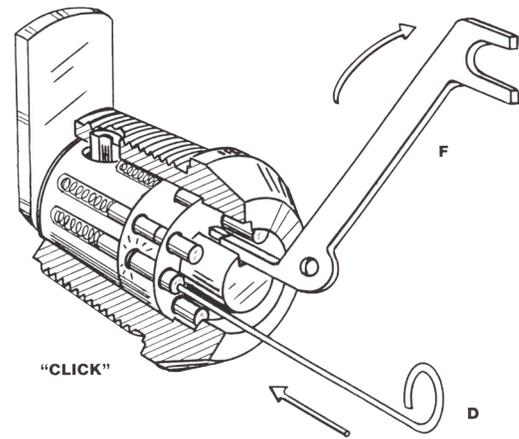


WHAT IS PRISONER SUPPORT?

A COLLECTION OF ORIGINAL WRITINGS FROM POLITICAL
PRISONERS ON PRISONER SUPPORT AND SOLIDARITY



N O M O R E L O C K E D D O O R S . O R G
N O M O R E L O C K E D D O O R S . A T . R I S E U P . N E T

Make sure to paginate– number each page, such as 1 of 3, 2 of 3, et cetera. This insures that if pages of your letter don't make it to the prisoner, they will know it.

Be careful about making promises and only commit to what you are certain you can do. This should go without saying, but it's not a good idea to make commitments to someone you don't have a relationship with. If you can't maintain a correspondence, let them know up front. Conversely, if you want to maintain an ongoing correspondence, let them know that as well.

If you are writing to someone who is pre-trial, don't ask questions about their case. Discussing what a prisoner is alleged to have done can easily come back to haunt them during their trial or negotiations leading up to it.

Don't valorize the person you are writing. Keep in mind that these are folks coming from the same movements and communities that you are. They aren't looking for adoration, but rather to maintain correspondence.

Finally, do not write anything you wouldn't want Fox News, a cop, or a judge to see. Assume that intelligence and law enforcement agencies are reading your letter. On a related note, this advice goes for any snail mail, e-mail, texting, messaging, or talking that takes place in known activist spaces or homes. This is not legal advice, just basic movement survival common sense.

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ON THE QUESTION OF PRISONER SUPPORT AND SOLIDARITY

Comprehensives lists of political and revolutionary
prisoners can be found at:

wildfire.noblogs.org
denverabc.wordpress.com
thejerichomovement.com

Prisoner addresses can change suddenly. It is always
a good idea to double-check an address against an
up-to-date online database before sending a letter.

WRITING PRISONERS

some tips from NYC-ABC

What to Write:

For many, the first line of the first letter is difficult to write—there is uncertainty and intimidation that come with it. Never fret, it's just a letter.

For the first letter, it's best to offer an introduction, how you heard about the prisoner, a little about yourself. Tell stories, write about anything you are passionate about—movement work and community work are great topics until you have a sense of the prisoner's interests outside of political organizing.

And what we hear from prisoners time and time again is to include detail. Prison is so total that the details of life on the outside become distant memories. Smells, textures, sounds of the street all get grayed out behind bars. That's not to say that you should pen a stream-of-consciousness novel.

Some suggestions and guidelines:

You cannot enclose glitter or write with glittery gel pens or puff paint pens. Some prisons do not allow cards or letters that include permanent marker, crayon, or colored pencils and it is best to check with the prisoner beforehand. That said, it is usually best to write in standard pencil or non-gel pen in blue or black ink.

You cannot include articles or anything else torn out of a newspaper or magazine. However, you can print that same article from the internet or photocopy it and write your letter on the other side.

You cannot include polaroid pictures (though these days, that's not much of an issue), but you can include regular photographs. Some prisoners are limited to the number of photos they can have at any given time, so again, check with the prisoner before sending a stack of photos.

If mailing more than a letter, clearly write the contents of the envelope/package. Label it "CONTENTS" and include a full list.

A couple of technical details—make sure you include your return address inside the letter as well as on the envelope. It's common for prisoners to receive letters without the envelope.

PRISONER ADDRESSES

CHARLES AFRICA
AM-4975
SCI Dallas
1000 Follies Rd.
Dallas, PA 18612

DEBBIE SIMS AFRICA
006307
451 Fullerton Ave.
Cambridge Springs, PA 16403

JANINE AFRICA
006309
451 Fullerton Ave.
Cambridge Springs, PA 16403

HERMAN BELL
#79C0262
Great Meadow CF
11739 State Route 22
P.O. Box 51
Comstock, NY 12821

BILL DUNNE
#10916-086
FCI Herlong
P.O. Box 800
Herlong, CA 96113

J. GANN
#E-23852
Kern Valley State Prison
PO Box 5103
Delano, CA 93216
(address letter to Jennifer Gann,
envelope to J. Gann)

JASON HAMMOND
M50190
PO Box 500
Vandalia, IL 62471

ALVARO LUNA HERNANDEZ
#255735
Allred Unit
2101 FM 369 North
Iowa Park, TX 76367

MICHAEL KIMBLE
#138017 / K-9
3700 Holman Unit
Atmore, AL 36503

ERIC KING
27090045
CCA Leavenworth
100 Highway Terrace
Leavenworth, KS 66048

THOMAS MANNING
10373-016
FMC Butner
P.O. Box 1600
Butner, NC 27509

REBECCA RUBIN
#98290-011
FCI Dublin
5701 8th Street - Camp Parks
Dublin, CA 94568

SEAN SWAIN
243-205
P. O. Box 45699
1724 St. Rt. 728
Lucasville, Ohio 45699

In conjunction with the No More Locked conference on political prisoners, we humbly asked prisoners from across social movements who are still incarcerated to contribute their perspectives on prisoner support, the struggles within prison and preparing for repression. This pamphlet is a collection of letters solicited specifically for the conference from those liberation fighters who are still incarcerated. The letters appear in their entirety and their original language. We hope this collection of insightful poignant writing will inspire the reader to redouble their efforts at both supporting prisoners and destroying this society built on domination, exploitation and incarceration.

Information regarding correspondence with prisoners whose writing appear herein is included at the back of the pamphlet. While this information is correct as of this pamphlet's publication, it is subject to suddenly and without notice at the whim of prison bureaucrats.

behave in ways similar TO the system. The more “exotic” we are to the system, the less their prior experience prepares them to deal with us. The more diffused and seemingly disorganized and varied our forms, the more overwhelmed the system becomes, the more resistance attracts and inspires a variety of others. Also, a quick word about “political” prisoners. To use the term is to imply that there are such thing as “nonpolitical” prisoners; that is, a scenario where the State is exercising legitimate authority and confining a human not for continuance of the State and its nefarious agenda of control, but out of a sincere and valid concern for public safety and well-being. As anarchists we know that has never been the case. Therefore, there ARE no nonpolitical prisoners and the term “political” prisoner really loses all meaning. If the State ever acted in the best interests of public safety and well-being, it would shoot itself in the face, not lock humans in cages. In 24 years, I’ve never met a nonpolitical prisoner. And I’ve never met a legitimate State.

CHARLES AFRICA

DEBBIE SIMS AFRICA

JANINE AFRICA

HERMAN BELL

BILL DUNNE

JENNIFER GANN

JASON HAMMOND

ALVARO LUNA HERNANDEZ

MICHAEL KIMBLE

ERIC KING

THOMAS MANNING

REBECCA RUBIN

SEAN SWAIN

are under the illusion that the “free world” is free. If you recognize that the larger system enslaves us all, then imprisonment is only a more severe state of deprivation in a world defined by deprivations. And the prison complex is just one of the components of that larger system. On one side of the fence, you are a rebel in resistance against the oppressor. On the other side, you are a hostage in resistance against the oppressor. All that changes is (1) the DEGREE of oppression and (2) geography. Your IDENTITY and your goals, plans, hopes don’t change unless the oppressor tricks you into buying into some alternative narrative, some nonsense where your previous identity is “suspended.” Prisons only function when prisoners cooperate. WE know that going in. Once inside, we have the opportunity to take away the oppressor’s prison system, the capacity to punish. A State without the capacity to punish is a failed State.

