Labor Forum, Malcom X confided that:

"whenever you find people who can't forget their differences, then they're more interested in their personal aims and objectives than they are in the conditions of the whole."

It is also important to remember that whenever some may refuse to extend a mutual level of respect - there are others in this socializable world who would certainly appreciate the company of this sort.

Furthermore, it's vital that in the Struggle we remove from our feeling in our individual and social revolution every reactionary notion of failure.

There is no such thing as failure.

Failure is only an illusion.

What we think are "failures" in life are really only results.

Thomas Edison, who made numerous "mistakes" before inventing the light bulb understood this when he conceded that *"every attempt discarded is another step forward."*

When you feel overwhelmed by darkness, and others turn the light of their company off on you, it only becomes revealing that that moment is an opportune time to turn the light on *within yourself*.

In light of this, we, as Revolutionaries practicing hands-in-the-mud political science, will benefit society by actively engaging in a Cause for a more life-fulfilling Effect. An Effect to generate "life" amid degenerate views and inspire others to be catalysts in the overthrow of this degenerate social (dis)order, as well.

We can inspire others to smile by merely smiling, ourselves.

We can transform the prison houses of oppression into Schools of Liberation.

We can overwhelm every anti-social sentiment with Solidarity.

We can remove from humanity Marginalization through anti-authoritarian unification!

"The State is a condition, a certain relationship between human beings, a mode of human behavior;

we destroy it by contracting other relationship, by behaving differently."

- Gustav Landauer

"We first make our habits, and then our habits make us."

- John Dryden

64

VII. THE PRINCIPLE OF GENDER

"Gender is in everything; everything has its Masculine and Feminine Principles;
Gender manifests on all planes."

- The Kybalion

"Yesterday, through today, has engendered tomorrow."

- R.A. Schwaller deLubicz

The Principle of Gender upholds that everything and everyone inherently possesses a multiplicity of characteristics. Humanity is an unavoidably transgendered phenomenon. Universally speaking, Gender is not a binary but a polyessential unification.

The Principle of Gender isn't to be merely confined to sex. It's far deeper than that and to see it as confined to sex is to blind oneself from the totality of this transformative Principle.

The root word of gender comes from Latin and means *"to beget; to procreate; to generate; to create; to produce."*

Hydrogen combined with oxygen (H₂O) produces water. Water and fire generates steam. Love and passion engenders romance; and in the sphere of human rights, repression inevitably leads to resistance.

Using our very planet as an example, every 2,160 years as the Earth, in its axial rotation, makes visible a new sign in the zodiac on (approximately) March 21st - the first day of Spring, it moves on a slight, backward wobble known as the *"precession of the equinoxes."* It completes one full course through the twelve constellations roughly every 25,920 years in what's known as the Great Solar or Platonic Year. Much like the Earth in its axial movement engenders the signs of the visible zodiac in its entirety, so do we as Revolutionaries engender various aspects that can collectively assist in the social movement.

Every aspect should be undertaken; from learning Non-Violent communication to socially coexist with the People - to Armed Training in guerrilla warfare against imperialist and armed military aggressors.

Every aspect of our potential to generate an atmosphere where higher ideals can be made manifest should be embraced and poly-essentially shared; in such a way, the individual and the Movement that the individual plays a part in *will fully unleash the latent forces of Soul Power.*

"(T)he revolutionary movement...must try to live the revolution in all its totality,
not only participate in it...

The power of a man over man can be destroyed only by the very process in
which he not only 'discovers'
himself but, more meaningfully, in which he formulates his selfhood in all its
social dimensions." - Murray Bookchin

65

ON THE RELATIONSHIP ONE HAS WITH ONE'S SELF

*"The greater part of our lives is spent with ourselves, no matter where
or with what other people we may live...Our imagination is the only
companion chained to us for the whole of existence." - Charlotte Wolff*

O ur "outreach" work as Revolutionary & radical beings in society is only as
good as our "in-reach." Of all the relationships we have in the brevity of the life
that we live, none is more personal than the one we have with our self.

To "not" revolt against coercive domination is to suffer unfree, where one writhes
religiously flagellating the spine of a twisted sanity. A "sanity" recoiling in the
corner with the flagella of fixed morals while murmuring aimlessly, torn,
tormented and unredeemed of afflictions.

In the sanctuary of Consciousness is a liberatory inclination anticipating to be
liberated by its naturally-given possessor. It's libidinally driven with the desire to
break the scourge of an existence which has prostrated before every compulsion
left uncombated against.

There's a scourge of irony in the fact that in a world of billions of people, so many
are suicidally languishing in loneliness.

The anti-social affliction is an extension of its politically anti-social counterpart
collectively leaving slaves in the wake of an individuality we close our eyes
to. Wage Slaves, to every empire that thrives on corporate greed & goes
undissented against. Ideological slaves of government induced mis/education and
the entrenchment of fossilized customs. Emotionally-dependent slaves torn in
two. Slaves of superiority syndromes and inferiority complexes which are mutually
unliberating!

Dependency and Freedom stand in diametrical opposition, and to gain liberation -
emotionally and socio-economically alike - we must inwardly and outwardly revolt
against every established order that renders the individual human being into a
psycho-sociopathic serf.

We must learn how to be comfortable in our own company and intimately understand that we can be alone and experience solitude without being lonely.

In standing firm in our convictions for the liberation of the people from every unwanted governing power, it's essential that we establish a solidarity with our self.

66

"(D)eep down the colonized subject acknowledges no authority. He is dominated but not domesticated.

He is made to feel inferior, but by no means is convince of his inferiority."

- Frantz Fanon

"The sick soul can, and must heal itself - by reflecting day after day, on how to become better, healthier, more upright and firm, more free and just." - James Miller (paraphrasing Seneca)

The embracing of a sense of self is a revolutionary science and realization within reach of everyone who'd not only break free but tear down the pillars of hierarchy and domination.

History is rich with wisdom handed down through generations to those - to "we" - who've chosen to liberate the Self from the internalized oppression afflicting an externally oppressed human being.

Pythagoras taught that, "*Declining from the public ways, walk in unfrequented paths,*" an aphorism of **Self-Determination** advising a non-conformist approach for the seeker after Freedom & Truth.

The kernel of the Stoic Seneca's idea, he corresponded, was an admonishment that we "**say what we feel, and feel what we say; harmonize talk with life.**"

Michel de Montaigne revolutionized philosophy in the 16th century by accounting

"a candid description and analysis of himself, and the world, as he directly experienced them," in his Essays. (11) In his turn inward to study himself and to "*compose himself anew,*" he confided:

"I have put all my efforts into forming my life. That is my trade and my work."

In the Orient, the Dhammapada teaches that *Vigilance* is a virtue in renouncing a life of slavery for one that is "**Self-Possessed.**" It teaches that,

"The renunciate who delights in vigilance and shuns heedlessness [the act of not taking heed to things] advances like a grass fire, consuming obstructions great and small,"

and that,

"The renunciate who delights in vigilance and shuns heedlessness is protected from regression: such a one approaches liberation." (12)

It teaches that possessing self-restraint, practicing honesty and maintaining diligence in our everyday lives are actions of those who renounce a life of Subjection for one that becomes FREE.

Anarchist Anthony Rayson aptly inspires the deprived of society with a well-necessitated understanding with the following intimate truth:

67

"A lot of people have done bad things in this country, to themselves and to other people. But we can all be redeemed. Everyone has a natural talent that is needed in the coming revolution. Our job is to discover that talent and how best to add it to the mix...It's about genuine redemption and about true, real genuine liberation." - (Anthony Rayson, in an interview conducted by Abigail and Coyote)



Anthony Rayson

Every single human being, strangled in the binds of Subserviency must liberate themselves in the deliberate snapping away of ideological strongholds.

To rebel against everything that that enslaves and rend apart every vestige of coercive authority as thoroughly as one possibly can is to aspire for freedom in the most revolutionary of ways.

It's to feel our very essence rejuvenate and bask in the Osirian glow that comes in the dawning of Self-Enlightenment and Self-Actualization!

It's in the revivifying renunciation of dogma and the fear of Unacceptance;
Freedom is the science of universal intimacy.

It's not a curriculum that we get credits for in college and neither is it religion. It's an intimate and unmediated connection with life!

What was once derided as "reprehensible," the "scum of the Earth," the "low-life" and "bottom of the barrel thug" becomes now the residue from which the most revolting of revolutionaries emerge. As free as it is to feel unenveloped from seclusion in the cremation of social contracts and to permeate the universe in every out-reaching finger of smoke left wafted within the wind.

