

A Revolutionary 12 Step Program

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Introduction

*"Every addict takes junk to escape something... most Black junkies really are trying to narcotize themselves against being a Black man in the white man's America."
- Malcolm X*

Recovery and rehabilitation from anti-people addictive behaviors is nothing new to revolutionaries. From the Nation of Islam's six-point therapeutic process which Malcolm X endorsed to uplift New Afrikans from the poisons of Amerikkka, to Maoist China where communists held intense criticism/self-criticism meetings with prisoners not unlike what one might find inside a serious 12 step group here in the United States, recovery and rehabilitation has always been a matter of revolution. Even the Great Proletarian Cultural Revolution (1966-1976) was in effect a nationwide collective struggle in which Maoists sought to reform, revolutionize and recover the Chinese people from thousands of years of oppressive and exploitative beliefs, manners and habits engendered by the patriarchy, slavery, feudalism and capitalism.

Unlike other philosophies and self-help programs accepted by the oppressive power-structure which quietly endorse imperialism and the bi-polar world it produces, this self-help study guide places recovery from drugs, parasitic behaviors and violence strictly within an anti-imperialist framework. As such, this guide has been created with the hope that it will give comrades struggling with addiction, in particular the imprisoned lumpen, a new perspective on life. With this program, we offer comrades a process which helps them to struggle against the various social and psychological ills of imperialism without sacrificing their revolutionary principles.

While the use of mind-altering substances has been a feature of humyn culture for thousands of years, there has never before been a period in which contradictions in humyn society have created such a need for people to self-medicate simply to cope with the daily stress and trauma that imperialism creates. This is why we are quickly reaching a point where opiates and other mood and mind-altering substances are replacing religion as the "opiate of the masses," a phrase used by Marx to describe how the oppressed have hystorically been kept in their

place. The people need revolutionaries to make meaningful and lasting contributions to the revolutionary movement. It has been our experience that comrades are unable to make these contributions when they're too busy chasing the next high, behind prison walls or in isolation because they were unable to control their impulses.

Much of the material that has gone into creating this guide has been re-interpreted from bourgeois psychology, however, this does not mean that we review such literature uncritically. While we uphold the overall progressive nature of these methods, we are also aware of their limitations. Therefore we have produced this guide borrowing concepts and methods from the more scientific programs while discarding and replacing anything that conflicts with dialectical materialism and scientific socialism. For example, where the already existing material emphasizes the role of "God" in working through recovery, that concept has been replaced with proletarian morality in most instances. Otherwise we speak of Maoism, the revolutionary movement or some other guiding light.

While the ability to recover from addiction and other anti-people behavior is impossible without comrades first becoming able to take responsibility for ones actions, as communists, we also understand that the biggest culprit in engendering violence and addiction the world over is Amerikan imperialism. This is why as we go through this guide the ripple effects of nation, class and gender contradictions will become apparent as playing leading roles in the warped thinking which we've developed in reaction to our oppression. Clearly, it is in the power of the oppressors to put an end to drug use and the misery that comes with it, but the imperialists recognize the need for people to self-medicate and the benefits for the imperialists it provides. As such, big pharmaceutical companies are allowed to continue manufacturing these chemical weapons under the guise of medicine and other products for use against the oppressed. Yet when underground capitalist from the oppressed nations like Bolivian cococaleros or Chapo Guzman rise to the level of threat to U\$ hegemony in the drug trade, they are dealt with quickly. This double standard not only exposes the hypocrisy of imperialism, but it illuminates the duality of imperialism. If imperialism was truly the best system around there wouldn't exist a need for people to zone out of their oppressive conditions. It is these contradictions that provide communists opportunities to serve

the people by helping them to not only liberate themselves from poisonous addictions, but to liberate themselves from conditions that necessitate addiction. It is these realizations which we hope can provide further impetus for comrades to muster the strength to beat back their addictions and struggle against their parasitic anti-people lifestyles.

In writing and discussing about the people we used to be, the people we are, and the revolutionaries we're trying to become, our hope is that comrades will acquire the tools necessary not only to improve their lives, but to minimize the setbacks to the revolutionary movement which addiction brings. However, it's important to understand that we don't seek to resolve the three strands of oppression which engender addiction with this program. Rather, we seek to provide comrades an opportunity to struggle against the ripple effects of imperialism by modifying the 12 Steps for the Maoist terrain, and emphasizing the rational kernel of dialectical materialism which exists at its core.

In an ideal world we'd have the resources necessary to conduct this program within a face-to-face setting. Unfortunately, we are not yet at a stage in which this is possible. Therefore, we ask that comrades do their best to conduct this experiment via correspondence, or with others at your location. Like Marxism, this program is a guide to action.

Unity – Struggle – Criticism – Transformation

Step One

We reviewed our past, admitting a lack of strength and control over our addictions to all forms of anti-people activity, and that our lifestyle was not decent, nor manageable.

Just as in any other Twelve Step program we too believe it is crucial for comrades to live healthy, productive lives, not just for themselves but for the sake of the international proletariat. Understandably enough, many of us new to this program will believe that because we've already made a commitment to the revolutionary movement, that we're already doing everything possible to defeat the imperialists. But what about the monster of imperialism that lives inside of us? Being raised in the belly of the beast means that we've been spoon-fed since birth the worst imperialism has to offer. Therefore, we believe it important that comrades struggling with various anti-people behaviors, as well as those with a history of struggling with these behaviors, begin the necessary healing process if they are serious about revolution. Here in Step One we do this by identifying how our anti-people and addictive behaviors and attitudes can damage the revolutionary movement from within through a review of our past history.

Even the most advanced communist organization thus far, the Chinese Communist Party (CCP), under Mao and the Gang of Four, had members who were once devoted to the revolution betray its principles and the people they swore to serve because they never quite shook off the residual outlook of the bourgeoisie and the values they taught under capitalism. Are we so chauvinistic as to refuse to consider the possibility that we too cling and adhere to this parasite that is addiction? Are we so narrow-minded as to even consider that a problem exists? The oppressed people of the world have already lost enough revolutionaries, so why should they lose one more? If power is the ability to define a phenomenon and make it act in a desired manner, then isn't it imperative that we begin to understand the addiction as something that has controlled our lives for so long? Isn't it time we begin to take back the power we seem to have given away so easily to our addiction? It is imperative that we understand the addiction cycle, and how it operates in our lives.

Addiction is lethal, self-serving and always craves something, just like imperialism. Addiction, like imperialism, has no conscience, no sense of proletarian morality. Like imperialism, addiction is driven by avarice. Thus, before moving forward in this step we must define the addiction cycle. It is:

1. Obsession
2. Compulsion
3. Progression

Our addictions, no matter to what — drugs, alcohol, violence, parasitic behaviors, sexual dysfunctions, etc. — begin in our minds with the obsession phase of the cycle. It is here within this stage where we can become the most dangerous to ourselves and others. When we obsess it is almost as if we have on blinders or tunnel vision and can only see what's directly ahead of us, which is our addiction. As humyns our minds are constantly at work, and our brains are constantly processing information about this or that, drawing inferences, helping us to determine what's good or bad for us. However, it's important to understand that an obsession is greatly different from a normal thought in that an obsession persists and takes hold of us until it's all we can think of.

The cycle of addiction is turned on or triggered by:

1. A persistent *idea* that we desire or need something and we deserve it, we are too smart to get caught and it's only one time, it's not a habit.
2. A persistent *desire* that we want or need something, and we convince ourselves we deserve it, we are too smart to get caught, and we only want it once, it's not a habit.
3. A persistent *emotional rush* that we want or need to do something or have something and we convince ourselves we deserve it, we are too smart to get caught, and we'll only do it once, it's not a habit.

It is always one or more of these components of the obsession (idea, desire or emotional rush) that pushes us until we give ourselves permission to move directly into the

compulsion stage of the addiction cycle that immediately follows on obsession. The compulsion turns the obsession into an irresistible action, and once we act, we are sure to repeat doing whatever anti-people activity we're engaged in. Sometimes we'll repeat doing whatever act we committed during the course of the day, or it will be repeated within days or weeks. But for sure we'll repeat it, because the obsession will return to mind again, strong and powerful. Each time we act with this behavior we prove that we lack the ability to fully control ourselves and serve the people while in the grips of our addiction.

Once we engage in this anti-people behavior and justify repeating it, we'll begin to do these crimes against the people over and over, and more frequently. This is what we find as the third stage of the addiction cycle, known as progression. We will persistently repeat these anti-people behaviors (or a series of these behaviors together in concert) so often that we are out of control and our problem with anti-people activities has progressively gotten worse. It is this vicious cycle of addiction we cannot take for granted or neglect to keep in mind as we journey through the Twelve Step process, because this addiction cycle is what's ugly, not us as humyns. We will learn to separate the two (addiction and ourselves) as we go through this revolutionary process.

The next part of Step One does not leave any room for argument, debate or denial of the fact that we lacked strength or control over our addiction of choice. This fact is made indisputable in three ways:

1. No matter our choice of anti-people activity, we damage or destroy relationships with others. Unfortunately the relationships we seem to damage first and worse are those people close to us. But we don't stop with them. We keep stepping on the lives of others with no empathy or compassion in mock fashion of the imperialists.
2. We proved to be irresponsible. What we had was never enough, so we committed "crimes" or other anti-people behavior to get more. If we didn't have much, we decided it was easier and faster to take from others instead of working a legal job. Others simply wanted to satisfy their emotional or physical pleasure with no regard for those affected. We all blamed everyone else for our problems, not ourselves.

3. Some of us claimed to know religion or spirituality of some sort. Religion and other mysticism is how many of us in part came to learn about "right" and "wrong," and other values taught under the patriarchy, feudalism, capitalism-imperialism, and yet, even while under the influence of the opiate of the masses, we still found it impossible to abstain from acting on our impulses. That is how strong this addiction is, so how can it now be fundamentally different simply because we've picked up the red banner of revolution?

Now we should not have any doubt that our lifestyle was not decent, nor manageable. We flat-out refused to live according to the "normal" standards of this society. We lived by our own "criminal" constitution, a warped belief system that gave us permission to be irresponsible and disregard people's need to be free from harm.

Even now at this moment we realize that many people who once trusted us had to learn the hard way that we're untrustworthy. These once valued relationships are now shattered. We lied, cheated, stole, we broke promises that we never intended to keep. We inflicted such pain and injury upon others. We simply did not know how to stop. If we harmed those closest to us while in our addiction before joining the revolutionary movement, what makes us think we will treat the international proletariat any different?

Some of us claim to find self-worth, respect, "honor," and morality as part of the revolutionary movement, yet, when we continue to engage in parasitic anti-people behavior we practice these principles poorly. Now we should not have any doubt that our commitment to the movement has not been as correct as we'd like to believe. Now we should be able to see how we've allowed for negative aspects in our character to betray a cause we've sworn to uphold. Clearly there exists indisputable proof that a problem exists, and the problem is us. Therefore, upon arriving at this new understanding we can now appreciate not only the need for deep, personal change, but for revolution.

