



ANARCHY LIVE!
THE WRITINGS OF ANARCHIST, PRISONER
MICHAEL KIMBLE

For more writings and contact information for Michael
anarchylive.noblogs.org



INTRO



“Affective struggle changes those struggling, as well as the world around them.”

Clenched-fist salute! Welcome to anarchylive. Anarchylive is a support site for Michael Kimble, but more importantly, a space for promoting radical/anarchist thought, smashing the state and building unity among anarchists and all those who desire to radically transform this corrupt and rotten world into a world worth living in for humyns and wildlife alike.

This is a vehicle to put forth, push and implement real world possibilities. This is crucial because in this 21st century world, an agenda of assimilation into the current corrupt and rotten political, economic, and social status quo is being aggressively promoted in every arena, not only by the capitalist ruling class, but by neo-kolonial, petty-bourgeois, and what the BPP called illegitimate kapitalist (hustlers, robbers, etc.) elements, and many are falling victim to this harmful ideology. Not truly understanding that this ideology that’s being aggressively promoted translates into slavery, super-exploitation, and death for millions of people and wildlife. It is my belief that anarchism is the best alternative to what exists today for humyn and wildlife.

Although i and others are presently being held kaptive in the prison slave kamps, does not mean that we should be inactive in the social war taking place throughout the world or that our vision should be narrow and confined to so-called prison issues. We must come to understand that the so-called prison issues are connected to and an outgrowth of the political, economic, and social system of kapitalist democracy.

We are under no illusion that the struggle for a better world is easy as making a cup of coffee, but it is possible and worth fighting for.

“The war goes on wherever one finds him/herself on bourgeois dominated soil.”



TO MY COMRADES



Comrades, I hope you all are doing well and continuing to resist the excesses of this rapacious system of slavery, exploitation, and oppression. I'm doing great, although I've had some rough times lately. But I'm alive and in resistance and find solace in that, along with all that's happening out there.

Comrades, from all the info I've been able to get my hands on there seems to be a heightened level of struggle and movement building in the Black colonies throughout the USA against police violence, racism, white supremacy, and it hasn't taken long for this movement in infancy to make the connection between the above mentioned ills of US capitalist society and the mass incarceration of Black and Brown people. One participant of a new formation of various organizations/collectives called Third World Resistance (TWR) made the following statement during the #ReclaimMLK demo in Oakland in January: "It is really empowering to see our communities rising up against the violent policing of Black people. But we must also be just as enraged at the violence that is harder to see, the violence of our people disappearing into cages. This country, which locks up more people than any other, plays a hand in locking up even more beyond its borders by exporting and sharing tactics and models of repression with oppressive governments, from Israel to Haiti and the Philippines."

Connections, the whole matrix between the prison-industrial complex, white supremacy, business, domination, control, and exploitation, etc. That's what we're looking for and need to explain in a clear, no bullshit language. This is the point of attack. From all that's taking place out there I'm really beginning to believe that we just may get to witness the destruction of Leviathan and dance in the ruins of civilization in our lifetime. And it's having its presence felt in the prisons. Will it translate into action? Who can say? But the slaves are getting restless in here. Bolder. The drugs, TV, sports, gangs, etc. can't keep up distracted forever. People can't be so repressed that they can't fight back in some way. And you all should know that prisoners are really ingenious. I'm taking heart in the rebellions taking place throughout the world, not just in the USA. The only freedom today, now, is in struggle and aggressive free action.



WHERE DO WE GO FROM HERE



For the last few months I've been reading and analyzing the rapidly building movement since the rebellions in Ferguson and Oakland, and other places where anti-police demos have been popping off. I don't claim to have all the answers but I simply want people to accept this as a contribution to the development of anarchist strategy. I think all the old models of bringing about revolution is obsolete to a large degree and that the informal organization that appears to be developing is the correct strategy, but I would point out that we need to be setting some specific goals, long-term and short-term. Our long-term goal is of course, the smashing of the state, so we can begin the struggle of building new social relationships, without a hierarchical, capitalist society.

Our long-term goals do not excuse us from doing just that now in the midst of struggle. As a matter of fact, that's exactly what we should be doing right now as the fires of collective anger burns. Although we say we don't know what change is going to look like. Of course we don't. We're not soothsayers, but the idea is to make it look the way we desire. Nothing is guaranteed but can we afford to continue to allow others to develop the change they desire? If not, then part of our social strategy should be the projection of our vision of change we desire.