68

**"Come sit down beside me',
I said to myself,
And although it doesn't make sense,
I held my own hand
As a small sign of trust
And together I sat on the fence.**

- Michael Leunig, *"Sitting on the Fence"*

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- **FOOTNOTES**

- (1) Jean-Paul Sartre, *"Existentialism and Human Emotions,"* (Philosophical Library, New York, 1957), 15.
- (2) Murray Bookchin, *"Post-Scarcity Anarchism,"* 3d. ed. (AK Press, Oakland, CA, 2004), 10-11.
- (3) R.A. Schwaller de Lubicz, *"The Temple of Man,"* trans., (Inner Traditions International, Vermont, 1998), 23.
- (4) Quoted by R.A. de Lubicz, *"The Temple of Man,"* trans., (Inner Traditions International, Vermont, 1998), 34.
- (5) Murray Bookchin, *"Post-Scarcity Anarchism,"* 3d. ed. (AK Press, Oakland, CA, 2004), 15.
- (6) Malcolm X, *"The Autobiography of Malcolm X,"* (Ballantine Books, New York, 1964).
- (7) Murray Bookchin, *"Post-Scarcity Anarchism,"* 3d. ed., (AK Press, Oakland, CA, 2004), 21.
- (8) Frantz Fanon, *"The Wretched of the Earth,"* (Grove Press, New York, 1963), 82.
- (9) Marshall B. Rosenberg, *"Nonviolent Communication: A Language of Life,"* 2d. ed., (PuddleDancer Press, 2003), 5.
- (10) See Sun Tzu, *"The Art of War"*
- (11) James Miller, *"Examined Lives: From Socrates to Nietzsche,"* (Farrar, Straus and Giroux, New York, 2011), 172.

(12) See "A Dhammapada for Contemplation: The Teachings of the Buddha."



ARTICLES OF RESISTANCE

70

ANARCHISM and BLACK AUTONOMY

By, Hybachi LeMar

"It is better to die on your feet than to live on your knees." - Emiliano Zapata

As a person of color, as a have-not who grew up in poverty in the slums of america, I consider Anarchism as the highest degree of dignity & the most advanced and undiluted expression of liberation. No other philosophy teaches the human being to refuse being dictated by any who would lay claim of authority over one's existence; whether ethically-wise, socially-wise, or emotionally-wise, as well.

It shouldn't be any surprise as to why so many of us - and in particular, *blacks* - are referring to ourselves as anarchists once we discover for ourselves its true definition.

It shouldn't be as to any surprise as to why the government and those in positions of authority now finds a growing number of us in the ghetto reaching a common, down to earth, anti-authoritarian understanding.

Blacks in this country have been resisting coercive authority since we were kidnapped and drug by the chains of colonialism to this country against our will, and nearly *100 million* of our kidnapped Afrikan ancestors didn't make it alive! Government power has been lynching us for centuries & to this day continues to lynch us, Oscar Grant style, in the streets in our neighborhoods and on every coast in this country.

They've enslaved us and continue to legally enslave us in the prisons for corporate profit - and are protected to do so under the 13th Amendment.

It shouldn't be any surprise as to why so many of us blacks are turning into anarchists once we've discovered what its true meaning is. It shouldn't be any surprise, at *all!*

Anarchism teaches respect for oneself and for one's community, and to have enough dignity to not let anyone convince you that they're superior over you because of your complexion or because of your sex.

It teaches that the government of one human being over another human being is *slavery*; and no one who is governed can in right conscience claim that they're "*free*." It teaches that each of us has an inherent worth no government force can lay claim to. It teaches to get your tail from between your legs; to grow some backbone; and to respect yourself and each other as human beings.

We can *never* be respected as human beings as long as there's a system which backs us into the depraved corners of desperation. We can never be respected as decent human beings as long as we willingly allow others to strong - arm us into

positions of powerlessness and poverty of our social and our spiritual lives! We're intimately aware of this fact; we blacks, hispanics (and poor whites, as well), the majority of we who grew up in hard knocks in soup kitchens & homeless shelters & who find ourselves oppressed & beaten down by authority in the prisons.

71

We poor folk ain't as slow as the government *thinks*.

We know how to calculate one plus one.

We know that working for someone to pay *what we earn* to that someone equates to us being "hustled." We ache for autonomy from being governed from every compelling force.

We lay awake at night with veins in our eyes, and loaded guns by our outcasted bodies, with an ineffible longing to feel in some way, shape or form the very essence of *liberation*.

Liberation, in a society where there are those who govern and those who are governed, can only be attained by revolutionary means.

Revolution is an overthrow of an established order. When striving under a system which everywhere around us we see disorder abound, it becomes necessary for individuals to overthrow the establishment and declare ourselves autonomous from it.

The recognition of the need to overthrow what is responsible for (domestic and foreign) wars of aggression and socio-economic inequality is a *virtue*; to not recognize this need and to act accordingly against it, is a *vice*.

The brutal police killings of black people (a black person is killed by law enforcement approximately every 36 hours in Amerika) demands that we form autonomous communities of revolutionary, anti - government rebels.

From Gang Banger to Anti - Government Rebel

If you've been an active gang banger, the anarchist resistance encourages you to let those who you're bangin' with know that you've chosen to no longer acknowledge them as a rival and that you've joined the ranks of the Liberation for your people - for *our* people; for the have - nots for social revolution. At the end of the day it's about respect; and everyone who grew up in poverty & who knows that we as a people haven't been given a fair shake can respect that. Especially when it comes to our people. *Our people*. If you're going to go out of this world and leave a legacy, go out as a revolutionary for the people. The children, youth & elders in generations to come will look up to you, and will defend your name whenever they look at your picture, and your name will be venerated forever.

Most of all you'll be playing a pivotal role in picking up and liberating our people (including yourself) up from the muck and mire of poverty and the insanity that comes with trying to survive as exploited and marginalized people today in amerika.

Black autonomy is the realization of revolutionary freedom for black people mobilizing against the genocide of our race and for the liberation of the human race, as a whole, from subjection to unnecessary & unwanted authority.

Organizing in defense of our communities and for our human rights as a people includes the understanding that *housing* is as much a human right as *food* and *medical care*. We are organizing to secure these human rights; and every last one of us knows that if we want what rightfully belongs to us and its being withheld from us - that we must *take* it!

72

"It is very important to wrest the mass influence of the racial equality movement out of the hands of the left - liberal Democratic wing of the ruling class. The left liberals may talk a good fight, but as long as they are not overthrowing Capitalism and smashing the State, they will betray and sabotage the entire struggle against racism." - Lorenzo Kom'boa Ervin

The Anarchist movement calls for bangers to take up the banner of Revolution. It calls for you not to *throw away* your guns, but to reserve your firepower for armed struggle against the State, and to prepare yourself in the defense and forming of autonomous zones.

If you're on the run from the law, before you turn yourself in - consider joining the underground resistance as a rational alternative to the oppressive confines of the prison cell.

Study our literature from your apartment buildings. Discuss with your neighbors what Anarchism's about and organize your 'hood around principles which revolve around dignity and self - determination.

We're organizing across the country (and around the world!)

The mission of our generation is to organize, declare and maintain ourselves autonomous from government that we may govern ourselves as rational human beings.

"(W)e must organize for inter-communalism, or world relation between African/people of color in America and other communities, tribes, neighborhoods and their revolutionary social movements around the world, instead of building unity with their governments and heads of state."

-Lorenzo Kom'boa Ervin, *Anarchism and the Black Revolution*

"Each generation, out of relative obscurity, must discover its mission & fulfill or betray it." - Frantz Fanon

Zineophobia

The prison industrial complex is living with a stifling gulp in its throat. This "gulp" is what can be defined as **zineophobia**: *the fear of zines*.

It's a fear that the authorities have been unable to fix.

It's a flame that rehashes in the dark places of Amerika, and in aphotic lock-down units across the globe!

In the 13th century, state institutions burned books & used public torture as a way of extracting information & as an overt method of instilling a religious fear & maintaining authority with an iron fist.

Contrary views were subjected to the rack. Individuals *burned alive* and faced other sadistic twists of fate in the name of Religion.

It was a living nightmare for many, indeed.

73

While centuries have elapsed since the days of public scourging, the methods of control enforced today are no less barbaric.

They've only become more sophisticated. More covert & confined.

Today, in the name of Homeland Security, the State is banning zines, and uses torture – such as with the *San Francisco 8*, and waterboarding in Guantanamo, much like the thumbscrew – to extract information.

To a greater (and less publicized degree), they work to instill a socio-political fear to untold millions of us who they daily oppress; turning solitary confinement into a living nightmare.

Authority is maintained behind lock and key with an iron fist!

