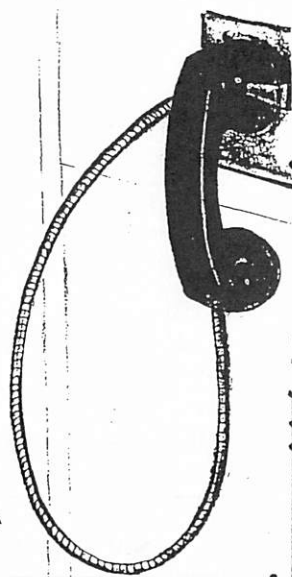
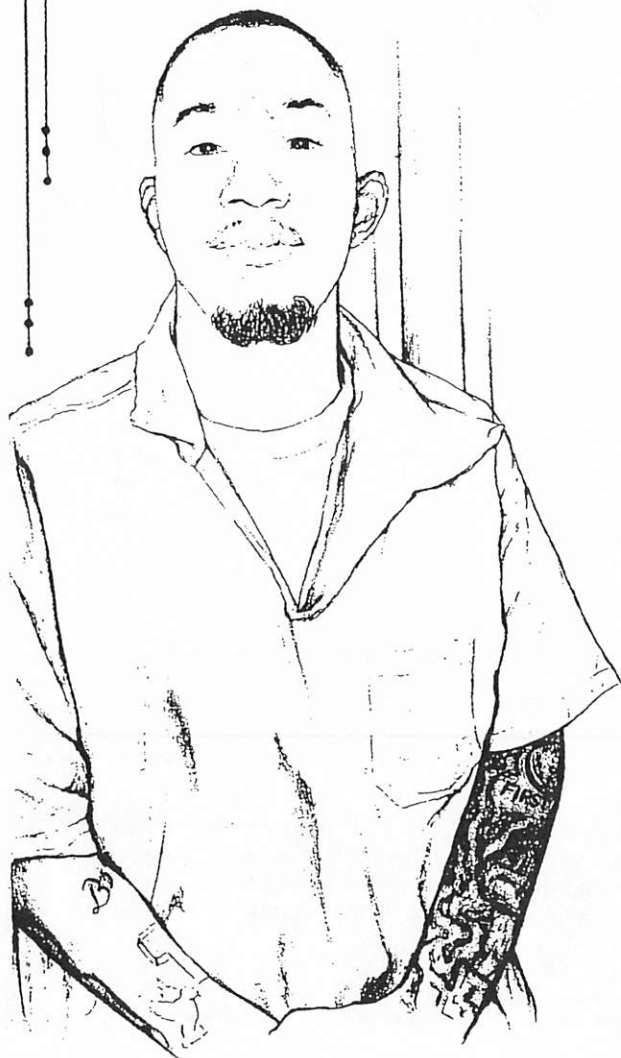


A Critical Discussion With tekkk\$
Prison Activist
'Monsour God Owolabi'



By Monsour God Owolabi

A CRITICAL DISCUSSION WITH TEKKS\$A\$ PRISON ACTIVIST "MONSOUR GOD OWOLABI"

Q: For those who're unaware tell us who you are.
MGO: Monsour God Owolabi. I can be your comrade, your brother, son, father, or cousin. Because I am a kkkaptive of the police state like many New Afrikans and other citizens of the internal semi-colonies of amerikkka. I am a New Afrikan revolutionary internationalist, and maoist, prison activist, peer educator and mentor, prisoner of social-war, the war on the poor and oppressed semi-colony of New Afrika, confined unjustly-for the duration of life without possibility of parole in tekks\$a\$.

Q: What does the term "New Afrikan" mean to you?

MGO: You know a peer recently asked me that same thing. From a hystorical context a New Afrikan is a black persyn, primarily in amerikkka, but sometimes else where. This persyn is the descendent of continental Afrikans who were kidnapped and sometimes sold into slavery. These Afrikans came from many afrikan nations. Each nation with its own distinct hystory, language, culture, economy and overall identity-which was all tied to their most precious possession, the land. Each nation had its own land.

The advent of the maafa altered the course of hystory for these people. When they landed on turtle island were enslaved, de-humynized, then eventually (June 19th 1865) were made "freed men", only to be re-enslaved by tying them to the land through share cropping, black codes, convict leasing, in addition to the 13th and 14th amendments. During all these social changes, the once multi-faceted, multi-national collective of kidnapped afrikans became one new nation. A New Afrikan nation.

This identity is key to our liberation, it articulates that an individual and a collective are new, as in not old, colonized slaves but a new de-colonized persyn with a national identity that (must) be recognized (or else).

Also he/she is an afrikan. Unlike the cultural nationalists a new afrikan isn't all about "back to afrika" teachings. The new afrikan acknowledges the whole history.

By: monsour god owolabi

we know where we came from, what we've been through and most importantly where we're going. One can be mixed with first nation blood, anglo, or french or whatever. That doesn't diminish their New Afrikan-ness in anyway.

Because it is historical fact that such things as mixing and breeding is a part of a New Afrikans reality and history. We are a new type, new language new look, yet same struggle, same enemy, capitalist-imperialism.

It is capitalist-imperialism that breeds racism, classism, slavery etc. That is why the revolutionary focuses their offensive at the root of our and our ancestors problem. Eradicating the current status quo is a new afrikans mission. A New Afrikan is by virtue a revolutionary nationalist, and many are also socialist, ~~anarchist, communist, black power, etc.~~ title and psyche. The New Afrikan is the unhappy camper determined and organizing a new world.

Q: Can you tell us about your revolutionary development How long have you been a part of the liberation struggle?

Where did this transformation occur and what caused it?

MGO: I think militants and rebels are born. Over a duration of interacting with social contradictions in the world, they are perfected into revolutionaries. I recall always being a rebel to authorities I didn't respect. Ones I felt were undeserving of my subordinating.

myself to them. My baba is yoruba thus i've always had an acute awareness of my afrikan-ness. This awareness was merely a seed which overtime was watered and blossomed. My re-education and subsequent evolution has taken place within the razor wire plantations, specifically during two separate stints in isolated confinement. Ad-seg, restrictive housing, control units, high security, the enemy has many titles for their torture chambers. I began really seeking answers to my predicament in 2014. I was twenty-two already sentenced and serving life. Ultra-militant actions against the pigs caused me to be isolated. For the first year or so I was real quiet and did a lot of pondering. I was housed on tdcj's allred plantation, known amongst prisoners as all-red necks unit.

Believe me it earned such a title. From 2013 into 2014 as i adjusted to the new world that had become my home, I began to observe the systematic national and class oppression that is prison. I saw the unprovoked pig versus prisoner assaults. Often the pigs physically attacked and verbally antagonized mentally ill prisoners. Refusing to feed them for days and sometimes

weeks at a time often they and many others were refused out of cell time. Once I observed a handful of pigs run in a brothers cell while he slept, spray tear gas in his face, kick and punch him repeatedly. Then hightail it out of the cell and leave him in there without ever seeing medical. 4

At the time there was a crew of self-ascribed klu-klux klansman who harassed and vindictively targeted black captives. There were many beat downs, bogus cases, and unheard of psychological torture, which caused many suicides and suicide attempts. The nepotism was ripe. One of the key persons in this then ongoing antagonism was a white nationalist-then local magistrate judge and captain pig on all-red-neck unit. This pig was eventually convicted on misappropriation of government funds charges. Capt. Bowles, he was an intricate part because he was a disciplinary captain. He systematically repressed all rebels, yet let his good ol' boy klan buddies wreck havoc on prisoners primarily black prisoners.