As the fires of rebellion continue, many rebels will find themselves behind the walls or on the run. Remember, revolution is outlawed, illegal. So, the care and safety of comrades who find themselves in these situations should be part of our short-term goals (finances for bail, safe-houses, etc.) along with our narrative of what's going on and how change is possible, and what that change can possibly look like.

"I believe in human beings' ability to live without control and exploitation, but we have an entire social order to destroy, and lifetimes of socialization to undo. Our ways of fighting, our ways of being together, can carry our ideal world in them, but that's about all we have right now. I've spent enough time on anarchy as a daydream, the point seems to be to create it wherever we can."

This not only meets the need and care of comrades who find themselves behind the walls but shows unity and solidarity not only to the comrades but

to others who are watching how we deal with each other. Believe me, they are watching. So, we need to come up with an economic strategy to raise the cash that's needed for such a project. Concerts, nightclubs, restaurants, expropriations, etc. are some of the ideas that come to mind.

I'm lumping economic, social, and political strategy together since they will overlap. Cash is also needed for other projects like purchasing land, agriculture, events, clinics, etc. Part of this strategy should be the raising of, let's say, \$1000 from each anarchist group/collective, etc. I'm sure we can get 30 anarchist groups throughout the US alone to raise \$1000 a year. That's \$30,000 and we can replicate this year after year. Also, many prisoners have skills/talents such as craftmaking, leathercraft, etc. that can contribute to the economic strategy.

Another aspect of our political/social strategy should be establishing projects to feed the hungry, clothing, etc. Not as solutions but as examples of mutual aid and to point out the contradictions of the state. And as one avenue of subverting the state's institutions.



UP THE ANTE



If we're serious about destroying oppression in its many forms, prisons are the starting point, especially since the many forms are more concentrated in prison than anywhere else in society, and prisoners are the most defenseless targets of these oppressions, one could argue. Many people try to separate prison struggles from the overall struggle for freedom and call it "The Prison Movement." I've been guilty of this myself at times, but we can't divorce it from the overall struggle. As anarchists we attack all forms of oppression simultaneously. We try to understand the nexus of the many forms of oppression so we can overcome them, as well as a way to practice freedom NOW, rather than relegating it to some distant future.

Prison has swallowed up millions of people. Those who have been lucky to survive them have problems with housing, jobs, and education, among many other problems stemming from being held captive by the state. Once one has been digested by the state into their prisons, they are forever more targeted for discrimination and further oppression by society. Prisons must be abolished and the only way to end prisons is to destroy the state. Reform is the only outcome of "Prison Movements." We have to up the ante. We have to make this muthafucka ungovernable.

"They call us criminals and indeed we are criminals when we act outside of laws made by the state. We are free only when we act outside of laws made by the state."



FROM AFAR



The recent rioting in Ferguson, MO after Mike Brown, an 18 year old black teenager was murdered by a white cop, and its aftermath brings to mind another riot. In April 2001, Cincinnati erupted into rioting after Timothy Thomas, a 19 year old black teenager was similarly murdered by a white cop.

From afar (prison), I see that the trajectory of tensions in Ferguson is spiraling towards recuperation and cooptation. This is the same old maneuver and actors we see time after time. I'm specifically speaking of actions of so-called black leaders and black organizations, namely, the Nation of Islam (NOI) and the New Black Panther Party (NBPP). These organizations and so-called black leaders are into maintaining the status quo so they can continue to profit off of the misery of the excluded financially and by gaining acceptance into the ranks of the state, and to be seen as the go-to folks when any disturbance happens in the black community. They must be challenged. Their working with the state to quell and control the rage of the excluded, and to protect property puts them in the camp of the exploiters and oppressor (the state), and no compromise with them is possible. Anyone who puts themselves between the cops and those that rebel is a collaborator of the state.