Revolution here means fundamental change in our way of thinking about or visualizing something; a paradigm shift. Revolution develops from the inside-out.

Step One: Questions To Take Seriously

1. What was the first "crime" (parasitic behavior) you engaged in? What was the first substance you abused?
2. How soon did you repeat doing it after you had done it the first time?
3. Did you continue engaging in the parasitic behavior and then others too? What about substance abuse?
4. Did the potential of getting caught stop you?
5. Did you stop committing anti-people activities because you were hurting those you loved? Or those who loved you?
6. Did your religious beliefs or practices stop you from participating in anti-people activity?
7. What is your "crime" (parasitic behavior) of choice, that once you did it you repeated it and kept justifying doing it over and over again?
8. What substance did you use to bring pleasure or to escape guilt, shame or stress after engaging in the parasitic behavior?
9. How many times did you do something you knew was illegal, but justified doing it over and over?
10. Why did you feel you had to be in an area where your friends were even though you knew something illegal was taking place, or would take place?
11. What relationships did you damage or destroy because of your particular parasitic behavior of choice?
12. How were you irresponsible? Did you have a legal job? If so, why wasn't it enough? Did you engage in parasitic behaviors at work? Did you refuse to work a legal job because it was easier to engage in parasitic behaviors? Did you lie and manipulate people while engaging in these behaviors, or to conceal behaviors you were engaged in? Did you blame others for causing your problems?

Struggle

13. How were your religious practices blocked through your addiction to parasitic behaviors?
14. Did you rely on religious practices only after you were caught or placed in jail?
15. Why didn't you rely on religious practice to stop you from engaging in parasitic behaviors?
16. Since participating in the revolutionary movement, have you continued engaging in anti-people, parasitic behavior labeled a crime?
17. Did you continue engaging in this anti-people and illegal behavior even though you knew it had the potential of harming your ability to organize?
18. Have you continued to abuse substances throughout your time in the revolutionary movement?
19. Did the potential of getting caught stop you?
20. Has your understanding of proletarian morality prevented you from participating in anti-people/illegal activity?
21. How many times did you do something you knew went against our sense of proletarian morality, but justified doing it over and over again?
22. How have you been irresponsible in your duties as a revolutionary?

Step Two

We become willing to believe that change is possible through suggestions from those who've trudged the path out of reaction to revolution before us.

Having just completed our Step 1 review we now have indisputable proof that a problem exists, and the problem is us! This is why we must now realize that we would be wise to put our egos aside and try a new approach. Like the persyn who comes to the revolutionary movement only after every other method of protest and reform has failed to end the suffering of the oppressed by the imperialists, we too should realize that our way doesn't work, hasn't ever worked and will never work to rid this monster of imperialism off our backs. Our way will only work to mitigate the effects of our addiction until we are again pushed back into our old destructive ways. But this doesn't mean we are powerless over addiction! Because we are dialectical materialists we not only believe that change, but revolution, is possible! Therefore, before moving further in this process it is necessary that we understand that self-change, like revolution, is a long, protracted struggle, and it doesn't happen overnight. It is necessary that we take a piecemeal approach.

"Over a long period, we have developed this concept for the struggle against the enemy: strategically we should despise all our enemies, but tactically we should take them all seriously. This also means that we must despise the enemy with respect to the whole, but that we must take him seriously with respect to each concrete question. If we do not despise the enemy with respect to the whole, we shall be committing the error of opportunism. Marx and Engels were only two individuals, and yet in those early days they already declared that capitalism would be overthrown throughout the world. However, in dealing with concrete problems and particular enemies we shall be committing the error of adventurism unless we take them seriously. In war, battles can only be fought one by one and the enemy forces can only be destroyed one by one. Factories can only be built one by one. The peasants can only plow the land plot by plot. The same is even true of eating a meal. Strategically, we take the eating of a meal

Struggle

lightly — we know we can finish it. Actually, we eat it mouthful by mouthful. It is impossible to swallow an entire banquet in one gulp. This is known as a piecemeal solution. In military parlance, it is called wiping out the enemy forces one by one."

— Mao Zedong, *Speech at the Moscow Meeting of Communist and Workers' Parties*

As in any struggle we also look to those who've trudged this path for guidance. In doing so, not only are we learning for ourselves through practice based on suggestions of what others have already experienced, we learn to trust others, and we learn to have faith that the process works, just as sure as we have faith in the international proletariat's ability to one day rise up against their oppression and establish socialism on a world scale. As revolutionaries we know that ours is a collective struggle and there is no successful approach to a one man or one woman revolution, and so it is the same with the struggle out of addiction. As Mao said, "our tactics are to pit ten against one." This is true both in guerrilla warfare and the battle against addiction. There are comrades who, having walked in your shoes, will now walk shoulder to shoulder with you as you battle this monster of imperialism.

The next part of this step requires that we understand the role which proletarian morality plays in the revolutionary movement. Once gaining this understanding we should consider what role it may come to play in our struggle against addiction.

Proletarian Morality: What the proletariat determines to be right and wrong, good and bad. A thing is good or bad depending on whether it serves human need. In class society, different classes often have opposing interests, therefore what is right for one class is wrong to another. Pacifists apply an idealist form of morality by saying that violence is never justified. Similarly, anarchists denounce hierarchy and oppression in the hands of the oppressed, even if used as tools to destroy hierarchy and oppression in the bigger picture. Proletarian leadership must abide by proletarian morality in order to maintain the active support of those they are leading to action.

"Our tactics are to pit ten against one."
— Mao Zedong, *Problems of Strategy in China's Revolutionary War*

Step 2 can help us learn the importance of asking for help. Understanding that others have been where you are today, and that only through collective struggle can the monster of imperialism be defeated, is critical to our recovery. Step 2 teaches us that if others can do it, we can too. Having just completed our Step 1 review we should now have an open mind. If recovery from addiction is possible then we would be remiss not to give ourselves a chance to resolve this contradiction in our lives. Addiction isn't static. Without recovery, there would be no addiction, and without addiction there would be no recovery.

**"Change is an inviolable law of nature."
– J.V. Stalin, *Dialectical and Historical
Materialism***

Step Two: Questions To Take Seriously

1. Do you believe that the struggle against imperialism is necessary? Why?
2. Do you believe the struggle against imperialism is possible? Why?
3. Do you believe the oppressed people of the world can defeat the imperialists? Why?
4. When did you originally take up the struggle against imperialism? Why?
5. Do you believe there is identity in opposites?
6. Do you believe your individual struggle against imperialism is possible? Why?
7. Do you believe your individual struggle against imperialism is necessary? Why?
8. Do you believe your individual contributions to the revolutionary movement can make a difference? Why?
9. Are individual contributions to the revolutionary movement important? Why?

10. (If working this program with others) Have you been able to relate to anything others have to say about your past/present attitudes, behaviors, or habits?

11. Do you believe that your individual change is possible?

12. Do you understand there is a big difference between theoretical/book knowledge and practice?

13. What do you seriously have to lose by following the guidance of someone with knowledge and experience in struggling out of the grips of addiction?

14. Having an understanding of proletarian morality is great, but what do you do about all your bad habits and problems with addiction? How do you reconcile this understanding with these bad habits and addiction?

15. If you realize your life was affected by traditions, beliefs and habits, then who is responsible to change the problems you have? Who should be held accountable for your actions at this stage of your revolutionary development? Where does accountability begin?

16. Define 'trudge.'

Step Three

We made a decision to let go of destructive bourgeois self-will in exchange for proletarian morality, becoming willing to do what's good for the revolution as we understood it.

Step 3 represents the key to our success or failure in this program. It is the introduction to the principles of proletarian morality which will guide us in all we do. Some with experience doing 12 step work refer to step three as our first action step because of the leap in consciousness and behavior we are now under-taking, and our version of this step is no different. This is where we will discover if we are genuine in our desire for revolution or if we remain stuck in the same old, parasitic attitudes and behaviors that brought us to this program. Here we will learn that although we may lack strength at times, we are not powerless over our addiction as many in this society would have us believe. We will learn what it means to have self-will. What's more we will learn that self-will, like self-determination means nothing unless it is qualified between good and bad, revolution and reaction, proletarian morality and bourgeois ideology. Self-will is neither good or bad, rather it is something that can push us towards choosing good(revolution) or bad(reaction).

Step 3 teaches us the importance of breaking old habits and creating new habits. Indeed, this can be a protracted struggle that may take our whole lives to accomplish, but like the Long March which the People's Liberation Army undertook to survive, this too is necessary for our own survival. And if we are sincere about serving the people then we must learn to let go of anything which can potentially bring them harm or hinder our ability to serve them. This willingness to let go of old destructive habits is proof of our sincerity to serve the people and shows that we are serious about developing this revolution from within.

In working this step we will gradually learn to develop faith in the program, faith in ourselves and faith in the process of revolution. We will gradually begin to trust in our own strength and ability that change is possible according to our own experiences inside and outside of this program. There will of course be times in which we may think or feel that we are not

strong enough, and we will be tempted to capitulate. But this is exactly what the oppressors want us to believe. It is here where we must stand firm in our resolve to struggle against our own oppression. However, when we fail to live up to our own expectations we must remember that with victory comes defeat, and it is nothing more than the dialectical process of revolution. In this program we strive for progress not perfection, and materialism over idealism.

We should now stop making excuses for our own behavior while simultaneously condemning that of the oppressors. Our experience inside and outside of the revolutionary movement is already proof that our self-will can be used for good as there is no such thing as someone who is totally bad or totally good. That is a fallacy of the oppressors which only serves to encourage the metaphysical thinking which helps justify the continued oppression of the people. As such, our history also reveals that there exists contradictions in our thoughts and behavior, which is why we need to acknowledge our own power to correct these manifestations of our oppression by resolving these contradictions. This step is not easy, nor should it be. It is a call to action! Herein marks the beginning of our own long march to inner freedom, and ultimately liberation of the oppressed. Unless we take this step seriously we will never be free.

Step Three: Questions to Take Seriously

1. What specific beliefs do you hold on to that prevent you from moving forward with change?
2. What bad habits do you think you have that cause problems for yourself?
3. Why do you think you cannot associate with some people and only associate with others? Listen to your own prejudices at work...
4. Whatever you do, no matter how big or small, right or wrong, who is the one making the choices and decisions?
5. When you do something or say something to somebody, that results in an offense, do you try to justify it so that you can avoid

apologizing?

6. After having an argument or a dispute with someone, when you return to him/her to work it out, do you feel better?

7. Do you realize that what you think or feel is normally expressed in the words you speak and manifested through your actions (the things you do)?

