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Publication of the Maoist Internationalist Ministry of Prisons

Sex Offenders vs. Anti-People Sex-Crimes

by MIM(Prisons)
April 2018

This issue of *ULK* is refocusing on an ongoing debate we've held in these pages of the role "sex offenders" can, or can't, play in our revolutionary organizing. Many of our subscribers see "sex offenders" as pariahs just by definition of their conviction, yet we also receive letters from "sex offenders" with plenty of interest in revolutionary organizing. How/can we reconcile this contradiction? This is what this issue of *ULK* explores.

As you read through subscribers' article submissions and our responses on this topic, you'll see some common themes, some of which have been summarized below. This article also is an attempt to provide a snapshot of where we are now on this question, and suggest some aspects of our organizing that need to be developed more deeply.

The "Sex Offender" Label

There are three groups that are discussed throughout this issue that need to be distinguished.

1. People who have committed crimes by proletarian standards, but have not been convicted of them (i.e. Donald Trump, people whose sexual assaults go unreported, prisoner bullies, etc.). These

people are not called "sex offenders" according to the state's definition.

2. People convicted of being "sex offenders" who didn't commit a crime by proletarian standards (i.e. people labeled as "sex offenders" for pissing in public).

3. People who are convicted as "sex offenders" by the state, for behaviors that would also be considered crimes by proletarian standards (i.e. physical assault, pimping, etc.).

Throughout this issue the term "sex offender" is used to mean any one of those categories, or all three. It's muddled, and we should be more clear on our terminology moving forward. By the state's definition, the term does include some benign behaviors such as pissing in public (group 2); crimes which are convicted in a targeted manner disproportionately against members of oppressed nations. So we put the term "sex offender" in quotes because it is the official term that the state uses, and it includes people who have not committed anti-people (anti-proletarian) sex-crimes. Under a system of revolutionary justice, people in group 2 would need no more rehabilitation than your average person on the street.

We cannot trust the state to tell us what "crimes" someone has committed, and this is true for sex offenses as much as anything else. This country has a long history of locking up oppressed-nation men on the false accusation of raping white women, generally to put these men "in their place." We have printed many letters from people locked up for "sex offenses" but who have not committed terrible acts against people.

Interestingly, most of our subscribers know there are many falsely-convicted

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(not drawn to scale because actual group sizes are unknown)



Debating Unity with Anti-Revolutionaries

by an Oregon prisoner
April 2018

Steadfast Revolutionary Salutations! I received *ULK* 58 and found it to be the gasoline which the machine required to continue to stride forward. Kan't Stop Won't Stop!

The piece "We Can't Write Off Whole Groups from the UFPP" truly hit home for me as I've been vigorously debating this very topic with my comrade in arms over the last couple of years! I am a Muslim of New Afrikan DNA/ background, virtually raised in fedz system ('92-'09). My comrade in arms is a Cali native, steeped in typical fratricidal mores, yet striving to be catalyst for structural growth! We've had some quite spirited dialogue on SNY politics.

Over my recent prison sojourn, I have been forced to re-examine previously-held views and/or biases toward others, based solely upon convictions. As I've told many cats here: if we believe the U.S. system to be unjust, then how can we accept convictions in their corrupt courts of injustice at face value, and call ourselves revolutionaries or progressives?

By the same token, there must be a "People's Tribunal" in place which properly investigates the background(s) of those claiming revolutionary authenticity! A "mistake" in judgment whilst under influence, a statement given under duress, or as a juvenile, a case put forth by suspect persons, etc., etc. could be examples of "how"/"why" a cat has a particular conviction or jacket and must be analyzed accordingly.

We also ask, how can anyone claim to be "People's Vanguard" yet not stand for the most vulnerable of our oppressed nation citizenry? I.e. children and elders! How can the People's trust be earned and their support given if we do not, at minimum, give justice to the molesters of children, or abusers of our Grandmamas? As a Muslim, I find peace of mind and yet,

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subscriptions are FREE for prisoners
do NOT write checks to "MIM"

What is *Under Lock & Key*?

Under Lock & Key (ULK) is the voice of the anti-imperialist movement within prisons in the United States. It serves as a forum to develop and promote agitational campaigns led by MIM(Prisons) and United Struggle from Within (USW). It is a free newsletter for prisoners in the United States, edited and published by MIM(Prisons). It is mostly written and illustrated by USW and United Front for Peace in Prisons comrades behind bars. ULK is mailed out every other month.

Fighting the injustice system is just one part of the anti-imperialist struggle, and it is important that comrades not lose sight of the connections to the larger battle. For this reason, in addition to news about prisons and prisoner struggles, we also publish more general news and analysis important to the anti-imperialist movement. We welcome support and collaboration from those who are focused only on prison issues, but we also challenge them to see the importance of carrying out their work as part of a larger anti-imperialist strategy.

Our current battles in the United States are legally permitted. We encourage prisoners to join these battles while explicitly discouraging them from engaging in any violence or illegal acts. MIM(Prisons) and its publications explicitly oppose the use of armed struggle at this time in the imperialist countries (including the United States).

What is United Struggle from Within?

United Struggle from Within (USW) is a MIM(Prisons)-led mass organization for U.S. prisoners and former prisoners. USW is explicitly anti-imperialist in leading campaigns on behalf of U.S. prisoners in alliance with national liberation struggles in the United States and around the world. USW won't champion struggles which are not in the interests of the international proletariat. It will also not choose one nation's struggles over other oppressed nations' struggles. USW should work independently, but under the guidance of MIM(Prisons), to build public opinion and independent institutions of the oppressed in order to obtain state power independent of imperialism. Members don't have to agree with MIM(Prisons)'s six cardinal points, but they can't consciously disagree with any of them. See page 12 for campaign info.

What is MIM(Prisons)?

The Maoist Internationalist Ministry of Prisons, or MIM(Prisons), is a cell of revolutionaries serving the oppressed masses inside U.S. prisons. We uphold the revolutionary communist ideology of Marxism-Leninism-Maoism and work from the vantage point of the Third World proletariat.

Imperialism is the number one enemy of the majority of the world's people; we cannot achieve our goal of ending all oppression without overthrowing imperialism. History has shown that the imperialists will wage war before they will allow an end to oppression.

As revolutionary internationalists, we support the self-determination of all nations and peoples. We support nations which choose to delink from the imperialist economy, including the right of the internal semi-colonies to secede from the United States. Today, the U.S. prison system is a major part of the imperialist state used to prevent the self-determination of oppressed nations. It is for this reason that we see prisoners in this country as being at the forefront of any anti-imperialist and revolutionary movement.

While our organization focuses on prisoner support, we believe that there is a dire need for Maoists to do organizing and educational work in many areas in the United States. We hope people are inspired by our example around prisons and apply it to their own work to

create more Maoist cells and broaden the Maoist movement behind enemy lines.

MIM(Prisons) expresses general unity with all other groups and outbreaks against imperialism; mass movements against oppression have as many forms as forms of power. In this spirit, we insist on telling the uncompromised truth and discussing and criticizing the strategy and tactics of any given action. MIM(Prisons) encourages everyone, communist or not, to be involved in the struggle against imperialism. MIM(Prisons) distinguishes itself from other groups on the six points below. We consider other organizations actively upholding these points to be fraternal.

- 1. Communism is our goal.** Communism is a society where no group has power over any other group.
- 2. Dictatorship of the proletariat is necessary.** In a dictatorship of the proletariat the formerly exploited majority dictates to the minority (who promoted exploitation) how society is to be run. In the case of imperialist nations, a Joint Dictatorship of the Proletariat of the Oppressed Nations (JDPON) must play this role where there is no internal proletariat or significant mass base that favors communism.
- 3. We promote a united front with all who oppose imperialism.** The road to the JDPON over the imperialist nations involves uniting all who can be united against imperialism. We cannot fight imperialism and fight others who are engaged in life-and-death conflicts with imperialism at the same time. Even imperialist nation classes can be allies in the united front under certain conditions.
- 4. A parasitic class dominates the First World countries.** As Marx, Engels and Lenin formulated and MIM Thought has expanded through materialist analysis, imperialism extracts super-profits from the Third World and in part uses this wealth to buy off whole populations of so-called workers. These so-called workers bought off by imperialism form a new sector of the petty-bourgeoisie called the labor aristocracy; they are not a vehicle for Maoism. Those who work in the economic interests of the First World labor aristocracy form the mass base for imperialism's tightening death-grip on the Third World.
- 5. New bourgeoisies will form under socialism.** Mao led the charge to expose the bourgeoisie that developed within the communist party in the Soviet Union and the campaign to bombard the headquarters in his own country of China. Those experiences demonstrated the necessity of continuous revolution under the dictatorship of the proletariat. The class struggle does not end until the state has been abolished and communism is reached.
- 6. The Great Proletarian Cultural Revolution in China was the furthest advancement toward communism in history.** We uphold the Soviet Union until the death of Stalin in 1953, followed by the People's Republic of China through 1976, as the best examples of modern socialism in practice. The arrest of the "Gang of Four" in China and the rise of Khrushchev in the Soviet Union marked the restoration of capitalism in those countries. Other experiments in developing socialism in the 20th century failed to surpass the Soviet model (i.e. Albania), or worse, stayed within the capitalist mode of production, generally due to a failure to break with the Theory of Productive Forces.

Free Political Books for Prisoners

Our Free Political Books for Prisoners Program is a Serve the People (STP) program founded on the model of the Black Panther Party's Breakfast for Schoolchildren and other STP programs, and on the basis of Mao's emphasis that communists should serve the people in everything we do. The purpose of the Free Books for Prisoners program is to help prisoners turn their time under lock and key into a time to develop their politics and build with us toward the beginnings of a more just and productive society. We collect and send out political, legal and his-

torical books primarily (we also have some dictionaries and other reference items that are useful for writers and jailhouse lawyers). The materials we distribute are selected to help people study the conditions under which they are living and to turn their knowledge into political organizing.