It was during these times I was confronted by every day, all day, non-stop, in your face racism and national oppression. It was also the first time I observed or was apart of a large body of blackmen who were supposedly "rivals", band together against racism and national oppression. It was the beginning of my unveiling.

See the inner city gang banging the lifestyle had instilled in my psyche a certain brand of tribalism. The obstacles the brothers and I faced on the plantation though, showed and proved how thin that veil of self-hate/tribalism was.

For even if we didn't wanna admit it, we were all the same here. Red/blue young/old, north side/south side, didn't matter, by necessity we banded together and fought back.

Around that time I was introduced to the teachings of ALLAH and the 5% Nation of Gods And Earths. One

day I was discussing the plight of black people over the tier and a brother shared a book with me called, "Gods, Earths, and 85ers" by pen black. I read it and my interest was piqued.

Initially, due in large part to religious and racialized indoctrination it was laughable to me that a black man could be God or even consider such a thing. Soon after I read "knowledge of self" by supreme understanding. A copy of Allah's supreme mathematics and alphabets were handed to me and I began internalizing volumes of new information. This re-education began with transforming the way I viewed myself and my people.

Although at the date of this writing I've evolved beyond the cultural nationalism that is the 5% N.G.E

b.u.t I acknowledge that period of my life as essential to my current revolutionary identity. It was the scientific thinking introduced to me by the gods that took the veil of religious doctrine and positivity away from me. The culture I-Self-Lord-and master or I-god provided me with a positive self-image and direction lastly it gave me confidence in my voice. 5

While beginning the re-education process i was still "gang" active. The more i entrenched myself in new knowledge the more I saw the glaring contradictions and self destructiveness of that lifestyle. The more i matured, the more I saw gangsterism as a stage not a lifestyle. Yet and still I had invested alot into that social-identity which led me to prison.

I lost homies, close friends to criminality and tribal violence. I had spilled blood, and shed blood. I often asked myself the question, "did the homies die in vain?"

Today I realize the homies only die in vain if we allow them to. They are all testimonials to the ills and pitfalls of this class dictatorship called amerika. It is up to the living to grow and evolve individually and as a collective. This is how we should strive to honor our lost homies, our hoods, and our ancestors in general. It took time for me to see it this way.

Back in isolation, as my thinking was being evolutionized I was able to keep my nose clean long enough to be re-classified and re-housed. I was sent to medium custody on barry telford unit in east tekksa\$. I had been thrown into another dimension.

Where as all-red-neck unit was completely locked down, strictly policed, contraband-free, telford was wide open. The little bit of cultural nationality I had internalized wasn't strong enough for me to resist the lumpen tendencies that arise in such an environment. My gang activity was prominent, my re-education ceased. My illegitimate capitalist ventures were rolling.

Seven-teen months I spent on that plantation until once again ultra-militant acts against pigs landed me in disciplinary isolation.

Lo and behold I would be sent right back to the all-red-neck-unit. Immediately noticed the changes. The cameras that had been placed all around the plantation had forced many of the old gaurd white nationalist pigs to either clean up their acts considerably or find other employment. Don't be misled, the abuse is still rampant as evidenced through comrade Jason Renard Walker's (of the New African Black Panther Party) December 2019 expose published in the san francisco bayview newspaper entitled, "conditions at the allred unit prison are driving some inmates insane,

others are homicidal or suicidal!(1)The current abuse is more discreet in comparison.

I also noticed the prisoner population's willingness to organize and resist. Where as previously our military self defense was unorganized and almost exclusively an all black thing. I arrived during a prisoner hunger strike that unified kkkaptives across national and organizational lines. The strike took place x-mas 2017 through early january 2018. Brave kkkaptives, many deemed irredeemable "gangsters" by society and the prisonkrats, banded together to protest injustices many had endured for decades. Prior to that time on all-red-nack's "high security" building it was normal and routine for prisoners to be allowed out of cell time once or twice a month. Mind you this is a shu/control unit. No movement.

During my previous stint in high security it often enraged me that prisoners would not stand up in mass to demand our rights be acknowledged. Therefore the umoja (unity) amongst prisoners I was witnessing moved me tremendously. For I understood the work it took those men to bond together and demonstrate their frustrations.

Evenmore inspiring was the effect that this new found umoja had. The ability to utilize many prisoner outside humyn resources proved effective. News crew stormed the unit. The administration was literally pleading for this unified action to cease, and after nine days it eventually did. changes were forthcoming

I learned key lessons at that time. After hearing from a comrade that so called "aryans" had commenced a hunger strike shortly prior to the mass one in London, I ~~didn't want to be a~~ ^{didn't want to be a} ~~part of it~~ ^{part of it} ~~because I thought it was not a~~ ^{because I thought it was not a} ~~job for a single nation, party or group.~~ ^{job for a single nation, party or group.}

Another lesson I learned, after the concessions the leading prisoners of that strike made were rolled back, is that one must attack the root cause of the problem instead of seeking short sighted concessions.

We should organize now and in the future for the abolition of long term solitary-isolated confinement of any kind. Furthermore, we as kkkaptives of this "kriminal" injustice system should lead the charge in the abolishment of all prisons as presently constructed. Afterwards, when the social thinking patterns that borne crime and criminal thoughts are purged from our society we can eradicate confinement altogether. Thusly, seeking to merely be let outside to play a little more often will not cure the sickness.

The third lesson I learned from that demonstration

was the enemy's tactic of divide and conquer, In com-
rade maroon's "liberation of gangsterism"; Freedom or
slavery", he wrote that the "strategic tricks" used
against past comrades were and remain;

1. Co-option
2. Glamorization of gangsterism
3. separation from the most advanced (politically revolu-
tionary) elements
4. Indoctrination of reliance on passive approaches
5. Raw fear.

I wouldn't read maroon's work until sometime later,
but I observed these strategies keenly implemented
by the pigs. The two most glaring were the glamorization
of gangsterism and the separation from the most
advanced elements. For I noticed that although the
prisoners presented a unified, united front, there was
a ~~shot~~ of black prisoners involved. The ones there
weren't gang active. The consensus among the black
majority was that a hunger strike wasn't "gangster"
or "tough".

most were unwilling to SACRIFICE, which is an ugly
individualistic trait of gangsterism, for a "gangster"
is a parasite to their community. They take and give.

The pigs separated the most advanced elements, in this
case chican@ lumpen organizers of upstanding character,
by immediately re-housing them on other plantations
across the state. The leadership vacuum was powerful. The
admin began to go back to their old ways. The current
was calling someone, not a group of somebodies, to step
up. Who would it be? I resigned myself to be among that
number.

Q: When you spoke on self-defense against the pigs, what
caused or provoked these attacks? Why were prisoners
forced to fight back physically?

MGO: At the time there were no cameras. Therefore pigs
felt more comfort with the assumption that they were
above law and powerful. This lack of transparency
exasperated the ever present kkkapter/kkkaptives
relations and made those in assumed authority feel
invincible.

Furthermore, tekkk\$ prison's grievance system is
broken, corruption and nepotism permeate it statewide
making just results for prisoners non-existent. A step
one and step two grievance is only good for a paper
trail.