8. Do you understand that these 12 steps and revolution in general represent changing and not the avoidance of change?

9. Explain what self-will is.

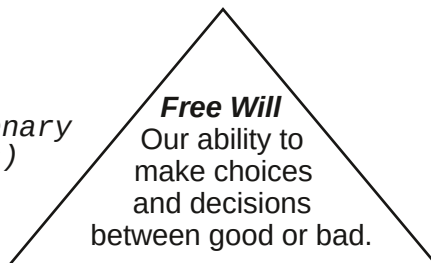
10. Do you understand how every choice and decision you make has the potential to impact the revolutionary movement?

11. When was the last time your choices and decisions impacted the revolutionary movement in both a positive and negative way?

A good way to begin learning the principles of this step, is for you to ask yourself whenever you're called upon to make choices and decisions, is this the right choice for me to make both for myself and the movement? Will the choices and decisions I make in this moment negatively or positively affect my ability to organize? Am I being guided by proletarian morality or bourgeois self-will?

***Proletarian Morality
Always First in Our Lives***

Good
*(Revolutionary
Principles)*



Bad
*(Bourgeois
Self-Will)*

Self Will
*It is necessary, but it
must be qualified to go in
the direction of Good or
Bad.*

Struggle

At this point, you do not know exactly what major defective aspects of your character are causing the most problems. Yet this step prepares us for Step 4 and 5, to identify those specific defects causing your destructive self-will. We specifically name those defects in Step six and learn to practice their opposites in Step 7, which are in fact revolutionary principles.

Step Four

We searched our past thoroughly, making inventory lists of our rights, wrongs, and resentments.

In Step One we came out of the denial that our lives were good, decent, or normal, and that everyone else was the problem. We became conscious. In Step 2, we learned to become open-minded to the possibility that through collective struggle we could redeem ourselves, revolutionize ourselves and serve the people. In Step 3 we learned about the importance of taking personal responsibility for our own choices and decisions, and of how an understanding of proletarian morality could inform our practice. Now, if we remain serious and have faith we can recover from our addictions. If we continue to believe we can continue to develop our commitment to the revolutionary struggle, then we must realize this is not achievable without our Step Four inventory. This step will take us back into our past to identify when our problems began, who was involved, and what the issues were that impacted our lives.

Before coming to this step our lives were full of questions about ourselves. We had questions about our addictions we couldn't answer. For example, why did we choose a life devoted to parasitic anti-people behavior? Why did we choose our addictions over our friends and families, and in some instances over the revolutionary movement itself? It is not enough to point out the system of oppression known as imperialism or the white power structure which it serves as if we had no power of our own to exert on a personal level. We must dig deep into our past to discover how we could become responsible for hurting countless people and creating countless victims, or we will never recover. As such, the internal freedom necessary for external struggle will not be possible unless we take this step seriously. The main thing that is required within this step is that we take personal responsibility for our actions.

If imperialism is solely to blame for our past behavior, then how come we persist with our criminal behavior? It is true that Marxism teaches that in general social being determines social consciousness. Therefore it is only natural that living in a society built on nation, class and gender contradictions will perpetuate

this behavior, engendering dysfunctions in different aspects of the lives of its inhabitants. Yet when we look towards others, we can see that not everyone has gone to the extremes we have. Why is this? The answer once again lies with Marx, who also concluded that in some instances it is social consciousness that determines social being. In other words, our beliefs have the power to determine our manners and habits.

Writing your inventory is a deep, personal step that will both be uncomfortable and disheartening but vital towards developing your commitment to change and the revolutionary struggle. It is important to understand that this step, however painful, is not meant to torture you, but to begin the healing process from a lifetime of oppression. Many who have practiced this step find this will later become a source of strength to draw from in their service to the people.

Writing Your Inventory

This inventory should be looked at as a road map from the past to the present. Like all road maps it may seem confusing at times and initially bring to mind even more questions than answers. However, as we write this inventory a pattern will begin to emerge. It is important that we write this inventory the way we remember it and not necessarily in chronological order. We must list facts without details.

Our inventory should create three separate lists:

1. The good we have done.
2. The wrongs we have done
3. Our resentments towards others.

(Also, it's important to keep in mind these inventory sheets do not leave your hands. You only share the contents of this inventory in Step 5. The more thorough and accurate you can be in your Step 4 inventory, the better the results you will see.)

It is important that you write down all of the events from your past to the present, as it will help you discover a clear pattern of behavior. Writing these events on paper also makes it easier to have a set agenda for admission and discussion in Step 5.

Sample Inventory Lists

Each of the following lists must be on a separate sheet. We provide sample Good, Bad and Resentment inventory sheets along with a more detailed explanation of what should go in each sheet, and some questions to think about that will help you fill them out. The questions are meant to help you write your inventory as truthfully and honestly as you can. The inventory should contain the answers to the questions, it's not necessary to answer them directly or separately from the inventory.

Sample Inventory: The Good We Have Done

What goes in this sheet: Things we've done that are worthy of respect, conforming to the moral standards of this society, including the standards set forth by proletarian morality, things that demonstrate loyalty or are honorable, things that did not injure others. Make sure to include seemingly small or 'trivial' things as well.

It is very important for self-growth and self-improvement that you list the good things you have done. Make sure to include your contributions to the revolutionary movement here.

When	Who was involved	What was the issue?
2004	My mother	Helped her wash her car

Questions to think about while filling out this sheet:

1. What have you done that is deserving of respect?
2. What have you done that you received praise or were shown appreciation for?
3. What have you accomplished or completed that was good?
4. What have you willingly done for others that was decent, kind or fair?

Sample Inventory: The Wrongs We Have Done

What goes in this sheet: Morally disapproving (according to the standards of proletarian morality and society in general, painful or unpleasant things), bad character or conduct causing harm, oppression, suffering caused to others, misfortune and wrongdoing, something that brings sorrow, distress or misery (caused by great loss and lasting distress, persistent pain and suffering.)

When	Who was involved	What was the issue
1999	My friends and I	We robbed someone

This is an easy category for us. This is about our victims, which includes our families. We have caused so many people harm, injury or great loss (and lasting distress, and persistent pain and suffering) by our past actions. Whatever is recalled from your memory, list it in the order you recall it, not the order that it happened in. The order in which you recall things is important.

Questions to think about while filling out this sheet:

1. What have you done that was oppressive or brought injury to others?
2. What have you done unfairly or without justification to someone, without being provoked?
3. How have you violated or invaded the legal rights of others?
4. What have you done that took away someone's right to privacy?

Sample Inventory: Resentments

What goes in this sheet: Feelings or expressions of annoyance (disturbed or irritated) for what someone has said or done to you. Feelings of indignance, displeasure (filled with anger by something unjust, unworthy, or mean) or feelings of persistent ill will at something you regard as wrong, an insult (when someone treats or speaks to you with great disrespect or means to hurt your feelings or pride), or injuries.

When	Who was involved	What was the issue
2001	My father	He abandoned me

Resentments are poison to us and are very dangerous. They block the path of understanding, acceptance, healing and closure. Resentments represent the fact that we too have been the victims of others, because they have impacted our lives in an unhealthy way. We have stored painful comments or held onto painful experiences of both injuries and insults done to us. This section should include those harsh comments people have made, perhaps long ago, that affected our self-esteem or behavior then and continue to do so. Also include instances when something of ours was intentionally stolen or destroyed, and this still bothers us. Don't forget to include relationships where someone was unfaithful or disloyal to us without fair reason, and the hurt and anger from this is still unresolved. List the things that are naturally recalled from memory. If we can think of it, perhaps it needs to be examined, regardless of how far in the past it might be.

Questions to think about while filling out this sheet:

1. Who has affected you by an insult you never forget?
2. Who has done you wrong without justification?
3. How have you been injured by the actions of others?
4. Are you angry with yourself for something you have done?

Step Five

We admitted to ourselves and someone we trusted the good we have done and our wrongs and resentments towards others.

This step should begin as close as possible to the completion of Step 4 as there are so many benefits to practicing this step. First we will take the time to read our inventories aloud to ourselves. This is an important step in becoming willing to share our inventory with someone else we trust. Opening up about our wrongs and resentments will help build trust with the people around us, and will ultimately enable us to one day admit this past to those we serve. In doing so we will find there is no secret, mistake or shortcoming as a revolutionary that we can keep from the people. The main thing within this step is that we become willing to admit our inventory as a means of attaining the internal freedom necessary for external struggle, but also as a means for bringing us to a higher level of unity with the people through a process of continuous revolution.

In sharing our list of good we are reminded that we haven't always been full of hate, anger and resentments. We are reminded of our humble beginnings, and of our willingness to do all we could to please and make proud the people around us. We are reminded that we have never been all bad or all good, as that is anti-dialectical materialism. Instead, we come to realize that at a certain point in our lives we allowed the negative aspects in our character to gain dominance over the positive aspects. In doing so, these negative aspects became principal in defining our character and determining how we acted. But as Chairman Mao stated in *On Contradiction*, the revolutionaries through their efforts can change a bad situation into something good. This is true both in matters of revolution and rehabilitation. This explains why even in the midst of our anti-people behavior some of us were attracted to the revolutionary movement. It was a shift in consciousness and a desire to change that brought us to this point.

Additionally, this step gives us the opportunity to begin letting go of our secret pain and emotions which have held us back in life. The history of people in recovery, and the history of the Great Proletarian Cultural Revolution run parallel. They prove

that if we fail to seek out, understand, admit and address our wrongs, we will likewise fail to transform ourselves, our perspectives of the world, and our place in it. If we fail to do all these things we will just as surely revert to our parasitic, anti-people ways, just as revolutionary China reverted to capitalism and social imperialism.

Sharing our inventory is an important step forward in our recovery that cannot be underestimated; without this step it is impossible to be reshaped, and remolded into the image of the new socialist man/wimmin that we are striving to bring into being.

Our prior inability to speak about our anti-people behavior we practiced while in our addictions has inflicted unimaginable pain and suffering on the people around us. Without releasing this pain inside of us, it will continue to act as a poison that will kill us slowly. We will continue to harm others and we will invariably set back the revolutionary movement. By sharing our inventory we will begin to understand how feelings of powerlessness in our past caused us to seek out power through any means necessary. This mad behavior is just one way in which the social ills of this society are manifested in groups and individuals. Therefore we must take responsibility for our behavior. Over time and with much success we will see how this results in an accumulation of the revolutionary social forces in society which will in turn provide the impetus necessary to bring a new world into being — a socialist world.

Step Six

We made a personal commitment to ourselves and to the people to abandon our oppressive defects of character and to practice decent and revolutionary conduct.

As opposed to the metaphysical world outlook, the world outlook of materialist dialectics holds that in order to understand the development of a thing, we should study it internally and in relation with other things; in other words, the development of things should be seen as their internal and necessary self-movement, while each thing in its movement is interrelated and interacts on the things around it. The fundamental cause of the development of a thing is not external, but internal; it lies in the contradictoriness of a thing. This contradiction exists in every single thing, hence its motion and development. Contradictoriness within a thing is the fundamental cause of its development, while its interrelations and interactions with other things are secondary causes.