On the possibility of repression and how to prepare:

A few things come to mind. We know what repression is and what forms it takes. We know what that repression is designed to do to us. So, we can work from the expectation that we WILL experience it and then make advance preparation for when it happens. I won’t go into details on how to prepare for imprisonment, torture, solitary, and all the other abuses because there isn’t space, but I CAN elaborate at some other time to help someone prepare and get through it all as intact as possible. FACT: I have survived EVERY kind of repression the State has devised except death, and I’m not special or remarkable or any better equipped than you are. If I can do it, you can. What we IMAGINE the State can do is far more terrible than what the State can do. Our IMAGINED repression paralyzes us. There are 5 things the State can do to us: (1) take, destroy our property; (2) assault us; (3) confine us in a state of deprivation; (4) transfer us to a more severe state of deprivation; (5) kill us. There are COUNTLESS things WE can do to THE STATE. That means the State is virtually powerless. I keep in mind the Zapatista approach: “We are already dead.” The day the Zapatistas took up arms against the State, they accepted that they were “already dead.” It was inevitable that the State would exterminate them sooner or later. If you’re doing anything that seriously challenges or threatens the oppressor, death is your reality. Personally, I’ve been dead a long time. It’s actually quite liberating.

I think the organizational forms we take in resisting ought to reflect organizational forms that can sustain us into the future. Those forms that prove most effective, I suspect, are those most “non-system.” The existing system is best equipped to deal with enemies that think and

have now contrived justifications to make me die in prison unless I pull the plug on SEANSWAIN.ORG and quit The Final Straw radio show. In this way, the hierarch high command seeks to silence anarchist views and erase them from the public forum. This only confirms for me that the State must be defeated and destroyed for me to be liberated. I accept those terms.

On prisoner support:

I think we are working from an outdated model of prisoner support. I find a lot of effort and resources expended first in the area of making prisoners “comfortable” in prison, providing amenities; and also resources toward facilitating prisoners’ writings and consciousness-raising activities. Not to be critical, I think particularly the anarchist community has become really good at this kind of prisoner support, and it is essential, critical, as long as prisons exist. But I would like to provoke you to consider what prisoner support would look like if you aimed to make prisons not exist. Ultimately, prisoner support is for giving prisoners what they need, and prisoners more than anything need freedom. So, I would like to see prisoner support that provides freedom and I would like to be involved in such prisoner support in the future. That kind of prisoner support involves great risk and high yield. It also involves some research and planning. But it’s very do-able.

On solidarity across social movements:

I don’t know that I see a distinction between “current” and “previous” social movements. I would suggest that our ongoing struggle today is a continuation, an evolution, an adaptation in a constant flow of struggle. So, by my thinking, we are “we” as a consequence of the successes and failures of the SLA, the Weather Underground, the Black Panthers, and even John Brown at Harper’s Ferry. We are a continuation of struggle going back 6000 years when humans were first subjected to subjugation and domestication. In my view, the struggle against imprisonment and the environmental movement and immigrant rights and racial justice and the Zapatistas all go together. So, for me, the ultimate expression of solidarity is not to make sure everyone is included on the banners, but is, instead, the most effective acts of resistance that help bring down our common enemy. For me, solidarity is not empathy but common action, inclusive action. Solidarity, in that sense, is an action verb. I can show oppressed kids everywhere how much I identify with their struggles when I hit the school bully in the face with a brick and end his reign of taking our lunch money.

On the continuation of struggle inside prison walls:

There is only a distinction between the “free world” and “prison” if you

A STATEMENT FROM CHARLES SIMS AFRICA

I am an African American born and raised in Philadelphia, PA. My mother was poor. As a teenager I was always curious about African culture and history as it applied to us here in America. I heard names like “Malcolm X” and “Angela Davis” and I heard the militant anti-authoritarian voices of Muhammad Ali - but I didn’t understand any of it and how it related to me as a 9, 10 or 11 year-old young man. But I felt it. My grandfather educated me about slavery and segregation and told me about our black heroes. I interrogated my teachers. I learned all that I could. In the mid-seventies, I joined the MOVE organization. I had always wanted to be part of a black club or organization. I wanted to feel connected to militancy as I began to understand why the cop cars raced up and down our streets, why blacks were targeted, why the “cleaners man” who came by our home to pick up our clothes (and our money) was white and why all the markets on the corners were white.

MOVE really demonstrated family to me. We did everything together: exercised, ran our dogs in parks, had a car wash, demonstrated against the police and politicians, etc. As the 70’s progressed, the confrontations with the Philly police increased and we were constantly being arrested, beaten and murdered. We fought back. After armed confrontations in ‘77 and ‘78, 9 of us were arrested and charged with the murder of a cop named James Ramp and with a host of assault and attempted murder charges on other police and firefighters. I was shot in the right arm and

tortured. Delbert Africa was shot in the chest (a shotgun pellet) and was viewed on national and international television being savagely beaten - a la Rodney King - as he surrendered with his hands raised.

After a year-long trial, we were all sentenced to 30-100 years in 1981. This conviction persists despite the facts that there was no evidence of us firing any shots or having any weapons. The houses that we were attacked in were destroyed, bulldozed, by the city right after our arrests. They destroyed the crime scene, yet denied all of our pre-trial motions to have the case dismissed [due to that destruction of evidence].

Prisoner support, as defined by me, as anyone doing all they can do to help out. Whether it's a greeting card, a gift or an offer to help in other ways such as phone calls etc. to prisons during a crisis. There is nothing "lacking." It's just that everyone doesn't have the same role and there will always be Core Groups of support that concentrate more intensely on helping you legally to get out, lobbying in state capitals, researching, etc.

I think somehow we have to become creative with our communications with social movements. I think that it would be tremendously helpful to us all if we were to encourage some of the young brothers and sisters struggling in their own way throughout the country. Maybe somehow get a celebrity involved, someone involved in pop culture today to speak out on a TV set (an awards show, sports or whatever) and use our names, to shout out to us behind bars. Imagine what two minutes of Jay-Z or Beyonce or some of the west coast icons like Cube or Snoop or Dre can do?! The mainstream media won't do it, so we must make this a household discussion. We are living in a time where everyone is celebrity-obsessed. We should use that to our advantage. We see the power it has (LeBron James, Derrick Rose and others during the Ferguson and NYC affair).

Yes, the struggle continues simply because life is struggle. History shows us that imprisoned revolutionaries in many cases come back to rule the country (Castro, Ortega, etc.). But personally I reject a lot of labelling: "revolutionaries," "insurgents" or "radicals" - I and others are human beings who simply want the simple things in life without haste.

There is no one way to prepare ourselves for repression because it comes in so many different ways. But, generally speaking, don't make it easy: Talking on phones that could be monitored, don't travel alone and try to have at least one person with you at all times, have money on hand that is never touched and is used for the instant mobilization of legal

A STATEMENT FROM SEAN SWAIN

I grew up in a lily-white Detroit suburb, only son of an autoworker and a stay-home mom. After my mind was mismanaged by public schools I enlisted in the Army for more severe mismanagement. After discharge, I shared an apartment with my then-girlfriend and her two children from prior relationships. Her former boyfriend kicked in the apartment door when I was home alone, and in a panic I stabbed and killed him. He was the nephew of the clerk of courts. I wasn't. Police concealed evidence, the prosecutor concealed witness, the court disallowed my experts. When my conviction was reversed, the court refused to follow the mandate of the higher court, and I remain captive for 24 years and counting without a legal conviction or sentence for a non-crime. I was irregularly targeted and prosecuted not for any criminal conduct, but for the court to uphold the unwritten proposition that the system of injustice is a weapon to maintain the special privileges of the privileged few, while the poor have not even the right to defend our own lives. As an anarchist writer, I have been subjected to a particular regimen of harassment and retaliation by prison officials. In 2012, I was subjected to torture and state terror, as prison officials alleged that I was Monkey #4, creator of the Army of the 12 Monkeys, a militant rebel group that seriously disrupted Ohio prisons through campaigns of sabotage and rioting. I was sent to Ohio's supermax facility because my "ideology" matched the 12 Monkeys. The FBI generated 1297 pages of investigative files on me, related to my views and activities while in prison. Prison fascists

wisdom--at any given time and in any given circumstances--of upping the ante.

We must be wary of ego in its myriad manifestations--such a slippery, wily beast!--and truly get to know ourselves. Do we know ourselves to be worthy of the trust others are placing in us? We must take care of ourselves and each other. We must love ourselves as we love each other so that betrayal of one is a betrayal of the other. Despite the youthful brain's assertions to the contrary, the road ahead is long. The struggle is endless. Our efforts are needed for the long haul. This society's assertions to the contrary, we are not disposable. To share with you my personal preparation for an inevitable showdown with the state, I'll end with the words I have prayed a million times in the years leading up to my surrender and beyond:

"Please keep me true to myself and loyal to my loved ones."

It's redundant, really; we are one and the same.