This is public knowledge. It is why houston's district
139 representative jarvis johnson drafted a bill
in 2019 to "establish an independent ombudsman agency
who will be responsible for investigating, evaluating
, and securing the rights of inmates." (2)

The state legislators never even looked at this bill. In contrast the state poly-tricksters leave prisoners and our families to suffer at the hands of their corruption. They show prison lives don't matter to them.

So why did we have to physically defend ourselves? Because when you give one, one hundred percent control over another they abuse that control. Those who're controlled utilize the system in place to report abuse, grievances. However they find no relief because the grievance investigators are buddies, or wives or otherwise romantic interests to prison guards thus they're not holding their buddies husbands or friends accountable.

When a pig is informed of a grievance written on them, they're angered and seek to retaliate. This is when the majority of abuse takes place. The pigs also have counter-productive psychological tricks they play on other prisoners which disable their senses, or sympathies for the prisoner an officer or group of pigs wish to abuse.

Usually, pigs label the prisoner who wrote the grievance or any form of complaint, as a "snitch" a homosexual or a coward/catch out. These labels are strategically utilized to neutralize the other prisoners from defending their class-brethren when the pigs attack. If the prisoner is a "jail house lawyer", activist, or any form of political prisoner the pigs use these tactics for reactionary counter-revolutionary suppression.

Often other kkkaptives became culprits in the prisoners abuse. Encouraging pigs to starve or physically harm the "snitch", the "sissy", or "catch out". Sometimes, these pigs-inmates on the bidding of their kkkaptors by killing or injuring the author of the complaint. They're used as a tool and also a slave. Lo and behold the truth is usually their was no snitch, the person was simply sticking up for their rights.

I'll give you another scenario, during the epoch I am discussing all-red-neck unit had two female grievance investigators. Mrs. Toft and Mrs. Cook, both Anglo-American both married to ranking officers who also worked at all-red neck unit. A blind eye can see the conflict of interest, the nepotism is right on the surface for anyone to see. Add to this that Mrs. Cook became embittered and extremely hateful towards prisoners after her then husband was involved in sexual relations with a trans prisoner.

The prisoner reported to medical and deposited a mouthful of her ex-husband's semen. After apparently giving him oral sex. The prisoner reported that this arrangement had been going on for an extended period of time.

After that incident, Mrs. Cook was a lady on a mission. All prisoners became her enemy. She and Mrs. Toft were a major reason abuses continued on all-red-neck unit isolation-ad-seg building. The two of them refused to process complaints.

Finally, as a result of the afore mentioned prisoner hunger strike, Mrs. Toft's lack of integrity was highlighted and she was forced to resign. Yet the conflict of interest remains, as Mrs. Cook is still in position.

The picture I want the reader to see is that kkkaptives had no other choice but to defend ourselves physically, this was a means of survival.

Q: The glamorization of gangsterism is prominent in the New Afrikan Colony. May you enlighten us on what led you like many others into a lifestyle of crime gangs, drugs and inevitably mass-enslavement of prison.

M.G.O: Well, for starters the glamorization of gangsters is an amerikkan problem, which is why it is also a problem of the internal semi-colonies. Also lets not use the term "gang". The connotations of this word are utilized by the enemy state to wage national and class war on this segment of the populace. Such terms act to alienate these groups from the working class. The alienation causes separation within and amongst the masses. Ergo, when the pigs and the fascist state aim their attacks at this populace the working class either sits idly by until it's too late, or actively joins in the suppression of these elements, often ignoring their humyn rights.

We saw the Black Panther Party portrayed by the amerikkan media machine as "gangsters" for this exact reason. The Black Riders Liberation Party of today has been attacked in similiar fashion. Therefore we must first realize what/who "gangster" is. A "gangster" is a capitilist-imperialist, a monopoly-capitilist or fascist, or one who imitates and promotes such "value". Their exists bourgeois gangsters, petit bourgeois gangsters, labor aristocrat gangsters and of course lumben gangsters.

The common characteristic in these "gangsters" are their parasitic nature. A "gangster" in a word is a parasite who sucks the life blood out of the proletarian-working class.

Now delving into the question, we live in a capitalist society, so nearly everything one sees, or is taught breeds criminalization and the possibility of crime. Many point to poverty when they discuss crime but dialectically crime is in every class and sub-class within a capitilist country. Therefore we can deduce that "Amerikkan education" and the things it teaches

or more importantly doesn't teach us. leaves holes in the humyrtiy of individuals in every corner of the country and these people fill these psychological and social deficiencies with a substitute.

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These pyschological and social substitutes are what drive one to criminality and by virtue, youth survival groups (ysg) and lumpen organizations (L.O) Quoting talib y. rasheed, "criminality is the ego centric expression of unhealthy and unproductive psycho-social conditions within the personality." (3)

The fascist enemy state has systematically and relentlessly promoted gangsterism to the youth of oppressed nations. The winds of social change usually start to move through vibrant and militant youth, who refuse to accept the treatment from the ruling class as their parents did. They epoch which produced national liberation

and anti-colonial wars in afrika, asia, south amerikka, and the anti-imperialist struggles in amerikkka is proof of this. In fact, it is after the scare which the BPP, Republic Of NewAfrika, Black Liberation Army A.I.M, Young lords, Brown Berets and others gave the U.\$ establishment, that we see the empire wage all out war/pyschological, chemical, and physical on youth from the international colonies. Our youth are raised in ghettos, barrios, and reservations the worker in a monopoly-capitilist country is often too busy with work and funding the family to actually RAISE and NOURISH the family or themselves.

The individualistic, narcissistic, mindset of citizens alienates them from each other. In contrast in the ~~more~~ communal societies of the past. The village raised the children, this sort of lifestyle taught children the essentials of identity, self-worth, responsibility, self-esteem, self-acceptance and self-confidence. Selfishness and greed weren't promoted, they were shunned. Tradition played a vital role in the life of the community as well.

Umoja, kujichagulia, ujima, Ujamaa, Nia, Kuumba, and Imani nguzo saba of kwanzaa and young adults who these principles are not instilled in, whom go seeking or makes substitutes for such principles, whom end up members of YSG-(local cliques, kiwe, damu etc) and L.O.C prison groups or other more organized groups)

It is the effects of capitalism which creates the individualism and alienation of the masses. Thus our youth seek umoja-unity and assume they find it in ysg l.o the globalization of capital has effectively made the working class mindless slaves. We're taught at every age that "success" is defined by being good in school, graduating, obtaining a "good" job and raising a family that strives to repeat the cycle. You're really

"successful" if you maintain this job for decades until retirement or own your own business. There is no individual destiny. One is simply plugging into the matrix and there by furthering the domination of monopoly-capital over the majority of the world's people //

Thus our youth seek kujichagulia-self determination. However this brand of self-determination is corrupted due to the negative, counter-revolutionary, and self destructive images and notions our youth have been fed. Thus this youth's rebellious spirits is directed towards parasitic behavior and groupings.

The (YSG) and (L.O) become attractive because they seemingly offer unity, and a (self) determination and an image of ones self which they themselves have determined, at least in their own mind. They often do not realize they are imitating, on a lesser level, the mentality, values, lifestyle of their enemy.

Ujima-collective work/responsibility is also seemingly provided by the (YSG) and (L.O). every one seems equally important and valuable. This is the opposite of the alienation the youth felt previously. She/he feels that they now have a role to play, even if this role is as part of a sub-culture of society.

In addition, Ujamaa-co-operative economics. The YSG provides a capitilistic version of co-operative economics. It doesn't live up to the term "co-operation".