— Mao Zedong, *On Contradiction*

At this point of our recovery we have accomplished a great deal of work. We should commend ourselves for our efforts and our willingness to revolutionize our thinking and behavior beyond the destructive lumpen way of life. Working these steps is no easy task. Thus, we are now ready to learn about the nature of our wrongs. We will learn to pinpoint our character defects, how they developed and how these defects of character have affected our lives and the lives of others.

Any aspect of character not functioning properly can be considered defective. Defects of character are common, not only among addicts, but society at large. The only difference is how we choose to deal with these defects. Defects of character are what activate and push the cycle of addiction. However, it's important to understand that no matter what this step reveals to us, powerlessness should not be inferred or implied. Powerlessness is a concept useful only to the oppressors in stripping the oppressed of agency. To believe we are powerless is to believe there is literally nothing we can do to resolve the contradictions which addiction represent. Dialectical materialism

clearly teaches otherwise. Instead we should speak of a temporary lack of power and control over our addiction when we were previously unable to understand what motivated and influenced our thinking and behavior. As Mao stated, "contradictions exist in the process of development of all things ... including mind and society."

Some of the most common defects of character are connected to the values and morals of the oppressors which they proudly teach. With forked tongues they commend each other and propagate these teachings when they benefit their oppressive system. Yet when the oppressed practice these principles they are somehow functioning outside of the rules of society. Regardless of whether these defects of character are permissible to one section of society or the other, it is detrimental to *our* recovery. We must understand that unless we begin exercising power and control over these defects, we will continue to be pushed back into the cycle of addiction until we self-destruct. Some common examples of defects of character are: fear, selfishness, greed, anger, and resentments. Steps Four and Five showed us just how hurtful and destructive we become when we let ourselves come under the influence of these defects of character. This is why, now more than ever, we should deepen our commitment to upholding proletarian morality and the ideals of the revolution. We should not only strive to understand these defects of character, but abandon them whenever they endanger us or the movement.

In Step Three we talked about the destructive self-will of the oppressors and proletarian morality. We also discussed the importance of distinguishing between self-will and self-determination and how each relates to serving revolution or reaction. Here we will explore this topic further to ascertain how some of these character defects can be put into the service of the revolution, and the overall cause of justice for the oppressed.

Our defects become dangerous when we let them flare up outside a productive range, which in turn justifies our reliance upon our addictions.

Instructions:

Go over your Step 4 lists of wrongs and resentments. Review

each individual event in your wrongs and resentments lists, and analyze each instance carefully. What are the defects of character that pushed and motivated you to engage in anti-people behavior? Example:

Year	Act	Character Defects
2012	Burglarized neighbor's home	Selfishness, greed, resentment
2019	Sold drugs to the people	Selfishness, greed, callousness
2016	Drug use	Low self-esteem, anger, fear, resentment

Once you finish writing down all your character defects, circle four or five of the most common ones. Write down as many defects that come to mind. See how a pattern develops. These are your character defects. This is what you need to be vigilant against, and exercise discipline over. Here are some more common defects of character:

Insecurity. How did we become unsure and uncomfortable around people? Does it not cause us to be dishonest and irresponsible for ourselves and towards others?

Dishonesty. Why do we lie, why are we so fearful of the truth? If we cannot tell the truth, how can we expect to be considered trustworthy?

Selfishness. Why do we want everything for ourselves without any regard for others? If we are only concerned with self-satisfaction we can be uncaring and unkind to others. We can also neglect our duties to the revolutionary movement.

Irresponsible. Why do we have a hard time taking care of ourselves? How many people are constantly affected by our lazy, selfish behavior?

Angry. Why are we so angry, so often, so suddenly? How many relationships are damaged or destroyed based upon our aggressiveness or use of violence? If defects did not turn on the cycle of addiction we could not accomplish doing destructive

things over and over.

No one, in particular the imprisoned lumpen, like to admit they experience fear. This may even be more true of revolutionaries from the lumpen. But like many character defects, they are normal humyn feelings and emotions engendered by this oppressive society.

Step Six: Questions to Take Seriously

1. How do your defects of character cause you to hurt others? Be specific about which defects you refer to.
2. How do your defects of character cause you to hurt yourself? Be specific about what defects you refer to.
3. How do your defects of character hurt your ability to organize the revolutionary movement? Be specific, again, about what defects of character you refer to.
4. How does fear motivate anti-people behavior?
5. Holding onto unhealthy, unproductive, useless resentments can also cause us to engage in ultra-left and foolish behavior that needlessly puts you and others at risk. Provide some examples of how acting on your resentments has caused you to act out or endanger your contributions to the movement.

Step Seven

We honestly recognized our shortcomings whenever reactionary habits surfaced, promptly replacing our thinking and actions with revolutionary principles.

This step represents the key to resolving the contradictions in our mind that poison our character and influence our behavior. Step Seven can be seen as the principal task in our recovery. The more frequently we practice putting this step into effect, the more success we will have in learning to let go of our destructive behaviors. As such, with time we will find that our addiction will go into remission. Putting this step into effect will help us become more pro-active, rather than reactive in our recovery in effect revolutionizing our behavior.

Putting the principles of this program into practice requires that we stop being lazy in our recovery. We should now become more responsible to change our behavior lest we regress into addiction. If we have learned anything up to this point, it's that we hold the power to make many of our own choices and decisions in our lives — regardless of our circumstances! We can either view the world around us, and our place in it through the prism of our character defects, or we can chart a new course towards freedom from addiction, and in the process contribute greatly to the revolutionary movement.

In this step we will focus on understanding our triggers as emotional responses to something we are thinking, saying or doing that affects how we are feeling.

Whenever we are in a social engagement with people, in certain places, doing different things, others will constantly push their defective attitudes or behaviors upon us. This can instantly awaken our own defects as a defensive shield for self-protection. Once our emotions have been "poked", "impacted" or "triggered" by others the Step Seven practice allows us to find a solution to a potential problem.

A common example of having your character defects awakened is when someone makes a comment that is rude or offensive to us. A natural emotional response will trigger

insecurity or fear, affecting how we allowed another person to cause us to feel and we are now allowing their opinion to become our opinion of ourselves. The longer we allow their remark to affect us, the stronger our desire becomes to defend ourselves through some form of retaliation. If we return wrong behavior as a challenge, the problem continues to escalate and gets out of control; and our defects are working, not any revolutionary principles.

Step 7 allows the solution: if their comment was inappropriate or simply untrue, we should remain secure, not threatened. Our feelings will remain secure, confident as they should be and we can act responsibly to either express how we feel assertively or ignore what they said completely without a response that may not deserve one.

We may not be in control of most things, but one thing we are in control of is our ability to make choices and decisions. We decide what attitude we want. We have the power to do what's right for ourselves and for the revolution.

For every wrong there is a right; and every defect has an opposite. A problem can be corrected through struggle within the 7th step. When we become triggered we are simply allowing our character defects to come alive. The aim is to practice letting go of the defective attitude, manners or habits promptly when they surface during the course of the day. Through practice eventually doing what's good or what's right for yourself and the movement will become normal rather than clinging to old habits. Some common examples of letting go of defects are:

Security is the opposite of insecurity. When we feel insecure, promptly identify what's causing it; act to change what you are feeling insecure about with self-confidence and self-esteem. Be responsible for your self and your feelings. Why allow the opinions of others to become your opinion of yourself if it's not accurate?

Honesty is the opposite of dishonesty. Rather than say you will not lie again, simply start lying less! If you are being responsible and accountable you won't have to lie and wear masks to hide behind. Change what you need for self-improvement.

Unselfish is the opposite of selfish. Stop wanting everything given to you or your way. Be responsible, earn what you need rather than what you want from others. Give to someone and watch the expression on their face.

Responsible is the opposite of irresponsible; why should anyone be lazy? It only causes everyone to be very frustrated toward you and reject you for being a burden rather than an asset in their lives. It feels good to take care of oneself!

Calm is the opposite of anger; if you get angry it is because you are demanding someone to meet your standard of expectations. The world is not filled with puppets. Meet your own standard and expect more from yourself.

The key to this step is understanding our triggers. Go back over your Step 4 inventory and make the connection between the past and the present. When confronted with similar situations today how will you deal with that? We should now realize that a new path has been opened to us through the daily struggles we've taken up in this program. From this point forward whenever triggered by negativity do the opposite. Make it a habit to be more kind and caring towards others.

Look back at the character defects you named in Step 6. Now write down the opposite for each and every one. Also look up and write the definition for each and every one. This is where our focus should be. These are the revolutionary principles you should be struggling to put into effect each and every day.

Remember, this program is about progress not perfection, and materialism over idealism. Two steps forward and one step back is still one step forward.

As revolutionaries we should always keep at the forefront of our minds that this program does not advocate for the negation of armed struggle. Rather, it provides methods for us to better deal with our addictions, so as to better contribute to the revolutionary movement to end the suffering of the oppressed everywhere, and not only our own. It would be a grave mistake to believe we can take a liberalist attitude towards the imperialists with respect to the anger and resentments they engender for their genocidal actions. We do not let the imperialists off the hook, nor can we forgive them as we forgive

the people in our lives. There are such things as righteous anger and righteous resentments, and we should use them as instruments to better serve the people. So while we should learn to let go of the types of anger and resentments which poison our personal lives and our ability to organize, we should also view the anger and resentments towards the imperialists as integral to our work. Certainly this seems like a contradiction, but it is a contradiction which can only be resolved during the communist stage of development when group oppression no longer exists.

Step Seven: Questions to Take Seriously

1. What are some of the things that set you off? Why?
2. What type of people can cause you to relapse to drugs?
3. What types of places can cause you to relapse to drugs?
4. What types of things can cause you to relapse to drugs?
5. What types of people can cause you to relapse to violence?
6. What types of places can cause you to relapse to violence?
7. What types of things can cause you to relapse to violence?
8. What types of people can cause you to relapse to parasitic behavior?
9. What types of places can cause you to relapse to parasitic behavior?
10. What types of things can cause you to relapse to parasitic behavior?
11. Why do people's opinions of you matter so much to you?
12. When confronted with similar situations as those laid out in your inventory, how will you deal with that?
13. Since working this step have you had an opportunity to put your revolutionary principles into effect? How did that make you

feel?

14. What are some examples of how righteous anger and righteous resentment can push the movement forward?

Step Eight

We made a list of all those we oppressed, realizing how our oppressive actions impacted their lives, and became willing to make amends to them all.