Those of us who radically dare to open our heads in a book instead of a wall quickly discover that the association between the body rack and the book rack is a relative one.

I notice things about myself when such literature is deprived me.

I lick my lips from the dryness of an irrepressible *want*.

I feel my nose inflate.

Their hatred for us reading them makes me lust after them even more.

Moreover, the fact that the war against the (imprisoned) poor is losing ideological ground in the “free” distribution of this medium reminds us that what we value is priceless (and should be for all)!

The cruel suppression of these brutal truth writings become to my mind what chastity belts are to the amorously afflicted.

I *burn* with every denial knowing my hands are tied and yet even the most malevolent grin grilled by the Security Team is unable to mask their stink of fear!

I appear unreadable to the prison librarian, but inconsolably ache within these repressive confines to *REBEL* with every inch of libidinal frustration that nature endows me; knowing they always have & always will – for as long as they have the power to repress – drip buckets of sweat before the exercising muscle of an inexorable Idea.

For you who are reading this from the “other side,” ask yourself:

What conclusion would you arrive at if, without provocation or warning, the police routinely confiscated your papers, booklets & publications? Or to have everything you write – from the most intimate to the mundane – violated by their unyielding eyes at any time?

And would you give up on the idea of Freedom?

Would a fear of writing consume you?

Would the persistent threat of isolation deprive you of the notion of *free thinking* and depth?

Liberating literature is a reflex of Nature birthed from the contracting womb of Liberating ideas.

The fact that any authority can suppress it any institution not only confirms how dangerously alive repression truly is, but that ideas *themselves* may be taken from human beings as "contraband." And where ideas are confiscated as contraband, there too do we find the most confining & calloused crusaders against Liberty.

What we struggle for is not merely to emphasize "the Struggle" we perpetually live in, but to sabotage the cogs in this industrial machine by monkey-wrenching its stronghold over imprisoned minds.

It's to inspire a very logical (*and necessary*) resistance against oppression among the disempowered & all its coercive and draconian vices.

'Til Abolition, may every imprisoned writing hand continue to free the next.

May every ABC and distro publishing the brutal truth know that through these steel bars my fist of solidarity is raised & feel my love and my fervor.

And may every devoted warden of life be haunted with the unshushed whisper of a pencil moved in the silence of a hollow cell.

Hybachi LeMar
anarchist

Manifesto to the Industrial Workers of the World

WORKERS:

If there were ever a time for us who live in Struggle to take solidarity to the next level, the time is now.

The amassing body of the One Big Union will find a repressed Vitality in raw form incubating where Exploitation is most compulsive:

The prisons.

The U.S. penal colony - which pays an average of .26 cents an hour to the prisoner, while yanking over \$47 billion a year from the taxpayer's pocket - is a blatant affront to the anti-exploittist within us all!

Over 2.3 million workers - many forced to either work or face isolation in these sub-human conditions - make up this isolated block of the labor force across the country!

The work - related realities which push the imprisoned to the brink of striking back not only includes the fact that prisoners are paid 12 to 38 times less than standard minimum wage earnings in the so-called free world. In P.A. alone today, when prisoners are injured, the cost for medical attention far exceeds the sweatshop wages of \$15-30 dollars a month.

Moreover, many are cuffed and drug to the darkest holes of Amerika as a form of disciplinary action for "disobeying a direct order," where a life of (3) five minute showers per week, brutal cell-extractions, & camcorded cavity-searches humiliate all who resist this involuntary servitude to the State.

75

Indeed, exploited worker & exploited prisoner are so synonymous that - stripped from their labels - standing side-by-side, Mother Earth herself would have a hard time telling the two apart! :

Both labor to produce a profit for the wealthy while living in insufferable struggle. Both seek an end to a Machine which operates through productive power and domination.

Solidarity between freedom fighters & unionizers, however isn't a peculiarly new idea. History is illuminated with our ever-evolving legacy of standing shoulder to shoulder against Capitalism.

Renown activists - such as Emma Goldman - labored for pennies in the prisons they despised, with aspirations of one day seeing its profit-making machine dismantled, in the previous century.

During the resistance against the System's condemning 2 imprisoned comrades (Sacco & Vanzetti) to death, corporate minions collapsed under the weight of General Strikes erupting throughout the world!

In addition, since the years preceeding the Spanish Revolution, the CNT (Confederacion Nacional del Trabajo) have been diatomically linked with the militant FAI (Federacion Anarquista Iberica). FAI members were confined in various prisons, such as the Sevilla, the Modelo prison of Barcelona & the ill-begotten prison in Zaragoza - where the Prison Support Committee in 1922 fused with the CNTistas, agreeing even to a General Strike with shouts of "Viva the honorable prisoners!" and "Viva the CNT!"

In fact, it was in the violent crack-down & imprisonment of the workers in that same region from which the term "chain gang" (*cuerva de presos*) is derived!

These are but few examples of such pulse-pumping comraderie, and how the shared struggle - inside & out - has tremendously assisted in fueling the Movement for effective mobilization.

Today.

At present - the anti-capitalist spirit is an ever-developing twist in the stomach of the prison industrial complex which perpetually aches for successful rebellion against our mutual master!

Indeed, the numbers of prisoners who, while confined, develop a socio-political awareness are swelling at an irrepressible rate!

While confined in SCI-GREENE, I witnessed first-hand this conscious fervor inspire approximately 300-400 fellow prisoners to boycott the prison's Commissary Department, in 2008.

Infuriated by the (then) newly enforced computerized method which often rejects submitted "bubble sheets;" and fueled by rumors of SCI-SOMERSET & SCI-FAYETTE prisoners boycotting the "brainless beast" as well - many of us took part in our first mass boycott from behind the penitentiary wall, itself!

The outcome - which some (mostly the non-strikers) may have viewed as a loss - was by hundreds others of us from these 3 prisons alone, readily grasped as an incontrovertible gain.:

A gain in knowing that our spirits are not isolated ones; even while physically contained within the iron grip of our cages.

A gain of experience in utilizing the instrument of Solidarity, with the understanding that its the socio-economic roots which gives rise to the vile institutions we must collectively strike at!

At another prison, in 2010, a cell-neighbor who was inspired by a South Chicago zine, brought to my awareness a work-stoppage he took part in not many years before meeting each others' acquaintance.

These conscience-driven souls subjected themselves to disciplinary action, inevitably risking their parole over Principle; more than for the mere penny-raise in their pay which resulted from their collective defiance!

Also, as one recently published zine discloses, oppressed freedom fighter, Jerome White-Bey, has founded the Missouri Prison Labor Union (MPLU), has faced (2) years in solitary confinement as a result, and continues to spread awareness behind lock and key in spite of a life-threatening health condition!

Yet, these are only a few ripples amidst the rising wave of a syndicalist momentum sweeping the consciousness of the overcrowded American archipelago.

The appetite for unified direct action is spontaneously unsettling the belly of the beast nation-wide, as can be seen in the various hunger strikes publicized through the Human Rights Coalition (HRC)! - In many whose passion stirring in America's dungeons echoes that of those currently engulfed in the General Strikes across the Atlantic.

In Spain today, for example, the violent domination administered by the F.I.E.S. isolation units led to nearly 400 prisoners in 21 different prisons to declare a hunger strike, in 2000.

500 prisoners in 38 different prisons striked in March 2002; and after an uprising in May, more than 250 prisoners engaged in work strike, with strong support from the streets.

And in the U.K., the call to "Say No To Slavery...Say No To Wilkos" (a company profiting on cheap prison labor, offering no union rights) further attests that the struggle of the caged slave is inseperable from the wage-slaves' in society, here & abroad.

Exploited workers; we live in a time & place where there are more prisoners than in any other in documented history (excluding Stalin's Russia). The ever-expanding incarceration rate is proving more than a sure-profit gain for the capitalist; it's also an industrial dungeon Wall looming over every idea of Freedom!

With today's ambitious prison abolitionists, union activists and imprisoned proletarians in struggle working closely together, the strongholds of the capitalist Establishment will consequentially weaken & break under collective Resistance. 77

As Alexander Berkman observed:

"Capitalism thrives not so much on division of work as on division of the workers...The strength of the exploiting class lies in disunited, divided labor. But the social revolution requires the unity of the toiling masses."

The call is being made for such a solidarity to be brought together (and strengthened) by this effort.

This is a necessary and audacious proposal considering that prisoners who demonstrate any act of disobedience are not accorded the same right to peacefully assemble as those on the outside, and face repressions which outside strikers/ demonstrators are often even oblivious to. And yet, the threat and use of state force has been unable to restrain exploited prisoners from rallying to the call of solidarity (as seen most recently in Georgia where the largest prison strike in U.S. history has unfolded).