Wholly. For (YSG) and (L.O) generally have no political education. Thus they incorporate the parasitic characteristics they've adopted from capitalist bourgeois, into their dealings, this is even true in their dealings with each other, for they've been bred in individualism.

"The colonialist bourgeoisie hammered into the colonized mind the notion of a society of individuals where each is locked in his subjectivity..." (4)

"Brother or sister", comrade are words outlawed by the colonialist bourgeoisie because in their thinking my brother is my wallet and my comrade, my scheming." (5)

This contradiction of a community, nation, society, or group, of individuals, manifests itself in the (YSG) and (L.O) culture. These groups became class dictatorships, big homies and lil homies, the relative haves and have nots. Clique-ism is rampant and weakens the group. However the new-youthful member doesn't see this, why? The answer is Nia-purpose. The (YSG/L.O) and its indoctrination is extremely successful in trying ones entire purpose in life to devotion and loyalty to the (YSG? L.O). In this way the members become mindless slaves. Their individual personality takes an even

more severe downward spiral. This spiral deepens as long as one's purpose of identity is tied to the counter-productive self-defeating culture of the (YSG/L.O). Thus long term members lack the intestinal fortitude to leave that lifestyle and forge an identity independent from it. They think of themselves in terms such as, "im a blood", "ima crip", "IM EME". This is backward thinking, those are labels. The individual makes the labels, not the other way around.

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Kuumba-creativity is seen and found for the new recruit in this lifestyle via the originality of each groups culture and hystory. This captivates youth who are generally impressionable. One sees the "crip work", hears the "gangster" vernacular, and one immediately identify such as "cool". This is an attraction.

Lastly, we have Imani-faith, generally these groups propagate a form of rhetoric, which is termed "knowledge". Sometimes it is woven into factual hystory. Usually prior to one actually being "down" they've internalized some of this "knowledge" and they put faith in it. Faith in the sense of devoting oneself to their groups cause. An impressionable youth doesn't realize or ask themselves, "exactly what is the mission?" "what is the purpose"? They simply faithfully devote their lives to a cause-less cause.

Now we know the nguzo saba's purpose is to reiterate "community values". Therefore I propose that the psych-social benefits of community life is what the (YSG L.O) segment of our population seek. The community builds ones character. Many of these lumpen suffer from comrade Talib Y Rasheed calls, "poverty of character".

He says, "what is meant here is that the character of an individual lacks the basic fulfillment of humyn psychic needs, he/she may lack unconditional self-acceptance, self-esteem and self confidence couple this with economic poverty and you have an increased potential for vulnerability to criminal orientation, especially in the latter years of teen hood where material possessions and money have taken on the perceived power to give or take away ones social prestige or social-esteem, two things that have an exaggerated value and disproportionate value, when genuine self-esteem is absent from ones character."

For me personally i believe this discription best answers the question of why i took up the ideology and lifestyle of criminality and (YSG L.O) culture. Comrade Talib Y Rasheed also lists, "psycho pathology and "greed" as "the four major conditions of influence towards criminal activity."

I strongly recommend his zine entitled, "Reedivism, the compulsive criminal-mentality and america's needed solution. (maybe you'll really understand this time.)" to anyone who has passed the question, "why am I a criminal"? or "why is their crime?"

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Q: we'll pose the next question in case the enemy state attempts to falsely label you persynally in the future. Are you a "Youthful survival group" or "gang" member?

M.G.O: At the date of this writing im proud to declare that i am not a member of any YSG, L.O, or any gang. I am no longer a parasite. I am a productive contributor to the global liberation struggle from imperialism and neo-colonial domination.

In the past I had been an active die-hard, do or die crip. As I gained a measure of consciousness I lived my life as a committed Revolutionary in prison (crip) striving to raise the socio-politikal consciousness of my then homeboys and ultimatley politicize the entire orientation of the group. Through trial and error, i've come to the realization that I am not the guy for such a task, essentially, the gap between my own socio-politikal consciousness and practice and that of my peers created too strong of a contradiction. Ergo, I had to walk outside of that label entirely.

I began walking the shared path of some of my esteemed comrades and ancestors, men I intend to honor the memory of with my revolutionary practice. Men like Bunchy carter, George jackson, Ajamu Niamke Kumara, BKA Toookie Williams, El-Hajj malik el-shabazz, comrade hasan ~~sumar~~ and many others from the lumpen sector that turned the tomb (prison) into a womb, for the rebirth of a new man, A New Afrikan.

I still direct my focus to the YSG/LO sector. I play the role of politikal educator and agitator, only now i've removed the labels "gang member", "Gangster", "parasite", "nigger", from my identity. In exchange for the labels of "activist", "productive humyn", "servant of the people", "God".

Transform the criminal mentality into a revolutionary mentality". -George L Jackson

In prison their exists a backwards and counter productive notion amongst the masses of prisoners surrounding being a former or "ex" YSG or LO member. It is often assumed that an individual who desires to leave that lifestyle behind or gradually mature out of it, is somehow inferior or insincere.

The notion is that such an individual is an agent provocateur, a coward, pedophile, or one seeming to pursue sexual experimentation, which is generally shunned in YSG/LO circles. Often times such notions aren't without merit. However, such thought and the often violent acts which accompany them discourages those who merely desire to elevate themselves and in the process shed themselves of criminality and thus YSG/LO ways and loyalties, from ever reaching their full potential in life. In this way ones supposed "homies" act as destructive hinderance. 14

The revolutionary ranks miss out on alot of would be comrades due to this counter revolutionary ideology.

It is a thinking which depreciates change and evolution. It is a thinking which has unconsciously deemed as true, the colonial powers, and prisoncrats rhetoric that we, oppressed nations and people are irredeemable.

monsters and thugs. The revolutionary in prison must conquer such demonic thinking. Such debilitating thinking didn't originate inside prison walls, neither are prisoners the only promoters of it. Often times prisoner's closest family and friends ascribe to the myth of "once a criminal always a criminal" or "once a junkie always a junkie".

This lack of faith and confidence exhibited by outside loved ones discourages prisoners as well. Further more it reiterates longheld notions of inferiority of New Afrikan, Chicano, and poor people. Thusly it promotes the enemy's myth that such people are deserving of punishment, warehousing, enslavement, cruelty and indifference. This thinking pattern didn't materialize out of thin air. It has been purposely indoctrinated into the psyche of colonized and enslaved people for hundreds of years.

At the root of this counter-productive thinking is fear/suspicion and distrust. I'll quote here from the infamous "willie lynch letter and the making of a slave"

"I have a full proof method for controlling your black slaves. I guarantee everyone of you that, if installed correctly, it will control the slaves for at least 300 years. My method is simple. Any member of your family or your overseer can use it. I have outlined a number of differences and make them bigger, I use fear, distrust, and envy for control purposes." (1)

We must understand that as a nation we still carry much of the affects of chattel slavery in our collective psyche. The quote continues.

"If used intensely for one year, the slaves themselves will remain perpetually distrustful." (8)

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willie lynch is speaking of enhancing the fear of change/differences, and also the distrust and envy of those people, places, and things which represent change or difference in regards to our norm or status quo. This was a security tactic used during the epoch of plantation slavery, to insure the social norms, (slavery, racism, classism) and status quo (capitalist-imperialist) went unchallenged. It is unconsciously utilized today by the masses of society against each other to the same effect.