If we are to continue on the path of revolution we began in Step 1, then it is vital to our transformation that we not only examine ourselves, but the harm we brought to others. Only by doing this can we truly re-commit ourselves to the principles of peace, unity, growth, internationalism and independence which not only governs the United Front for Peace in Prisons, but which should also govern our recovery. It is within this step that we must now begin tearing down the emotional barriers that have confined us within our addictions. At this point now more than ever, it is important for our recovery, and the revolutionary movement, that we understand how having experienced nation, class, and/or gender oppression made us calloused to the needs of others. Learning to make this connection will help keep us committed to abolishing the conditions responsible for the plight of the oppressed. Building compassion and empathy not only for the victims of this imperialist system, but for the people we ourselves have victimized, is the mark of true empathy.

This step will also help us to carefully examine why we hold on to the pain and anger that settles into the concrete of resentments which are unhealthy and in conflict with UFPP and our own recovery. Learning to let go of these poisonous resentments will promote the forgiveness and reconciliation that is required of us to move forward from our addictions and truly serve the people.

In this step we are not attempting to predict an outcome, but rather to open up a door for all affected. We will once again review our Step 4 inventory lists. We will also keep in mind the information shared with others in this program. We will identify individuals in certain situations where amends and restitution appear to be in order. We will also list those individuals who hurt or injured us and who make up our list of resentments. It's important to understand, however, that this step is not saying we must make amends, restitution, or let go of painful, angry resentments. We are merely seeking to act responsibly in taking

accountable actions to examine the potential need to forgive those who harmed us, including ourselves. Working on this step also helps to open us up for forgiveness as well.

Before making amends to those we injured with our destructive addictions, we must first understand exactly what it is we are making amends for. Again, the purpose of this step is to help us build compassion and empathy for the people we injured, and in the process find the peace and healing necessary for us to continue on this path of revolution. We do this by writing amends letters to all the people we injured. In writing these letters we attempt to put ourselves into our victims shoes so that we may gain an understanding of the many different ways we hurt them. Don't worry if it may be impossible to reach some of these people — either because you lost touch with them, don't know where they are, or they are deceased. Do not worry about having to read these letters to any of these people. These letters are for you and the benefit of your recovery. Your letters don't leave your possession, unless you're sharing them with someone also in recover and with more experience working this program. It's important that you share these letters with someone working this program if and when you have the opportunity to do so, as they will help you gain a better understanding of this step.

In cases where there are too many victims to recall it is okay to write a single letter addressing them all. An example would be selling drugs to the people — there are too many victims to remember, many of whom you might not even know of. However, if there is a particular instance or victim that stands out to you, then it is important that you write that person an individualized letter in addition to the other letters. Your Step Four inventory already provides you with a list of victims to draw from. As such, because practicing these steps is a process, you may have most likely continued to injure or harm more people since your time in Step One. They too should be included in your letters along with anyone else you may have forgotten to include in your inventory from Step Four.

We don't just write letters for the people we've injured, but those who injured us as well. Holding onto poisonous resentments is how we remain in our addiction. Therefore, learning to let go of these resentments is how we begin to heal. We must put ourselves in the shoes of the people who hurt us, no matter how long ago — sometimes it's better to understand

than to be understood. Try thinking about why the person you hold a resentment against might've treated you the way they did. What might've been going through that person's mind at that moment?

Don't be afraid to name your emotions or frame of mind while writing your letters. It's recommended that you start with your wrongs and then your resentments. Try not to minimize your actions or rationalize your wrongs.

Step Nine

We made direct amends and restitution to the people we oppressed except when doing so would cause further injury or harm.

If there is any step in this program that can help us express our deep remorse for our victims and demonstrate through practice our sincere desire to change, it is Step 9. Practicing this step means living in contradiction to our past destructive selves by struggling to become living examples of what it means to serve the people. As revolutionaries in recovery we are now learning what it means to be accountable for our actions. It is through Step 9 that our destructive lumpen attitudes and behaviors begin to wither away.

Step Nine is comprised of three different aspects:

1. Direct amends.
2. Indirect amends.
3. Living amends.

Making amends is about more than simply apologizing for your wrong behavior. It requires going into deep thought to discover what we need to make amends for (Step 8) and it requires taking action to rectify the results of our poor choices and decision making to the best of our ability. Making amends and restitution can be especially hard for the revolutionary lumpen exactly because many of us may feel that the oppressors never showed us any mercy or compassion, so why should we? But neither this step nor this program is about what the oppressors are responsible for doing to us, but about what we are responsible for doing to others as we emulated the oppressors themselves. This step offers proof of how our internal healing and revolution leads to external action and change. The amends process is transformative and can help us heal from the guilt and shame our addictions instill in us. Making amends is therapeutic on both an emotional and physiological level. Making amends can free us from the grips of addiction.

Equally as important, the amends process we learn to

practice with this step also allows for our victims to begin healing and moving forward from the hurt and pain we are responsible for bringing into their lives. For these reasons, it is important that we continuously strive to make amends for our anti-people behavior and actions so long as it is within our power to do so. Unless we do this we will surely turn into our opposites, no matter how much we contribute to the revolutionary movement, we will not achieve the inner peace and growth that is required of us, not only as individuals but as full-fledged members of the revolutionary movement.

So, how do we know who we should make amends to? That is what our Step 8 list is for, and we use it here. We also make amends to those we hold resentments against. Furthermore, we should be mindful of the people neglected to add to our Step Four inventory and Step Eight amends list. In any instance when we have determined that amends and restitution are appropriate, there is no excuse not to achieve it through our amends process. As stated before, we make direct amends through letter, by phone, e-mail, or in persyn. We don't have anyone else do it for us.

In those instances of resentment that we have held against others, we are now wise to forgive these people with the same sincere understanding and desire for forgiveness that we would like from our victims. If we want to be forgiven we must likewise be forgiving of others.

When it is possible to make direct amends and restitution with respect to our Step 8 list, it should be done without further delay or any excuses. We take action ourselves, without asking or expecting anyone to be a mediator or do something for us. We did the wrong so it is our obligation to own up to what we've done. Restitution should come in paying back a debt or property and always through our continuous efforts in recovery to live decent and help other comrades to recover.

There are instances when we cannot make direct amends. We may not know the victim persynally, where they are at, or the persyn is deceased, or maybe in some instances we know where the persyn is, but if we tell them the blunt facts we would seriously cause further injury. An example is betraying a spouse or stealing from family members who are not aware that it took place, or are not sure if you are responsible. In this case, if they

were to find out it would completely destroy a fragile relationship. You may also send them a gift like flowers or a card to express your compassion and show kindness without mentioning specifically what the gift is for.

There are also instances in which we can no longer make direct amends because the victim is deceased or we are simply unable to contact em. In these instances it is suggested that you make indirect amends. The important thing here is your intention and not necessarily the outcome. An example of indirect amends would be donating your time to an animal shelter if your victim was an animal lover and is now no longer able to care for animals due to your actions. If you were engaged in the sale of narcotics and your victims were too numerous to count, it would be beneficial for all involved for you to work with suffering addicts in a variety of ways.

Besides making direct and indirect amends you should also focus on your living amends. Living amends can be explained as the lifelong process of changing your life and finding ways to not only give back to the people, but finding ways of participating in the revolutionary movement, primarily through 'Serve The People' programs. Living out the rest of your days as productive members of the movement to end nation, class and gender oppression is an honor which exemplifies true transformation of character and expresses how remorseful we really are for our past anti-people behavior.

"To die for the reactionaries is as light as a feather, but to die for the people is as heavy as Mount Tai"

– Mao Zedong, To Die For the People

Step Ten

We continued daily to take persynal inventory of ourselves, self-criticize, and whenever wrong we promptly admit it.

If there is any step in this program we will find ourselves applying daily, it is Step 10. This step will alert us when we begin slipping back into our addictions. This step should be adhered to rigidly if we are to live decent and caring lives, fully respectful and aware of our addictions — there are no exceptions! This step requires self-examination and self-criticism throughout the course of the day. In this step we become watchful of our thoughts, words and actions in our relationships with others including how we treat ourselves.

Step 10 will be the main regulator alerting us to which steps to apply continuously throughout the course of the day. It will also alert us to those steps we fail to apply to maintain balance and good judgments in our own lives. The thrust of this step will keep us focused on evaluating our own character, instead of harshly judging the behavior of others no matter what situation arises. If we are wise in our application of the Step Ten **inventory**, we will be very alert to monitor how we are feeling throughout the course of the day. Initially we will surely fail to pay attention to common sense in realizing that when we are affected emotionally by something or someone, our feelings will trigger a choice and decision between good or bad, proletarian morality and bourgeois self-will. If our response is negative or bad we are somehow playing into the Step 6 defects of character. If we are learning from practice in being mindful of how we feel, this will send us into our Step 7, which is the solution through the application of revolutionary principles. Simply speaking, Step 10 tells us it's our responsibility to monitor how we are thinking and feeling to change our attitude, whenever necessary.

When we do wrong to someone, the longer it takes us to own up to our faults, the more we remove the persynal integrity we are striving to earn through being responsible and growing along revolutionary lines. It is now our obligation to treat others with respect, the same way we would like to be treated. The longer it takes us to admit our faults, the more we put into question our genuine intentions in recovery.

Step Ten is our assurance that change is possible so long as we keep a commitment to ourselves to be responsible and accountable individuals through continuous self-criticism in addition to our Step 10 inventory. This step can ensure our ongoing recovery and help us to learn how to use all the Steps more effectively in our daily lives. Practical application of this Step is primarily learned through consistent use. If we apply Step 10 as our safeguard, it will always point the way for us to continue our journey in recovery along revolutionary lines.

Early in recovery, most ask the question: 'how often should I inventory?' The answer is, 'as often as we make choices and decisions we have a need to inventory.'

In a personal inventory, what is most important is being alert to how we are feeling (remember your triggers). If we are not emotionally balanced then it is likely nothing we do during the day will flow smoothly. Be mindful of how others affect your feelings and how you react emotionally. This step is the key to being responsible for ourselves and reminds us to judge others less and look inward to understand why we are so irritated, annoyed, anxious or even depressed. It is also the main guide for us to utilize each of the 12 Steps consistently throughout the course of the day.

In practicing this step we are careful to monitor what we do, and how we're acting. If we are thinking decent it will show through our actions, good deeds and non-threatening behavior. We are also careful to pay special attention to what we fail to do that we should be doing. Sometimes we will continue to make excuses or be lazy in our recovery.

Whenever at fault we should be responsible and own up to our mistakes and correct the situation as soon as possible. If you are upset or emotionally off-balance it is safer to wait, give yourself time to evaluate the situation which occurred in an honest manner, then use the appropriate steps to resolve the matter assertively, not aggressively or passively.

The following is an example of what a daily inventory can look like. Try writing this sample inventory at the end of every day or as often as things pop up for the duration of the week. As time goes on, you will learn to take your inventory as often as things

pop up, sometimes as often as multiple times a day if that's what's necessary. Another way to look at your daily inventory is as a 'spot check.'