We appeal to the burning conscience within you all to unite with us in taking direct action to a more organized level. Ideas for what must and can be done; discussions on how we can jack up the collective resistance level (from inside & outside the prison wall) are also important topics we wish to have active meetings of minds with.

Prisoners!

Prisoners! You see every day how you're treated *less-than* by those paid to wield their authority over you behind lock and key. Analyze and reflect on the level of respect your exploiter commanders convey to one another, and then, with how much disrespect & disregard they perpetually extend you! If you're tired of the less-than-human disregard, perpetual disrespect and involuntary servitude to institutionalized slavery; If you're fed up with having your food tampered with or eaten by the guards when you're in the hole; If you're fed up by the fact that the grievances you file are time & again returned as "frivolous";

Brothers & Sisters in chains, if this draconian environment has ever reduced you to such a level of despair where you even begin to question your own humanity: join us who passionately understand, in this grassroots call to mobilize productively against our common Exploiter (the State), through protracted Struggle and love by and for those in *Struggle*. If we don't deal with our issues, our issues will inevitably deal with us!

In Solidarity,

- Hybachi LeMar

AN INJURY TO ONE IS AN INJURY TO ALL!!!!

Manifiesto de los Trabajadores Industriales del Mundo

TRABAJADORES.

78

Si alguna vez hubo un tiempo para nosotros que vivimos en la lucha para tomar la solidaridad al siguiente nivel, el tiempo es ahora.

El cuerpo de acumulación de la Unión Big One se encuentra una vitalidad reprimida en forma cruda incubación donde la explotación es más compulsivo.

Las prisiones.

La colonia de los EE.UU. penales - que paga un promedio de 0,26 centavos de dólar la hora para el preso, mientras que dar un tirón más de \$ 47 mil millones al año del bolsillo del contribuyente - es una afrenta flagrante a la lucha contra la explotación dentro de todos nosotros!

Más de 2,3 millones de trabajadores - muchos ven obligados a dejar de funcionar o el aislamiento cara en estas condiciones inhumanas - componen este bloque aislado de la fuerza laboral en todo el país!

El trabajo - realidades relacionadas que empujan a los presos a punto de golpear de nuevo no sólo incluye el hecho de que los presos se les paga 12 a 38 veces menos que el estándar de ingresos salariales mínimos en el mundo llamado libre. En P.A. hoy en día solo, cuando los prisioneros se lesiona, el costo de la atención médica es muy superior al salario explotación de \$ 15-30 dólares al mes.

Por otra parte, muchos son esposadas y drogas a los más oscuros agujeros de Amerika como una forma de acción disciplinaria por "desobediencia a una orden directa," donde una vida de (3) cinco duchas minutos por semana, brutal extracción de células, y camcorded cavidad búsquedas humillar a todos los que se resisten a esta servidumbre involuntaria al Estado.

De hecho, los trabajadores explotados y explotadas prisioneros son tan sinónimo de que - despojados de sus etiquetas - Parado al lado a lado, la Madre Tierra tendría un momento difícil decirle a los dos separados! .
Tanto trabajo para producir un beneficio para los ricos mientras vivía en la lucha insufrible. Ambos buscan un fin a una máquina que opera a través de la fuerza productiva y la dominación.

La solidaridad entre los luchadores por la libertad y unionizers, sin embargo, no es una idea nueva peculiar. La historia está iluminado con nuestra constante evolución legado de pie hombro con hombro contra el capitalismo.

79

activistas de renombre - como Emma Goldman - trabajó por centavos en las cárceles despreciaban, con aspiraciones de ver un día sus ganancias-que hace la máquina desmantelado, en el siglo anterior.

Durante la resistencia contra el sistema de condenar dos compañeros presos (Sacco y Vanzetti) a la muerte, los esbirros de las empresas se derrumbó bajo el peso de las huelgas generales en erupción en todo el mundo!

Además, desde los años anteriores a la revolución española, la CNT (Confederación Nacional del Trabajo) se han diatomically vinculados con el

militante FAI (Federación Anarquista Ibérica).

membros de la FAI fueron confinados en varias cárceles, como el Sevilla, la cárcel Modelo de Barcelona y la prisión malos nacido en Zaragoza - donde el Comité de Apoyo prisión en 1922 fusionó con el CNTistas, aceptando incluso a una huelga general con gritos de "¡Viva los prisioneros honorable! "y" Viva la CNT! "

De hecho, fue en la violenta ofensiva contra y encarcelamiento de los trabajadores en la misma región de la que el término "banda de la cadena" (Cuerda de Presos) derivada es!

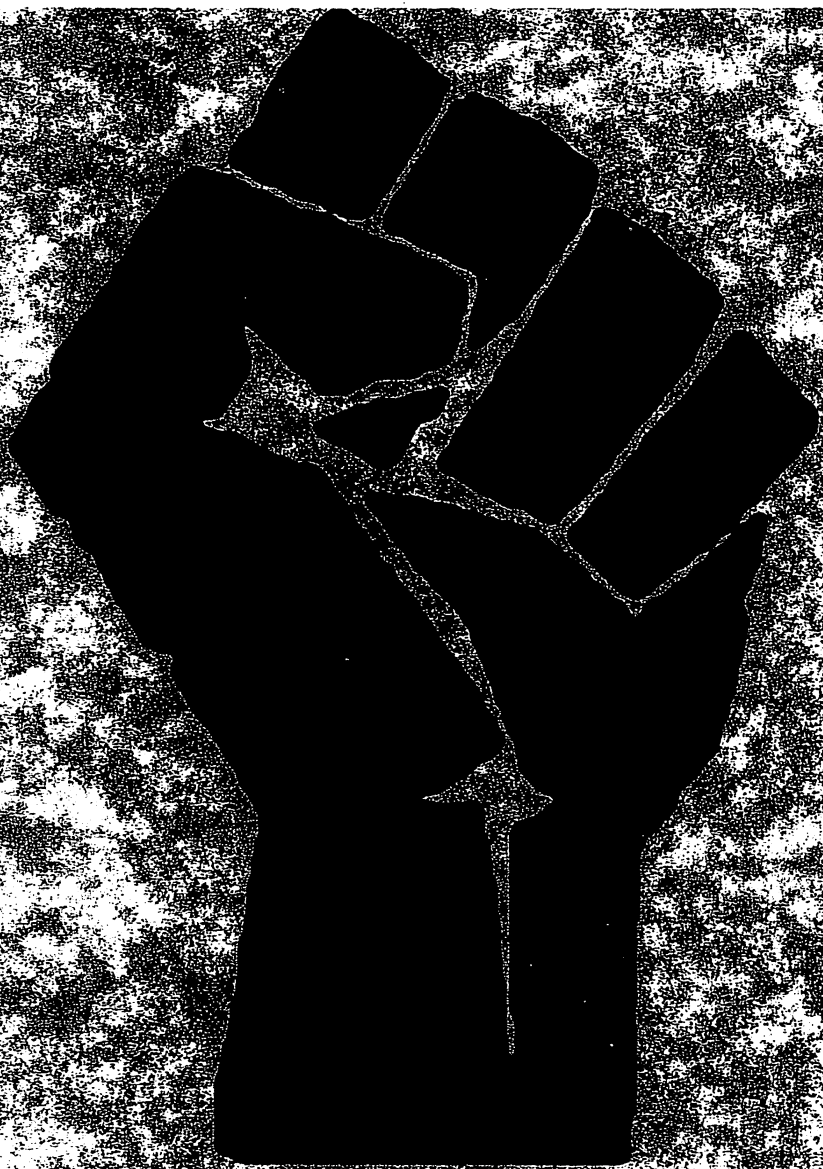
Estos son sólo algunos ejemplos de tales pulso de bombeo de camaradería, y cómo la lucha compartida - dentro y por fuera - ha ayudado enormemente en el fomento del Movimiento para la movilización de efectivos.

Hoy en día.

En la actualidad - el espíritu anti-capitalista es un giro cada vez más en desarrollo en el estómago del complejo industrial de prisiones que constantemente sufre por rebelión exitosa contra nuestro amo mutuo!

De hecho, el número de presos que, mientras que limita, desarrollar una conciencia socio-política son hinchazón en una tasa incontenible!

Confinado en el SCI-Greene, fui testigo de primera mano este fervor consciente inspirar a aproximadamente 300 a 400 compañeros de prisión a boicotear la prisión de Comisario del Departamento, en 2008.