For when penalized, our fellow humyns for being "different", for changing, we act discriminatory towards them. Discrimination brings full fledged oppression. When such oppression occurs, the people become a reflection of their own enemy. We can not fight national chauvinism if we ourselves are chauvinist. We can not work toward a classless society if we ourselves adhere to thinking that doesn't deem EVERYONE EQUALLY HUMYN.

Q: In terms of the prisoners humyn rights and prison abolition movements what are the current key issues?

MGO: First and foremost is to build favorable public opinion to remove the slavery clause from the 13th amendment. We have to make sure the general public knows and understands that slavery has NEVER ended. Slavery has only been redefined and expanded, where as it was once confined to the southern states, it is now nation wide. Where as from the 1700's onward it was all afrikan/new afrikan institution, it has become (again) a multi-national institution, with poor and oppressed people as commodities.

In tekk\$as, the place where the supposed end of enslavement is celebrated with the holiday known as "june teenth", the FACT is that slavery has still continued without cease. This year as many New Afrikans and so called "Afrikan americans" celebrate june teenth, they forget the millions forced to perform free labor for the profit of of their kkkaptors and kidnappers. Is that not slavery? In tekk\$as where not one kkkaptive is paid for any form of labor, we have communities of black people celebrating a false notion. Their shouldn't be one barbeque, not one park picnic not one get together, or public event in honor of the "ending of slavery until all slaves are truly free!

Geronimo

Ji Jaga

A TRUE

SOLDIER

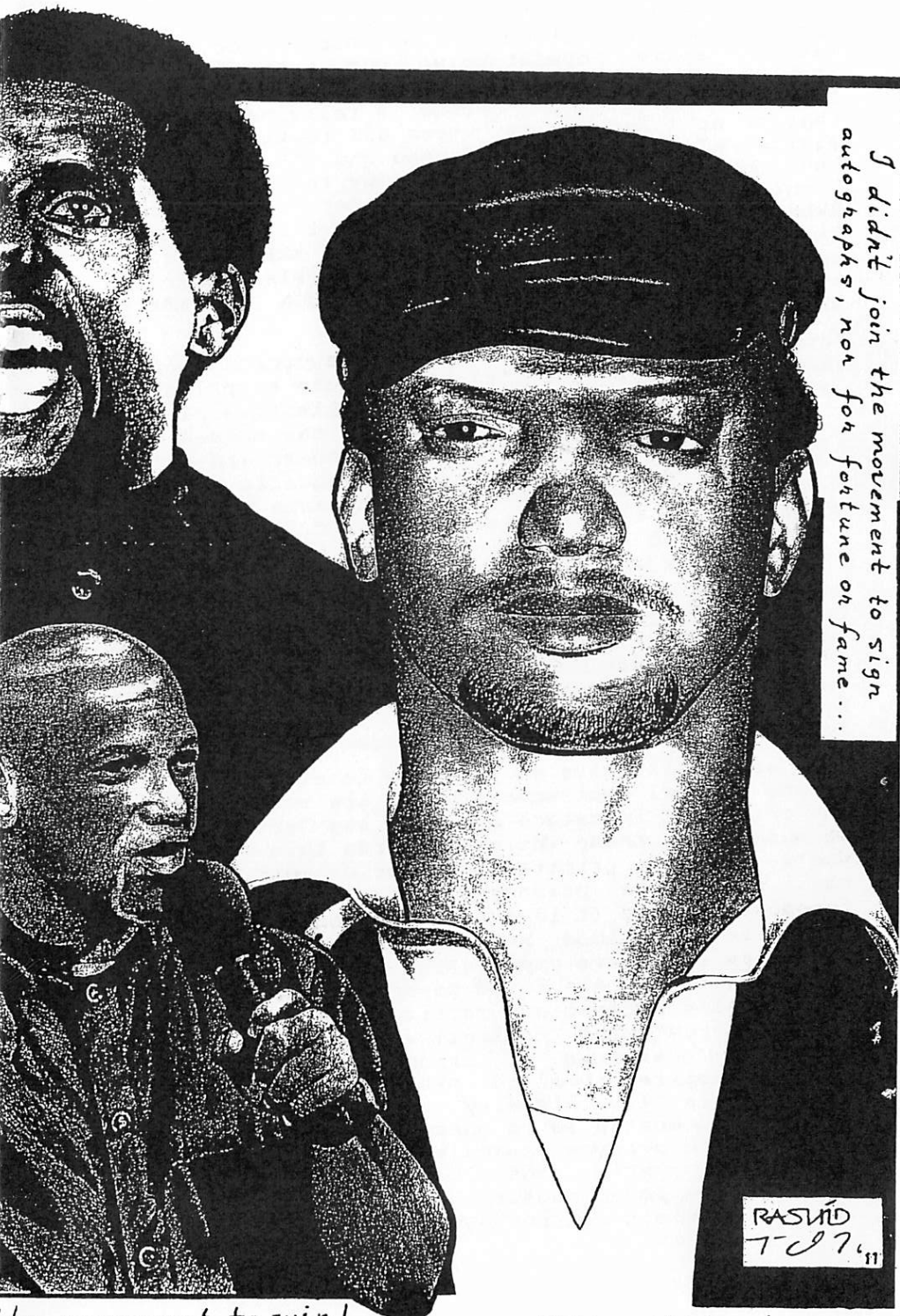
NEW AFRIKAN

Pratt

Panther Love!

1947-2011

I joined t



I didn't join the movement to sign autographs, nor for fortune or fame...

RASHID
T 07 11

the movement to win!

www.rashidmod.com

In tekkk\$an\$, where we have the second largest prison system in the kkkountry, and thusly the second largest slave population, we can not and should not continue to celebrate a lie and ignore the truth. Let juneteenth become a rallying day. Let that be at least one day where all tekkk\$an\$ who're against slavery, the slave trade and ALL it's forms, band together in solidarity. Occupy the state capital building! Occupy tdcj's headquarters in huntsville! kkkaptives occupy the yard! Demand that the enemy-state respect the humynity of it's kkkaptives. pay us for our labor and truly end slavery. In the words of comrade malik, "#END PRISON SLAVERY IN TEXAS".

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Furthermore, we want to garner support amongst the masses for the "right to vote campaign". We want to end disenfranchisement of kkkaptive citizens.

In order for that to happen, the masses must agree with the notion that prisoners are equally humyn as non-prisoners. If one is equally humyn than each humyn should have the same rights. The right to vote is essential to this. It is de-humynizing to have no say so in regards to the people, places and things which dictate our life.

This is the reality for prisoners. Therefore, it is correct to refer to this class as something not entirely humyn such as slave and kkkaptive, the slave /nigger was once deemed a mere 3/5th's of a humyn being. Neither identity slave/kkkaptives throughout hystory has had any say so as to their treatment. Lets come together to end this practice.

Also as a collective we continue to attack the "cruel and unusual" punishments which are common within the criminals injustice system. I say "criminals" because it is those who own and run this system who're the true criminals. However, we must organize the people, the prisoners ourselves - first and foremost - because it is our fight. Along with the kkkaptive populace we must educate and agitate their families who've experienced kkkaptivity and enslavement via the third party experience. Socio-politikally conscious citizens, whether locked up or "free", must collectively raise the socio-politikal awareness of prisoners families. This is to inspire them to become actively involved in this low-intensity war. As they see that their incarcerated loved ones are not true criminals, b.u.t are persyns manipulated by a criminally structured system that is actively waging class war on these loved ones, the families will activate their people's power in favor of these imprisoned

because essentially what is in our favor is also in favor of the masses of citizens.