In Cincinnati at Timothy Thomas's funeral, black political officials spoke of "restoring civil peace." Rev. Damon Lynch III, a member of Cincinnati's Black United Front (BUF) chapter called on several city officials to be fired, adding, "there's enough violence in our city right now without us adding to it." Kweisi Mfume of the NAACP called for change in the city's power structure but urged the youth to "remain calm." Jalil Muhammad of the NOI said, "Don't get angry and tear up your neighborhood. Get angry and register to vote." How pathetic. As if black youth registering to vote, change a few faces in city government, fire a murderous cop, and remain calm is going to change anything. "They are in this for four things only: reputation, power, politics, and money," stated one black youth in Cincinnati. The same sentiments were expressed in Ferguson as well. These neo-kolonial puppets have attempted to reframe the narrative by making those that rebel into the perpetrators of violence when in reality it is the state that are the (legal) monopolizers of violence. The state (cops) are systematically executing black folks.

Also, in Ferguson, the NOI and NBPP called for women to go home. This is an attempt to erase black women from the history of militant struggle by associating militancy with black males, essentially perpetuating the patriarchal notion of women as defenseless nurturers and non-stakeholders in their communities and refusing black female agency. It should be obvious to anyone who can think that these people are tools of the state.

This attempt at recuperation and cooptation is not only relegated to the outside. The same goes on in the prisons. Any time there's resistance on a collective level, out of the woodwork comes the recuperators and apologists attempting to talk down those that are rebelling. And it's always those that hold some amount of prestige in the prison and have friendly relations with prison officials, whether it be religious group leaders, drug dealers, or gang members. They must be confronted as well by those of us on the inside.

The point is that we must come up with methods to neutralize these agents of the state. They are the main roadblocks in transforming riot into insurrection and revolution. All I know is that in order to destroy this civilization, we must confront these challenges boldly. We must also remember that these groups are homophobic, conservative, and unrepentant capitalists. There is no way around it: they are the enemy. They are statist.



TO THE CARRBORO BOOKFAIR



Rebel Greetings,

My name is Michael Kimble. I am a black, gay anarchist being held captive in the State of Alabama and serving a life sentence for the murder of a racist homophobe, and three years for assault on a pig guard while incarcerated. I've served 29 years to date. Thank you all for giving me the opportunity to address this event. I won't take up too much of your time.

Because I am gay and black, because I will not tolerate racism or homophobia, because I have a burning hatred for authority, because I love freedom and believe in self-determination, I became an anarchist.

For a while there's been a lot of focus and interest in things that relate to prisons and the conditions on the inside. And one of the reasons I think this is true is because more and more people are realizing that it could be them behind the fence at any time. As long as governments exist everyone will be living under the threat of imprisonment. Outside of the prisons, people are subjected to widespread surveillance, kop patrols, and investigations. These are all methods used for the authoritarian management and monitoring of bodies through the threat of violent kidnapping and captivity. Prisoners are examples shown so that people know what happens when they step out of line. Prisoners on the inside face a similar, but intensified, situation. In the prisoner's case, the example is made out of the "more imprisoned" – meaning those who have lived in segregation for months, years, or decades.

We live in dangerous times. The rapacious quest for profits for the few is destroying human life and the environment on an unprecedented scale. The only answer to the ravages of governments is militant social war.

We must decide the road we shall travel. Either we permit the oppressive system to endure or we get rid of it ourselves. We must continue steadfast to survive and fight with a profound love and great desire for a world without governments.

Let us join as accomplices in the grand conspiracy to bring this muthafucka to its knees.

ATTACK!



REVOLUTION VERSUS REFORM



Historically, domestic social movements, no matter their theory, have adopted a practice of the two approaches. For instance, the Black Panther Party – which was a revolutionary nationalist organization with a Marxist, Leninist, Maoist orientation – degenerated into a reform party when it began to participate in state elections, as did most of the organizations of the most revolutionary period in America since the 1800s. Revolution is radical and being radical means getting to the root of things and making changes to bring about REAL liberation. That's revolution.

Reform, in contrast, only desires and attempts to bring about cosmetic rehabilitation by having the state enact new laws, rules, regulations, statutes, etc. “Reform adopts the logic of the political system (government). The political system has definite rules and structures that limit both the ways in which demands are framed, and the solutions to these demands. These demands, because they have to adhere to an abstracted system of rules, become abstracted because they must be defined in terms of the political system. Thus, the demand becomes a political demand, necessitating a political solution. These political solutions must also adhere to the rules of the system, meaning that it cannot subvert the political process (the rule of law). The political system and political process thus preclude solutions outside of its rules and limits. The solution of the demands leaves the political process untouched.” Reform petitions the state to repent and change its ways. It moves off of the premise that the moral rightness of its position would be recognized and convince the state to change for the better.