We know that many of our subscribers lack financial resources, and this should not be a barrier to education. Because our purpose is to organize, we expect that comrades will exchange work for the books we send. You should write articles for ULK, create revolutionary art, form study groups with other comrades and work through the study group to educate and organize, share our literature and expand our mailing list, lead campaigns against local examples of oppression, or come up with other ways to contribute to the struggle. If you can afford to send donations, and if your facility rules allow, sending us stamps is the best way to donate. We can always use them to get you more books or to help other comrades who cannot afford to pay for their books. (Tell us if you want to send a check or money order so we can send you instructions.)

We can send you a list of specific titles that we currently have available, but it is better to request general topic areas or include substitutions because our stock is constantly changing. The literature list also lists prices for the books we send in if you want to purchase them, but again, lack of funds will not keep you from getting literature, but lack of political work will. We ask you to help us build MIM(Prisons) and United Struggle from Within through your own work in exchange for the books.

If you would like to receive books from MIM(Prisons)'s Free Books for Prisoners program, please let us know the subject areas you are interested in, and the work you are doing in exchange.

Fight Censorship

Under Lock & Key, *MIM Theory*, study materials, letters, and even books like dictionaries have been censored by the state, especially ever since MIM began organizing on behalf of prisoners decades ago. If your MIM(Prisons) correspondence is censored, the first thing you need to know is that you are not alone in struggling to get your mail and reading materials. You will need to be prepared to do the work yourself (making copies of rejection notices, filing grievances, sending copies of these documents to us), but we can send instructions on how to do this. In some cases, we can support your appeals with letters of our own.

These are some basic steps we recommend to everyone in prison:

1. Find out *now* what the prison rules say about your right to receive mail and reading materials. You should read this policy carefully and get a copy for your file if possible. You can also send us copies of the rules to post on our website as a resource for the public.

2. Find out what the prison's implementation of these policies is like. Many times the policy looks reasonable on paper, but the prison staff behaves totally out of line. Ask around.

3. To keep our correspondence going, write to us every 6 months. If you're writing us regularly and are not getting any mail from us, there's a problem with your mail delivery. Do not assume we are ignoring you.

4. If your correspondence with us is censored, it is very important that you keep copies of all the paperwork, (rejection notices, grievances, etc.) and send us copies of these as well. Often this is the only way we find out that our mail has been censored. Once we know of the censorship, we can work with you to fight it.

Expand Spanish

If you write in Spanish or would like to translate *ULK* articles written in English into Spanish, this helps the development of Marxism-Leninism-Maoism among the Spanish-speaking peoples of the world. If you want to do translation, let us know. If you want to submit articles in Spanish, go ahead and send them in (it helps if you can still write your letters to MIM(Prisons) in English).

Share *ULK* and Recruit New Subscribers

Let others read the literature we send you. Talk to potential comrades about our politics and work, and have them write in to get put on our mailing list. Our subscribers (you) play a vital role in the growth of our mailing list. Remember, a subscription is free!

Administrative Details

Your subscription will be active for 6 months after each time you write to us. If we do not hear from you for 6 months, you will be automatically removed from the mailing list. We recommend writing to us regularly so you don't lose track of when to update your subscription.

For people outside of prison, all issues of *ULK*, plus additional reports from within U.S. prisons, are available on the website www.prisoncensorship.info

Your address: Please send us as detailed an address as possible, including your full legal name, prison and unit name, prison ID #, street address and P.O. Box, city, state, and 9-digit zip code. Please check with the mailroom to make sure you have the correct information. This is essential for us to send you anything.

Releases: Let us know if you are looking at a (possible) release date in the next two years. We recently beefed up our release support, and it includes a lot of set-up while you're still locked up. Also let us know your expected address post-release if you have one. Even if it is only the address of a relative who you think will be in the same place for a while, this could be the difference between losing contact and staying in touch and politically active after you are released.

Your persynal papers: Do not send us legal papers that pertain to your case unless you have checked with us first. In general, we cannot do anything with your legal papers as we do not have the resources to get involved in individuals' cases. We also cannot return them to you. Rather than focus on only your case, we strongly encourage comrades to write articles about the political implications of their situation, and work on cases that will positively impact the ability for prisoners to organize against imperialism and capitalism.

Please do not send us your only copies of artwork, articles or other writings unless you are certain that you will not need them in the future. Comrades have requested that we make copies of their work and send these copies back. Doing this takes up time and money that would otherwise go to filling book requests, fighting censorship and answering letters.

Other Resources

PARC provides a free resource guide for prisoners. Tell them you heard about them from MIM(Prisons): Prison Activist Resource Center
PO Box 70447
Oakland, CA 94612

Inside Books Projects sends free books and a resource guide to prisoners in Texas.
Inside Books Projects, 12th Street Books
827 West 12th Street
Austin TX 78701
ibp.resourceguide@gmail.com

see our partial political glossary p. 23

Choosing One Ideology Over Another: The Materialist Method

(reprinted from the Maoist Internationalist Movement "What's Your Line" pamphlet)

"We can (and must) begin to build socialism, not with abstract human material, or with human material specially prepared by us, but with the human material bequeathed to us by capitalism. True, it is not an easy matter, but no other approach to this task is serious enough to warrant discussion." V. I. Lenin, "Left-Wing Communism," - An Infantile Disorder," Collected Works, Vol. 31, p. 50.

It is only by examining the practice of various ideologies over the long run of history that one can decide which ideology is the most effective in promoting the end of oppression of oppressed groups by oppressor groups. In contrast, some people think it is fair to compare an abstract idea with an actual movement. That is not materialist method. Once one allows ideas to be compared with actual, historical movements one has no way of stopping all kinds of comparisons of ideas with actual practices. One can only compare practices with practices.

It is intellectuals and Trotskyists who compare practices with ideas to see how good or bad the practice is. With this comparison, for example, it is easy to shoot down the practice of Stalinism with the ideas of Trotskyism or the ideas of Madison and Jefferson or any idea for that matter. This method is not wrong because it is Trotskyist or Madisonian. Rather, Trotskyism is wrong because it uses this idealist method to criticize Stalinism instead of comparing Trotskyist practice with Stalinist practice.

In the same vein, it's not fair to compare Maoism with Jesus Christ in the abstract. Maybe Mao did not obey the 10 Commandments. But his followers have a better practice than the Christians when it comes to ending oppression.

The only time it is correct to evaluate a practice in relationship to an idea is within that practice. Maoists can determine if there are better ways to be Maoists and tap existing potential by discussing ideas within Maoism. Even then, the only proof of the validity of a new Maoist idea is by comparing one Maoist practice with another Maoist practice.

Hence MIM uses the "where's the beef" taunt to everyone else. There are an infinity of logically consistent ideas ranging from professors' pet economic models to Hare Krishna. Only some ideas, however, have come with practices to end oppression. By choosing the ideology that goes with the most historically effective practice of social change to end oppression, one separates oneself from dogmatism and religion. Dogmatism may take the form of believing in reform no matter what; it may take the form of opposing dogma all the time, but in every case dogmatism and religion really amount to comparing apples and oranges, the apples being ideas and the oranges, practices. Dogmatists of all stripes conclude that oranges should be more like apples. In contrast, Marxist materialists just pick the best oranges.

MIM forms the following conclusions on the materialist method:

* In debate, we must decide when it is appropriate to compare practices with each other.

* Then we must decide on when it is appropriate to develop ideas within a practice.

(For more on materialism, how we study history, and how we develop our strategy, write in to our Free Books for Prisoners program. We have a number of study packs and books on this topic.) *

United Front for Peace in Prisons- Statement of Principles

The basis of any real unity comes from an agreement on certain key ideas. This statement does not grant authority to any party over any other party. We are mutually accountable to each other to uphold these points in order to remain active participants in this united front.

★ **PEACE:** WE organize to end the needless conflicts and violence within the U.S. prison environment. The oppressors use divide and conquer strategies so that we fight each other instead of them. We will stand together and defend ourselves from oppression.

★ **UNITY:** WE strive to unite with those facing the same struggles as us for our common interests. To maintain unity we have to keep an open line of networking and communication, and ensure we address any situation with true facts. This is needed because of how the pigs utilize tactics such as rumors, snitches and fake communications to divide and keep division among the oppressed. The pigs see the end of their control within our unity.

★ **GROWTH:** WE recognize the importance of education and freedom to grow in order to build real unity. We support members within our organization who leave and embrace other political organizations and concepts that are within the anti-imperialist struggle. Everyone should get in where they fit in. Similarly, we recognize the right of comrades to leave our organization if we fail to live up to the principles and purpose of the United Front for Peace in Prisons.

★ **INTERNATIONALISM:** WE struggle for the liberation of all oppressed people. While we are often referred to as "minorities" in this country, and we often find those who are in the same boat as us opposing us, our confidence in achieving our mission comes from our unity with all oppressed nations who represent the vast majority globally. We cannot liberate ourselves when participating in the oppression of other nations.

★ **INDEPENDENCE:** WE build our own institutions and programs independent of the United States government and all its branches, right down to the local police, because this system does not serve us. By developing independent power through these institutions we do not need to compromise our goals.

How to join the United Front?

★ Study and uphold the five principles above.

★ Send your organization's name and a statement of unity to MIM(Prisons). Your statement can explain what the united front principles mean to your organization, how they relate to your work, why they are important, etc.

★ Develop peace and unity between factions where you are at on the basis of opposing oppression of all prisoners and oppressed people in general. Campaign around the September 9 Day of Peace and Solidarity.