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Collectively we must end all death by incarceration.

This means no more death penalties nor life without parole or virtual life sentences-50 years or more. We must collectively acknowledge that ALL humynity is equally precious and valuable.

If that is true than the enemy state should not have immunity in regards to murder or enslavement.

Prisons ought to be transformed into re-education campuses providing prisoners with different value systems. Similiar to the 're-education camps' in the people's republic of china. Prisoners with the help of outside comrades must take the initiative to manifest such a reality. The fascist pigs will (not) do this for us. To empower the people is death of the monopoly-capitilist's rule and existence.

The idea of 'serving time' should be eliminated. Prisoners shall undergo a re-education process and when they've shown they've redeemed their humynity and are no longer parasites and liabilities to the people, then they shall be released to contribute to our society. This is the new look justice system we ought to be struggling for. To be successful in this endeavor we must also actively struggle for an end to imperialism and a socialist amerika:

In terms of the prison abolition movement, we need those individuals and groups from the intellectual sector to unite in solidarity with prison activists and groups specifically those majoring in sociology and criminology should actively seek to build solidarity networks with conscious prisoners in their state, from this solidarity we incorporate prisoner's families, form voting blocs, organize occupations, and protests, and struggle collectively.

We want an end to long term/indefinite solitary isolated confinement. This barbaric practice is psychological and physical torture, further more it is costly. In tekkk\$ alone tax payers pay an EXTRA \$46million per year to house prisoners in isolated captivity rather than general population.

A little over 6,500 prisoners in tekkk\$ are subjected to this treatment and we must collectively work to bring this backwards cruelty to a close.

Furthermore, we must advocate for all practices which perpetuate the disenfranchisement of kkkaptive persyns to be brought to an end. Practices such as the non-existence of educational, rehabilitative or job training for (any) prisoner. All prisoners should have an opportunity to participate in productive programing, including those whom the enemy state labels as "stg" or "violent offenders". 20

Again (all) humyns are equally humyn. Ergo it is not for the state nor anyone else for that matter to deem anyone as irredeemable or undeserving. For the humyn spirit is truly indominatable and has the ability to morph itself beyond recognition.

It is this exact practice and the logic behind it which is at fault for the imprisonment of such a large portion of our population. The prisoners one finds here largely come from undeserved communities, under served and under funded schools. Once enslaved the enemy state continues to underserve and underfund us. This is what perpetuates the continous re-enslavement of the oppressed nations and people within the interior of amerikkka. Believe me this is by design, for to enable the stability of the ruling class a vast amount of the populace must be ostracized socially, economically, and politically. This is the reality of the lumpen within a fascist society.

Q: Why do you focus your agitation towards the first world lumpen/lumpen proletarian sector?

MGO: First i want to clarify exactly who and what is meant by the first world lumpen and lumpen-proletariat. The term lumpen means broken. In context it means or refers to those broken or separate from the economic, social, and politikal structure of a society. "the lumpen-proleteriat are those who are not able to sell theirs (labor powers) due to limitations of capitilism at providing full employment. This class is rarely employed, often living as parasites on other proletariats." (9

The first world lumpen is very similiar to the international lumpen-proleteriat. The striking difference is that lumpen of the first world benefit from the exploitation of third world underdeveloped nations by their imperialist governments. Thusly, although the first world lumpen is broken from the structure in comparison to the lumpen-proletariat they are more secure, and thus have different socio-politikal interest.

This strata of society is largely made up of welfare recipients and petty gangsters, drug dealers, pimps, prostitutes, thieves etc.

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Now, on the question, the fact is that the first world lumpen are the most "potentially" revolutionary sector of industrialized nations. This strata possesses the capability to take up an international proletarian outlook due to its separation from the productive process of capital. Furthermore it is also this segment of society that receives the bulk of oppression and repression from the ruling class. It is this sector who're promoted as the enemies of the people by the capitalist media, and its government policies. Therefore through proper political education and re-orientation of values, the lumpen-proletariat of the first world, can be dedicated fighters for the liberation of the people.

Countless hysterical examples prove this to be true. We see the young lords and original BPP had relative success recruiting from this sector. Presently some of the most effective revolutionary organizing, educating, and agitating is being provided by those of a lumpen background. The black riders liberation party, and the New Afrikan Black Panther Party are perfect examples.

As it stands, the so called "workers" in the U.S. largely fall into the labor aristocracy and or petty bourgeoisie sectors of society. After the revolutionary surge of the 1960's and 1970's, the counter-attack the imperialists made was to open the economy to a larger percentage of oppressed nation peoples.

Suddenly new afrikans, puerto ricans, chicano's, and first nation people were getting better employment moving into more affluent neighborhoods, their material interests were altered. It was during this epoch of history that the amerikka proletarian class largely disappeared and the petty bourgeoisie and labor aristocrat (the middle class) increased. It stands to reason that this is why we notice today that the working class has little to no interest in all-the-way revolution of the socialist communist variety. Social democracy which is the enemy doctrine, has become popular among the left instead of (armed) socialist revolution. This is a by product of people having more ties to imperialism. Thus the kkkaptives of amerikka have a unique position. We must continue to implant revolutionary values and education into the lumpen strata.

Q: There are many negative notions about communism and maoism in particular propagated to the masses why do you think that is? Is there anything in particular you want to address?

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MGO: Well first off the greatest advancement of social experiments was achieved through application of hystorical-dialectical materialism, or marxism leninism maoism. This is the revolutionary science communist and those with communist like aspirations apply to their socio-politikal work. Therefore the monopoly-capitalist having the agenda of maintaining the current social order, do all in their power to turn the masses away from this most revolutionary thought. They do this by propogating mis-information about communism and especially maoism.

By mao tse-sung being the chairman of the chinese communist party helped lead a third world peasant revolution and established the highest form of socialism, through the people's republic of china his thought is in direct opposition to the ruling elite of the first world.

Thus the media which is owned by this ruling class paints mao out to be a murderous butcher who "murders" millions of people. However when one takes a in depth look at the facts, specifically surrounding the "Great leap forward", we see the mis-interpretation of facts.

"Western scholars have estimated that between 16.4b million and 29.5 million people have died in the great leap forward." (4)

The mis-interpretation of facts occurs when westerners contribute these deaths to mao, an individual specifically and the chinese communist party generally. A careful study of hystory during that time (1958-60) will show that china suffered through famine, natural disasters, and starvation during this period. However, as is the re-occurring picture the imperialists paint when a nation advances ANY form of socialism, even a small bit such as the nationalizing of resources, the enemy paints a picture attributing starvation deaths to malicious programs and mis management of industrialization and distribution of goods. In this way they allow the average citizen to assume the socialist program is to blame and thus turns the masses away from socialist revolution on the road to communism.

The monopoly-capitalist and their pro-imperialist goon squads, base these myths on inaccurate statistics

"These high mortality figures are based on comparing projected population size with actual population size. This method assumes constant population growth which is far from reality during tumultuous periods in history such as a revolution." the statistics are also based on figures supplied by the bourgeoisie and revisionists, which were enemies of the great leap (10)

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"In reality, the deaths attributed to the great leap (1958-60) are mostly due to starvation, particularly from the great leap's aftermath (1960-61) not executions." (11)

"Mao did claim government responsibility for 800,000 executions between 1949 and 1954. These were popularly sanctioned executions done in people's trials against the most hated land lords and pro-japanese (pro imperialist) elements who had terrorized the masses during world war 2 and its aftermath" (12)

What is ironic, yet shows the capitalist-imperialist intentions, is that they neglect to actively promote themselves as the murderous butchers they are.