Sample Daily Inventory

1. *Event:* Someone bumped into me today and failed to apologize.
2. *Thoughts:* Who does this persyn think I am? He must think I'm weak. I'll show him!
3. *Feelings:* Fear, powerlessness, pride, anger.
4. *Behavior:* Called the persyn out. Got aggressive.
5. *Identify a core belief behind the event:* Men are supposed to be tough. Never show weakness.

What are some examples of alternative thoughts I could've chosen to have? What is the difference between being responsible and being accountable?

Step Ten: Questions to Take Seriously

1. What are the character defects that are showing up for you during the course of the day?
2. What do you think it means to continue our journey along revolutionary lines?

Step Eleven

We sought to improve our revolutionary awareness through meditation and hard thinking, to be more decent and responsible to ourselves, focusing on how to better serve the people.

Learning to live decently after having lived in our addictions for so long is no easy task. Some days will be better than others, and some moments will be more difficult to experience than others. This is why we should learn to have more compassion for ourselves and give ourselves a break. One thing we learn to do while practicing Step 11 is make time to re-focus and center ourselves as a means to continue trudging the path towards the people we're trying to become. Sometimes this is the only way we will make it through the day.

Putting Step 11 in effect requires that we learn to let go of all the major and minor struggles in our personal lives to find the inner peace and develop the strength to live stronger and healthier, as members of the revolutionary movement, a movement geared towards improving the quality of life for all of Earth's beings. As we travel down this path we will find that our awareness and commitment to proletarian morality matures as our transformation along revolutionary lines develops. And our transformation can only occur through continuous application of these 12 Steps.

The more we are decent and responsible for ourselves, the more empathy and compassion we will extend towards others. When we learn to value our lives we treat others with respect. Step 11 is a journey of learning to think less of ourselves and to live in service to the oppressed and exploited. Long-term transformation depends on our long-term relationship to proletarian morality and the revolutionary movement.

Taking time each day to center our lives with proletarian morality will greatly enhance our ability to keep emotionally balanced. Surely our own change in character will inspire and attract others to becoming open-minded to the revolutionary movement.

This step focuses on meditation as a useful method of coping with life. Meditation is learning to do the inner work in ourselves for transformation from reaction to revolution. Step 11 keeps us in tune with being unselfish to others and more caring to freely give of ourselves rather than want or expect things from others that are not so important. We begin to place less value on material things and more value on showing compassion, forgiveness, tolerance and being less judgmental within our personal lives. We begin to stop feeling like the world has to revolve around us, and we begin to focus our efforts and attention on meeting the needs of others. We live a process of how to live through practice.

Hard Thinking

One thing that people generally get confused about is the word 'meditation' itself. Whenever we engage in contemplation or reflection, this is a form of meditation. When we focus our thoughts on doing good instead of wrong, we practice meditation. When we reflect on or ponder over what we do or fail to do, what we can change and what we can not control, we meditate. When we play or project in the mind our intentions or purposes for a specific reason or result, we meditate. When we talk or write about what we feel or express our positive reflection to guide others, we practice meditation. Most importantly, when we are in the act of focusing our attention beyond the limitations of any distraction, we are meditating. Meditation itself is not religion. With successful meditation we can find serenity. It's important to understand, however, that serenity is not to be at peace in a place void of storms, but to be at peace even within the rage of the storm. Serenity quite simply means to find a resolution to a contradiction in our minds and accept it.

Through meditation we learn to no longer resist against the imperfections we see in other people, or lack of control we have over our personal situations. Without imperfections there would be no evolution or revolution, growth or experience. We get caught up in personal conflicts because we refuse to accept and let go. Whenever people enter our lives with impatience and frustration, we reject their offer of negativity. Instead we should give them understanding, tolerance and decency to whatever extent possible under the particular set of circumstances, with respect to the particular situation.

Types of Meditation

In time we may learn different methods of meditation, however, each of us will freely make a conscious decision to find a comfortable path towards meditation that fits our own needs. The goal is the benefit that we will become at peace with ourselves and decent towards others. Meditation is facing oneself and one's life in honesty so we can feel and live decently, responsibly, and free from imagination, excuses and prejudices. We've lived such destructive lives while in our addiction that we've become alienated even from the ideals of the revolution. Meditation is another chance at living up to what it means to be a revolutionary.

There is both active meditation and contemplative meditation utilized in our Step 11 application. Both methods work together in helping us to achieve our goal to develop a path towards inner peace. It is a good starting point, especially for those who have no or very little practice or exposure to effective meditation. Others with prior experience may decide to use some of our examples, hoping to improve their existing methods, while others may still prefer another path.

Active Meditation: We apply this method of meditation through vigorous action throughout the course of the day. We keep mindful of our thoughts, words, and actions, and whenever we slip into negative behavior we release our attachment to it before those thoughts or feelings turn into some sort of negative destructive action.

One example of active meditation can be to take ten or fifteen minutes for yourself each day to center yourself. This time can take place whenever and wherever. You can meditate multiple times a day if that's what it takes for you to find the peace of mind necessary to not only maintain your sobriety but to continue being an asset to the revolutionary movement. Throughout your meditation you should remain conscious of how your actions affect you, the people around you, and the oppressed and exploited everywhere. Our actions have ripple effects on the world around us in ways that we may not be conscious of when we're in our addiction. Throughout our meditation we should remind ourselves of the new socialist persyn we're struggling to bring into being. Think about how less chaotic our lives are when we don't use or resort to violence to

cope with our stress. We think about the consequences to ourselves and others when we decide to go into our addiction.

Another form of active meditation common to addicts is reciting the particular steps as a mantra. For example, reciting Step Seven — "we honestly recognized our shortcomings whenever reactionary habits surfaced, promptly replacing our thinking and actions with revolutionary principles" — can have a calming effect that lasts long enough to think clearly.

Contemplative Meditation: This is the method of meditation to help us release our attachment to experience with people, places and things throughout the course of the day that impacted our lives leaving us feeling irritable, touched by anxiety or simply emotionally tired.

One example of contemplative meditation can begin by finding a quiet place to sit and focus. With eyes closed, begin by taking a few deep breaths, focus on inhaling and exhaling. Slowly clear your mind and focus on breathing in and out. Do not think, just breathe. Feel your body slowly relaxing.

Continuing to take deep, slow breaths, picture somewhere special, somewhere that takes you out of your current location. It can be somewhere that holds a special significance to you, or it can be somewhere you've never been before. It can be a spot in the shade, under a tree on a hot sunny day, somewhere perhaps with a gentle stream flowing nearby. Notice how peaceful everything is there. Feel the slight breeze blowing, maybe you picture a bird flying by. Our personal problems have no place here. We shut out all the noise and notice how content we are here. We remain in this place of quiet tranquility for as long as it takes to release all the poison we've accumulated throughout the day. When we come out of our meditative state we do not forget our problems, we simply detach from the feelings and emotions that plagued us.

Some people prefer to meditate early in the morning before they greet the world so as to settle their feelings, thoughts and emotions. This method can help you get emotionally balanced and mentally focused, and can help you remain vigilant of your behavior throughout the day.

Others prefer contemplative meditation at the end of the day,

Transformation

so as to release all the poison they've accumulated in their interactions and struggles with people, places and things. Exactly how and when you decide to practice Step 11 is totally up to you. Step 11 is essential to our living life and participating in the International Communist Movement.

Step Twelve

We each experience a revolutionary awakening by applying these steps daily, freely sharing our experiences with other comrades, and continuing to serve the people.

Step 12 is not the final step, it is an opportunity for a new beginning. Step 12 should be viewed as a jumping off point for us revolutionaries ready to take up the struggle to end oppression. Since our journey began in Step 1 we have struggled and worked hard to reach a point in our lives in which we can participate in the revolutionary movement without returning to our addiction. At this point in our recovery we should realize addiction is to be understood and tackled head on.

Step 12 does not mean we will now have a worry-free life. We will still experience life on life's terms, with all its ups and downs. We will still struggle with life, but will have to do so with the confidence that we do recover. For the first time in a long time we will embrace life. As time goes on we will get better at working these steps. Sometimes better than others but always better for it. Having gained a grip on our addictions it is now our responsibility to help other comrades get better from their addiction and also contribute to the revolutionary movement. In time we will become living examples of what it means to serve the people. We carry the message that not only does recovery work, but that revolution is possible.

Not everyone who completed these steps will live free from addiction. Some will go back to their old destructive anti-people ways. This is even more motivation for those of us who do continue to work this program to spread its message to other comrades in similar situations as we were upon arriving at Step 1. This is even more motivation for us to continue the fight against imperialism.

Recovery, like revolution, is a never ending process. There will never be a time in which we can say our work is done. Our addictions do not wither but they do cease to be antagonistic. Therefore we must always remain vigilant and be prepared to solve these contradictions of the body and mind in a manner most beneficial to the revolutionary movement.

Assignment

Now that you've gone through the 12 Step process and have an understanding of your character defects and how they've developed, write out an essay explaining how you believe nation, class and gender contradictions contribute to or cause these character defects to develop. How does working the 12 Step process help you to organize against imperialism?

Works Used

Our 12 Step guide is modeled after the proven Criminals and Gangmembers Anonymous program that was developed inside the California Department of Corrections and Rehabilitation by the imprisoned lumpen themselves. In addition, other materials we studied while preparing this pamphlet are:

Drugs As Weapons Against Us by John Potash documents programs by the U.\$. government to use drugs to pacify the youth and counter-cultures by getting popular musicians to take up drugs and put down anti-war and anti-imperialist politics.

The Realm of Hungry Ghosts by Dr. Gabor Mate pulls from the author's practical experience working in a rehabilitation center in Vancouver as well as eir own addiction, to lay out the most current understanding of the humyn brain and addiction and the importance of social context in determining our susceptibility to addictive behaviors.

The Deepest Well by Dr. Nadine Burke Harris, similar to Mate's book, it uses first hand stories in a clinic in San Francisco to demonstrate the latest in clinical research on childhood trauma and how it affects people's health later in life.

Chasing the Scream by Johann Hari weaves concepts from the above books into a history of the Amerikan approach to addiction, how it came to dominate and why it is such a failure.

Under Lock & Key No. 59 - November 2017 features original research on drugs in U.\$. prisons, and the historical struggle against addiction by revolutionaries in China and the internal semi-colonies of the United \$tates. Selections from this issue are included at the next section.

From *Under Lock & Key* 59

Poisoning the Well: The imprisoned dope trade and its impact on the movement

by Pilli of Republic of Aztlán November 2017

Prisons, for the last 100 years at least, have been consumed with some type of dope. We know that vice of all flavors has found prisons to be hot houses. Slangin' dope has been institutionalized in U.S. prisons; everyone from the 18 year-old fish to the ranking guard has been caught slangin'.