★ Send reports on your progress to *Under Lock & Key*. Did you develop a peace treaty or protocol that is working? Send it in for others to study. Is your unity based on actions? Send us reports on the organizing you are doing.

★ Keep educating your members. The more educated your members are, the more unity you can develop, and the stronger your organization can become. Unity comes from the inside out. By uniting internally, we can better unite with others as well. Contact MIM(Prisons) if you need additional materials to educate your members in history, politics and economics.

Cut along the dotted line to make a flyer about the United Front for Peace in Prisons. For more info about the UFFP, write to MIM(Prisons) at the address on page 1.

Pornography and Patriarchal Culture Imprisons Some While Others Profit

by a Federal prisoner
June 2017

The May 2017 issue of the Family Fun magazine (owned by the media conglomerate Meredith Corporation) has produced and distributed an advertisement that meets the federal definition of child pornography. The ad shows a boy duck-taping a prepubescent girl to a garage wall. The image does not depict any nudity or sexual activity, but this does not matter under the law, which defines "sexually explicit conduct" to include "sadistic or masochistic abuse."

[One prisoner] found out the hard way. He is serving a 97-month federal prison

sentence, to be followed by a lifetime of "supervised release" and registration as a dangerous "sex offender" for having received a similar but less explicit image. "All I remember about getting it was that it was in some ZIP file," said [the prisoner]. "I didn't think anything of it, as there was no nudity or anything sexual about it. But the government has destroyed my life."

"Then a friend of mine in prison saw this ad for Capri Sun," [the prisoner] said. "It is worse than the image I was sentenced for in every possible way. It shows clear and unambiguous active bondage; the girl is younger; her legs are spread; and there is a masochistic smile on her face." [The

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...Unity Debate

I am under NO illusions that simply donning a kufi, making Salat, or fasting shall make US klansmen stop killing my kind in particular, poor folk in general! I realize that I must organize, myself and others around our class commonalities and the politics of oppression! Need to stand up!

It is becoming quite clear that the enemy has used his misinformation/disinformation campaigns, along with his "tools" (those who serve pig-interests and destroy OUR class unity in the process) to where we no longer have basic codes of morality!! We of the revolutionary/progressive ilk are very few and far between here in Oregon. However! We are steadfast in our devotion to struggle in unity, as it relates to resisting ALL oppression and/or racist violence directed toward us! However, the molesters of a child! or elder can never be our komrade(s)! Nor any that fraternize with them... Did "Che" not hold tribunals for the vermin/anti-revolutionaries?

In closing, we ask, if a former criminal tells pigs (snitch) on his confederates, then years later embraces revolutionary ideology and identity, is his/her past to be held against revolutionary authenticity today?

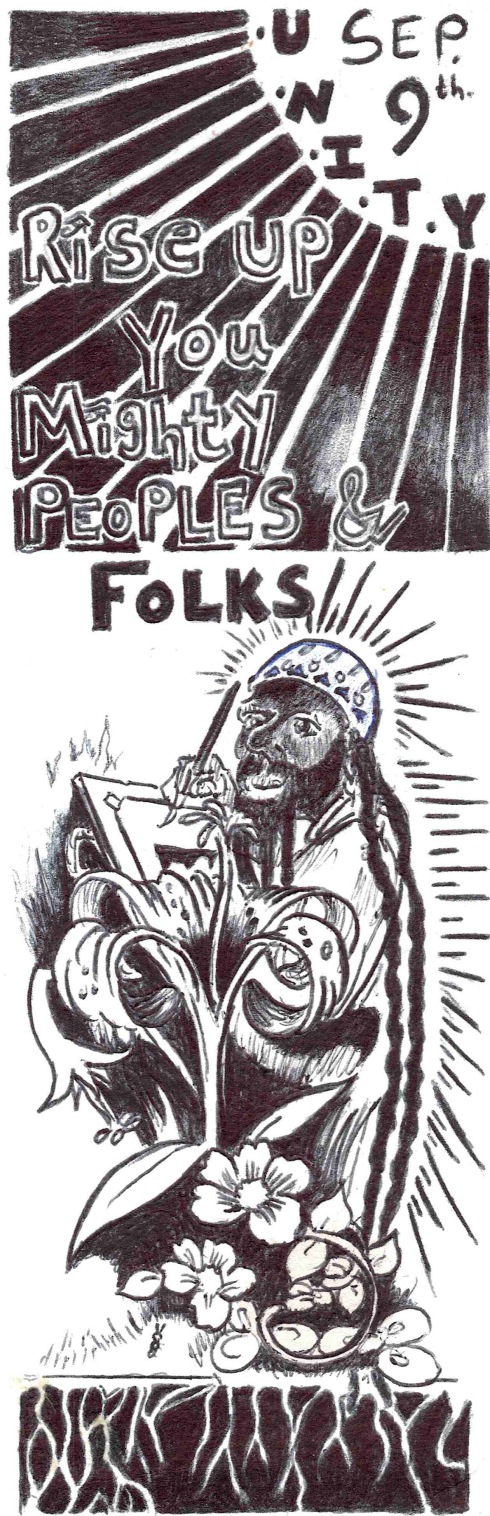
MIM(Prisons) responds: This comrade raises some very good points about dealing with crimes against the people. First, the point about not trusting the government labels of people is key. We know the pigs don't hesitate to create divisions among the oppressed through any means at their disposal. Labeling a revolutionary as a child molester is well

within their tactics. So we can't just let the state tell us what to think about people.

On the other hand, this comrade is also correct that we can't just let it slide when people do commit crimes against the people. For this we need a people's tribunal that can independently judge what really happened, and then we need a real system of people's justice that can both punish and rehabilitate folks. Of course these things are much harder to set up when we don't hold state power. But we can implement some good practices in our local circles. We can create internal structures to fairly investigate charges against people claiming to be our comrades, so that at least our organizations address these issues when they arise.

And we can study the history of revolutionary societies that implemented real systems of peoples' justice. The best example we have of this is communist China under Mao. Under the revolutionary dictatorship of the proletariat in China prisons really were focused on rehabilitating those who had committed crimes against the people. Thorough investigation was conducted of these crimes, and a lengthy process of criticism and self-criticism was implemented in the prisons. There is an excellent autobiography about the prisons, written by two Americans who were caught spying for the Amerikan government and locked up for years. They came away with praise for both the prison system and the revolution in China.(1) ♦

Notes:1. Prisoners of Liberation by Adelle and Allyn Rickett. For a copy of this book send \$10 or the equivalent in work to exchange.



Cut on the dotted line to make a bookmark/flyer about the United Front for Peace in Prisons (UFPP).

We need more UFPP artwork the shape of this column (approx. 8" x 2.5") for future ULKs.

Send your artwork and UFPP inquiries to:
MIM(Prisons)
PO Box 40799
San Francisco, CA 94140

... Continued from p. 1 **...Sex Crimes**

prisoners in all other categories of crime, and they readily believe that many are innocent. But when the state labels someone a "sex offender" that person becomes a pariah without question. This is an important thing for us to challenge as it represents, to us, a patriarchal way of thinking in prison culture. Usually it is paired with rhetoric about the need to protect helpless women and children and is just a different expression of patriarchal norms: in this case the non-"sex offender" playing protector-man by attacking anyone labeled "sex offender."

Why don't we see this with people with murder convictions? Isn't killing someone also a horrifying act that should not be tolerated? And why is sexual physical assault in prison allowed to proliferate? In the 1970s, Men Against Sexism was a group organizing in Washington state against prison rape, and they effectively ended prison rape in that state.(1) Statistics show that people "convicted of a sexual offense against a minor"(2) are more likely to be sexually assaulted in prison. Are the people who are "delivering justice" to these "sex offenders" then cast out as pariahs? Why is the state's label, and not people's actual behavior, given so much validity? These are questions United Struggle from Within comrades need to dig into much deeper.

Anti-People Crimes

Anti-people crimes include many different behaviors, from complacency with capitalism and imperialism, to extreme and deliberate acts of reactionary violence. Anti-people crimes include manufacturing and selling pornography, illegal drugs, and even alcohol and cigarettes, much of which is legal or at least permissible in our Liberal capitalist society. And it includes all sadistic physical assault, which would include all forms of sexual assault.

From our perspective, this discussion has raised more clearly for us the importance of not glorifying or fostering positive images of any types of anti-people violence among prisoners. Sometimes folks from lumpen organizations hold up their history of reactionary violence as a badge of honor and we need to criticize that, just like we need to be critical of any positive or even neutral discussion of sexual violence. But we still can't take the labels from the criminal injustice system as the reason for this criticism. Those locked up on

protective custody yards for sexual assault convictions don't merit this criticism merely for their PC status. That gets into the realm of "no investigation, no right to speak" because we can't take the injustice system's labels as sufficient evidence.

Anti-people behavior of all kinds is unacceptable both within and around the revolutionary movement. Our challenge is in the fact that we are not currently in a position to investigate individuals' crimes. In truth the change needed from all of us is impossibly difficult without a revolutionary government and culture to back it up. As revolutionaries, we all do the best we can to fight external influences and keep our lives on a positive track so we can be contributing revolutionaries. But there is a difference between people with class/nation/gender backgrounds that will lead to counter-revolutionary thoughts and actions, and those who commit anti-people crimes. Where to draw the line between what we can deal with today and what we put off until after we have a revolutionary government in power is not a clear and easy question to answer.

In our current conditions, we have to ask ourselves, for instance, what about the person who commits violence as a part of their job (say selling drugs) but then spends their spare time building the revolutionary movement? There's a clear contradiction between these two practices. Do we dismiss their revolutionary work entirely as a result, or do we consider them an ally while we struggle against their reactionary violence? The answer to this will come from the masses, and not from abstract revolutionary principle.