I send love, gratitude and solidarity everlasting,
Rebecca

teams and for bail. And, finally, develop women and men in their hoods (and when travelling) to carry cell phones equipped with video-taping police actions. People out there are obviously much more familiar with the cutting edge devices than I am. From news accounts, I've heard or seen where cops have been caught several times in the act of beating or harassing some one. I believe one of the cases was in elderly women in Buffalo, NY.

The last thing I'd like to add is: I believe we should organize (or ponder the idea) of a MILLION MAN/WOMAN MARCH in support of PPs and POWs and all unjustly charged people. America is a police state and even those not opposed to America knows this. That could be an advantage. With social media (that's partly how Obama was reelected) as the tool to bring people together, we can pull it off! We want to rock the nation (the empire) and the world from coast to coast and from florida to maine and san pedro to washington state.

Salutes to all of you who are commemorating the bombing of my family 30 years ago. Avenge the murder of MOVE and all others killed and never given justice!

DEBBIE SIMS AFRICA: ON THE MOVE!

I am a member of the Philadelphia based chapter of the MOVE Organization, for 40 years. I am a political prisoner. I have been in prison for over 36 years for fighting for my belief.

Many people don't know that there are political prisoners in the United States and don't want to believe it even if they are told; because America was founded on religious freedom and they can't understand how a country that was founded on religious freedom would contain citizens of this country in their prisons because of their religion and their beliefs.

It's the truth though, and there is a 45 year history behind the MOVE Organization. To make this as short as I possibly can I will give a little background about MOVE and what lead up to our being in prison. I have other brothers and sisters in prison as well.

The MOVE Organization is a religious Organization with strong beliefs in Natural Law, the truth, the teaching of JOHN AFRICA. We of Move believe that there is nothing more important than LIFE, the force that keeps us alive. WE teach our belief to folks in hopes that people will come to understand and accept that our belief, natural law is the solution to people's problems. We practice our belief through the work that we do to protect life; protect air from pollution, water from poison, soil from toxic waste, defenseless animals from torture, and all living beings from enslavement and exploitation.

The one practice I've found lacking, and it's the thing I've most often requested, is the sending of good news. I know major victories are hard to come by, but no matter how seemingly minor or temporary, any and all positive news offers nourishment and respite from the prison diet of sugar, starch and shitty news. Any little alleviation of suffering lessens my own; any protection or restoration of ecological health is healing for me. but I need to hear about it.

To know that the struggle continues is vital. I am only one of billions of animals confined. My life, in relative terms, is a walk in the park. I am no longer hunted. I breath fresh air and stretch my body under open sky. I am not being tortured, forcibly bred, cannibalized, shocked, blinded, poisoned, burned or skinned in the name of science, fashion or entertainment. I am not being fattened for slaughter (as far as I know!) and I will regain my freedom in this lifetime. There are countless animals in greater need than I am.

In fact, one of the most agonizing aspects of the prison (and fugitive) experience has been my inability to contribute or assist others in the ways I would chose. From a position of comparative privilege, health, freedom and power before my indictment, I have been rendered impoverished, hobbled and self-consumed to a degree that is deeply unsettling to my sense of sel and the person I want, and meant, to be. I meant to be of service to others less fortunate than myself, yet for the last 12 years i will have been overwhelmingly on the receiving end of good works.

Shortly after I went on the run, I got word that an old friend of mine had started volunteering, in my honour, at the wildlife rescue centre I'd been working at and had to leave at the time of my indictment. To me, hers was the perfect response to my disappearance, the perfect remedy for my erasure from the aboveground world. To some extent, she held the key that set my spirit free: She replaced me.

How do we prepare for repression? I thought I was prepared, but you won'y know the full weight of the sky until it falls on you. For anyone aware of the particulars of my case, I believe you'll forgive me for saying, trust NO ONE whose life could be traded for yours. And trust this: should you chose to risk imprisonment, you may well end up there. Imagine ahead of time--I mean, lock yourself in a bathroom and really feel yourself imprisoned. White-washed days stretching endlessly before you and then carefully--carefully!--with heart and mind held in balance, weigh your options. Ask yourself, along which road does your greatest effectiveness really lie? Where, and in what ways, will your love be of greatest service to the world? Deeply, bravely, honestly question the

A STATEMENT FROM REBECCA RUBIN

I began my involvement in eco/animal activism at 17 and in my 20's found my way to the ALF and the ELF. I was indicted in 2006 for my part in various liberations and arsons, shortly after the roundup of many of my other co-defendants. I ran for 7 years and spent half that time negotiating the terms of my surrender. I've been incarcerated now for 28 months and have 24 to go. A short prison term, in my view, is preferable to a lifetime in the "free" world imprisoned by fear and the prospect of having to run, hide, evade and isolate for the rest of my days with a 35 year sentence hanging over my head.

The most meaningful support I've received--apart from that from my family, close friends and legal counsel--has taken the form of continuous, consistent connection forged through letters with people on the outside. The fugitive experience for me was an incredibly lonely one most of the time. Being able to finally communicate, as myself, with kindred souls again has felt positively medicinal. While supportive cards and books are so lovely, I am so grateful for the people who have proven themselves reliable, who have demonstrated that I can count on them to maintain contact (even through multiple moves) and actually follow through on their offers of assistance. They are the people who've thrown a life line and not let go. Aligning words with deed is so important--everywhere and always--but especially when dealing with those in positions of forced dependence.

In the early 1970's the MOVE Organization initiated peaceful demonstrations against institutions that exploit life such as animal experimental laboratories, industrial corporations that poison the air, water, soil, boarding homes that were taking advantage of old folks; the exploitation of animals in zoos and circuses, and exposed the wrong they're doing against life.

The business interest people involved in these institutions didn't want us demonstrating so they'd call the cops on us because they didn't want to hear the truth about the wrong they partake in. That led to arrest, beatings, and more beatings, by the cops, which led to more arrest, and hard core-sustained demonstrations against police districts, which led to sentences, and more demonstrations, court cases, and persecution, including unborn and born babies killed at the hands of cops.

In 1977 MOVE was warned by official sympathizers that the city of Philadelphia had plans to attack the MOVE family, take our children and evict us from our home. In answer to that MOVE took a defense stand against the city, and blockaded our house, to avoid any cops storming it and took up arms against the city for all the abuse, beatings, babies killed at the hands of cops and officials, who sanctioned this persecution. The main one being Mayor Frank Rizzo.

MOVE stood the cops off for a whole year because of the strategy of John Africa. Although the guns were all inoperable, the cops didn't know that at the time until they made an agreement with MOVE not to harass us, and to stop beatings us behind closed doors, and we turned over the weapons, which were all inoperable.

Once the city and MOVE made the agreement, and we turned over all the weapons, - 3 months later- ON August 8, 1978, the city officials and cops came out to our house along with firefighters, bulldozers, cranes, all type of automatic and semi-automatic weaponry, tear gas and fire hoses allegedly to evict us from our house, for not making a court appearance.

The cops threw tear gas, smoke bombs, and tried to flood us out with 2 giant fire hoses, aimed at us full of water. When they couldn't get us out the house with all that they started shooting and in all the chaos and shooting, a cop was shot and killed, by one of their own, and MOVE got blamed for it.

We were given 30-100 years in prison each (nine of us). We've been in prison for 36 years, and have been denied parole release since 2008.

The Pennsylvania parole board has refused to release us, after 36 years of imprisonment, when they never proved that MOVE members shot anybody. The judge admitted that he did not know who killed the policeman.

I would define “prisoner support” as something that is done for a prisoner(s) that is necessary, if it applies.

- a), letters, if the person does not have support else where
- b). small donations, if possible, for necessities, if they are in deed in need- if they have no funds coming in.
- c). keeping them abreast of different functions that pertain to them or their situation.
- d). If the particular prisoner needs a visit every now and then, if they can afford it.

I do not feel that our prison support is lacking. We have a great support system.

I believe that support varies, based on the person’s needs, those are just a few things that are basic.

-How can current social movements show solidarity with prisoners from previous movements? Outside of social movements, what sorts of solidarity are meaningful to you?

Social movements can do exactly what you are doing. Invite people of political movements to functions just as you are doing. Invite us to speak, to tell our ‘story’, to share our case, to put out needed information, etc.

Offer phone calling cards, or stamps, envelopes, for mailing lists, when your funds are reahahable. These things are much, much appreciated, and can be very meaningful for the individual.