In essence, these organizations attempt to use the laws of the state (human rights laws) and moral persuasion to bring about better conditions for prisoners and free them in some cases. The tactics of these organizations are within the prescribed limits devised by the state. Instead of destroying the system and hierarchy, they religiously adhere to this way of thinking and practice. Reform only strengthens the state, continues the status quo, causes assimilation and more misery, because in reality nothing really changes. The groups' sense of social justice is strictly limited to the capitalist laws which are designed to defend the state and prevent any real social change. Anarchist

revolution imparts a consciousness so that people can get past the superficial/symbolic and do not ask folks to petition the state to change itself in response to moral rebukes, as reform does, but rather, to build an alternative by fighting the state and all forms of hierarchy and domination. Capitalism, prisons, hierarchy, and all the fucked up shit this present world has to offer will forever exist unless the present mindset of society radically changes. The only outcome activists, abolitionists, prisoners, revolutionaries, etc can look forward to is reform, which translates into more of the same bullshit. Nothing short of destroying this muthafucka is going to bring about radical change. We've got to get this in our fucking heads.

Revolution now!
Fuck tha world!
(A)



JUNE 11 STATEMENT



Rebel greetings,

My name is Michael Kimble and I'm a 49 year old, black, gay anarchist being held captive by the state of Alabama. I've been active for over 20 years in the struggle for a better world. I've suffered and weathered all the hate, brutality, and slander the state has thrown at me. I've been in rebellion against the institutions of capitalist patriarchy, racism, and coercion my whole life, but didn't realize it. My rebellion began with the institution of the family.

From an early age I've had a strong distaste for authority, starting with my family, who could not reconcile the fact that I was not the "normal" male child, but a somewhat effeminate child. This distaste only became stronger as I became older and ventured out into the larger world. Everywhere I turned I encountered authority figures who constantly attempted to force me to conform to their notion of what I should be and what I should desire. The same as my family.

As I began to understand the dynamics of patriarchy and capitalism, I started searching for an alternative that spoke to my desires and ideas of what the world should look like. Communism, Marxism I should say, was my first embrace, but anarchism resonated more with my way of thinking. Since becoming an anarchist my fighting spirit has sharpened, which brings me to this. Recently, I helped organize and participated in a work strike here at Holman Maximum Security prison and since that time a number of prisoners who were also instrumental in making the strike happen have been placed in solitary confinement for conspiracy and creating a security threat. I, myself, have been added to the state's list as a Security Threat Group (STG) and labeled a terrorist, simply because of my work relating to the work strike. I'm not surprised by the state's actions in this matter. As a matter of fact, I expected it. We can never expect the state and its institutions not to retaliate. The state and its institutions are the enemy of the people, and especially the enemy of those who fight to bring about its demise.

We prisoners, and anarchist prisoners in particular, need all freedom loving folks' support to combat this ever hungry beast. There isn't much that I can do from this position but to continue to resist and spread the word that a

better world is possible but only if we fight for it. And that anarchism is the only alternative for the survival of humanity, wildlife, and the environment.

At this point, I would like to give a shout out to all the anarchists/anti-authoritarians that have given me support and unrelenting solidarity. And know that you have kept me on point when things were not looking so good for me. And to all the anarchists out there, stay strong and know that one day we will run free.

“Anarchists would do best to reimagine what becoming powerful might feel like. It would benefit us to experience our power intimately embodied in spaces where capitalism is being called into question. This means we would not continue to exist as a mere protest movement but rather as criminals experimenting with ways to survive. We would notice that a similar fabric runs throughout society, connecting us not solely with other predominantly white social movements, but also to many people who survive without compromise in this world on fire. We are not individuals acting on our moral impulses; we are a social force becoming aware of its power. Becoming powerful is a matter of making our story a place to inhabit – making our story material. We dream in the face of nightmares, not as an escape into an alternative reality, but as a weapon to change this one.”

Abolish all prisons!
No compromise!



INTERVIEW



Could you tell us a little about yourself?