CAPITALISM WILL NEVER
CREATE PEACE

Enfurecido por el método de (entonces) nueva forzada informatizada en la que a menudo se rechaza presentado las "hojas de la burbuja", y alimentada por los rumores de SCI-Somerset y presos SCI-Fayette boicot a la "bestia sin cerebro", así - muchos de nosotros participa en nuestra primera misa boicot de detrás de la pared penitenciario, sí

81

El resultado - que algunos (sobre todo los no huelguistas) pueden haber visto como una pérdida - fue por otros cientos de nosotros de estas tres cárceles solo, fácilmente entendido como una utilidad indiscutible.

Una ganancia de saber que nuestros espíritus no están aislados unos, aunque físicamente contenida en el puño de hierro de nuestras jaulas.

Una ganancia de experiencia en la utilización del instrumento de solidaridad, en el entendimiento de que sus raíces socio-económica que da lugar a las instituciones vil todos, debemos atacar!

En otra prisión, en 2010, una célula del vecino que se inspiró en una revista sur de Chicago, me trajo a la conciencia de una interrupción del trabajo tomó parte en no muchos años antes de conocer a conocimiento de los demás.

Estas almas impulsado la conciencia-se sometieron a una acción disciplinaria, inevitablemente, arriesgando su libertad condicional en principio, más que por el mero hecho de centavo a subir en su salario que resultó de su desafío colectivo!

También, como una revista ha publicado recientemente revela, oprimidos luchador por la libertad, Jerome White-Bey, ha fundado la prisión de Missouri Sindical (MPLU), se ha enfrentado (2) años en régimen de aislamiento como consecuencia de ello, y continúa a extender la conciencia detrás de la cerradura y clave, a pesar de un problema de salud que amenaza la vida!

Sin embargo, estas son sólo algunas ondas en medio de la creciente ola de un movimiento sindicalista radical de la conciencia del archipiélago estadounidense de hacinamiento.

El apetito por la acción directa unificado espontáneamente inquietante es el vientre de la bestia en todo el país, como puede verse en el hambre varias huelgas a conocer a través de la Coalición por los Derechos Humanos (CDH)!- En muchos cuya pasión se hace eco de la agitación en las mazmorras de Estados Unidos que de los que actualmente sumido en las huelgas generales a través del Atlántico.

En la España de hoy, por ejemplo, la dominación violenta administrado por el PIES unidades de aislamiento llevó a cerca de 400 presos en 21 cárceles diferentes a declarar una huelga de hambre, en el año 2000.

500 presos en 38 cárceles diferentes tachado en marzo de 2002 y después de un levantamiento en mayo. más de 250 presos participan en la huelga de trabajo, con un fuerte apoyo de las calles.

82

Y en el Reino Unido, la llamada a "Di no a la esclavitud ... Di no a las Wilkos" (una empresa aprovechando la mano de obra barata de prisión, sin ofrecer derechos sindicales) una prueba más de que la lucha de los esclavos enjaulados es inseparable de los salarios esclavos en la sociedad, aquí y en el extranjero.

los trabajadores explotados, vivimos en un tiempo y lugar donde hay más prisioneros que en cualquier otro en la historia documentada (con exclusión de Rusia de Stalin).

La tasa de encarcelamiento en constante expansión está resultando más que una ganancia segura de lucro para el capitalista, es también una mazmorra industriales de pared que se cierne sobre todas las ideas de la libertad!

Con abolicionistas de hoy la prisión ambicioso, activistas sindicales y proleterians encarcelados en la lucha de trabajar en estrecha colaboración, las fortalezas de la constitución capitalista consecuentemente se debilitan

Y romper con la resistencia colectiva.

Como Alexander Berkman observó.

"El capitalismo no se desarrolla tanto en la división del trabajo como en la división de los trabajadores ... La fuerza de la clase explotadora se encuentra en desunidos, el trabajo dividido. Pero la revolución social requiere la unidad de las masas trabajadoras."

La llamada se hace a una solidaridad que se reunió (y fortalecer) por este esfuerzo.

Esta es una propuesta audaz y necesario teniendo en cuenta que los reclusos que demuestran todo acto de desobediencia no se les concede el mismo derecho a reunirse pacíficamente como los que en el exterior, y la represión que enfrentan los huelguistas fuera / manifestantes a menudo son ajenos a. Y, sin embargo, la amenaza y uso de la fuerza del Estado ha sido incapaz de dominar a los reclusos de la explotación de reunión a la llamada de la solidaridad (como se ha visto más recientemente en Georgia, donde la huelga de cárcel más grande de la historia de EE.UU. se ha desarrollado).

Hacemos un llamamiento a la conciencia dentro de la quema a todos a unirse con nosotros en la acción directa a un nivel más organizado.

Ideas para lo que debe y se puede hacer, los debates sobre la forma en que puede toma hasta el nivel de resistencia colectiva (de dentro y fuera de los muros de la prisión) también son temas importantes que desean tener reuniones con los activos de las mentes.

83

Presos

Presos! Usted ve todos los días cómo se está tratada de manera menos-que por los pagados a ejercer su autoridad sobre ti detrás de la cerradura y llave. Analizar y reflexionar sobre el nivel de respeto sus comandantes explotist transmiten unos a otros y, a continuación, con la cantidad de falta de respeto y desprecio que constantemente se amplía!

Si estás cansado de los menos-que-humano desprecio, la servidumbre perpetua falta de respeto e involuntaria a la esclavitud institucionalizada;

Si estás harto de tener su comida manipulada o comidos por los guardias cuando estás en el agujero;

Si esta alimentado por el hecho de que las quejas que presente son el tiempo y otra vez volvió como "frívolas";

Hermanos y hermanas en las cadenas, si este ambiente draconianas te ha reducido a tal nivel de desesperación en el que incluso empiezan a cuestionar su propia humanidad, únete a nosotros entendemos que con pasión, en esta base llamada a movilizar productivamente en contra de nuestra común explotador (el Estado), a través de lucha prolongada y el amor por y para los de lucha. Si no se ocupan de nuestros problemas, nuestros problemas, inevitablemente, tratar con nosotros!

En solidaridad,

- LeMar Hybachi

"The whole value of education consists in respect for the physical, intellectual & moral faculties of the child."

~ Francisco Ferrer

"By becoming Anarchists we declare war against all this wave of deceit, cunning, exploitation, depraving, vice - in a word, inequality - which they have poured into our hearts. We declare war against their way of acting, against their way of thinking."

~ Peter Kropotkin

The RESISTANCE

From Squatter's Alley

84

"REVOLUTIONARY CONDITIONS WILL NOT FALL OUT OF THE SKY ON TO OUR LAPS, WE HAVE TO REACH UP AND RIP THEM FROM THE SKY OR LIVE A LIFE OF PERPETUAL MISERY. FLESH AND BLOOD PEOPLE, WHO LOVE AND HATE, WHO EAT, SLEEP AND SHIT, CAN CREATE SOCIAL REVOLUTION BECAUSE WE ARE CAPABLE OF FAR MORE THAN IS THAN IS OBLIGATED TO US IN THIS WORLD SUFFOCATED BY EXPLOITATION." *

The ambitions which have been burning within us in these tempermental times - cannot cease from spreading throughout the alleys we dumpster-dive in - any more than a fire, when oxygen-fed.

The fever of Resistance intensifies. Its chemical reaction bursts forth. And due to its scientific nature - rouses the writhing flames which become more & more difficult to contain & put out!

From a social-scientific level, we're historically known as the lower, or "working class." The "*have nots*" who produce all the wealth for the rich, while we live in merciless struggle.

*"Degraded and - which is worse - unconscious of their shame, generations succeeded one another, living in the midst of wealth and abundance without tasting that happiness a few have monopolised. With the Earth belonging to a few, those who possess none of it must hire themselves to those who do possess it, if they are to keep their hides and skeletons on foot."***
wrote the incendiary revolutionary Ricardo Flores Magon.

And that,

*"The humiliation of hire or hunger - this is the dilemma which forces humanity itself to put on itself the chains of slavery (i.e., wage-slavery), if it would avoid perishing by starvation or giving itself up to crime or prostitution."****

It isn't the "upper class" (the *capitalist class*) who break their backs doing construction work in the city, scraping to provide for themselves & their children. It's *our class* - it's we who struggle at the bottom and on the margins of society - who perform all the physical labor!

It is our disempowered (but massive) class who've built these homes they throw us out of, as if we were less than animals! Homes they claim it's *illegal* to live in if we can't come up with the money to pay!

The effects of this are socially staggering--and *insulting*, as well!

Over 40,720 people, or, in other words, *45.8 percent* of Chicago's homeless population are made up of *families!*

Moreover, the landowners, banks, and the government in general, shows just how little they care about the youth: in addition to an estimated **60,000 school-aged**

children who were homeless throughout the state of Illinois in the 2008-2009 school year—thirty-one percent, or, nearly 1/3 of all children in Chicago, were living under the poverty-line!