"Fourteen million children, mostly from capitalist asian countries, die each year from starvation." (13)

Using the same methods that the bourgeoisie scholars and media use, in the united states in 1968, 75,98 blacks died from having inadequate health care. If the united states were the same size as china that would mean the death of over 300,000 black people annually! (2.5 million people dead each year if there were as many blacks as chinese.)

22 million chinese died of starvation during world war 2, thanks to japanese imperialism and the u.s.-backed regime.

In amerikkka the inadequate health care for New Afrikans due to our national oppression, is so routine and so whitewashed that none of the amerikkkan fascist politicians bother to maintain such systematic problems.

In amerikkka, the self-ascribed 'greatest country in the world' there are 20,000 murders, 75,000 deaths of New Afrikans because of systematic national oppression, the death of a worker from work related causes every five minutes, and the death of a child every 50 minutes for lack of food or money. (15)

Why do we never hear that these victims of capitalism were killed or murdered by donald trump, or or obama or governor greg abbot?

Maoism is the thought and teachings of an all-the-way revolution. It brings to the masses the conceptual instruments which enable them to intervene actively in politics and to take their destiny into their own hands.

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The original BPP from its inception in 1966 to around 1969 was an overtly maoist party. The New York young lords under the leadership of Gloria Gonzalez changed its name to the Puerto Rican revolutionary workers party, and adopted a maoist program. The success of such groups at mobilizing the masses and inspiring their active participation in not only politics but their own liberation and that of the third world comrades is what motivates the fascist's repression of maoism. All that said, *Aluta continua*.

We the people, must break ourselves of the passivity and slaveishness that is synonymous with civil responsibilities in capitalist countries.

Before inventing participation, de Gaulle compared the head of state to the captain of a ship. The citizens were the passengers, expected to stay in their cabins. The understanding being that they had nothing to say on the subject of running the ship.

The system we live under promotes alienation, slaveishness and mindless behavior. In daily life the ordinary man is to obey his superiors at work the pigs, officials, and anyone invested with authority without dispute. Without questioning. We are taught to blindly trust authorities. This is the handicapping of the mind done by the capitalist-imperialist machine.

In contrast Mao proclaimed "It is right to rebel"

The rebellion, the resistance, the revolution is what the enemy fears! and with good reason. For to give "All power to the people", is death to capitalist-imperialism.

Q: What are your thoughts on the topic of LWOP?

MGO: Well it is inherently unjust. Reason being it is surely cruel and unusual punishment. Cruel because it makes no allowances for changed behavior or for reconsideration of the gravity of an offense.

This form of sentencing does nothing for our society. It is inhumane. In that it does not acknowledge ones huminity. The innate ability in our species to morph ourselves into one thing or another, socially speaking. It is a throwing up of the hands by our justice system. They have given up on people.

our people. That's why I say community values are so important. Because that is a sickening thought within our communities that the lumpen is separate from the community and nation. In fact the lumpen is shaped by the society and community it exists within. Economically, lwop and virtual life terms act as safety nets for state governments. The fact that these kkkaptives are not leaving guarantees state funding increases, why? because with no incentive

to evolve one's behavior, lwop and virtual lifers often fall deeper into the abyss of criminality and gangsterism. This perpetuates violence, drug trafficking and the like within the razor-wire plantation. This violence and drugs is then used by prison kkk rats to bargain for more money from all too willing state legislators and governors pay grades go up and all p.i.g.s are happier while prisoner's families pay for their loved ones own enslavement, for life! This is truly a heartless system of extortion the pigs established. lwop is unusual only in the context that other nations who lead the globe in aspects of social justice have outlawed all death by incarceration these nations largely of western europe have come to realize the value of people. They rehabilitate these prisoners and after some time re-integrate them into society, and this method has proved effective.

On turtle island, citizens in a few states are slowly coming around while others such as tek k k \$ a \$ moves backwards on this issue.

It is my objective to unite with activists of all stripes and organizations around this issue. There is a tendency of the current organizations in this state (some not all) to simply raise funds while giving lip service to the people. They actively work with prison kkk rats to quell serious dissent on the outside.

I'm seeking to build a grassroots network of activists students, prisoners, prisoner's families, legal advisors, and the like, to organize, mobilize and rally around the issue of the abolishing of lwop virtual life terms, and the death penalty in the slave state of tek k k \$ a \$. All these issues are interconnected in that they're human rights issues.

If there is anyone reading this who may be interested in building such a movement and organization please contact me, as your comrade in arms.

monsour god owolabi #1856112

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- address subject to change. Any updated address changes can be seen on my kkkaptors website (tdcj.gov) by searching my name and number. I look forward to working with you all. IN solidarity -

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Q: You said the lumpen is the most potentially revolutionary class. What do you say to those who point to the lumpen's tendency for destructiveness and irreliability.

MGO: well i don't disagree with the notion that the lumpen is destructive or unreliable. And that's not merely the so called criminals who're lumpen but also the permantly unemployed who the BPP first identified as lumpen as well.

However i opine that there isn't a significant proletarian class in amerikkka. Viewing things from a third world proletarian perspective, one can really only see the dispossessed land tillers of amerikkka, and the prison workers as proletarian.

These land tillers aren't organized on a mass level and therefore do not pose a true threat to these fascists at the date of this writing. Thus we turn our attention to the razor wire plantations where organizing and activism is currently thriving throughout amerika.

Of course not every prisoner is active but those that are those who've underwent various paths of enlightenment. These prisoners i've encountered have shed the debilitating characteristics of the lumpen while reuniting ones self with their proletarian roots. The politikal prisoner, those who entered the prison as politikal activists and those who've been re-orientated while confined are the true amerikkkan proletariat at this time.

Furthermore, unlike other segments of society the lumpen are accustomed to side-stepping the pigs. This group has various forms of secure communication to surpass pig surveillance. They already have arms and are most ready to fight. Now the lumpen won't be succesful by themselves. A joint dictatorship of the oppressed nations is neccesary here in amerikkka and in all imperialist countries where there is no significant proletariat or mass base that favors communism. This means a joint dictatorship of the proletariat of the oppressed nations. Seeing that the main contradiction in the world today is the oppressed nations to imperialism- it is the duty of first world comrades to organize around the interests of the oppressed nation (third world) proletarians.

In frantz fanon's wretched of the earth hesays. The rebellion, which began in the country districts, will filter into the towns through that fraction of the peasant population....which has not yet succeeded in finding a bone to gnaw in the colonial system. It is within this mass of humanity, this people of the shanty towns, at the core of the lumpen proletariat that the rebellion will find its urban superhead. (66)

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When we bring this analysis into an amerikkkan context we acknowledge the urban ~~area~~ as the inner cities of amerika. Where as the country is the third world in asia, afrika, and south amerika.

Although there are groups within amerikkka whom share the physical misery of the rural masses of the third world - american indians, chicano farm laborers, New afrikan tenant farmers in the south the dispossessed whites of appalchians - but these true proletarians are not very strong or concentrated.

The only group that shares the degradation of the third world proletariat and is significantly concentrated to attack the imperialists at home in the urban centers this is the lumpen. In amerikkkan society the lumpen is largely made up of the third world people but also includes whites dispossessed of land or dropped out of class.