In the real world, perhaps we don't need to make this comparison. If someone in a revolutionary organization engaged in some sort of non-sexual extreme anti-people violence the organization would need to address this directly. The intervention would at least include independent investigation and calls for self-criticism, and if an individual doesn't recognize their error and take serious steps to correct their line and practice they would likely be ejected from the organization. It could also include other interventions, based on the organization's needs, skills, and resources.

Any anti-people violence is going to harm the movement, and of course the people it is directed against, and so perpetrators of these actions should not be a part of our revolutionary organizations. We will still struggle with those who have class and/or national interests aligned with

the revolutionary movement but who are acting out extreme anti-people violence. But until they understand why what they did/do is wrong and demonstrate change in their practice, they should not be admitted into revolutionary organizations.

Sex-Crimes vs. Other Crimes

One argument for why sexual violence should be distinguished from non-sexual violence could be that gender is the principal contradiction within any revolutionary movement that admits people of all genders, and we need to deal with it differently within our organizations. For example, we have contemplated the value of separate-gender organizations because of this contradiction, though to date we have not advocated this solution.

Another argument could be that victims of sexual violence in imperialist countries are more likely to take up revolutionary politics, fueled by their experience of gender oppression. And because of the pervasiveness of sexual assault in imperialist countries, we will end up with a lot of revolutionaries, mostly bio-females, who have experienced sexual violence.

This could again raise gender to a principal contradiction within imperialist-country movements because of the traumatic background of so many members. It becomes a contradiction the movement has to deal with (when any patriarchal violence arises within the movement), and one of the greatest propellants forward on gender questions.

Neither of these principal contradiction arguments make a case for a significant distinction between sexual and non-sexual anti-people violence in the abstract. Rather they are relevant in terms of how our organizations need to deal with the problems. And in both cases it has to do with the people within the movement's perception of these types of violence.

Applying this same concept to organizing in the hyper-masculine prison environment, it may make sense to exclude "sex offenders" from our projects because of the pervasive anti-"sex offender" attitude among prisoners. However, we already discussed above that we're not using the state's definitions of crime. If revolutionary prisoners determine a need to exclude people who have specifically committed sexually

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...Sex Crimes

violent anti-people crimes from their organization, to maintain organizational strength, they should do this. But of course this is different from excluding "sex offenders" (group 2).

Sex-Crimes Accusations

In dealing with sex-crimes accusations, the primary difference between organizing people on the streets and organizing in prisons is the presence of an accuser. With prisoners, we don't generally interact with an accuser, we just have a label from the criminal injustice system. Though certainly prison-based organizations will have to deal with accusers in the case of prisoner-on-prisoner assaults. This prison-based situation is more similar to the situation in organizations on the streets where a member brings up an accusation against another member.

And in the case of prisoners, like the Central Park 5, some "sex offenders" did not even have an accuser on the street. The survivor of the assault had no recollection of the event. The state picked out these 5 young New Afrikan men to target, to set an example and vilify New Afrikans in the media. They were later all acquitted.

While we are here minimizing the *state's* definition of "sex offender," we in no way mean to minimize the accusations of victims of sexual violence. In general society, false accusations are statistically rare, and the best practice is to put substantial weight on the validity of accusations of sex-crimes.(3)

Anecdotally, we've seen a high prevalence of sexual violence survivors attracted to revolutionary work. It's easy to see why people who have experienced the ugliest gender oppression in our society would be drawn to revolutionary organizing. Suffering often breeds resistance.

Within revolutionary movements, the rate of false accusations is in all likelihood more common than in the general population. This is because *the state* will use any method imaginable to tear us down, especially from the inside out. Many comrades have been taken down from false sex-crime accusations from the state or agent provocateurs. We need to build structures in to our organizations that protect against state attacks, and simultaneously hold the claims of victims in high regard, not just of sex-crimes but of any anti-people behavior that could come

up internally. This process will vary organization-to-organization, but our internal strength comes in preparation. Not only by creating a process to follow in case something does come up, but also in creating a culture, and even including membership policies, that prevent it from even happening in the first place.

These principles and processes need development and input from organizations that already have them in place and have used them. This is definitely not a new concept to revolutionary organizations and radical circles, and even with all that practice under our belt there are still many unanswered questions. Some basic practices might include: un-muddling the relationships between comrades (i.e. no dating within the org) and establishing and practicing communication methods and skills to create cultural norms for preventing chauvinistic behaviors and addressing these behaviors when they do arise.

How we handle this process now in our cell structure will be different if a cell has 2 members versus 2,000 members. The process will need to be adapted for different stages of the struggle as well, such as when we have dual power, and then again when the Joint Dictatorship of the Proletariat of the Oppressed Nations has power. And on and on, adapting our methods into a stateless communism.

Even with policies in place, we have limited means of combating chauvinism, assault allegations and other unforeseen organizational problems endemic to the left. Rather than wave off these contradictions, or put them out of sight (or cover them up, like so many First World-based parties and organizations have done), we need to build institutions that protect those who are oppressed by gender violence.

Potential for Punishment

We do not yet have the means at our disposal to deal with crimes against the people as thoroughly as we would like. To do that, we would indeed need institutions tantamount to state power. If found guilty, the most we can do is issue expulsions, orders of isolation, and disseminate warnings privately to anyone in the movement who might be endangered by the offender. The principle of these measures is the isolation and (hopefully) separation from the anti-imperialist movement of personalities that not only put comrades in physical danger, but through their violent and narcissistic habits (seeking validation, circumventing investigations, denying rectification)

leave the movement open to plants and pigs who have never passed up the opportunity to use such unstable personalities as entry points. The individuals we are most interested in excluding are those who have not only committed anti-people acts, but who continue to pose active physical risks to the movement and individual comrades. In all cases which can be addressed without expulsion, we certainly encourage thorough and continual self-criticism and rectification.

Regardless of the crime though, there is almost no way MIM(Prisons) could investigate any of the crimes committed by people behind bars. We have had subscribers write to us to tell us another of our subscribers is a rat or sexual predator, and we've had people write to us who do say their conviction is true. One could make an argument that we need to ask prisoners to make a self-criticism that demonstrates that they now understand what they did was wrong, and we should do more to encourage this. But if someone doesn't admit to the crime they are accused of, then we are at a loss.

In organizing through the mail, the most we can do is note an accusation as something to potentially be aware of for the future. If we saw this manifest in the accused subscriber's actions interacting with MIM(Prisons), or other prisoners, then we would consider cutting off contact or taking other measures to exclude them from our organizing work. The amount of resources required, and the risk of state meddling, to conduct an investigation on guilt and enforce punishment, brings us back to our line that practice must be principal in our recruiting. Comrades demonstrate in practice their commitment to the movement and their political line, and that is the best thing we have to judge them on from the outside.

Potential for Rehabilitation

How should we handle people who have committed sex-crimes by proletarian standards when they do want to continue to participate in revolutionary organizing? Should they be banned from organizing with us (which is basically how "sex offenders" are treated in prisons now)? Or relegated to the role of "supporter" only, and not member? Should we avoid organizing with them altogether, or can we work with them in united front work? Or are people who have committed sex-crimes an exception to our work building a United Front for Peace in Prisons?

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#MeToo Shows Assault is Pervasive Under Patriarchy

by Soso of MIM(Prisons)
February 2018

In recent months we've seen a huge number of people come forward with accusations of sexual harassment or assault against men in the entertainment industry, in politics, and well-known business leaders. And in many cases the exposures have encouraged more people to come forward, and the ending of careers. This has been integrated with a #MeToo movement of wimmin stepping forward to say that these highly publicized cases are not just isolated incidents. The point of #MeToo is to show all wimmin experience unwanted sexual attention at some point in their lives, often repeatedly. This movement has progressive aspects, and here we will try to take readers to the logical conclusion of all this exposure of sexual assault.

The Aziz Ansari sexual assault allegations perhaps most clearly illustrate

where the #MeToo movement must go if it is to really address the root of these problems. Ansari is a famous actor, comedian and filmmaker. In January, a womyn came forward anonymously with a detailed account of her sexual encounter with Ansari. The womyn "Grace" described a very awkward and unpleasant evening in which Ansari repeatedly made sexual advances while "Grace" attempted to indicate her discomfort with what she called "clear nonverbal cues." When she finally said "no" to one of his sexual propositions, Ansari backed off and suggested they dress and just hang out.

Ansari claims he thought the encounter was entirely consensual. Grace claims Ansari ignored all her attempts to put a stop to the sex. This case has led to a useful debate over where to draw the line in terms of what we call sexual assault. This case has led some (Grace supporters and Grace opponents) to point out that calling her

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...Sex Crimes

Defining what we need to trust people to do (or not do) is a decent starting point. Assessing whether these tasks can be trusted to someone with a particular behavioral history is then possible. This would be true of any crime. For example, if someone had laundered money from a people's support organization in the past, it would be difficult to trust em as the treasurer of a revolutionary org. Many checks would need to be built into place in order for this persyn to be trusted to do bookkeeping, and probably it's a better use of our limited time and resources to just not have them doing the bookkeeping at all.

Whether we can actually build in these checks and balances for any crime will depend a lot on the crime itself. For example, we organize with a lot of former-gangbangers, who have a history of committing sexual violence in the context of their lumpen-criminal activities. If this was the only context in which someone engaged in sexual violence, and they have very thoroughly engaged in a self-criticism process about eir time banging, then it's reasonable to expect that if ey's not banging that ey is most likely not committing sexual violence. On the other hand, if someone committed sexual violence in the context of molesting people simply because they are weaker than em, for sadistic pleasure or eir twisted perspective of "love", we may not have

resources or expertise at this time to reform these people before we destroy our current patriarchal capitalist society.