Some may see it as a means to survive. It is surviving, in a parasitic kind of way. For the prison movement, to engage in the dope trade is to poison the very well you and the people drink from. It's suicide.

The Drug Trade and LOs

It's no secret that in prison the drug trade translates to power, in a bourgeois kinda way for the lumpen organization (LO). The LO that controls the drug trade in a particular prison wields power in that prison. Of course the drug trade brings currency to the LO which in turn brings weapons, material goods, investments and respect. But more importantly than 12-packs of soda, LOs use dope as a manipulation tool. The LO which has the dope has all the other prisoners kissing its ass.

LOs are able to "feed the troops" but at what cost? This is where the contradictions arise between the prison movement and prisoners who are more counter-revolutionary.

The dope trade simply feeds the bourgeois-minded sector of the prison population. It allows this sector to expand its parasitic grip on the prison population. The wannabe capitalist sector drools at the idea of getting in more dope to sell to fellow prisoners; to poison the sisters and brothers for profit, for blood money.

Is Slangin' Revolutionary?

I have spoken to some who have raised the idea that slangin' can raise funds quick for revolutionary programs. Someone even pointed to the FARC [a self-described Marxist group in Colombia]

as “proof” of this. The fact that FARC has recently disarmed shows that their judgment on a lot of things is flawed.

My question is, how could poisoning the very population you are trying to win over to revolution be a good thing? There are too many other ways to raise money than to poison our people with imperialist dope.

Being revolutionary is about transforming yourself and others, not inflicting harm on oneself or others. Being in prison is hard enough, we shouldn't create burdens like addictions or debts which will prevent our fellow prisoners from becoming new people and contributing. Slangin' dope is anti-revolutionary.

Slangin' in the prison movement?

If I were to hear that those within the prison movement were employing a tactic to slang dope I would say the movement had committed suicide. The prison movement is unable to mobilize the people partly because of the interference of dope. Dope impedes our progress. It creates the conditions where the state stays in power without a challenge to its seat.

The fact that often it's the state agents themselves who flood the prisons with dope is proof enough that the dope trade is actually a weapon of the state. Just as the state floods the ghettos and barrios with dope. The dope dealers are simply pawns used by the imperialists. The flooding of ghettos with crack cocaine is the biggest, starkest example of this.

Overcoming the oppressive nature of U.S. prisons is hard enough. The slim pool of prison writers and intellectuals reflects this fact. It is difficult to survive prison and be able to raise your consciousness at the same time. Those few who do wake up have a hard time waking others, insert dope and your chances are zero.

The only thing the dope trade does to LOs is pull them more to the right. It feeds their bourgeois ideology as a log feeds a roaring fire. Our goal is to have the LOs rebuild the house of the prison movement, not burn it down.

What can be done?

This is a difficult chore for the revolutionaries. LOs have

become accustomed to having their luxuries squeezed out of the drug trade so to stop that would of course disturb them. But the drug trade is poison.

The Black Panthers at one point sought to actively eradicate all dope dealers from their communities. In prisons we do not promote violence, rather education will have to do. Start by educating the user, start with your cell mate then move on to your neighbor and folks on the tier. Change the culture so that drug usage is frowned upon. If folks can stop using dope on the street they can stop in prisons. Re-education should be used by the more conscious people.

The prison movement will be destroyed by the dope trade, just as the movement outside prison walls was hurt by some influential people taking up dope. The state was able to relax and sit back while dope wore people down and prevented any real mobilization. The same applies to prison. It would not matter if the prison gates flew open if the dragon was high or if it had sacks of dope in its claws.

Notes on Advancing the Struggle: Outside - Drugs by a Colorado prisoner November 2017

Whether in prison or out in society, drugs constitute a major problem. In particular, for our Latino and Black communities, drugs represent a deceiving allure for youth. Power, status, authority, advancement, the all-mighty dollar - the "American Dream." In reality, drugs are just another trap to maintain our communities in an oppressed state unable to progress.

For us, drugs generally lead to a ruined life, prison, or death. There aren't many other avenues available. For those who've fallen into the drug illusion and find themselves in prison, the question is how can we help them escape drug's allure and stop the oppression of our nations?

Obviously, the system (controlled by capitalists and their contributors) has no inclination to help oppressed nations. Having to chase the American Dream through illicit methods or escaping our harrowing reality by using drugs is far more conducive to continuing a capitalistic state than providing viable means of community improvement. So we have to first recognize that no help will come from the top. Where does that leave us?

We have first-hand knowledge of drugs and an in-depth comprehension of our communities and cultures. What must happen is that those on the outside reach into the prisons and pull our people out from beneath the crushing weight of drugs. Building grassroots organizations focused on supporting those in the gulags overcome addiction. Not only addiction to using but to selling drugs as well. Connecting prisoners with outside sources for support, employment (once released), and most important of all, guidance. Many stuck in the gulags feel capitalism's oppression but have no idea how to combat it. Feeling hopeless to progress legally, many are seduced by drugs. Any guidance should be aimed at building consciousness, alternative avenues, and awakening a revolutionary spirit to pull people out from under the gulags.

The most important aspect of such grassroots organizations is that they're from among our own barrios. Their members live or lived where the struggle is deepest. They're connected in a way no outsider organization can ever be. All of this is good in theory, but does it actually work?

The BPP (Black Panther Party) gave us a perfect example when they educated their barrios while feeding their gente. From outside we must educate those inside, feeding them and providing alternative means of overcoming oppression. It must become clear that chasing the American Dream – a piece of the capitalist pie – isn't to our benefit. Our people are oppressed and gaining part of the pie does nothing to bring us closer to equality.

When capitalism is finally supplanted, revolutionary organizations with this kind of focus will provide the infrastructure for our new society. For the capitalists, you selling drugs is preferable to you fighting the system's oppression. You consuming drugs is more desired because you're escaping reality. Whether you sell or do drugs, you remove yourself from the necessary revolution and only contribute to the oppression visited upon our communities. And, if drugs don't ruin your life or kill you, there's another place for you. Capitalists call it the Department of Corrections, we call it the Dungeons.

An Excerpt from "Drugs, Money and Individualism in U. S. Prison Movement"

by Wiawimawo of MIM(Prisons) November 2017

Bourgeois society blames the individual

Bourgeois society takes an individualistic view of the world. When it comes to drugs, the focus is on the individual: we talk about how they failed and succumbed to drugs because of their weakness or mistakes as an individual. While individuals must ultimately take responsibility for their actions, it is only by understanding society at a group level, using dialectical materialism to study the political economy of our world, that we can address problems on a scale that will make a real impact. Even at the individual level, it's more effective to help people make connections to the root causes of their problems (not supposed personality flaws) and empower them to fight those causes if we want lasting change.

Much of our criminal injustice system is built on punishment and shaming of those who have been convicted. A proletarian approach to justice uses self-criticism to take accountability for one's actions, while studying political economy to understand why that path was even an option in the first place, and an attractive one at that.

In the essay "Capitalism Plus Dope Equals Genocide", Cetewayo, a Black Panther leader, provides a good example of overcoming the conditions one is born into. Ey was addicted to heroin from age 13 to 18, before joining the Black Panther Party. Ey's example stresses the importance of providing alternative outlets for oppressed nation youth. In some cases the mere existence of that alternative can change lives.

Drugs and the Principal Contradiction in Prison

MIM(Prisons) and leaders in the Countrywide Council of United Struggle from Within (Double C) have had many conversations about what the principal contradiction is within the prison population. MIM(Prisons) has put forth that the parasitic/individualistic versus self-sufficient/collective material interests of the lumpen class is the principal contradiction within the prison movement in the United States today. The drug problem in prisons relates directly to this contradiction. Those pursuing

drugs and/or dealing are focused on their persynal interests, at the expense of others. The drug trade is inherently parasitic as it requires an addicted population to be profitable, and users are escaping the world for an individual high, rather than working to make the world better for themselves and others.

A Double C comrade from Arkansas explains this contradiction:

Things have been slow motion here due to lockdown. Reason being too much violence across the prison. Some of this violence is due to the underground economy. Being submerged in a culture of consumerism which is not only an obstacle to our emancipation (mentally and physically) this self-destructive method of oppression is a big problem consuming the population. I've been in prisons where the market is not packed or heavily packed with drugz. It is in those yards that unity and productive lines are greatly practiced. The minute drugz become the leading item of consumption, shit breaks down, individualism sets in and all of the fucked up tendencies follow suit.

I say 75% of the population in this yard is a consumer. About 5% have no self control, it's usually this percentage that ends up a 'debt' victim (since you owe \$ you owe a clean up). Aggressor or not, consumerism is a plague that victimizes everyone one way or another. This consumerism only aids the pigz, rats, infiltrators, and oppressors in continuing with a banking concept of 'education/ rehabilitation' and therefore domesticating the population.

I mean the consequences and outcomes are not hidden, it is a constant display of what it is when you can't pay the IRS, so it is not as if people don't know. I've seen people slow down or stopped some old habits after experiencing/ witnessing these beheadings. Shit, I just hit the yard because pigz were all inside the block searching and homeboy's puddles of blood were still on the yard.

Glossary

antagonistic contradiction: "Contradiction and struggle are universal and absolute, but the methods of resolving contradictions, that is, the forms of struggle, differ according to the differences in the nature of the contradictions. Some contradictions are characterized by open antagonism, others are not. In accordance with the concrete development of things, some contradictions which were originally non-antagonistic develop into antagonistic ones, while others which were originally antagonistic develop into non-antagonistic ones. ...antagonism is one form, but not the only form, of the struggle of opposites" (Mao Zedong, *On Contradiction*)

anti-imperialism: The belief that nations have the right to struggle for liberation when faced with oppression by other nations. Opposing imperialism means opposing the system where some nations use their power to exploit other nations' wealth. Imperialism stifles all indigenous economic and political activity in the oppressed nations. Anti-imperialists work to end the system of imperialism which allows a few nations to profit at the expense of the majority.

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

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

Everything that has a use value and exchange value becomes a commodity under capitalism, including labor power. This allows for exchange to occur on a scale far beyond anything humans have done before capitalism, because exchange values of any two commodities can be quickly compared from anywhere in the capitalist world. Capital itself is a value that can bring about surplus value, exploiting the workers. Capital includes

machines, tools and raw materials as well as the labor power of the workers. Commodities and capital are unique to the capitalist mode of production and embody the exploitative relationship of the bourgeoisie to the proletariat. In contrast, bourgeois economists would have us believe that these are eternal things, and ignore their relationship to exploitation.