[The saying ‘the struggle continues’] means that the things that started out as vital should end up vital, also. Even though revolutionaries are locked up the struggles should continue. Meetings should continue to discuss the solution to problems, of police brutality, demonstrations should continue to be present ideas about how to go about accomplishing tasks that fit the purpose of the demonstrations. Stay organized, and communicate eith each other, and the movements.

Repression is an unfortunate truth, and the only way to prepare yourselves for any state repercussion is to protect yourself, by staying loyal to your cause, and not deviating from the purpose you have set out

same place now as it did then. In their board rooms, they’ve been looking down the same huge shiny table this whole time. We are scattered and battered and tattered into countless factions. They keep tumbling us into chaos, pain and loss. They force us to fight each other for the means to survive due to the divide and conquer methodologies that they derive around those big tables. That’s a vague explanation, I know but, hey - 5th grade education. I’m just a street soldier who tries to follow through: Keep my word, don’t make promises I can’t keep. That kind of respect from within and without will help things stay strong together as we struggle to find a way forward, continuously.

How will repression target us? I can’t guess. But when it does (and it does all the time), our honest bonds within our communities inside and outside will help us withstand the viruses and plagues they pester us with. We will keep ourselves healthy as we fight off their attempted infections - of our spirit.

take care, be well,

Tom Manning
with love

A STATEMENT FROM THOMAS MANNING

Raised in a city housing project. Kids running in packs all day; In post-WWII, the place was a baby factory, but with no facilities or accommodations for kids. "Hey get off there!" "Get out of here!" "Do this!" "Don't do that!" "What the hell is wrong with you kids?" That was the soundtrack to our days. Two years in a body cast due to father's PTSD - or whatever they called it in those days. He served 4 years in Europe and was a longshoreman after the war. So we lived next to the docks and freightyard - our playground. At 12 years of age, school and I had a separation. At 16, we had a divorce. At 17, I went into the Navy. Spent 9 months at Guantanamo Bay, Cuba and 18 months in Vietnam. I got out [of the service] in August '66 and went to state prison in December '66. When I got out on May 8th, 1971, at 25 years old, I thought I was free at last. Banged nails and did community/anti-prison/anti-war work until police and FBI pressure sent me underground, married with children. Bassinet in back seat, guns in the trunk. I was born in war times, grew up in war times and was still in war times - trying all along the way to be honorable. If you see wrong, fix it. If wrong oppresses you, resist it until you fix it. The struggle continues, until it kills you or we achieve justice.

Current movements and previous movements twist and turn into each other like taffy-pulling. Someone smarter than me needs to demonstrate how its all and only one movement with different strategies adapted to different conditions, places and times. The oppression comes from the

for. Keep thing organized and peaceful.

Do not give cops or anybody any excuse to target you for anything other than your purpose. Always have a video person tape any demonstrations that you set up. Wouldn't hurt to have 2 video people. They come very easy these day (cell phones, i-pads, etc.) Always make your intentions clear that you are peaceful people. Keep everything legitimate, and on the level. This way you can protect yourself from being set up.

And most of all keep the faith that when you are doing what you know to be right, fighting for clean air, for clean water, against oppression, for example, when you are guided by your effort to be right, things will turn out right.

I thank you very much for inviting me to your forum, and I will be awaiting the outcome of this event.

On the move.

Stay strong, we can't afford to be any other way.

Debbie

LONG LIVE JOHN AFRICA REVOLUTION!

JANINE AFRICA: LONG LIVE JOHN AFRICA FOREVER!

I am Janine Africa, minister of education for the MOVE organization and one of the MOVE 9. I've been in prison since August 8, 1978, when 500 Philadelphia police attacked our home. In their attempt to kill MOVE people, the police shot and killed one of their own. They charged us with the shooting and sentenced nine of us to 30-100 years each, despite the judge admitting he had no idea who shot the murdered officer. All of our appeals have been denied. Now that we're eligible for parole, we are being denied that too. We've been seen by the parole board since 2008 and have been denied each time for refusing to admit to a crime we didn't commit.

I think prisoner support is growing over the years. The contact and letting us know that we are not forgotten and that the work we are doing is appreciated means a lot. Making people aware of our situation and encouraging people to get involved is important. I feel that pressure should be put on mainstream media for helping the government cover up the fact that there are political prisoners in the United States. Religious leaders, state representatives and all those who say they are working for the people should be made to get involved in drawing attention to our cases.

The people fighting for social change today can show solidarity for those of us who paved the way years ago by including us in their programs.

give me, picking me up when feeling beaten by the state, being there when I was literally beaten--they've been my heart. If I lived 100 years it still wouldn't give me enough time to show my gratitude. Outside of my 'official support team,' many many more have reached out to donate money, to forge real friendships, to send zines and books. Prisoner support has meant that I have never felt alone, never felt on my own. When I got permission to have a radio headset, my supporters had me the funds within 48 hours. When I wasn't being allowed a vegan tray, they put on the pressure and the CCA suddenly changed their mind; I was eating vegan before the week was up (in the meantime I picked scraps off the normal tray and never left veganism). Outside of 3 friends, none of the people who have reached out to extend the hand of friendship knew me before my arrest. These comrades and friends have shown me that people exist who believe that if you support the struggle then you need to support the people taken away by the state for participating in it. Those real tangible conviction fill me with such joy and love. I never knew these people before but now I can't picture my life without them. The world is better with people like this in it.

Prison fucking sucks. It is a disgusting place to exist. It is a disgusting reality that places like this exist at all. Those who raise up those of us put down are just dazzling beautiful people. The selflessness, the consideration--it's unreal and provides such light to an otherwise grim and bleak existence. I know I didn't answer many questions or any new light with this writing. I just wanted to write a rant of appreciation for everyone who go out of their way to prevent the state from swallowing us. Whether I get time served or 40 years, I will never forget how the community showered me with storms of love when my soul was in a drought. May it long continue and my solidarity with all those locked up and my gratitude to their supporters.

'til all are free,
EK

ERIC KING: A LOVE LETTER TO PRISON SUPPORT

My name is Eric King. My friends call me EK. You can call me EK. I can a vegan anarchist with strong primitivist/insurrectionist leanings. I'm 28 years old and have been a willing combatant in the fight against domination, authority, exploitation and society's racist, classist and patriarchal norms for the past 10 years. As of September 16th, 2014, the state has detained me at CCA Leavenworth, the last four months in segregation, until my trial on July 13th.

The support I've received since my arrest has completely shocked me and changed my views on what it means to stand by your comrades. Before September, I assumed prisoner support was only for 'big cases' and that solidarity was a spray painted shout out. Never have I been more happy to be shown how mistaken I was. My 'family' has been nonexistent pre-trial and the local community, for whatever reason, decided to step away from my case. Thankfully for me and many others, the anarchist community around the country was more than willing to take up the fight.

Prisoner support to me has meant the difference between despair and hope, between drowning and floating comfortably. My support team has shown me what solidarity really means. From setting up my support site, fundraising to help my lawyer and spreading my news around to raise awareness. They do it all with a smile. The love and strength they

Letting people know that justice for us is still an issue that should be addressed. John Africa teaches that unity is important so its important to move people to see people working together no matter their cause, their religion, skin color. John Africa teaches that divisiveness is a weapon this system created and uses to divert people's attention away from the real threat to their lives - this system! Everybody is so busy fighting amongst themselves, they don't have the strength or direction to fight the real threat. So everybody working together to get justice for all of life is what MOVE would like to see.

The struggle does continue. We keep fighting this system by staying loyal, committed to our belief, to revolution. We work to be the example of strength and hope for those taking up the fight. This takes dedication and strength because this system is determined to break us and their tactics don't stop behind these walls. So we are still fighting for our lives in these places.

People fighting for freedom can only prepare for the attacks this system will aim their way by realizing what they are fighting. John Africa prepared us for this fight by telling us how treacherous this system and its agencies are. Thanks to John Africa, we aren't under any illusions about what we are fighting against. We made our decision to get involved with this revolution knowing what we are facing. We are mentally prepared to deal with whatever this system comes at us with.

John Africa told people in the 70's that the injustices done to MOVE by Philadelphia officials was not just a MOVE issue. If people allowed it to happen to MOVE, it would spread like a disease and find its way to their doorsteps. And that's exactly what's happening. Philadelphia officials bombed and murdered our family, our children and burned down a city block. Not one official or cop spent one day in prison for this crime. They feel if they can get away with that, they know it's okay to shoot black boys in the streets. If people don't unite and let this system see that they won't back down from this repression, its going to get worse. It'll be police state like John Africa warned us about 40 years ago!