In discussing rehabilitation of people who have committed anti-people sex-crimes, we also find it useful to examine the social causes of why people commit sex-crimes in the first place. MIM(Prisons)'s analysis is that people commit these horrible acts because they are raised in our horrible patriarchal, militaristic, power-hungry, individualistic, capitalist society. Part of our challenge is we can't remove people from this society without first destroying the society. So can we expect someone who is so deeply affected by our fucked up society to also deeply heal to the point where we can trust em with whatever is needed for our struggle? Any sadistic anti-people activity will require extreme rehabilitation, which we may just not be in a position to assist with at this time. We can and should encourage self-criticism for past errors from those serious about revolution. But from a distance (through mail) our ability to help and foster this self-criticism is greatly limited. ♦

Notes:

1. PTT of MIM(Prisons), "Review: The Anti-Exploits of Men Against Sexism," November 2012, ULK 29.
2. Human Rights Watch, "No Escape: Male Rape in U.S. Prisons."
3. stats from RAIM (0.62% of 5,651 cases, British CPS reporting from 2011-12; 5.9% on campuses, Lisak 2010; 2-10%, National Sexual Violence Resource Center 2012; generally the literature on false rape accusation finds the instance to be exceedingly low (and that's to say nothing of cases unreported).

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...Culture

prisoner] wrote Kraft Heinz, the President, congress and as many civil rights and legal assistance organizations as he could. [The prisoner] continued, "Although the Capri Sun ad is tasteless, sexist, and more than a little disturbing, I don't think anybody should go to prison over it. Yet I am in prison and the rest of my life is destroyed for receiving an image that is mild by comparison."

MIM(Prisons) responds: Although we couldn't find a copy of this magazine ad, we don't doubt that this and many other magazines and so many other capitalist advertisements include pornographic images. Even billboards feature girls who look like they are 10 modeling skimpy clothing with a sexy pout on their faces. It is this patriarchal culture that puts pornography out in everything we see. And it is this culture that teaches people to enjoy pornography, coercion and sexual assault. Essentially capitalism is creating rapists while pretending to be shocked and offended by them.

People who get locked up for sex offenses are right to claim a double standard. That doesn't make what the sex offenders did right, it just makes society so very wrong. And as a result we're left with a criminal injustice system that gets to pick and choose who they want to prosecute. No surprise we end up with a disproportionate number of New Afrikan and Chican@ men locked up for these crimes.

It will take a revolutionary culture, and many years of fighting to eliminate the patriarchy, before we can truly eliminate pornography and sexual assault from humyn society. We will need to not only revolutionize our culture, but also re-educate everyone who has been inundated with patriarchy from birth. And those who internalized it to the extent of acting out violent sexual assaults and other crimes against the people will need even further re-education and rehabilitation before they can safely re-integrate into society.

For now, whether you are locked up justly or unjustly we urge you to take a hard look at your views about gender, how you treat people and how you view people, and consider how this is conditioned by patriarchal culture. We welcome all revolutionary activists to take up the struggle, regardless of your past, but we all need to be conscious of the effects of the patriarchy on our actions and beliefs. ♦

Disgust vs. Science on Sex Offenders

by a comrade of United Struggle from Within
April 2018

I wanna talk about an upcoming topic of "sex offenders" and their role in the struggle. A primary question is, I think, do they have a role in the struggle? It boils down to our moral outlook on sex offenders who were convicted by the imperialist justice system. How many wrongfully-convicted comrades are there in prison? I mean those who are not sex offenders. Are we wrong when we say that the U.S. imperialist justice system is broken and biased and oppressive and due to its historical implementation is invalid? No. I think most agree that this is the case.

And if that is the case, we cannot make exceptions to certain crimes and convictions. Or can we?

That leaves us to draw on what we ourselves as communists consider unlawful under socialism. Sex crimes, like all other physical assault, are unlawful. But how do we filter the sex offenders convicted by imperialists into the category with the rest of the convicted so-called "criminals" who fight within our ranks?

We know on the prison yards that we rely on what we call "paperwork" which is any police report or transcripts from the preliminary hearing or trial transcripts or even just mention or allegation that indicates someone's involvement of the crime or "snitching" for a dude to be blacklisted as "no good" on the yard. But that goes back to relying on an imperialist's rule of thumb when determining guilt.

Under our own law we would need to measure someone's guilt by our own standards and come up with ways of determining how to do so.

But what about the sex offenders who actually are guilty of sex crimes? Are they banned for life? Is there no "get-back" for them ever? Becuz of their crime can they provide no contribution to revolution or to society under a socialist state?

I think they can make a contribution to revolution. And under a socialist state, after being appropriately punished (not oppressed) and taught the lesson to be learned against crimes of humanity rehabilitation can be achieved.

Note that I'm not an advocate for sex offenders, so if I must set aside emotion

and personal disgust for correct political analysis and conclusion to further the movement on this question, then we all must.

MIM(Prisons) responds: We want to use this contributor's perspective as an opportunity to go deeper into looking at the current balance of forces and our weakness relative to the imperialists. Our difficulties in measuring guilt, and helping rehabilitate people who want to recover from their patriarchal conditioning, are extremely cumbersome.(1)

The imperialists are currently the principal aspect in the contradiction between capitalism and communism. The imperialists have plenty of resources to set social standards (i.e. laws), conduct and fabricate "investigations," hold trial to "determine guilt," mete out punishment to those convicted, and even often find those who attempt to evade the process.

We hope by now our readers have accepted this contributor's perspective that we can't let the state tell us who has committed sex-crimes by our standards. The next step would be for us to figure out how to deal with people who are accused of anti-people sex-crimes in the interim, while we are working to gain state power. We can set our own social standards, attempt to conduct investigations to a degree, establish tribunals to determine guilt, and in our socialist morality, either mete punishment, or, even more importantly assist rehabilitation when we have power and resources to do so.

How much of this we can do in our present conditions is open for debate. How much someone can actually be rehabilitated by our limited resources while living under patriarchal capitalism is debatable. How relevant it is to put resources into this type of activity depends on how important it is to the people involved in the organization or movement.(1) How much resources we put into any one of these "investigations" depends on conducting a serious cost-benefit analysis.

For example, if someone contributes a lot to our work, and is accused of a behavior that is very offensive and irreconcilable to others who work with em, then that makes developing this process sooner than later a higher priority. At this stage in our struggle, low-level offenses should only be addressed by our movement to the degree that they build an

Sex Offender Against Sex Offenders

by a Nevada prisoner
June 2017

In response to "Sex Offenders Reconsidered" in *ULK 55*, I am both in agreement as well as opposition. Let me explain. I am a sex offender who hates and believes that pedophiles and rapists should stay pariahs. But yet I am stuck in that category even though what I did, in 1990, should not have been a sex crime. I dated a girl who was 15 years old when I was 17.5 years old. We were in high school together. A 2.5 year difference. I turned 18 and she was 15.5 years old, 6 months shy of Florida's 16-year-old consent law. Anyway, I was convicted and am now considered a CHO-MO (child molester) who has to register for the rest of his life and can never go into the general population, where I feel I should be so that I can join the struggle for better prison conditions.

MIM(Prisons) responds: We get a lot of letters like this one, from people who were convicted on sex offenses but do not fit the stereotypical image of a violent rapist or child molester. This is good evidence for why we never trust the criminal injustice system to tell us who are the real criminals. There is a long Amerikkkan history of convicting people from oppressed nations in particular of false sex crimes just to put them "in their place." We refuse to allow the Amerikan government this power.

With that said, there are definitely people who have committed terrible crimes against the people, both sex offenses and other offenses, both inside and outside of prison. This is something that a revolutionary government will need to address. We do not think that there is some essence of a person that makes them incorrigible and a criminal for life. Instead

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internal culture that combats chauvinism and prevents other higher-level offenses from arising. Of course there is a ton of middle ground between these two examples. But what we might be able to address when we have state power (or even dual power) at this time may just need to be dealt with using expulsions and distance.♦

Notes:

1. MIM(Prisons), "Sex Offenders vs. Anti-People Sex-Crimes", April 2018, p. 1.

Female Guards Win Sex Harassment Lawsuit

by a Virginia prisoner
April 2018

[This writer enclosed a People Magazine article: Sexually Harassed by Prison Inmates, January 1, 2018. About two female COs who work at Florida's Coleman prison. They won a class action lawsuit regarding sexual harassment on the job, against the Department of Justice last February, with a \$20 million settlement.]

I have an article that I got from somebody that I would like to share about a six-year battle against sexually-harassed women staff at FCC Coleman outside Orlando, Florida. For me, women that work in correctional centers should know what they're getting themselves into working in all-male facilities.

I know that some guys can't control themselves when they see women COs. Some do perverted shit that I can't even approve of because that's not who I am as a brother who is trying to end my criminal way of thinking. But I can say that women who sign up for the job know that they did not apply at Disney World or Six Flags, so they should be prepared for the torment that they know this job is capable of doing.

Even though I don't agree with some prisoners who pull out on the women COs, I just feel bad for what this system of injustice has done to my fellow brother's mental state. Because there are some brothers who are never going home at all and some who got a significant sentence, and they feel like they're a long way from home. So this situation is a double-edge sword because you have to look at some of these guys' mental state and situation, because some are not going home at all, which can influence other brothers' behaviors.

And I cannot put all the blame on my fellow prisoners, because I have seen for myself women COs let prisoners whip out on them and they wait or show some skin till that brother has finished. And there has been COs, men and women, turning tricks with prisoners. So I've seen both parties at fault in these circumstances.

That is why I said this is a double-edge sword situation, but the sword is sharper on our side because of lawsuits like this, which open the doors for more corporal punishment and stricter rules in a place where we barely have any say so. This case has showed me the oppressor is

coming up with new ways to keep my fellow prisoners in solitary confinement, and to take advantage of some brothers' fragile mind state.