85

The *Poverty-line*, for a family of 1, is an average annual income of \$10,890. In a household of 3, if the annual income of \$18,530 (or less), the people in that household are said to be living under the Poverty-line.

According to the 2011 HH's Poverty Guidelines:

<u>Persons in Family</u>	<u>48 Contiguous States & D.C.</u>	<u>Alaska</u>	<u>Hawaii</u>
1	\$10,890	\$13,600	\$12,540
2	14,710	18,380	16,930
3	18,530	23,160	21,320
4	22,350	27,940	25,710
5	26,170	32,720	30,100
6	29,990	37,500	34,490
7	33,810	42,280	38,880
8	37,630	47,060	43,270

Now, the average price for property in Chicago, is \$103,635!

With over 1.5 million of us living in poverty in Illinois; and at least 44 million people living in poverty across the country, the axiom that "property is theft"**** isn't some revolutionary rhetoric - *It's a living Reality!*

It's unnecessary extortion, and worthy of our impulse to organize a necessary resistance against the established order of things. To purge our neighborhoods from these parasitic robber barons who feed off us in the name of law and order. We're the historic struggle for liberation repeating itself against these and all forces of domination. The Movement which stands unmoved despite relocation, arrest and repression.

Our Mutual Struggle as an International Culture of Resistance

While the Paris Commune, in 1871 receives much historical attention as one of the first expropriations of buildings, on a mass scale, the resistance is certainly not confined to that monumental place & time.

In Copenhagen, as early as November 12, 1897, revolutionaries in the labor movement opened a headquarters, naming it "Folkets Hus" ("*The People's House*"), where such firebrands as Vladimir Lenin and Rosa Luxemburg would go and speak.

110 years later, in that same city, nearly 10,000 squatters rallied to occupy Grøndalsvaenge Alle 13; almost 1,000 of them trained for months for police confrontation!

The defiant fervor which fueled collective resistance in revolutionary Spain (1936-1939) has yet to be extinguished despite the violent repression of the Franco regime, and can be seen rehashing in squatter collectives, such as those in Barcelona.

Since October, 2004, the RuinAmalia collective has been active in the struggle for liberating territory, and with the purpose of (according to one of its founders) opening "a space to carry on political and cultural work in Barcelona," where the exercise in direct action, expropriating a vacant building to provide housing for people who thus can reduce their participation in capitalism." (**Rolling Thunder: an anarchist journal of dangerous living**). 86

The rent-strike and squatter movement in South Afrika "bankrupted local apartheid governments;" and in Soweto, 75% of residents refused to pay taxes, utility fees, and rents throughout 1997.

In Alexandria, 97% of the residents refused to pay rent, in that same year!

The largest rent-strike in U.S. history to date, took place at the Co-op City housing development in the Bronx (N.Y.C.), where 60,000 tenants resisted, in 1975-76! And before that (in the same city), from 1963-64, 50,000 people collectively refused to pay rent; the final result being that:

"The strike brought about lower rents and the enforcement of building codes, and there was a lower incidence of rental increase in buildings that participated in the strike."

(Anarcho-Syndicalist Review, #48/49,
Winter Issue, 2008)

As anti-eviction/squatter campaigns spread throughout Latin Amerika (such as in Argentina, southern Mexico and Brazil) - the Resistance here in the States continues to grow like a contagion, from coast to coast.

The huge, black & red flag in front of our squat at the Lowercase Collective, in Chicago's northside, waves like an unconsumed flame in solidarity with the collectives across the city. Across the country. *Across the world!*

Fiery agitators, such as Anthony Rayson and Jane Doe have come to our graffiti-covered collective, and in addition to talkin' revolution - have greatly assisted in donating radical literature, pens, envelopes, and even a photocopying machine to assist in churning out zines & strengthening our base area of resistance.

In Slovenia right now, an entire 'hood (the Metelkova neighborhood) is refusing to acknowledge their former landlords unreasonable demands; and all would benefit from standing in collective defiance against all and any who proclaim themselves the *lord of the land!*

The very fact, *alone*, if one would take enough time to reason - that we are forced to pay for a roof over our heads is nothing short of "legalized extortion"!

It's *our* class who deserve & belong in these buildings - *not theirs!*
This is not irrational. It is **Righteous!**

As Ricardo Magon reminds us:

"The Earth is the Property of all..."

*The first owner appeared with the first man who had slaves to work his fields, and who, that he might make himself master of those slaves and of those fields, found it necessary to take up arms and levy war against a hostile tribe. Violence, then, was the origin of property in the land, and by violence it has been upheld to our own days."******

It should also be remembered, that Nature - by her very essence - could never conceive such a notion as sheltering ourselves (and *our children*) as something condemnable; only *commendable*!

87

In "*The Conquest of Bread*," Kropotkin wrote that "*New life needs new conditions*," and that "*when the revolution comes, (free housing) will be the first question with which the poor will concern themselves*." So we see that at this point of time of survival pending revolution, it's only natural that we - the mass poor - organize to bring about such *new conditions*, ourselves! 'Hood by 'hood.

Our *human* nature is a burning counterpart of Nature as a whole; and just as the Environment is suffering due to the exploitation of Nature, so are we suffering due to the exploitation of property & adequate housing!

We can't divorce ourselves from this reality any more than we can divorce ourselves from the things our hearts & conscience know intimately as *right*, and *true*!

It's only natural that the atrocious force heaving down the impoverished neck of our neighborhoods becomes the fan of our growing and irresistible *flame*!

To the squatters occupying social centers in Barcelona, Spain and throughout Greece; to the MINDSETBREAKERPRESS collective in the Philippines;

To the defiant blitz squatters in Norway; the EKH in Austria; to the Kopi collective in Berlin and the Rota Flora in Hamburg, and squatters all over the world:

The Resistance in North Amerika raises its clenched fist of solidarity with you all
Let's federate! Let's communally & internationally organize!

LAND FOR THE PEOPLE,
NOT FOR THE EMPIRE!

TURN THAT BOARD-UP



INTO A BASE AREA OF
RESISTANCE!

**Fire to the Prisons: An Anarchist Insurrectionary Quarterly*, (2009)

***Tierra Y Libertad: Land & Liberty: ANARCHIST INFLUENCES IN THE MEXICAN REVOLUTION*

****ibid.*

*****Pierre-Joseph Proudhon*

******Tierra Y Libertad: Land & Liberty: ANARCHIST INFLUENCES IN THE MEXICAN REVOLUTION.*

By, Hybachi LeMar

88

July,03,2014

"We will fight for housing and will seize housing owned by absentee landlords and turn this housing into cooperatives for the people."

- "What We Want- BAF Platform and Program" (4(a))

Revolutionary greetings and respect to my Revolutionary Elders who've assisted through sheer love and struggle - in my development into the revolutionary I am today.

It may inspire the Federation, Prisoners behind enemy lines, and all daring to struggle in general to know that on Thursday, June 5th, 2014, we, members of Chicago BAF and the Ida B. Wells Coalition liberated a two-story board-up building on Chicago's Southside. Our mission is not only to exercise our human right to housing, as my pregnant companera and I have been sleeping in a park the previous two weeks, but to also transform this formerly abandoned building into a *base area of resistance!*

Resistance against what?

Resistance against unnecessary homelessness (which disproportionately affects us people of color)!

For every 1 homeless person, there are 5 empty, renovatable houses in the U.S.!

An estimated 1 million are homeless throughout the country, with about 5 million renovatable buildings.

There are 400 abandoned/undomiciled houses in our particular neighborhood (Englewood) alone - an all Black neighborhood in the heart of Chicago's Southside where poverty, police harassment, and a studdering staccato of artillery has become an hour-to-hour, genocidal social impediment.

Approximately three days following the liberation, I walked the perimeter of my block, clip-board in hand, and began canvassing with *'hood questions* and hand-made contact cards ready. Three simple, but relevant questions, not only to see what the people in our community wants but also to measure the revolutionary potential of an impoverished community so heavily armed.

"Do you feel the police are racist in Englewood?" Ten out of ten people replied Yes.

"Do you know, or have you ever been a victim of police brutality?" Six out of ten replied that they have or do (know someone who's been victimized by police); and finally,

"What's **your** vision of what you'd like to see here in Englewood as a resident of this community?"

The answers ranged from **Black unity** to **field Housing for the neighborhood youth**. An overwhelming response was a vision of a **more sanitary neighborhood**; the issue of sanitation being a major concern.