A STATEMENT FROM HERMAN BELL

I received your conference notice on political prisoners to occur mid-May 2015. You asked that we tell a bit about ourselves and about our case. I am one of the New York-Three (“NY3”), and not long ago of the San Francisco-8 (“SF8”). I’ve been in prison since September 1973, soon to be imprisoned 42 years.

In regard to support of us, as M.L.K. would say, “there’s a fierce urgency of now.” I urge you organizers to be far more aggressive in encouraging the Black community and the general public to advocate for our release. In demanding our freedom, find ways to fire-up their passion in their advocacy. Get them involved! We political prisoners (“pps”)/prisoners of war (“pows”) have a history of political service in the Black community and the historic black struggle against racial oppression and domination. We steadfastly oppose widespread racism in the u.s. society, police violence and disrespect of our people, and of people in general as they lawfully go about their daily lives trying to make a way for themselves and their families. We are not criminals. Therefore, you need to convey to people some basic information about us. This is not about “guilt or innocence,” or about whether an action went down or not. It’s about punishment and retribution for defending our community. Talk to people about the years we’ve been held in prison and continue to be held in prison by political officials who act in obedience to the 1% in our society whose aim is to preserve and maintain the status quo. Talk to

Social movements can show solidarity with prisoners of previous movements by keeping their cases and existence in the public’s consciousness, stay in communication with them, seek their input in strategy and tactics, put them on par with prisoners of current movements without distinction. The most meaningful practice of solidarity for me are attacks on the institutions of oppression and domination.

“The struggle continues” means that the war continues regardless of the terrain, that those held captive by the state will continue to fight the forces of oppression from behind prison walls instead of outside of them, because oppression will continue and liberation has not been achieved.

The best way to prepare for the possibility of state repression is to acknowledge that repression is inevitable, that revolution is against the law and that the state will use any dirty means to destroy, coopt, imprison, kill, harass and recuperate individuals and movements that seriously pose a threat to power and domination. Individuals must come to the point where a conscious decision to possibly expose themselves to the repression of the state. The second thing is to study previous movements, experiences of others who have fought against the state and the tactics that the state employed against them. How did they combat them? We need to learn lessons from these struggles and think of new ways to fight repression. Movements must make this information common knowledge.

As an insurrectional anarchist, I see solidarity as the recognition of my own struggle in the struggle of others. And continuing that struggle (attacking the social order) with a focus on what unites my struggle with the struggle of others. I see solidarity as a way of being accomplices in the same struggle.

Also, I’m somewhat conflicted and the political prisoner/prisoner of war model that’s prevalent in the United States and how it is defined. The present model is outdated, bourgeois and smacks of elitism. The definition presently used is the definition used by the United Nations, which is just another oppressive state institution. It overlooks a vast number of prison rebels who are “continuing the struggle” and are the focus of the state’s retaliation and repression. For the most part, they “continue” the struggle in isolation from any movement or support on the outside. We must discard this model and create a more inclusive model outside of the definitions of oppressive state institutions. Raze the walls!

MICHAEL KIMBLE: RAZE THE WALLS!

My name is Michael Kimble and I'm a 49 yr. old black gay anarchist from the city and state of Birmingham, Alabama. I'm held captive at the Holman Maximum Security facility in Alabama, where I'm serving a life sentence for the murder of a white, racist, homophobic bigot and a three year sentence for assault on a prison guard. My particular case stems from a verbal and physical attack on myself and a friend whom this racist homophobe wanted to harm simply because we were black and gay. I've been held captive by the racist state of Alabama since 1986. I'm a serious revolutionary anarchist and only desire the destruction of this miserable and oppressive social order.

Prisoner support is when a number of people, an organization or an individual outside of prison who sees prisoners as human beings and is disgusted with the treatment of prisoners lend aid or assistance in various ways such as letter writing, commissary, books, visits and legal aid. And in some cases petitioning and protesting against the prison system in public demonstration for better treatment of prisoners and/or the freedom of specific prisoners. The most meaningful of these practices are demonstrations for issues that prisoners themselves define as important, communication with prisoners and commissary that help prisoners meet basic needs (hygiene, clothing, stationery and food to supplement the bland and awful meals served by prisons).

them about our age. Most of us are now in our 60s or mid-70s. Indeed, there's a fierce urgency of now. You can do this! But you have got to do the work. Let it be the mystical spark that starts the prairie fire everybody talks about. Why? Not only is it the right thing to do, but because so many pertinent social issues will naturally flow out of this pp support work.

For starters, I suggest a sustained letter-writing campaign. Organize people to flood the Congressional Black Caucus ("CBC") with letters. Those Negroes have all but disappeared. They are so out of touch with our people 'til I no longer know who's a member. But they still exist out there somewhere and have an office. They don't represent us but can speak to our issues and should be hounded with letters advocating our release. And as an aside, this advocacy should routinely apply to all "public speaking" organizers. Demand for our freedom should ever be in the forefront of whatever they say and do. A demand that should be on the lips and minds of people 24-7. And you can make this happen by initiating a simple, targeted, sustained letter-writing campaign. Often we hear or read of elected officials talking about political prisoners outside the country, but never do we hear them talk about the ones in the u.s. Why not culminate the letter-writing campaign with a town-hall meeting in DC with the CBC and the people, dialoging and planning for our release as pps/pows who have been in for so many decades, as well as advocating the release of all elder prisoners who have been doing such inordinately lengthy prison sentences.

People in the public eye hate to be talked about, exposed, or publicly criticized, and we know Malcolm did that effectively so well. The NAACP should be a recipient of this letter-writing advocacy. It's another outfit that's commonly regarded as out of touch with the people. Though it may have lost its way, it still can advocate our issue urged on by the letter-writing campaign. Written articles about the advocacy letters could be sent to groups and other organizations, including to Black churches and the like, who may do some exposing of their own. We want to bring attention to these Negro groups, businesses, and organizations out there, bring them from their comfort zone, from these posh and exclusive places they now haunt, from places where not long ago they could neither eat nor sleep at, places at which back-in-the-day they then simply regarded it as a good thing to be employed as chamber maids and doormen. Wake these people from their enabling complacency.

As constituents, organize to "letter-write" select district representatives with the same advocacy, reminding them that you do vote: organize to send periodic letters to newspaper editors to inform and remind them

of this letter-writing campaign. And in addition, organize monthly “street rallies” demanding release of our political prisoners, coordinate the rallies nationally in cities across the country, and thus also create space to address other pertinent community issues. Also, remind people of “Cointelpro” and the “The Church Commission” in this educational campaign.

These are “do-ables,” and I urge you organizers to do them and be sure to include our youth and college students. I hope these do-ables are encouraging, exciting, and are of some help in your work to free us.

Yours sincerely, and in solidarity and in struggle,
Herman Bell

Individuals and groups must prepare for this inevitability and understand the viciousness of the enemy when faced with a reality of losing their “class privileges” and masters of the slave empire, the oppressors begin to act like rabid hyenas and will strike back with the omnipotent power of the fascist state in their hands. For such defensive strategies, please read COMRADE GEORGE L. JACKSON’S “BLOOD IN MY EYE.”

Hope my comments are useful to the conference and those interested in these topics. Please acknowledge receipt and hope to hear from you as time permits.

FREE ALL POW, POLITICAL PRISONERS IN THE USA I PROSECUTE,
JAIL THE REAL CIA WAR CRIMINALS ! BUILD REVOLUTIONARY
BLACK AND BROWN COMMUNES! ALL POWER TO THE PEOPLE !

[I]t is the duty of us poor people to work and to struggle to break the chains that make us slaves

- RICARDO FLORES MAGON. Revolutionary anarchist, murdered by the U.S. gov’t at Leavenworth, Kansas, federal prison, 1922.

fight social injustice, militarism, colonialism, and imperialism in poor and oppressed communities. Outside groups must be their “lifeline” and they deserve support, unconditionally, in fighting for their freedom from said arbitrary detention and in protesting their inhumane conditions of confinement that violate international human rights standards. Many of them have been isolated and abandoned by the same groups they were involved with, and the advocacy of the revolutionary ideas and beliefs they represent, which is a sad state of affairs, for as one Brother once said: ANY MOVEMENT THAT DOES NOT SUPPORT ITS POLITICAL INTERNEES IS A SHAM MOVEMENT.