Because to me these women knew when they applied for this kind of job, being so-called law enforcers of the worst humans in confinement, that we are labeled as what should they expect. So that is how I feel about this article.

MIM(Prisons) responds: We share this writer's view that prisoners are put in shitty situations that can lead them to mental health problems and behavior that they would not have considered on the streets. It's also unacceptable that people working in prisons toy with prisoners, using their position for their own sexual pleasure.

We have little sympathy for people who choose to take jobs in prisons, as these institutions are just tools of oppression. We do recognize that many prisons are deliberately located in destitute rural white areas, and so many times job options are slim. But we do still have free will, and a lack of available does not excuse people from taking jobs that pay them to carry out oppression and abuse daily.

That said, we don't think there is any situation in which anyone should just expect to be sexually harassed. Even in prisons or the military, institutions that are fundamentally corrupt and serving imperialism, there is no need for wimmin to suffer sexual harassment. This is the same argument made of actresses in Harvey Weinstein movies, beauty pageant contestants, and people wearing short skirts: "you know the consequences and you're choosing to get sexually harassed." No, these people are choosing what clothes to wear and what careers to pursue, and those choices shouldn't include sexual harassment.

The degradation of wimmin is a part of the system of patriarchal oppression that is intimately tied up with capitalism. As is the degradation of prisoners who are acting out against these COs due to their damaged mental state. These are things we won't be able to eliminate while capitalism exists, but that doesn't mean we should pretend people just need to accept it. We are building towards a society where all people are equal and no group of people has power over another group. This includes eliminating all forms of harassment and oppression. ♦

Sexual Harassment in Oklahoma

by an Oklahoma prisoner
April 2018

Summertime mid-July 2017 -- Oklahoma's worst prison in the country Cimarron Correctional Facility in Cushing, Oklahoma. I got the chance to be moved off a security threat group unit (STG) where four gang members was killed in one single day all stabbed to death on one unit in one single incident in 2015. I got to move to the honor dorm where you are required to have a job either on the unit or on the yard, somewhere like the kitchen, laundry, or the library. All of the jobs was said to be full, but this facility had just lost its contract for its maximum security units. Most of the max inmates was moved to other max facilities and some put back in population on this facility, and after the max was empty it needed painting. I was chosen to help, I had experience in painting.

To move unit to unit you are subject to be pat-searched or strip-searched. These searches are routine by any officer, and are documented supposedly.

On arriving to the entrance of the units that was to be painted my group of about 8 prisoners was stopped and told to line up for a strip-search. We formed a line and went one by one in a tiny bathroom where one officer had I thought one of the worst jobs that day seeing other men's nuts and butts, but I guess I was wrong.

When it was my turn I was already reluctant because a few of the guys came out the bathroom complaining about how weird it was. I get in the bathroom everybody knows the routine, take off all your clothes hand them to the officer he hand searches them and puts them to the side or holds them in his hands. You are to lift your nuts, turn around bend over squat and cough at the same time. I did all of those things but the officer had this lustful look on his face. He told me to let him see my dick again he then bends at the waist where he is very close to my piece and told me to pull back on it. I was beyond horrified.

You know how your back goes straight when you're either scared or

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Released Sex Offender Struggling to be a Feminist on the Streets

by L.D. Koulby
March 2018

In a recent MIM(Prisons) *Re-Lease on Life* newsletter there was an article on what it is like to be a communist and on probation. In September 2016 in a *ULK* there was an article about sex offenders and status within the prison. This article will complement both, talking about what my experience has been like over two years as a communist post-probation.

The current revolutionary communist party versus the party branch I have been loyal to and committed to during my 10 years on probation, jail, prison was reluctant of taking me back. The reason why I only was allowed as supporter/sympathizer status was a defense mechanism from the COINTELPRO and now 9/11 days, where the ruling class or reactionaries could use my case if they found out to discredit the party.

The idea of another "other" somehow possibly discrediting the party makes sense. Especially if it was front line news that a socialist party, that has already been attacked throughout its history for all sorts of untrue accusations, was now "exposed" as harboring sex deviants. This would possibly make other party members uncomfortable. And it would appear to other groups that the party was not being a radical feminist communist party.

But my situation became a non-

CONTRIBUTE TO RE-LEASE ON LIFE NEWSLETTER!

MIM(Prisons) initiated the publication of the *Release on Life* newsletter in 2016 to help provide education and resources to folks approaching release dates as well as those already on the streets. In the first three issues we have printed articles from former prisoners talking about struggles they face on the streets, their failures and successes, and lessons we can learn from these experiences. We've also printed articles from people planning for their release to help everyone think through these plans. We need more submissions for the next *ROL* newsletter. Tell us about your struggles on the streets or your plans for release. All articles relevant to release planning and staying active on the streets are welcome.

issue, probably due to members forgetting. I joined the same branch I was part of in the past. For a year I jumped into environmental work, anti-war work, feminist work, and helping with a homeless bill of rights. I also jumped into the leadership of an ex-prisoners' organization, as well as with Samizdat Socialist Prisoners Project. Also working on a memoir of my thoughts as a thought-criminal.

When activists and revolutionaries of all stripes found out about me having a background, or of my crime, I did not shy away from acknowledging it. I told them I did not have a victim, that it was a sting by local cops. I am doing what I think communist sex deviants should do: work towards eliminating the capitalist state that creates schizophrenic and contradictory mores and norms in the first place. I was the guy that did prisoner liberation work in my area.

After a year, someone calling themselves a feminist found out what I had done and lambasted me on Facebook. As a white, male, sex offender, atheist, and communist I had to refrain from attacking a female

feminist to avoid seeming like a white sexist and chauvinist. So I left the feminist group along with other feminist groups I was a part of.

But it did not stop there. There was nothing I could say to defend my actions or defuse the situation especially on social media. Only two or three people, who were hardly activists, were attacking me, questioning why someone like me should be in a feminist group. They found a paper I wrote about being in college as a sex offender, and did not interpret it correctly as I am no longer entitled, deviant, and uber-sexualized.

Throughout a week of turmoil, many comrades and friends defended me saying that I have never hid what I have done, and no opponent of me reached out to me to defend myself. My comrades pretty much asked if a sex offender's best place is in a feminist group attacking the chauvinism, sexism in the days of Trump, Weinstein, and Brock Turner. Currently after two months, I still have not participated in any feminist-related event.

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...Harassment

mad? I asked him what type of shit he was on and told him I don't get down with that shit give me my fuckin clothes back. He smiled and handed me back my clothes. I dressed so fast I forgot to put on a sock.

The following day I thought surely the same officer would not be doing searches. WRONG. He was waiting on us by the bathroom with one hand on the wall the other hand on his hip tappin his foot. Once again when it was my turn I was somewhat scared and regretful for going back. Scared because I can act out of control sometimes, but I was somewhat confused and caught off guard. When I entered the bathroom I told the officer I'm not strippin out he could send me back if I have to. He said OK put your hands on the wall and starts a pat-down search he gets to my dick and grabs it and holds it and ask what it was. I yank away and tell him my dick weirdo let me out of here and push past him.

I was embarrassed and afraid to tell anyone at the time but when I did, what I

thought was going to happen did. He denied it, the facility heads believed him and not me the prisoner and to this day I'm being retaliated against, threatened and punished by this facility's staff.

MIM(Prisons) responds: As this writer knows, it can be embarrassing, upsetting, and terrifying to come forward and talk about sexual harassment and assault. And it's an added challenge when it's not the gender norm that we're comfortable with, like when male guards molest male prisoners. This comrade is exposing something that goes on regularly behind bars. And the idea that reporting to the prison this, or any other type of abuse, will help the individual's situation is largely a myth. Congress even passed the Prison Rape Elimination Act to supposedly address this problem.(1) But even that is just resulting in retaliation for many. Gender oppression and sexual assault of male prisoners is a big problem that is all too often ignored. It doesn't matter if the harasser is male or female, it's an abuse of power. ♦

Note:

1. by a New York prisoner, "PREA National Standards: Symbol or Sword?", September 2014, *ULK* 40.

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...#MeToo

experience sexual assault means we've all been sexually assaulted. Or maybe not everyone, but most wimmin at the very least. Because most wimmin can point to a situation where they were uncomfortable or unhappy but pressured by a man to proceed with sex.

Ansari was oblivious to Grace's lack of enjoyment, and her inability to clearly verbally express this points to a power inequality. In a truly equal relationship between two people, each would feel totally comfortable walking away at any point. And each would be carefully listening to what the other said (verbally and non-verbally). Whatever it is that stopped Grace from walking away, whether it's Ansari's fame or wealth, or just her training as a womyn to do what a man asks, it's undeniable that she was not able to just walk away.

This is the crux of the problem with attempting to reform away sexual assault while we live in a patriarchal society. Rape is non-consensual sex. And, as the Ansari case demonstrates, there are many

situations in which wimmin aren't giving consent even though men think the encounter is totally consensual. We call this non-consensual sex what it is: rape.

When there is a power difference in a relationship, the persyn with less power is limited in their ability to consent. You can't freely consent when someone is holding a gun to your head. And similarly you can't freely consent when you fear economic consequences. Those are obvious inequalities. Someone who says "yes, please" in those situations simply can't be freely consenting. The Ansari case gets at more subtle inequalities, but ones that have a very real impact on people's ability to consent. In a society where inequality is inherent in every interaction, we can't expect people to have sexual relationships that are equal and consensual. The problem isn't that Ansari raped Grace. The problem is that all sex under the patriarchy is non-consensual. Grace just wrote about one of the more subtle cases of non-consensual sex.