As the imperialist stretch their military thin around the world, they become more vulnerable at home. Propaganda and agitation which is surrounding the interests of third world comrades builds ideological unity across continents. When the third world comrades rise up in revolt and the pigs come down on them with repression it will be the politically conscious lumpen of the first world which will ignite a spark in the urban centers for world socialist revolution.

So currently the organization and education of the first world lumpen is of utmost importance we must make these sistars and brothers wise in the ways of the world. It is the wise who build bridges and the foolish whom builds barriers. In amerikkka we must build the bridges between chicanos and afrikans, boricuas, first nations, our struggles are the same because we share the hystory of slavery dispossesion of land, colonialism, and neo-colonism.

We must teach this, spread this, act upon this, in the name of freedom. We must practice and promote unity-struggle-unity within a proletariat internationalist scope. All power to the people.

Q: Any final thoughts?

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MGO: In conclusion i just want to comment on the current pandemic, covid-19, comrade, the handling of this virus really lays bare the evils of monopoly capitalism and fascism.

When corporate-entities are putting profits before humyn life(which they always do) the masses can clearly identify that this current system has outlived its productive usage.

Admist all the chaos comrades should use this as a teaching and organizing tool to win the people over to the idea of socialist revolution.

When people can not work, but bills continue to pour in, these people become more opt to see the oppression that has always been there. When the New Afrikan understands that they're most vulnerable to catch the virus and die from it due to their national oppression which began in the slave pens on the shores of afrika prior to the boarding of the slave ships, and has yet to end, these New afrikans will know a new world is needed and it is possible.

When people are being denied tests, simply because of economic status, the system of capitilism has failed the people. Yet we're told amerikkkka is a democracy, which means "the rule of the people". Surely, if the people ruled they would permit them selves to be tested for this virus. The face of this plutocracy is ugly and their is a spotlight on its features. This spotlight is the corona virus. Lets get to work, fearlessly speaking the truth, exposing lies and corruption. Revolutionary love.

Books and literature suggested by the author

Wreched of the earth, frantz fanon

Black skin white mask, Frantz fanon

Assata: Autobiography, assata shakur

Stand up struggle forward, Sanyika shakur

Blood in my eye, George. l. jackson

Are prisons obsolete?, Angela Y. Davis

Liberation or gangsterism: Freedom or slavery pt. 1 and 2-russel maroon shoatz

The little red book (Quotes by mao tse-tung)

Communist manifesto, karl marx

The Willie lynch letter and the making of a slave willie lynch

The hassan shakur enrollment handbook

New Afrikan black panther party-(prison chapter)

Kill yourself or liberate yourself, kevin rashid johnson.

Letter to a young gangster, uhuru b. rowe

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The making of an o.g, adisa kamara and ajani kamara
Never kneel down: Drought, development, and liberation
in eritrea, james firebrace, stuart holland mp
fundamental political line of the maoist international-
alist ministry of prisons.

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Dare to be GREAT dare to be revolutionary

What does that word mean ?.....

Maoism-maoism is the doctrine which guided the first
succesful third world peasant revolution that libera-
ted china in 1949 and guided the building of social-
ism in that country until capitiliam was restored
in 1976.

Complete revolution is fundamental to maoism, this
means that all social, cultural, politikal, and economic
relating must be revolutionalized. People will
not be liberated by simply breaking the state or
smashing capitalism, china's Great proletarian cultural
revolution is the best example we have of this
attempt to completely eradicate capitalist influence
in a society.

Imperialism-defined by the globalization of capital
the dominance of finance capital and the division
of the world into imperialist and exploited nations.
maoist see the latter as the principle contradiction
in the world today.

Capitalism-capitalism is made of production and
or economic system, where the bourgeoisie or capitalist
class owns the means of production and exploits
the labor of the proletariat, because the proltariat
owns nothing they are forced to sell their labor
power on the market in exchange for what they need
to survive. When they work for the capitalist, the
capitalist owns the value that they create and
only pays them the portion of this value to su stain
themselves. The rest is called surplus value, or
the profit exploited from the worker, which is the
basic law of capitalist economic relations.

Socialism - when maoist use the term socialism we are referring to the transition stage between the capitalist mode of production and communism. This involves organizing society with the goal of meeting people's needs, not making profit. History shows that a dictatorship of the proletariat (as opposed to our present dictatorship of the bourgeoisie) is necessary to make socialism work and maintain democracy in a socialist society. Class struggle continues under socialism.

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Communism - the abolition of power of people over people.

This means abolishing all oppression. Whether of nations by nations, classes by classes, women by men or any other division in society. Communism is based on mutual co-operation, peace and justice instead of oppression.

Long-run goals of communism include abolition of classes and organizing society without governments or borders...

When there are social problems, communists blame those problems on how society is organized. Finally communists believe that a communist party - not just ad hoc or individual organizing - is necessary to seize state power from the oppressors.

Bourgeoisie - the exploiter class most characteristic of the capitalist system. Their wealth is obtained from the labor of others, in particular the proletariat.

Labor aristocracy - unlike the traditional petty-bourgeoisie, they do not own their own means of production and so must work for others, but unlike the proletariat and semi-proletariat, the labor aristocracy in the first world even more than the value of their labor and therefore have interests that fall in the bourgeois camp allying with imperialism.

In the first world today we define this group as the lower segment of the petty-bourgeoisie working for a wage and earning more than the value of their labor but without the means to get a loan to start a small business themselves. They are bought off by imperialists with these super profits. In the first world this group is not exploited and so not part of the proletariat. On the contrary, their incomes are often higher than those traditionally classified as the petty bourgeois character.

All these definitions whether in whole or in part are reprinted from the Abbreviated glossary of MIM (PRISONS).

ACKNOWLEDGMENTS

TO ALL WHOM PICKED UP THIS ZINE AND READ IT.

To those who've redeemed the rarest of humyn spirits

The one that is unbroken,unyielded,alive,and thriving

In the face of a most devilish enemy.Behind bars and walls,socially isolated and ostracized this rare humyn spirit is still strong.I acknowledge my comrades,those of the past and present.

My father monsour.K.Owolabi

All who've supported me through my kkkaptivity.

Those who dedicate themselves to the abolition of prisons,classes,and all the counter-productiveism.

To raymundo "ray ray" garza,fellow l.w.o.p victim and artist.Those comrades whom died for the liberation of the oppressed masses of the world.

To New Afrika,To my queen mother

Revolutionary love to you all from I,your comrade

Monsour God Owolabi

Servant of the people

Character is not a product of circumstance,It is the thing that survives despite it.

The artwork used for the cover of this zine was created by raymundo garza jr.To send him some love and light or to network with this talented artist contact him at the following:

Raymundo "Ray Ray" Garza Jr #1668271

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Lastly,I'll express my appreciation to my "New Afrikan Secretary"type setter,initial editor,militant trans sister "lil trina" for her assistance and dedication to the vision.She is a survivor of the school to prison pipeline,and juvenile injustice system and is in need of like minded comrades,and business associates who may assist her in her transition from a child kkkaptive-to-productive trans womyn.Contact her at s//n-rahim jabbar #2073256/Allred unit 2101.fm.369.n iowa park,tx 76367

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- (14)comparing the black and white populations of the same age in the united states.the mortality rate for blacks was 7.8 per 1000 in 1989 p.74)there were 29.223 million blacks in 1986.(IBID)
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