For example, a working group composed of activists, movement lawyers, paralegals, law school students and other legal workers, should be formed. They could assess the potential for assisting these prisoners in reopening their legal cases, should they want to, by filing petitions for writs of habeas corpus, new re-sentencing requests for more reduced sentences based on new changes in laws, and the customary suppression of evidence, or other police and prosecutorial misconduct, of evidence withheld from juries and the defense, which could provide new grounds for overturning their illegal convictions and sentences. The communities can rally around for political support in the court of “public opinion” even if many years have passed, such as the cases of BLACK PANTHER JERONIMO PRATT, MUMIA ABU JAMAL, the SAN FRANCISCO 8, the case of CHICANO ACTIVIST-LAWYER, FRANCISCO “KIKO” MARTINEZ in Denver, Colorado, and this writer’s legal case that he is still fighting today from a police frame-up conviction of decades ago. Then, a sustained and coordinated

campaign to expose and protest against the racist and inhumane prison conditions that exist in these control units, must be established to support these p.o.w., pps, in protesting such injustices and repression to punish and torture them for their revolutionary actions and belief systems.

When we say, “the struggle continues,” it means just that. No matter where the enemy chains us to, the struggle never ends and we continue struggling against oppression and repression no matter the odds against us. The struggle intensifies behind prison walls not only for our unconditional release from wrongful political detention, but the struggle for human rights and for humane treatment while caged in the U.S. cages and concentration camps for the poor in its POLITICAL THOUGHT CONTROL SUPERMAX PRISONS.

Liberation groups and activists no doubt will face state repression.

BILL DUNNE: MOVEMENT MEMORY

Thirty years, a whole generation, has slithered into history since police terrorists murdered MOVE family members by dropping a bomb on their suburban Philadelphia home. Not content with that, the apparatus of repression imprisoned most of the survivors as if it were THEY who had done wrong. It still holds some of them.

All MOVE did to draw the iron fist so brutally was to stand in opposition to the ruling class’s juggernaut of modern techno power. MOVE did not close its eyes to exploitation and oppression. MOVE did not cower in fear in the face of injustice. MOVE did not seek some bargain with the system, MOVE stood, and the empire struck back.

Thirty years on, imperial capitalism continues its atrocities, from the very dungeons right here at home in which MOVE members and too many of their class brethren and sistren still languish to drone massacres without charge or trial halfway ‘round the world. Rapacious corporate “interests” trail imperial legions to inflict war and poverty and oppression in the name of plunder justified as profit. And they still drive over people who stand against them as they drove over MOVE.

But had MOVE not been a rock in the torrent of political and economic effluent imperial capital spews upon the world, it would be worse. Had MOVE not stood against the tide, the politics of death and destruction would be yet another step ahead of us. But MOVE did stand. That

standing still raises consciousness that slows the ruling class's roll. MOVE'S sacrifice was not in vain.

So let us remember the atrocity committed against MOVE. Let us remember that the road to revolution is rough and rutted. And let us remember standing up.

Bill Dunne, FCI Herlong, 23 April 2015

September 1971 in a military-style assault in the prison yard, ordered by PRESIDENT RICHARD NIXON and NEW YORK GOVERNOR NELSON ROCKEFELLER to end their protests and to set an example nationally of what prisoners would face when opposing the fascist state, at a time when prisons in this nation were "laboratory cells and universities for revolutionaries" linking the prisoners' struggles with the struggles in our communities, when revolution was in the air and taking hold across the nation. These "social prisoners" and "politicized prisoners" deserve our support as well.

Then, of course, there are "our" p.o.w, political prisoners, that come from our various social and ethnic movements that are in prison now because of their DIRECT POLITICAL ACTS, OR ARE VICTIMS OF STATE REPRESSION, to silence them and to suppress their actions fighting for social justice, organizing against police brutality, against militarism, and imperialism, while on the outside. There are hundreds of men and women this very moment, currently imprisoned from the various social movements of the past, including other non-ethnic p.o.w., political prisoners who are in prison for their acts as anti-imperialist freedom fighters, animal liberation groups, and other environmental groups, anti-war, nuclear disarmament ones too that all require our support. For a listing of such persons and groups please see, LET FREEDOM RING: A COLLECTION OF DOCUMENTS FROM MOVEMENTS TO FREE U.S. POLITICAL PRISONERS, by Matt Meyer, 2008, PM PRESS, www.kersplebedeb.com/letfreedomring.html. The majority of these p.o.w., pps, are caged in supermax control unit prisons, spread across the country, in state and federal prisons. Not only does their imprisonment violate international standards on human rights and laws against arbitrary detention, as targets of political police state repression, but their living conditions are extremely racist, and inhumane which also violates international human rights laws and conventions against torture. Many have died in prison due to lack of adequate medical care and treatment, and proper nutrition, such as BROTHER PHIL AFRICA, MOVE ORGANIZATION, January 2015, and others languish away in solitary confinement caged for 23 hours a day, in torture chambers, while the U.S. government denies our existence, instead labeling us "common criminals" or "terrorists" while giving sanctuary to real criminal terrorists like LOUIS POSADA, responsible for the bombing of the CUBAN AIRLINER where hundreds of innocent civilians were killed, and the U.S. government granted POSADA political asylum. These prisoners are identified and must be supported, spiritually, legally, financially, and otherwise, and show appreciation for their courageous acts at resistance and risking their lives and their physical freedom to

and people-power that exists but sitting dormant within each one of us and within our oppressed communities, all waiting to be organized and united as one.

These community struggles must be linked with the prisoners' struggles. A PRISONERS' SOLIDARITY COMMITTEE group should be organized to support all prisoners fighting for their basic human and civil rights denied to them, as victims of this racist "criminal [in]justice system" and of the existing culture of MASS INCARCERATION of the poor, mainly of PEOPLE OF COLOR, for private, corporate profit by the profiteers of the U.S. prison industrial complex and the oligarchy of all the established politicians and lobby groups and their corporations that benefit from "corrections" and its industry as a money-making empire not concerned with fairness, nor justice nor rehabilitation but only "law and order" and the defense of the sacrosanctity of "private property" relations and enforcing the existing social order, in sustaining the division of classes and class rule in the rich, the powerful influential in control of government, institutions and our lives. ALL PRISONERS ARE PRISONERS OF CONSCIENCE, and although their acts may not be directly political, the political system imprisoned them through a mockery of laws that are not fair and applied only to the poor. WHEN HAVE YOU SEEN A RICH PERSON IN PRISON OR ON DEATH ROW? Almost never. The potential for these prisoners to grasp the true nature of their "crimes" and the root causes of their social and racial oppression provides to us the potential for them to become "politicized" through education, re-education, and personal experiences, and tragedies, while suffering the brutalities, in heart and bone, of the brutalities of the viciousness of the state and prison system once pulled into this never-ending cycle of violence, unless one; recognizes its roots and frees oneself from the clutch of the system's grip and from within the belly of the beast. Through such SOCIAL AND REVOLUTIONARY AWARENESS AND KNOWLEDGE these prisoners begin to grow politically, and to give expression to their newly acquired ideas and belief systems, under a new transformation and becoming new men, new women behind prison walls, and began fighting their oppressive conditions making them "political prisoners" of the GEORGE JACKSON, and my type, [politicized in prison at first], meaning while not in prison initially for direct political actions against the system on the outside [other than "offending" the relations between private property relations and other socio-economic relations under capitalism], they immediately suffer the repression of the totalitarian state and its prison system for demanding their freedom and not to be treated like slaves or beasts, like the ATTICA PRISON BROTHERS who rebelled against their prison oppression and were massacred in

A STATEMENT BY JENNIFER GANN

My name is Jennifer Gann. I'm a 45 year old white and Cherokee, queer trans woman involved in revolutionary struggle for liberation and I am currently help prisoner by the state of California at a maximum security mens facility, Kern Valley State Prison.

I originally was convicted of armed robbery and sentenced to seven years in prison, but as a result of having to take up arms in prison struggle, I was given multiple 25-life sentences for possession of a weapon and battery on a non-confined person/pig (i.e. acting in self defense, prisoner resistance, etc.) My case is currently on appeal as I was found "ineligible" to be resentenced under the Three Strikes Reform Act (prop. 36), because a biased judge made "extra fact" findings that I was "armed." Thus, I am a P.O.W. standing in solidarity with anarchist, communist, feminist, and queer struggles which intersect with prison abolitionist work.

"Prisoner Support" should mean that activists become more involved in prison abolitionist organizing in the community, or educate themselves about issues such as solitary confinement and police brutality. Practices such as more coordinated and militant street demonstrations have been lacking until recently when police violence has repeatedly been exposed in the mass media.

Current social movements can show solidarity with prisoners from previous movements by intersecting across race, class and gender

identities. For example #blacklivesmatter should intersect with queer struggles against police terror (remember Sylvia Rivera in the Stonewall Riot worked in solidarity with the Black Panther Party).