All this sexual assault in Amerikan society isn't the fault of the men who are being called out. It's the fault of the

patriarchal society. Grace proponents point out that it shouldn't be wimmin's responsibility to help men learn how to read their discomfort. Grace opponents complain that wimmin need to empower themselves and speak up and demand that their consent (or lack of consent) be respected. This is a good debate, and we actually agree with both sides. But it's the wrong debate to be having, because neither side can achieve their goal under patriarchy. A lifetime of training to respect power (the power of men, the power of money, the power of fame, the power of a teacher, the power of looks, the power of skill) can't be overcome with an assertiveness training class. And educating people to ask for consent at every step of the way won't help when someone feels they have to say "yes" to their teacher/priest/benefactor/mentor/idol.

Some might hope that other changes in Amerikan society will move us towards abolishing the patriarchy. People fighting gender oppression argue that having a womyn president who speaks out against sexual harassment, and getting in judges who will prosecute people aggressively, and the broad education and exposure of the #MeToo campaign will eventually break down the gender power differential in this society. But even this level of reform won't change a fundamental system that is based on power differentials. We don't believe the patriarchy can be abolished under a system that is set up to help the rich profit off the exploitation of the Third World peoples.

Continued on p. 24...

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...Released

These opponent feminists are a possible example of carceral feminism. The carceral feminists are people who believe the best punishment is a thrown-away prison key. They have allied with conservatives on this issue. If I had my chance to defend myself, I would say I am more committed than any of the carceral feminist armchair activists. I would tell them how most of my close female friends, sexual partners, and even my girlfriend have experienced rape, sexual assault, etc. and they accept me. The one to two years off of probation, jail, and prison have been very rocky and it is hard to figure out my voice and place in the revolutionary struggle. I hope many of the released do not return to a life imposed on them by the bourgeoisie, but partake in liberating a prison world.

MIM(Prisons) responds: This comrade's experience speaks to the universal struggle of former prisoners, and more specifically to the question of how revolutionaries should work (or not work) with people convicted of sex offenses. To clarify, ey is working with some organizations that we have significant disagreements with, but that doesn't change the relevance of what ey writes.

This is a case where someone who was convicted of a sex offense is not disputing the accusation. Instead, ey comes to the conclusion that the right thing for someone who committed gender crimes to do is to fight to end the system that creates a culture of gender oppression. This we very much agree with.

We did not see the social media debates with and against this persyn so we can't comment directly on what people said when arguing that ey should not be allowed into feminist organizations. But there are several problems we see with this incident. First, attacking someone on social media rather than taking criticisms directly to em and eir organization does not do justice to the seriousness of this political debate. Also, pushing someone out of an organization before hearing eir side and investigating the issue thoroughly just does the work of the government by dividing the movement.

As Maoists we believe that people are capable of change, and so when we learn about errors people have made we ask for self-criticism and an analysis of why those actions were taken. Those who not only make sincere self-criticism but also

demonstrate through their actions that they have changed should be given the opportunity to contribute to the revolutionary movement.

Sex offenders are generally pariahs, both on the streets and behind bars. All people with a criminal record face extra scrutiny, criticism, and ostracization when they hit the streets. It's important that revolutionary organizations don't play into this. We shouldn't dismiss former captives who want to be activists. Instead we should set up structures to help them get involved and support their work. And for those who have committed crimes against the people in the past, we can help them better understand not only why these actions were wrong, but also to transform their thinking to best avoid hurting others in the future and how to build a society that doesn't foster those crimes in the first place. ♦

United Struggle from Within

AZTLAN UNIFICATION

See ad for Plan de San Diego plans and the Chican@ Power study group on page 17.

BUILD A UNITED FRONT FOR PEACE IN PRISONS

Organize locally for the September 9th Day of Peace and Solidarity, to promote the United Front for Peace in Prisons and an end to conflict amongst prisoners. The principal contradiction that must be unraveled to address many of the problems prisoners face is petty divisions that prevent unity. See page 3 for more info on what the UFPP is about and how you can get involved, including a flyer you can use to share with others.

SPREAD UNDER LOCK & KEY

Our subscriber list grows in many ways: comrades passing around issues and lit; sending us sign-up lists of new subscribers; getting ads in other prisoner publications; and doing organizing work that attracts attention of the imprisoned masses. A basic task you can do for USW is get people to subscribe to ULK. It is free for U.S. prisoners!

A very effective method is to ask other prisoner publications to run free ads for Under Lock & Key and MIM(Prisons)'s Free Political Books for Prisoners Program. The ad could say something like "MIM(Prisons) is a revolutionary anti-imperialist group fighting criminal injustice, and helping prisoners to organize and educate themselves. Sends free political books and dictionaries, offers a free subscription to the newspaper Under Lock & Key, and runs correspondence study courses. Write to MIM(Prisons) for a free subscription." Be sure to

include our contact info from page 1.

If you know someone who likes this newsletter, have em write to get eir own subscription. People are moved all the time and it's better to get in contact when our address is available than to lose your one contact who got it.

WE DEMAND OUR GRIEVANCES ARE ADDRESSED

If you are experiencing problems with your grievance process, such as delays, unanswered grievances, or harassment, you should join this campaign. Petitions are available for AK, AZ, AR, CA, CO, FL, GA, IL, KS, LA, MS, MT, NV, NC, OK, OR, SC, and TX. Write in to get the petition for your state. If your prison's policies allow, give stamps or envelopes to your comrades inside to mail out the petition. If you can't make your own copies, then tell us why and we can send you extras. Remember, you need to send them out to the administrators and politicians yourself. MIM(Prisons) does not have the resources to mail out the petitions for you.

Spread this campaign - If your state is not currently covered by the grievance campaign, volunteer to rewrite the petition to work for your state. We also have a version that can be used country-wide, for people in county jails or who otherwise can't rewrite the petition.

Update this campaign - If you participated in this campaign in the past, send us a report on what happened. Even if no one ever responded to your petitions, that is still useful information. Tell us how you used it to help organize others and build group consciousness.

CDCR, Prop. 57 Leverage Against Organizing

by USW27 of United Struggle from Within
February 2018

It has been brought to my attention that the California Department of Corrections and Rehabilitation(CDCR) is trying to propose changes to family visiting regulations. By using Proposition 57 as leverage to divide the masses, this policy is discriminatory towards our comrades who get family visits. This policy does not reduce violence, and/or decrease contraband and/or promote positive behavior and/or prepare you for a successful release or rehabilitation as claimed in the CDCR proposal.

In a recent announcement of proposed policy changes to the telephone system and family visiting eligibility, the CDCR issued the statement: "All inmates are encouraged to continue with positive programming and to not participate in any mass strike/disturbance. These types of disturbances impact the many programming opportunities for rehabilitation and reduction in sentence afforded by Proposition 57."

This new policy is trying to discourage

the masses from using their constitutional right to peaceful protest, by pitting those working for sentence reductions under Prop. 57 against those organizing for justice and change. CDCR is back with their reactionary divide and conquer ideals. CDCR is a functional enemy of using the word rehabilitation. CDCR will never produce justice or correctness toward their captives. So I ask this question to the masses: Does Prop. 57 support us or does it help CDCR maintain and expand a repressive system against captives?

CDCR is abusing Prop. 57 and using it as leverage and against all organizing activity. This direct or indirect association of Prop. 57 to family visiting and discipline of prisoners promotes confusion and non-justice. The people who voted for Prop. 57 did so with the intent of trying to do justice to correct a broken system. They intended to return humyn beings to their families.

Without justice, there is no life in people. Without justice, people do not "live", they only exist and that's good for CDCR. (Wake up comrades!) I have one

Prop. 57 Benefits: Serve the People, Don't Condemn Them

by USW39 of United Struggle from Within
January 2018

This is a response to the recent article on Prop. 57 organizing.(1) While I understand how this could be a tool for comrades to organize with, at the same time there are plenty of programs here at Folsom that are doing the whole time reduction program. For example, there are a few of my homies that have gotten 1/4 of their time knocked off after GED/College degree. And they are not white, rich, or snitches as the headline suggests.

Continued on next page...

message for CDCR, "Where there is justice, there is peace."

[Proposition 57 was passed by California voters in November 2016. Its main purpose is to make it easier for prisoners with non-violent convictions to get a parole hearing, and allow prisoners who are not lifers or on death row to earn good time and earlier release through programming.] ♦

PHRM Needs Bridges to SNY and Trans Prisoners

by a California prisoner
October 2017

I am a transsexual female who has been in these trenches 37 years, have walked close to 30 yards and several SHUs, EOP, DMH. I want to add to Legion's presentation regarding SNYs (*ULK 58*, p. 19) and how they came to proliferate in Cali, and with regard to the people who walk SNY.

When I first came to CDC in the early 1980s, there were four formations that governed all the maximum security yards: Black Guerrilla Family, Nuestra Familia, Mexican Mafia, Aryan Brotherhood. Notwithstanding the wars among them, there was order and discipline within each, and the tone of the yards was one of respect and honor, an old or original tradition. There was a lot of fighting and killing at San Quentin, where I did four years in the Adjustment Center (AC) SHU. Extreme warfare proliferated as the formations fought each other, especially in AC, where Comrade George executed pigs and reactionary enemies and was martyred in 1971. It was the same AC I stepped into in summer 1982 -- nothing had changed: extreme warfare through the bars (there were no solid doors, though there are now) and tiger cages instead of AC yards. In 1985, a white sergeant was speared in the heart through bars and died on the tier, which was attributed to BGF. That's when CDC went bonkers and conceived the Pelican Bay SHU monster to deal with everything (opened in 1989). It was also because of the killing of this sergeant that all SHU pigs had to wear protective vests, beginning in 1986. (Years later, alias Crips did a mass stabbing attack on yard pigs at Calipatria, and now ALL pigs have to wear vests.)