To cater to this and the community's needs, we've opened the Englewood Liberation School, located on the corner of Garfield and Elizabeth Avenues, Chicago, IL 60636.

Sis. JoNina and Bro. Lorenzo Kom'boa Ervin have been resourceful in providing BAF membership applications and revolutionary literature from Memphis.

Anthony Rayson of South Chicago Anarchist Black Cross and Matt Muchowski of the IWW have also been resourceful in providing material aid - from zine tables to chairs to posters, hammers and nails. Support from Brianna of the Ida B. Wells Coalition in

Kansas City has been an enormous help in providing a phone that we can conduct conference calls in directly from our location.

Get Involved!

If in the Chicago area, and interested in getting your hands in the mud of grassroots revolutionary activism with us, the Englewood Liberation School brings a motivating presence for community-consciousness raising and direct action.

The School will consist of Teach-Ins.

Knowledgeable about something that could benefit others to know and wouldn't mind teaching a few minutes or longer on it? Call and we can schedule a time and date for you to conduct a Teach-In at the School!

The School serves as a center for conducting neighborhood meetings.

Call and let us know what community issue(s) you may have and when you'd like to use our School for community space.

The School serves as a base area of mobilization for protests and demonstrations.

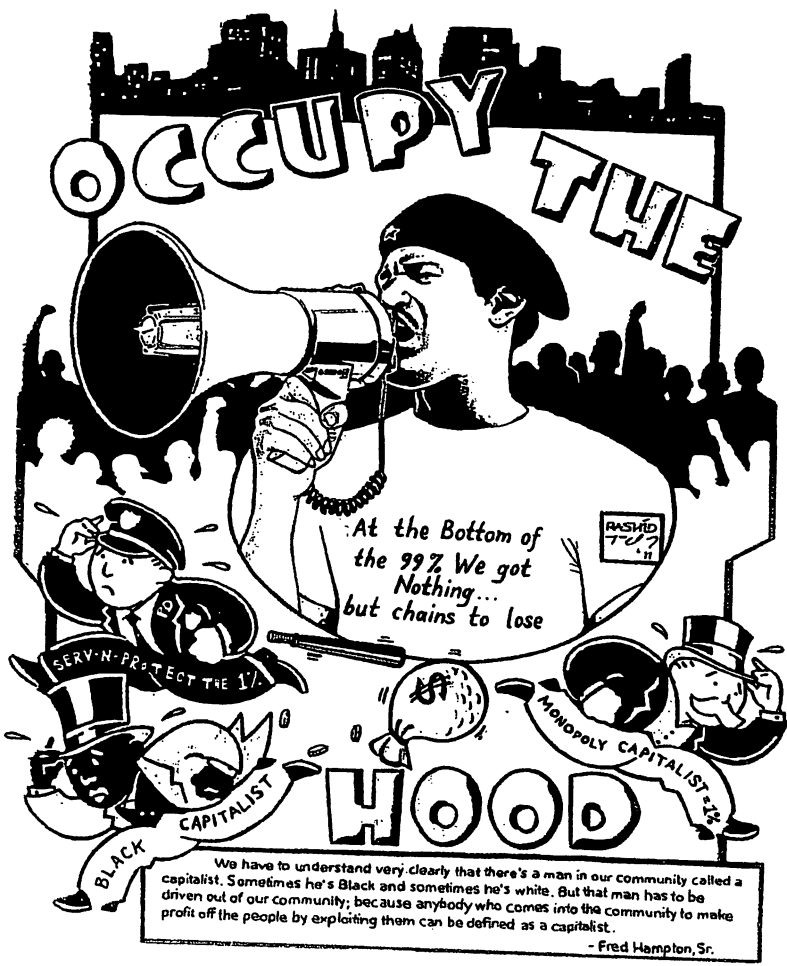
The Englewood Liberation School serves as a space for speaking engagements for grassroots community activists and workshop tabling.

Those not in the Chicago area who may be interested in building the Movement across the slum belt in such a liberating way can feel free to use this article as a sort of template for generating a revolutionary atmosphere. Assist in responding to the immediate needs and long-neglected vision of the poor community! The exploited are receptive to revolutionary ideals, are dirt broke, and are ready for you to turn the abandoned buildings in the ghetto you live in into a base area of Resistance!

Hybachi LeMar

BAF Local Organizing Committee

Chicago Chapter



(This is an article written on Day-3 of our sit-in at Whittier Elementary School in a south Chicago ghetto.

91

As I write this, I can't help but periodically glance at a framed picture of anarchist/wobbly Lucy Parsons (presented as an award to last year's demonstrators) steeped a few feet off the ground, towards the front & center of the school's gymnasium floor.

Her eyes: sharp, keen, and loaded with love, sits with us as if watching-on, and with an irreverent dignity those of us resisting tonight can not only feel, but intimately comprehend, as well.

Day 3 of Sit-In at a School With No Library Rouses Revolutionary Spirit of Solidarity

6/24/11

"Conditions make the man, not the man the conditions. Some day, when society has grown wise enough and just enough to make conditions pleasurable for her children, they will not be possessed of those low, brutal propensities which cause them to imbrue their hands in their brother's blood, but those who say these

things are sneered at as "cranks and dreamers."

(Lucy Parsons, "Crime, Violence and Suicide")



Ummet demands to have a library installed at an elementary school have fueled hostility on the streets of south Chicago.

92

The 1st sit-in was demonstrated last fall (September, 2010). Well over a hundred outraged & vigilant parents (mostly hispanic mothers) occupied the Whittier Elementary School's field house, at 23rd and Damen Streets.

Their demands were simple. The elementary students deserve a library; and they demanded they *have* one!

They also wanted a community-space for closer community involvement with the youth.

About (15) impassioned demonstrators (mostly womyn of color) slept on air mattresses on the floors inside the school; and, after around 43 days of unyielding resistance, the demonstrators (more importantly, *the youth*) "technically" won & were promised a library; but never received one.

Nearly a year later, community outrage has intensified.

Ghetto birds (helicopters) hover above the south side school, incensed with protests from below.

Hordes of police lie in opportunistic wait outside community-erected barricades.

Urban revolutionaries/concerned activists; members from the Industrial Workers of the World (IWW) & the Anarchist Black Cross collective are embraced amid the solidarity & take vigilance during our night-watch on this 3rd day of the sit-in!

in addition to their unfulfilled promises; and, along with the new threat of demolishing the school, Cristo Rey - a private school located around the corner from Whittier Elementary - wants to take over the premises to transform into a soccer field for their private initiative.

Money and 'property' - as is typical in all capitalist pursuits - lies at the root of this assault on the mind of our youth and community.

Upon being offered \$365,000 to end the sit-in, one concerned & ethically-driven mother exclaimed. "This is a war over territory! Why don't they give us the money their trying to destroy our children's school with to help in its development?"

The fact that this community lives in below poverty-line conditions; that those (frankly, non-whites) who live here grow up systematically profiled in the streets they're left to struggle & strive in - gives the youth no alternative in choosing a library aisle to the alleys where conflicts are resolved with weapons rather than "words".

93

Moreover, such assaults by the state are genocidal in nature (genocidal, meaning the extermination of an entire race).

The U.S. prison industry is disproportionately populated by blacks & hispanics.

The number of blacks in prison, for example, far outnumber that of the number of imprisoned whites, although blacks only make up 12.5 percent of the entire U.S. population.

This takes on a deeper meaning when we consider that an astonishing *three-fourths of the 2.3 million people imprisoned in this country are functionally illiterate!*

So we see that what we're engaged in is not only a territorial tug of war over the land; but also, one over the mind.

Readers, if we want the future to be truly "democratically" ours & free from the competition of cut-throat capitalists, our surest (and historically validated) means of fulfilling that *want*, is to take matters into our own hands through "direct-democracy."

For books not bars!

For a free society in the generations which will follow our own!

In Solidarity with the demonstrators at the Whittier sit-in,

- Hybachi Lemar

"It was ever thus. The dream of one century, if it contained truth and justice, became the actuality of the next century."

(Lucy Parsons, 1906.)

"They never wanted us to make it. Everything that we possess, we had to fight (for) & take it!"

(Tupac Shakur)

RESISTANCE ALIVE IN LATHROP HOMES

94

Occupy the Projects!



By,
Hybachi LeMar

**"The expropriation of dwellings contain in germ
the whole social revolution."**

(Peter Kropotkin, *"The Conquest of Bread"*)

**"All power comes from the people, and all power must
also be vested in them. Anything else is theft."**

(Huey P. Newton, *"Revolutionary Suicide"*)

**"The people, and the people alone, are the motive force in the making of
history."**

(Mao Ze Dong, April 24, 1945)

THERE ARE MORE VACANT BUILDINGS AND LOTS THAN THERE ARE HOMELESS PEOPLE IN CHICAGO. The gap between the haves & the have-nots continues to widen, and more of us (especially) people of color are being confronted with a decision in our marginalized neighborhoods in the city. In the country. In the colonized WORLD, AT LARGE - whether to be run-over without a fight, or to Resist!