There's not much to say about myself, there's nothing unique about me or my situation. I'm a proud Black gay anarchist that sincerely wants to bring about radical change, and when I say radical, I mean extreme and I don't think nothing can be more extreme than the total destruction of this social order, system of domination or whatever you want to call it.

What was life like growing up in Alabama? What sorts of obstacles and struggles did you have to face?

My life in Alabama, at least the early years of my existence, was beautiful. I was born and raised in the Black community of Birmingham, Alabama called Powderly (Westside) and it was rural, dirt roads, hogs, etc. At about 7 years of age our house burned to the ground and we relocated to another neighborhood on the Westside called Westend. It was considered a middle-class neighborhood. We owned two houses in this neighborhood. Both of my parents worked. But little did I know, being so young, that my parents were having problems in their marriage and financially. Eventually, my parents divorced and we lost the homes. Me, my sister, and three brothers moved with our mother to the Southside for about three years and then to the Northside to the housing projects. This is when I began to have social problems. I was ostracized by the kids in the projects, but never being a wimp, I never allowed anyone to beat me up without fighting back. After the kids learned that I would fight back I was accepted as a peer. That was my biggest obstacle, being accepted or fitting in. In the projects there was a lot of gay (drag queens) people in my peers' family, so it was nothing unusual. The thing was, would you fight. Outside was different.

Could you talk a bit about why you got locked up in the late '80s?

I got locked up in 1986 for the murder of a white guy that wanted to do harm to me and a friend who was out one night walking. We had our arms around

each other and this guy started fucking with us, calling us fags, niggers, and all kinds of disrespectful, homophobic and racist shit. When he attacked after confronting him, I pulled a pistol I had on me and shot him. The media tried to turn it into a racially motivated murder and all kinds of things. I really didn't know any of this until I had a chance to view my Pre-sentence Investigation Report (PSI) and this was after I had already been in prison awhile. I took the case to trial and received a life sentence and here I am 29 years later, still in prison because of a homophobic racist. I have no regrets about it.

You've talked before about your political development while in prison – from communism to anarchy. Could you tell us about how that happened? Were there experiences, events, relationships, or writings that pushed you in the direction of anti-authoritarian action?

Yeah, I became a communist in my early years as I've said before, because it spoke to the oppression of Black, gay, poor people and of course prisoners, and espoused the idea of creating a world free of these oppressions. I became a part of the New Afrikan Independence Movement (NAIM) which was very vocal at the time and it seemed that all the warriors from the Black Liberation Movement was part of the NAIM. And they were active in the prisons as far as legal (lawsuits, letter, phone campaigns, education) support and visiting prisoners. And of course, they participated in cultural programs as well in the prisons here in Alabama. Also around this time the ABCs had begun to be visible through their support of "political prisoners/prisoners of war" from the previous decades' movements (BLA, BPP, UFF, anti-imperialists, WUO, etc)¹, so I started receiving literature and newspapers (The Blast, Love & Rage, Bulldozer, Fifth Estate, etc.) and started to learn about anarchism and it resonated with me. Shit, I was against authority, against oppression and started to see the contradictions between statehood (government) and freedom. Anarchism was/is talking about doing away with all this, and putting into practice now and not waiting on the future. And I've been a staunch anarchist since.

Does being gay affect your ability to organize and struggle collectively in prison?

No doubt. First, you have to understand the mindset of prison, which isn't much different than on the outside, just smaller. On the one hand, you have the

1 Black Liberation Army, Black Panther Party, United Freedom Front, Weather Underground Organization

belief that being gay equals weakness, then on the other you have guys putting up a front as being very macho as a form of defense in a world of predators and/or you have guys that are political that are coming from a religio-cultural-nationalist orientation. These last guys mentioned are the guys most likely you'll be interacting with doing any organizing. And many of them are gang members and are what is called O.G.s (Original Gangstas), gang members who are not as active in gang culture as when they were younger but still has a connection to it and are looked up to by younger gang members. All the stigmas on the outside are magnified, but one can still work with most of these guys if one has built a reputation as being one who will stand up and not take shit from anyone, pigs or prisoners, and sincere about what they say they are about. They know, they live around you daily for years. But again, it's a struggle in and of itself just getting past all the psychological bullshit floating around in these guys' head. You know, they've been told for years that something is wrong with being gay, non-conforming to traditional gender roles. So, being gay kind of blunts your voice and efforts. But as an anarchist, I rage on because of my own self-interest in bringing about disorder on the inside and contributing to the total annihilation of prisons and the system that birthed them.