Capitalism exists where non-workers control the production of wage-workers, even if private property is officially state property. Under capitalism, democracy for the working classes is undermined through people's lack of control of their own workplace and society as a whole. Workers have little say in how their workplace is organized or what will be produced. In the United States, people in the inner cities have little control over their environment. They do not control the police or the spending of their tax money. And certainly the "justice" system is out of control. (*Fundamental Political Line of the Maoist Internationalist Ministry of Prisons* by MIM(Prisons) , Section 2)

chauvinism: Selfish prejudice, narrow-mindedness or bias; for example the First World-chauvinist belief that First World workers are better workers than Third World workers. (*MIM Theory 1: A White Proletariat?* by MIM , p.4)

class: a group of people with a common relation to the means of production, to the distribution of the means of consumption, and to other classes of people (*MIM Theory 2/3: Gender and Revolutionary Feminism* by MIM , p. 72) see also: **means of production, means of consumption**

communism: Communism is the abolition of power of people over people. This means abolishing "oppression," whether the oppression be of nations by nations, classes by classes, women by men or any other division in society. Communism is based on mutual cooperation, peace and justice instead of oppression.

dialectical materialism: The world outlook (or philosophy) first developed by Marx and Engels by combining a dialectical approach with a materialist study of the world. The dialectical materialist theory of knowing and doing is a constant cycle of knowledge development. Perceptual knowledge is used to make judgments and inferences, from which one forms rational knowledge, which one redirects to social practice. This revolutionary practice produces objective and subjective results, which become additional perceptual knowledge. (MIM Theory 9:

Psychology by MIM , p. 92) see *also*: **dialectics, materialism**

dialectics: The study of contradictions within the very essence of things. The scientific analytical approach to studying contradictions within nature taking into account the historical development and the interaction of related things. Dialectics holds that nothing exists independent, isolated or unconnected, but that all phenomena are connected and part of the whole. They are dependent upon and determined by each other.

Dialectics also holds that all things are in a constant state of motion, i.e. changes. They move from a qualitative level with constant small changes to a qualitative level when their very essence or character make a giant leap to a new existence. These changes follow a definite pattern determined by the external and internal contradictions within themselves. This being that all phenomena are made up of opposite forces, i.e. internal contradictions, which are the basis for change and that all external forces, i.e. external contradictions, interact and become the conditions or impetus to change. (*Black Liberation Army Political Dictionary*) see *also*: **metaphysics**

dictatorship of the proletariat: A state in which the bourgeoisie has been toppled from power and the proletariat has taken control. Rule by force of the entire proletarian class and their allies over the bourgeois class and their allies. The dictatorship of the proletariat is an organized force to protect the non-negotiable interests of the majority of the world's people for food, clothing, shelter, medicine, and a pollution-free and militarism-free environment — survival rights. It represses those who put property or profit rights or other exchange value goals above survival rights. It also represses those who seek to cause strife within the dictatorship of the proletariat, by, for example, agitating for violence against the party.

The development of the dictatorship of the proletariat marks the stage of struggle between capitalism and communism. (*MIM Theory 14: United Front* by MIM , p. 38)

feminism: The belief that no gender group should have power over any other gender group. Internationalist feminism seeks to end gender oppression for people all across the world, and develops strategy using dialectical materialism.

historical materialism: The materialist conception of history

starts from the proposition that the production of the means to support human life and, next to production, the exchange of things produced, is the basis of all social structure; that in every society that has appeared in history, the manner in which wealth is distributed and society divided into classes or orders is dependent upon what is produced, how it is produced, and how the products are exchanged. From this point of view, the final causes of all social changes and political revolutions are to be sought, not in men's brains, not in men's better insights into eternal truth and justice, but in changes in the modes of production and exchange. They are to be sought, not in the philosophy, but in the economics of each particular epoch. (*Socialism: Utopian and Scientific* by Engels, Frederick) see also: **dialectical materialism, mode of production**

idealism: The concept that mind is primary and matter is secondary. Idealists believe that all things originate from the idea and that matter is only a reflection of what exists in the mind, as one perceives it. The physical world can only be conceived as relative to, or dependent on the mind, spirit or experience. (*Black Liberation Army Political Dictionary*) see also: **materialism**

ideology: A systematic set of principles and beliefs relating to life, culture, politics, etc. Integrated assertions, theories and aims that constitute a socio-political program. Generally our political ideology is used to create our political line. (*Black Liberation Army Political Dictionary*)

imperialism: Imperialism is an economic system that V.I. Lenin defined as the "highest stage of capitalism." It became well pronounced in the early 1900s, and is defined by the globalization of capital, the dominance of finance capital and the division of the world into imperialist and exploited nations; the latter Maoists see as the principal contradiction in the world today.

As the economic system that dominates the world, imperialism determines much of the material reality that all inhabitants of planet Earth face today, including war, poverty and environmental destruction. This means that the status quo promoted by imperialist interests is the biggest hindrance to change. As the dominant imperialist power, both financially and militarily, the United States generally serves as the primary target of our attacks as anti-imperialists. (*Fundamental Political Line of*

the Maoist Internationalist Ministry of Prisons by MIM(Prisons) , Section 2)

lumpen-proletariat: In a world where the vast majority must sell their labor power to survive, the lumpen-proletariat are those who are not able to sell theirs due to the limitations of capitalism at providing full employment. This class is rarely employed, often living as parasites on other proletarians. A small portion of the proletariat in Europe when Marx first wrote about them, the lumpen-proletariat has become an important class in itself. With the rise of mega-slums in the Third World following the period of neo-colonialism, this class has surpassed 1 billion people. (*Fundamental Political Line of the Maoist Internationalist Ministry of Prisons by MIM(Prisons) , Section 2)*

Maoism: Maoism is the ideology which emerged from the first successful Third World peasant revolution that liberated China in 1949 and guided the building of socialism in that country until capitalists seized power in 1976. Maoism is a higher stage of revolutionary science built on the foundations of Marxism and Leninism, and developed by the experience of the Chinese people who took up the revolutionary project during that time. Since then, it has influenced all the subsequent anti-colonial struggles in Africa and Asia and inspired many other revolutionary movements including ones inside the United States.

Marxism: an integrated body of revolutionary science based on an objective understanding of the laws of capitalist social relations, the application of a materialist world view towards history and social development and the perspective of the modern proletariat. Marxism is not a defined, ahistoric world-view or ideology, but a living, radical field of scientific inquiry into social change, oppression and struggle. (*RAIM Glossary*)

materialism: The doctrine that matter is the basis of reality. A method of philosophic inquiry which sees material and social circumstance as paramount in shaping individual and social consciousness. Materialism developed in opposition to philosophical Idealism, which saw consciousness and ideas as the force giving order to the physical world. Materialist philosophy tends to look at how the social relations of production in a society give shape and form to the society and its members, i.e. how production and economic activity tend to determine

laws, values, ideology, forms of government, etc. see also: **idealism**

means of consumption: Product that is consumed directly by people, i.e. food, clothing and daily commodities (Sector II). (*Fundamentals of Political Economy* by Shanghai Press , Chapter 6)

means of production: The tools humyns use to transform nature to meet their needs. (*Fundamentals of Political Economy* by Shanghai Press , page 5)

metaphysics: "beyond nature or the physical world", the metaphysical worldview starts from basic principles, or ideas in peoples' heads as the foundation for how things are in real life. As opposed to the dialectical worldview, that sees things in a constant state of change, metaphysics sees things in a stable state always abiding by these principles or laws for all time; for example, there is a metaphysical view that humyn nature is to be greedy, while the dialectician recognizes greed as a characteristic of humyns in a given time and place (*Materialism and Empirio-Criticism: Critical Comments on a Reactionary Philosophy* by Lenin, V.I.) see also: **idealism, dialectics**

mode of production: Unity of the productive forces and the relations of production; an economic system such as feudalism, capitalism or socialism. see also: **productive forces, production relations**

oppression: The exercise of power by one group over another. (*MIM Theory 2/3: Gender and Revolutionary Feminism* by MIM , p. 50)

parasitism: Living off of the products and work of others. (*Fundamentals of Political Economy* by Shanghai Press , Chapter 11)

patriarchy: the manifestation and institutionalization of male dominance over wimmin and children in the family and the extension of male dominance over wimmin in society in general; it implies that men hold power in all the important institutions of society and that wimmin are deprived of access to such power (*The Creation of Patriarchy* by Gerda Lerner, p.239, Appendix)

philosophy: World outlook; how one perceives, understands and interprets life in general. Method of understanding the world, history, contradictions and the development of things. (*Black Liberation Army Political Dictionary*) see also: **materialism, idealism**

production relations: Mutual relationships formed in the process of providing food, clothes, and shelter for ourselves as a species. In class society, these relationships are ultimately reflected in class relationships. (*Fundamentals of Political Economy* by Shanghai Press , page 4)

productive forces: The power which humyns use to transform nature for their use, includes tools (means of production) and humyns (*Fundamentals of Political Economy* by Shanghai Press , page 5)

proletarian morality: What the proletariat determines to be right and wrong, good and bad. A thing is good or bad depending on whether it serves humyn need. In class society, different classes often have opposing interests, therefore what is right to one class is wrong to another. Pacifists apply an idealist form of morality by saying that violence is never justified. Similarly, anarchists denounce hierarchy and oppression in the hands of the oppressed, even if used as tools to destroy hierarchy and oppression in the bigger picture. Proletarian leadership must abide by proletarian morality in order to maintain the active support of those they are leading to action. see also: **proletariat**

proletariat: The group of people who have nothing to sell but their labor power for their subsistence. The proletariat does not draw any profit from any kind of capital because they have none. There are several groups that fall within the proletariat:

1. The working proletariat are exploited by others who make a profit off of their labor.
2. The non-working proletariat make up the reserve army of the proletariat. In current times this group is usually temporarily unemployed and seeking employment. The long-term unemployed usually fall into the lumpen-proletariat.
3. The lumpen-proletariat, a group of people who are unable to sell their labor power in the long term and so end up living as parasites on other proletarians. This group is found in the Third World, and is distinct from the First World lumpen.

Proletarians are propertyless and thus have "nothing to lose but their chains." The proletariat is the least conservative element of society. (*MIM Theory 1: A White Proletariat?* by MIM , p. 5) see also: **lumpen-proletariat**

reformism: Working within the current system to make changes without fundamentally changing the current system through revolution.

revolution: A complete and radical change from one social system into another. The violent and complete struggle waged by the people to rid themselves of an oppressive system of government into a more progressive and humane society. This includes not only the political structure, but also, the philosophy and ideology, mode of production, and relations of production as well as the social mentality and outlook of society. (*Black Liberation Army Political Dictionary*)

socialism: When Maoists use the term socialism we are referring to the transition stage between the capitalist mode of production and communism. This involves organizing society with the goal of meeting people's needs, not making profit. History shows that a dictatorship of the proletariat (the people instead of the capitalists) is necessary to make socialism work and maintain democracy in a socialist society. (*Fundamental Political Line of the Maoist Internationalist Ministry of Prisons* by MIM(Prisons) , Section 2) see also: **dictatorship of the proletariat**

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