On Thursday, September 6, at five o'clock in the evening, while (predominantly middle-class, white college) students *Occupied Chi'* downtown in the financial district, a rally to save a housing project was under way among us (for the most part) people of color.

The residents of the Lathrop Homes and street activists in Chicago's north side marched toward the south side of the projects where we stood with interlocked hands, forming a human chain, while police on foot-patrol speculated from various locations within the winding labyrinth of the towering tenement structures.

95

Over 100 marchers - made up of mostly black & hispanic youth and community organizers - mobilized what can be understood as a microcosm of the growing Resistance, en masse!

"It's supposed to be another one of those fierce Chicago winters," one speaker blurted out frankly at the demonstration; and anyone familiar with with the sub-zero temperatures in the city knows just how much a difference that having a warm building to sleep in and not having one really makes.

Since plans were announced in 2006 to tear down this 35-acre property for the purpose of building a so-called "mixed income development" in its place, tenants and activists have been pressing Mayor Daley & the Chicago Housing Authority (CHA) to cease from their attempt at destroying their homes. The sound of "mixed income development," however, reeks with gentrification, and is the rhetoric before the destruction and mass displacement, of which other urban Housing Communities such as the Hanover Acres Homes Housing Projects in Allentown, PA, witnessed in 2006.

I asked two demonstrators in their late teens, marching beside me if they were from Lathrop. "Born and raised," replied one proudly. "They just put these fences up throughout the 'hood two weeks ago. They're (CHA) tryin' to say it's 'cause of the bangin'; but none of us want these fences here and they do everything they can to hype everything up!"

The conversations I freely engaged in with other residents - young & old, alike - led me to the conclusion that the rest of the community aren't thrilled with the penned-up atmosphere that these fences are affording, as well.

Preservation groups are also joining us in the fight to save these three-quarter of a century old landmark buildings, situated alongside the Chicago River.

"These historic, brick buildings are structurally sound, still 75 years later. They can easily be reconfigured for larger housing units," assured Jim Peters, president of Landmark, Illinois. "Structurally sound;" and yet, since 2007 these strong, red-brick tenement buildings which residents refer to as "home" has been under corporate attack.

To say the homelessness here in the Chi' is bad, is an understatement. As of this autumn, there are between 80,000 - 90,000 persons documented as homeless in Chicago; however, there are over 100,000 buildings currently unoccupied due to foreclosures, rent-evictions; and not to mention

the plethora of vacant lots in the city. A city where 31 percent of the youth live in statistical poverty, and where 45.8 percent are made up of families!

The situation in the Lathrop Homes gives a prime example of why the homeless crisis we face in ANYHOOD, USA is not only unnecessary, but a force of involuntary exclusion worth rising against.

96

Only about 210 of the housing project's 924 units are being occupied. Two-thirds of the Lathrop Homes are sitting occupiably vacant.

National statistics are no less fulfilling. According to estimates, over the course of a year, between 2.5 million and 3.5 million people will either live on the street or in an emergency shelter. In addition, each year, over 600,000 families, with an excess of 1.35 million children experience homelessness in the United States.

From this foundation the framework of Resistance is being built. The non-linear cycle of Revolution comes full circle.

The liberatory Struggle becomes cemented with a solidarity no wrecking ball aimed at the buildings they force us to abandon is able to ever demolish!

Murray Bookchin understood this when he wrote, how:

"Before huge crowds surged around the Bastille on July 14, 1789, in Paris, or confronted tsarist troops on the avenues of Petrograd on February 23 and 24, 1917, the people had already established vital political networks in the slums and working-class neighborhoods of both cities.

(THE THIRD REVOLUTION: Popular Movements in the Revolutionary Era - Volume 1)

The revolutionary bonds being forged from these crumbling, social conditions are giving rise to a Resistance among the colonially displaced against not only Chicago Housing, but against State authority, itself. An authority which has waged a relentless and apathetic war against the 'hood in its hustle to make a profit at our expense!

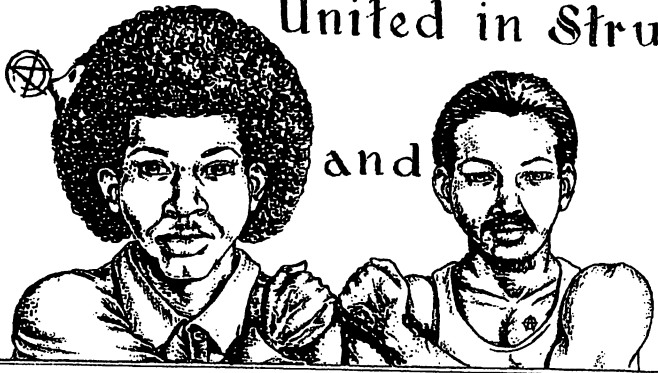
According to a recent report from DePaul University's Real Estate Center, Cook County "will face a shortfall of 78,000 units of affordable housing by 2020."

With the mass-mobilizing of the poor and resistant standing in solidarity, however, as demonstrated today, our chances of building a revolutionary movement to successfully fight displacement can only grow harder and harder to overcome.

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97



Let the middle-class who bull-horn for reform with warm homes to go to, continue occupying the sidewalks in center city. As for us - who've already been thrown out onto the streets (and those of us who face being thrown out due to our poverty) - let us embrace a more revolutionary resolve by occupying empty buildings so that we and our increasingly homeless youth won't freeze to death, or suffer frostbite in the city this winter! I mean come on, well *hell!*

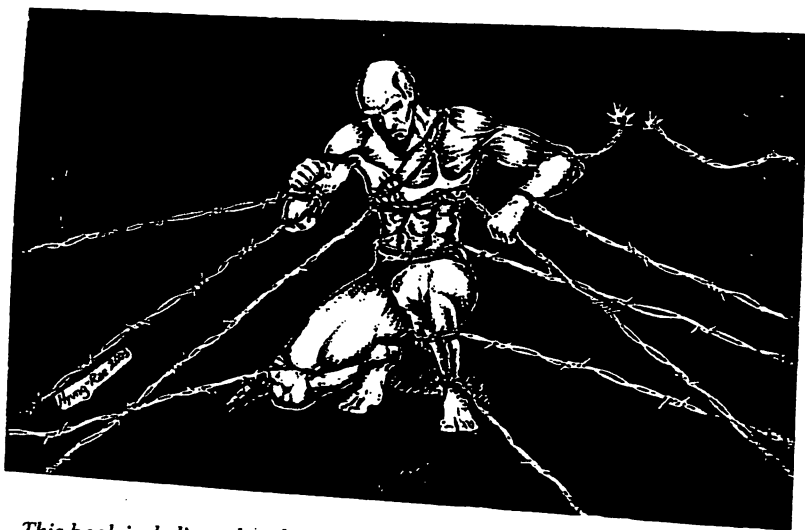
98

"This is autonomy and every day that we confront injustice and initiate solutions to our problems, collectively and individually, we are creating liberating spaces within our neighborhoods and most importantly within our minds because we rid ourselves of the mentality that some leader has to swoop into our communities and save us from injustice."

(Robert "Saleem" Holbrook, Black Autonomous Movements)

in Solidarity with Residents standing up in the Lathrope Homes,

-Hybachi LeMar
of the Resistance



This book is dedicated to the cutter and contemplator of suicide; the ideological odd-ball; the oppressed prisoner sitting on the edge of their bunk; all I've wronged before becoming socio-politically aware (except the State); to those who've made their life a personal revolution in it self and to the have-nots of society who, like me have had so much taken from us that we literally feel that we have nothing to lose.

"Government never leads; they follow progress. When the prison, stake or scaffold can no longer silence the voice of the protesting minority, progress moves on a step, but not until then."


- Lucy Parsons



"Anarchists and Anarchism have historically been misrepresented to the world. The popular impression of an Anarchist as an uncontrollably emotional, violent person who is only interested in destruction for its own sake, and who is opposed to all forms of organization, still persists to this day...this false impression primarily is still widely believed because people from across the political spectrum have consciously been promoting this lie for years. All who strive to oppress and exploit the working class, and gain power for themselves, whether they come from the right or left, will always be threatened by Anarchism...Anarchists want to get rid of the greatest perpetrator of violence throughout history: government!"

- Lorenzo Kim'boa Ervin




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