What was it like being a revolutionary prisoner in the '90s, when much of the anti-imperialist movement had fallen apart and the anarchist struggle was only beginning to pull itself out of its multi-decade lull in the US?

To tell you the truth, I was so caught up in battle in these prisons I was not really focused on the outside happenings. I was preoccupied with trying to build on the inside. Of course, we were reaching out and felt the decline, but people were still trying to interact with us. I wasn't expecting too much out of the burgeoning anarchist movement since it was obvious that it was in its infancy.

Have you noticed any changes in the methods and forms of anarchist prison solidarity since you got locked up?

My experience with anarchist on the outside was not been that extensive, but from what I've observed, has been anarchist groups such as the ABCF which was most active around prisons, has been material and emotional support mainly for those of the old, established movements, organizations of decades past, whom they classify as political prisoners/POWs. That has changed to a large degree, now you have anarchists who are into the material, emotional support, but also demos, attacks against prisons, etc. That's something I never saw in the 1990s in

the U.S. It's about becoming accomplices now.

You've expressed criticisms of the Political Prisoner/Prisoner of War (PP/POW) concept before. Can you elaborate on why you oppose the label and your experiences with the concept and its proponents?

First, the concept being used by most groups is based on the United Nations (UN) definition of who and what constitutes a PP/POW, so definitely I have a problem with that. As a matter of fact, I reject it. The UN is just another state institution based on domination and control of populations. Then the concept as practiced is elitist, discriminatory, and creates celebrities, and really just legitimizes the state and its legal system. The U.S. has over 2 million bodies in its warehouses, but only about 100 are considered PP/POWs by the groups. It's a joke. It overlooks the men and women who are fighting in these prisons and suffering because of it. Oh, I've had debates about all this with anarchists. It caused our correspondence to end. I get a headache talking about it just as I do religion.

Recent anarchist struggles have had prison as a central focus, both because of the state's targeting of anarchists and because of anarchists taking offensive action against prison society. Are there actions or struggles that have been inspiring to you recently?

The support and solidarity that was shown and given to the Free Alabama Movement (F.A.M.) here by anarchists who put on demos around the country, the June 11th events, the solidarity I've been given in the last year or so, and the actions carried in solidarity with prisoners and against prison society around the world, the banner drops, the weekly noise demos in California at the jail is all inspiring. I'll just be glad when I see that kind of constant stuff going on here in Alabama.

What are your feelings on the recent anti-police struggles occurring in the U.S.?

I'm loving the anti-police demos, rebellions. I was listening to the radio a few nights ago when it came across the air that two pigs had been shot in Ferguson. I was so excited that I didn't even go to sleep that night. I'm glad that young, Black people in Ferguson hadn't allowed these race pimps to extinguish their righteous anger and desire to fight, and inflict retribution on the pigs. I'm

thinking that we will see more of these attacks in the near future, because the pigs are not stopping murdering Black folks. What choice do we have other than to fight back? That's two actions of retribution. NY action and the Ferguson action. There's more I'm sure I haven't heard of.

In some of your writings, you express an opposition to civilization. Could you talk about that and how it differs from a critique of the state and capital alone?

I don't think one can separate a critique of the state and capital from a critique of civilization. Civilization gave birth to the state and capital, which brought all kinds of oppressions and tools to manage that oppression such as surveillance, greed, domination, and all the other shitty things people find logic in doing to each other and the environment. Civilization is explained away by capital as being advancements in efficiency and quality of life, but remember the life expectancy of a Black male in the U.S. is about 25 years. He is expected to be dead or in prison by 25 years of age. Civilization has caused a disconnect between people and the earth. Civilization has given birth to all kinds of diseases; drugs that don't cure anything but have you buying them to "manage" the disease, feed their greed; pollution; patriarchy; racism; prisons; etc. Civilization is the root cause of the misery which we term oppression and must be dismantled, ruthlessly and utterly destroyed.

How can anarchists build stronger relationships with comrades on the inside?