Additionally, political prisoner support groups, such as that of Mumia Abu-Jamal and Leonard Peltier, should intersect with the struggles of women and queer prisoners. Meaningful solidarity means long-term investment in these struggles, prisoner penpal correspondences which lead to REAL friendships, and always renewing your commitment to work for the oppressed.

“The struggle continues” when revolutionaries are incarcerated. This means that we prisoners should not simply give up and lay down in our cell until we die. When we get caught up in the drama on these yards, such as the gossip and games of inmates and pigs, we need to be conscious of this and bring our focus back to our own position.

I have continued in the struggle as a leadership member of Black and Pink for the past five years. I have also worked with Maoist MIM (Prisons), The California Coalition of Women Prisoners (CCWP), and other prison abolitionists. All individuals and movements should remain aware that we are under constant surveillance by the government. Be careful what you say, who you associate with, and when someone tries to provoke you, don't trip!

I would appreciate any further information about No More Locked Doors and welcome penpal correspondences from participants at the conference.

Love and Solidarity,
Jennifer Gann, E-23852
<http://betweenthebars.org/blogs/490>

with their flowery, sugar-coated phrases, WE MUST BE ABLE TO SEE THE FOREST FOR THE TREES, locate the chains wrapped around our brains, hearts and souls, rattle and break these chains that enslave us from being and acting as truly free and liberated human beings, not mere slaves to our “internalized oppression,” nor as commodities to the highest capitalist bidder. These social movement organizations must create serious leadership and a “cadre” of workers engaged in organizing poor and oppressed communities bringing them into the group, its meetings, discussions, study groups, and other organized social, political, cultural and celebratory events recognizing our past history and our role in changing oppressive conditions and for creating liberated zones and communes within the domestic territory, free of capitalist influence and coercion. Revolutionary, class conscious workers, must be trained and dispatched into communities to address every act or manifestation of social injustice and oppression and outrage by the system be it police brutality and murders of unarmed civilians, to employment discrimination, to public school discrimination against students, and any and all other acts of abuse and exploitation, with emphasis on recruitment and explaining to the masses the root causes of their social and racial oppression, their disunity and lack of political empowerment to take control of their lives and their communities, and to get organized and to struggle against everything and anything that is racist, abusive, oppressive and exploitive, in taking our destiny in our own hands as a free and determined people and community. Survival programs such as the “free breakfast programs” for the needy, focusing on the nutritional needs of infants and children, their general welfare and health, medical, transportation, and other social and familial and community needs must be established, using social models of the past that were effective, such as those used by the BLACK PANTHER PARTY, the CHICANO CRUSADE FOR JUSTICE, the AMERICAN INDIAN MOVEMENT, among others, and began constructing our own social structure and schools and communes where we can work, play and recreate in building our liberated zones and communes free of capitalist influence and coercion, in forging a true humanity of brotherhood of all those poor and oppressed under this capitalist system, of all colors and nationalities. We began to build these revolutionary communes working to establish a united front resistance movement bringing in these needed human power, resources and services that can and must be organized by the same people themselves free of government assistance, created by and through the creativity and the dynamics of what we can create as poor and oppressed peoples yearning for liberation and freedom from capitalism and imperialism. It is only then when the people will begin to feel the power of their movement increasing tenfold the social dynamics

oppressive social contract and order under existing capitalist relations of production, distribution and the accumulation of wealth and power in the hands of the rich, and the 1% of the owners of the corporate oligarchy and its instruments of coercion, to keep us chained to their machines and their political economic system of exploitation of our labor power. Any serious social movement, as you know, must work to support the national “prisoner class,” of all the incarcerated, as victims of this racist, unjust social order. Prisoners must be educated, re-educated, shown that they are all victims of social injustice and have a lot in common, be they Chicano, Mexicano, African American, Native American, Asian, Puerto Rican, White, or any other race or nationality. These “national prisoners” live under racist and inhumane conditions all across this government’s PRISON HOUSE OF NATIONS and subjected to racist and inhumane conditions of confinement and denied basic human and civil rights, and treated as the “prison slaves” living under “slavery” as legally sanctioned by the own 13th Amendment to the U.S. Constitution: NEITHER SLAVERY NOR INVOLUNTARY SERVITUDE EXCEPT AS A PUNISHMENT FOR CRIME WHEREOF THE PARTY SHALL HAVE BEEN DULY CONVICTED, SHALL EXIST WITHIN THE UNITED STATES, OR PLACE SUBJECT TO THEIR JURISDICTION. These prisoners come from our communities, and will be returning to our communities.

The struggles of prisoners must be linked with the struggles of our communities, for these struggles are one and the same. Whether inside prison walls, or outside, we must begin with an infusion of revolutionary consciousness be it the prison cell, or the street corner, using historical, dialectical materialism as guides, of not only working to transform individuals but to change society as it exists. The study of poor people’s popular movements against racist, oppressive and illegitimate governments and institutions must be key to our own liberation, learning from history and from our past struggles, our advances made and the mistakes as well. Social movements must energetically work to create study groups in teaching, and learning about this history and the pernicious instruments under capitalist society, such as the established media organs used to stereotype, misinform and brainwash persons and society, with a new revolutionary vision using THE SCIENCE OF REVOLUTION, AND REVOLUTION AS A SCIENCE, of our role in history of changing the existing abusive and exploitative social order through struggle, freeing ourselves and our families, society as a whole, from our current condition in the existing relations imposed against us under this MASTER-SLAVE CONDITION, and no matter how and what the system does to try to misinform, confuse and condition us

A STATEMENT BY JASON HAMMOND

My name is Jason Hammond. I am an anarchist and anti-fascist currently incarcerated with a 3.5 year sentence for confronting and shutting down a meeting of white supremacists in Tinley Park, IL, in the year 2012. Five other comrades who participated with me have already served time in Illinois prisons. I am a wild-eyed militant dreamer, a free-spirited musician and look forward to taking the struggle to the streets once again when i am released.

Having practiced prison solidarity from the outside, as well as having received it during my current bid, I have many thoughts on the subject. First, I am for abolition, meaning I desire the entire dismantling of the corrupt and dysfunctional penal system. That system is a tool used by the capitalist classes for social control, not for inmate rehabilitation as it is often portrayed. With this in mind, one must not ‘other’ the convict. We are no more culpable than people on the outside who are big enough fish on the socio-political food chain to avoid prison.

I do value highly the role of individuals taking responsibility for their actions. Free-thinking communities are already thinking of and practicing alternative forms of justice. but the current system preys on cycles of poverty, created by large and sweeping apparatuses that throughout history have pushed people to commit crimes. Our society, it seems, through both indifference and deliberation, depends on maintaining a

criminal class, a desperate group vulnerable to mass exploitation.

Therefore, when communicating with prisoners, whether they are identified as political or otherwise, one must keep in mind the system itself is just as much to blame for the existence of crime. Be patient and understanding with inmates; it's likely they are not receiving any of that in prison.

I think the first and most important way to do prisoner support is to open a door of meaningful communication. Every person is different. Trust must be established. Inmates often say what their individual needs are to make their lives more tolerable. But it's wise to ask.

Sometimes, It is the stories of friends and families that remind an inmate of the life outside prison that will be there for them. Many times, it is also material support which can drastically increase the quality of life for an inmate. We do not have a lot of personal power of movement but being able to eat what you like, when you like can make or break a day. Also, prison can be very boring. Providing books or music can be of great interest or help. Many inmates take this "opportunity" to broaden their horizons through reading and are often inspired to challenge the forces that oppress them.

In my experience, these are helpful ways to support prisoners., Keep in mind, all are individuals with different needs and who go through different phases. Sometimes, there is a tendency to blame prisoners or tell them what they should do or need, but remember who has the upper hand in the situation. Not that prisoners are always right; having gone through dehumanizing processes can damage psychologically. It is important to be empathetic towards that.

Social movements, like anything else in the world, are not created in a void. They are a continuous history, dotted with victories and setbacks. It is important to know the history while engaging in radicalism because we owe so much to our predecessors. They, like us, have fought for freedom, been incarcerated or died in the struggles. Their ideas helped shape the world we live in today. As much as we can We should support them either directly or by learning about their fights, carrying the torch in today's struggles and then on to the next generation. To me, the expression "the struggle continues" means to carry on the fight for the ideals of a free society even if in doing so we risk our own life.