Through interaction, listening, becoming accomplices, treating prisoners as equals and not romanticizing prisoners' situations. There's nothing noble about being in prison. Just showing revolutionary solidarity and all that entails. I keep saying this and will continue to do so: people need to check out Os Cangaceiros, you know, the group in France during the 70s, 80s, 90s, to see how one form of solidarity looks.

What would you like to see from U.S. anarchist struggle in the coming years?

I'd like to see anarchists becoming more active through building genuine comradeship, friendships with those of us inside and see more attacks against prisons, companies, institutions that erect, sustain, and profit off of people being

kidnapped and held in prison. Also I think it's time for anarchists to start building something for those anarchists that are leaving the prisons through parole, End of Sentence (E.O.S.), or otherwise. Some of us will be needing housing, clothes, etc. once out. You know, something we can plug into. Most times we have to apply at a halfway house and that's a whole new problem because all the ones I know of are religious oriented and require one to participate in religious shit.

Struggle in Alabama prisons is heating up. What's going on there currently?

Well, we just had a national call-in day for the distribution of condoms since STDs seem to be a major problem among prisoners. Then on March 1, 2015, the F.A.M. called for a work strike (shutdown). It lasted 3 days and only at prison (St. Clair). I'm kind of pissed about that. Why only 3 days? It was supposed to be indefinitely. I started a hunger strike on the 2nd of March to show my solidarity and didn't get word that it was over until like the 9th or 10th. The explanation I'm getting for the shortness of it all is that this was a test run to show guys what to expect. Shit, we (Holman and St. Clair) just had a shutdown in January of 2014 and it lasted 15 days, so the guys know what to expect. But again, I wasn't there so I don't know, but I suspect that some "reasonable" and "responsible" prisoners talked "sense" into the rebels' heads and squashed it.

Here at Holman in the lockup unit guys are protesting the replacing of hot meals with sack lunches if you have your tray slot open. So, there's been a lot of urine and feces thrown, and fires burning. The pigs have backed off of that for now, but we're waiting to see what's next. I've come off of my hunger strike.

Anything else?

Yeah, I think as we see more struggle on the outside the more you'll see shit popping off on the inside. Anarchists have to be ready for this and need to be thinking about what they are willing to contribute to the destruction of the state by attacking prisons.

Let me back up to the second question you asked. Don't get me wrong, there was grave injustices inflicted against me while growing up in Alabama. There was certain sections I wouldn't go through because most likely I would be arrested, simply for being a Black person. Even in the 1980s there was what was called "Jew Town," a street of stores that still had "Whites Only" signs in the store windows. But I felt safe in my hood. Plus, I really didn't have any reason to go to these place that was antagonistic towards people of color. But you know what, when I was about 12 or 13 years old a whole bunch of us kids used to go

bike riding through these racist neighborhoods and not one of these bigots said anything. Oh yeah, they gave us these nasty looks, but shit, we didn't give a fuck. We were bad asses and did basically whatever.

Now, being gay was something else. I was fucked with through ridicule by friends and family, but it wasn't like it was with race antagonisms. Although it was accepted by the folks in my hood to be gay, right next door in the other hoods was different. People ridiculed, harassed, and even beat up those that they saw as gay. I've been called many names and had a lot of fights growing up. But you know, I got locked up so young and this was not my first time being locked up. I had been going through the juvenile system for quite a while. So, I was saved from a lot of the stuff on the streets. Yeah, jail saved me from the streets, but not from all the shit that goes on against gay folk while locked up. I never had witnessed a rape, but I have witnessed cruelty. You know, as kids we look for all kinds of reasons to put other kids down. We look for differences and along with the prejudices society has put in our head, it's not hard for us to find. This world is so sick that if it doesn't understand it, can't control it, it tries to destroy it. And kids are being taught this at home, church, school, just about everywhere they turn. No wonder there's such a high rate of teenage suicide.

Prison has swallowed up millions of people. Those who have been lucky to survive them have problems with housing, jobs, and education, among many other problems stemming from being held captive by the state. Once one has been digested by the state into their prisons, they are forever more targeted for discrimination and further oppression by society.

Prisons must be abolished and the only way to end prisons is to destroy the state. Reform is the only outcome of “Prison Movements.” We have to up the ante. We have to make this muthafucka ungovernable.