While directly challenging the bigger fish's ability to eat us, we can be sure that they will repress us. We must be aware of their tactics and prepare accordingly. I think our best defense against this is information.

federal court in Houston). I was convicted and sentenced to 50 years imprisonment for disarming a racist Sheriff, in self defense, who was in the act of murdering me. His motive was to stop me from organizing the barrio around police brutality, and seeking to re-open the police murder of my friend ERVAY RAMOS under federal criminal civil rights laws that have no statute of limitations; including seeking to alert newspaper reporters of the ongoing corruption in the Sheriff's Office and the local courthouse and other corrupt politicians, earning the ire of the police and the establishment. I have fought this conviction for many years and continue to do so to this date. I am 62. DOB: May 12 1952.

I am now going on 15 years in solitary confinement caged 23 hours a day under racist, inhumane conditions of confinement, My parole eligibility date is set as JUNE 2021, about 7 more years. I will answer any and all questions that you may have related to any and all aspects of my personal life, my struggles, my legal case and my activities and solidarity actions with others, from where the system has me buried alive as another victim of this government's war on CHICANO MILITANCY AND DISSENT.

QUESTIONS ASKED

This is by no means intended to be a comprehensive "paper" on these topics, but only a skeletal draft as relates to the specific questions NO MORE LOCKED DOORS issued out to others in your notice of the scheduled conference and the call for "panel presentors" as relates to PRISONERS OF WAR AND POLITICAL PRISONERS (pow, pps). If NO MORE LOCKED ROORS is interested, perhaps, we can venture into a more detailed and coordinated "paper" in the near future, as well as working with Chicano militant activists or groups in the country, as well as other social movements and activists interested in the dynamics of this case history for publication, or for academia on the social sciences, sociology, psychology and political science as relates to the-CHICANO MEXICANO MOVEMENT FOR NATIONAL LIBERATION AND THE NATIONAL AND COLONIAL QUESTIONS and other solidarity movements domestically and internationally.

In my history of struggle and resistance, working to build a sustained revolutionary social movement, outside and inside prison walls, many groups come and go. Although "good intentioned," these groups offer no consistency in working to build a sustained dynamic nucleus, or vanguard, if you will, due to many factors, and other obstacles. Examples of such are lack of organizational structure, discipline and unity, lack of resources, human power and, of course, state repression that comes down against those of us who seek independence and liberty from the

COMRADE GEORGE'S calls to "transform the criminal mentality into a revolutionary mentality." For my resistance struggles, I suffered extreme forms of state and prison repression, from confinement in solitary confinement for years, to prison guard beatings, denial of adequate medical care, false disciplinary charges, horrible food, denial of parole, subjected to the prison's political police "witch hunts," and many other forms of repression. I was released in March 1991 and immediately began organizing the community in Houston, forming a community empowerment group, a prisoners' solidarity committee, a stop the violence youth committee, holding community forums and "study groups" while also attending the University of Houston, and working to create a national movement in alliance with other local, domestic and international human rights and liberation groups around the country. I was an invited public speaker at many colleges, universities and human rights, Chicano Studies Programs events and other activities from a militant, revolutionary perspective. Including my human rights work as a NGO (nongovernmental organization) delegate to the United Nations Commission on Human Rights, not as one who believed in that tribunal which I see as an instrument of ZIONISM and U.S. IMPERIALISM, but to position myself to criticize the organization and create other alliances with other human rights groups around the world, and to develop a strategy for internationalist solidarity with all the oppressed peoples of the world in developing REVOLUTIONARY SOCIALIST CONSCIOUSNESS HOPING TO UNITE ALL WORKERS OF THE WORLD, IN STRUGGLING AND DREAMING FOR A BETTER WORLD FREE OF CAPITALIST, IMPERIALIST OPPRESSION AND DOMINATION. For more details of my work, and case history, please visit: www.freealvaro.net, and <http://bit.ly/alvarofiles>.

I left Houston in 1995 and returned to my hometown of Alpine, only to find the same misery and the same social and racial oppression of Chicanos in the barrio, ruled by the iron fist of police and their ongoing brutality and murders of unarmed civilians. I began organizing, while doing "freelance" legal work for progressive attorneys as a "paralegal," a trade I learned as a "jailhouse lawyer and writwriter." For a history of my "prison struggles" please see, TEXAS PRISONS: THE WALLS GAME TUMBLING DOWN, by Steve Martin, 1983, Texas Monthly Press; See also JAILHOUSE LAWYERS; PRISONERS DEFENDING PRISONERS VS. THE USA, by Mumia Abu Jaml, 2010, City Lights Publishing, (where Mumia notes the Texas prison struggles and my work by name). See also HERNANDEZ V. ESTELLE, "788 F.2d 1154 (5th Cir. 1989)(protesting denial of revolutionary literature, during a prison yard takeover I had organized at the start of the prison reform case in

A society is easier to control when it does not know it is being controlled. Their biggest hope is to keep us all apathetic and in line with the status quo. The official narrative states that wars and social disasters are anomalies to the system. But when the lie is dispelled, and with the illusion lifted, we will realize a better world is possible, one outside their wage slavery and mass incarceration, one without governed states, patriarchy or interethnic tension. A world where we see that we are not free until all of us are free!

ALVARO LUNA HERNANDEZ; LONG LIVE THE MEMORY OF JONATHAN AND GEORGE JACKSON!

ALL POWER TO THE PEOPLE !

“[O]nly the prison movement has shown any promise of cutting across the ideological, racial and cultural barricades that have blocked the natural coalition of left-wing forces at all times in the past. So this movement must be used to provide an example for the partisans engaged at other levels of struggle...”

- GEORGE L. JACKSON BBP, Minister of Defense, murdered by San Quentin prison pigs, Aug. 21,1971

TUESDAY, 21 APRIL, 2015
ALLRED PRISON SLAVE PLANTATION

DEAR NO MORE LOCKED DOORS, & COLLECTIVE,

By now you should have received my brief letter and draft flyer I mailed to you a few days ago, in relation to the scheduled May 16th conference on pow, political prisoners to be held at QILOMBO COMMUNITY CENTER. Here are my thoughts as related to the questions you posted in your communique.

CASE HISTORY

I am a Chicano pow, political prisoner with a long history of struggle

and resistance on the outside and behind prison walls. Initially, at a very young age, I was framed by police for a crime I did not commit. Although a rebellious, anti-authoritarian young Chicano who rebelled against police occupation of our Chicano barrio, and the social and racial injustices growing up in a racist, segregated society in far Southwest Texas, 90 miles from the U.S./ Mexico military-imposed border, in a small, rural community named Alpine, between Odessa And El Paso, Texas, I was by no means a rebel with a “revolutionary consciousness.” I was only a by-product of my anarchism as a means of unorganized and instinctive reaction against my social and racial oppression, not comprehending the root causes of that oppression of myself and of Chicanos as victims of Yankee colonialism and imperialism, and the true nature of the repressive capitalist state and its instruments of repression in maintaining class rule over all workers under this wage-theft socioeconomic system. I was framed because police found it convenient to frame me based on their hatred of me because of the history of confrontational conflicts I had been involved against police from police fights, beatings, destruction of police vehicles, protesting police brutality and murders of young Chicanos, such as my friend Ervay Ramos. I was with Ervay that tragic night that a racist police pig shot him in the back in cold blood murdering him instantly. The incident was reported by the U.S. Commission on Civil Rights in their 1970 report entitled: MEXICAN AMERICANS AND THE ADMINISTRATION OF JUSTICE IN THE SOUTHWEST, Library of Congress, 1970. The murdering pig never served a day in jail, as was and is this continuation of a historical culture of pig murders of young unarmed civilians in this society, mostly people of color throughout black and brown communities, from Oakland to New York and in between. It is more pronounced in what I call the “occupied territories” of the U.S. Southwest, where these neo-colonial practices and war crimes still persist, sanctioned by racist courts.

I was sentenced to life imprisonment for a crime I did not commit. In Texas prisons, I became “politicized” where I met the revolutionary giants of KARL MARX, VI LENIN, CHE GUEVARA, CHAIRMAN MAO, MALCOLM X, JONATHAN AND GEORGE JACKSON, RICARDO FLORES MAGON, JUAN CORTINA, EMILIANO ZAPATA, PANCHO VILLA, JOAQUIN MURIETTA, and many more heroes and martyrs of poor people’s popular movements. I began studying revolutionary movements in history, from the PARIS COMMUNE, to the ATTICA PRISON REBELLION, continuing to today. I began giving expression to my political ideas, and got involved in the “prison movement” fighting back against these racist and inhumane prison conditions in this brutal prison system, while working to organize prisoners, adopting