CDC's idea of an extreme control environment was a strategic mistake. First, because it could not and did not break the spirit of those who count, but reinforced their endurance. Second, it created a massive vacuum on the yards as all the OG formations were swept up and stuck in Pelican Bay SHU; soon, independent factions popped up on the untended yards, and compared to previous, the yards went haywire, like kids at a carnival. There was no discipline, no respect, no honor; SNY yards opened and grew as many stepped back from that mess. Now, wherever there is a General Population (G.P.), there is an SNY or two. Third, all of this cost CDC millions of more dollars than average, with nothing gained. Fourth, under the extreme oppression of Pelican Bay SHU,

the consciousness of the formations heightened and they united against CDC. And fifth, the courts eventually let the formations out again.

A lot of the people who went from G.P. to SNY in the heydays of chaos were not bad apples but were just more serious about doing time, that the G.P. was so ruined it would've been futile to try to get it back on track.

As much as the G.P. has progressed, however, it still has some backward baggage to sort out. Trans prisoners cannot be on the G.P. because of threats of death, BECAUSE they are trans; only that. There are some progressive prisoners on G.P., the Kata, who do not persecute us. In fact they politically educated me in Pelican Bay SHU in the early 1990s. (A kata is a martial arts stance that Comrade G. practiced in his cell and disliked the pigs to see him in. Here, it connotes a revolutionary position and cadre.) But the general practice on the G.P. towards trans prisoners is transmisogyny and gender oppression; reactionary. To promote a prisoner's human rights platform, that platform must include the vested interests of all oppressed prisoners and have

representation of all interests, including trans, and must extend into SNY and women's prisons. The G.P. has yet to address its position towards trans prisoners publicly.

I am with the Red Roses Transsexual Political Party (alias 36 Movement), which I founded. We are a political resistance movement, with critically vetted members. We do political work to challenge CDC's genocidal treatment of us as trans women with administrative complaints, lawsuits, and educate trans prisoners for unity and resistance. We consider ourselves a part of the Prisoners Human Rights Movement (PHRM) founded by the united G.P. at Pelican Bay SHU. Our voice needs to be heard, our situation on the G.P. hashed out. PHRM needs to extend into the women's prisons, where contradictions have peaked, with a series of suicides at the California Institution for Women.

There is no question that we are in a new era of doing time, across the whole landscape. The biggest difference is the new collective consciousness of who is the real enemy in terms of our fundamental vested interests, produced by the

Continued on p. 16...

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...Prop. 57

Now one thing that we can definitely push is for youth offenders to be able to fit the criteria of Prop. 57. Because that is definitely something us under SB260-261 do not fit into. Not to say that the carrot of reform is something we bit into with high hopes, but it can most definitely be something to put into motion.

I just feel the headline stating that only snitches and privileged are getting good time in New Folsom EOP/GP could be a turn off. It will move/push people in the wrong direction. We can use this, let's just not label solid comrades snitches on paper when organizing.

MIM(Prisons) responds: We thank this comrade for this criticism and correction. While we did print a couple responses from USW comrades in *ULK 60* citing instances of good time used to favor certain prisoners, we should not paint with such a broad brush to imply that anyone getting good time is in that boat.

It does seem that access to info on Prop. 57 is also imbalanced. As we are still getting people asking for information, while others say the state is on top of it.

Strategically, we seek to build Serve the People programs where we can provide for the needs of the masses better than the state. Prop. 57 is not a place we can do a better job than what the state is doing. Providing books that serve the interests of oppressed nations, for example, is. We agree with this comrade that we cannot hope for reformism to change things, but we can fight for winnable battles that help us move in the direction of revolutionary change.

Addendum: The politics of Prop. 57 also overlap with the focus of this issue of *Under Lock & Key*. The CDCR tried to exclude anyone convicted of a crime that required being registered as a sex offender from Prop. 57 benefits. But only certain crimes in the sex offender classification are also classified as violent felonies in the California Penal Code. In February, in a suit brought by the Alliance for Constitutional Sex Offense Laws, a judge ruled that the CDCR was overstretching the law, and that limits on Prop. 57 must be applied only to those convictions deemed "violent" in the California Code.(2) ♦

Note:

1. by a California prisoner, "Only Snitches and Privileged Getting Good Time in New Folsom EOP/GP," *ULK 60*, January 2018.

2. 16 February 2018, Seth Augenstein, California's Prop 57 Sex Offender Release Regs Are Void, Court Rules

Notes on Advancing the Struggle Inside: dealing with sex offenders

by el Independista of United Struggle
from Within
April 2018

There are very few labels more stigmatizing than "sex offender" in prison. While sex crime encompasses a wide variety of "criminal" behavior ranging from urinating in public to actual sexual depredation, once labeled a sex offender (SO) any individual is automatically *persona non grata*; black-listed.

Many, myself included, view SOs as the scourge of society, far below cowards, and even below informants (snitches). As such prisoners generally do not debate SOs other than in a negative light. For the prisoner-activist/revolutionary, who is politically aware and class conscious, the SO debate takes on an interesting color. In particular, when we contemplate how a movement can best confront the problem of real sexual depredations. What possible solutions can be put into practice? Isolation? Ostracization? Extermination? Or is there some way in which the democratic method -- unity/ criticism/ unity -- can make a difference?

Excluding all non-sexual depredations (public urination and such), SOs constitute a dangerous element; more so than murderers because SOs often have more victims, and many of those victims later become sexual predators, creating one long line of victimization. What is a revolutionary movement to do to stop this terrible cycle? In prisons, at present, the only resolutions being practiced are ostracization and further exploitation. SOs are deliberately excluded from most, if not all, social interactions outside of being extorted, coerced, threatened and or beaten. While prisoners may find approval for these actions of victimization, these actions do nothing at all to solve the problem.

In a discussion with participants in an extension study group (debating topics from MIM(Prisons) study group) it was advanced that all SOs should be put on an island away from society or summarily executed. First, such drastic measures ignore the problem just as current solutions do. In the former (an SO's island) case it creates a subsociety, a subculture, dominated by sexual depredation and its approval. As a member of our group quickly concluded "this would definitely be a bad thing." In the latter case all you do is commit senseless murders.

Any possible solution with the real probability of success must be found in the democratic method. In order to eradicate the senseless cycle of sexual victimization revolutionaries must engage in a re-education campaign. Beginning in unity of purpose: a society based on equality without exploitation, class struggle and antagonism. To achieve this all elements in society must work in concert and be healthy. Following this is the critique phase, where the process of re-education becomes important. Interacting with SOs, demonstrating why, how and where they went wrong. From there one would begin inculcating an SO with proper respect for their fellow humyn and all the rights of individuals, along with a new comprehension of acceptable behavior. For the imprisoned revolutionary the most important aspect is their role in engaging the SO and initiating the re-education. This in itself is a revolutionary step requiring fortitude and stoicism considering current prison norms and expectations.

At any rate, assuming an SO can be brought to understand the incorrectness of their thought and action, they will cease to be a detriment to society. As revolutionaries, of course, this opportunity would extend to a political education as well. In the end one can reasonably hope to not only have reformed an SO, but to have built a new, dedicated revolutionary. The hardest step toward any goal is always the first one, but it must always be made.

MIM(Prisons) responds: Certainly it is correct to oppose sexually violent behavior. But we're still not entirely sure why "sex offenders" are more pariahs than murderers in the prison environment. We lay out a theory for why prisoners are so obsessed with vilifying "sex offenders" in our article "Sex Offenders vs. Anti-People Sex-Crimes" on p. 1, and we welcome others introspection on the topic.

This author presents an interesting argument, although we're not sure the logic is sound. When someone is murdered in lumpen-criminal violence, often there is retaliatory murder, and subsequent prison time. Lumpen-criminal violence (created and encouraged by selective intervention and neglect by the state) is one of the reasons why 1 in 3 New Afrikan men will go to prison at some point in their lifetime. That represents a long line of victimization.

Rates of sexual assault and intimate partner violence are also staggering. We

We switched to a new way to do layout for ULK, and this is the first issue. Please forgive our lack of art and other layout problems.

are not trying to weigh sexual violence against murder and try to determine which is worse. Instead we highlight these arguments made by our contributors to question why they hold the perspectives that they hold, to encourage more scientific thinking.

We disagree with this contributor where ey says revolutionaries in prison should make it a priority to try to rehabilitate people who have committed sex-crimes. As we've explained elsewhere in this issue, we have a limited ability to do that, and this challenge is exacerbated by the fact that we still live in a capitalist patriarchal society. It would make more sense to focus this rehabilitation effort on people who are otherwise contributing to building toward socialist revolution and an end to capitalism. But reforming people who have committed sex-crimes for its own sake is putting the carriage before the horse. At this time, our first priority is to kill capitalism and the patriarchy. ♦

... Continued from p. 8 ...**Against SOs**

we think the capitalist patriarchy molds people to do terrible things, and it will be up to a revolutionary society to re-mold these folks into productive members of society. That will start with self-criticism and a solid understanding of one's errors and then agreement on how and why ey needs to change.

We're not in a good position to enforce this right now because we just don't have the resources or the power. And we know that it will take serious work for people who have committed anti-people crimes like rape and murder to reform and become productive members of a revolutionary society. But anyone who has committed crimes against the people and wants to take up revolutionary work today can still be judged by their work and their political line. We encourage these folks to engage in serious self-criticism. We are here to help with that. But we know that thorough reform and change will be very difficult under the patriarchy/capitalism. In the mean time we are only able to judge people by their practice. Even people who used to be cops, or fought for the Amerikan military, or committed serious sex crimes can take up revolutionary work and we will welcome that work. ♦

Judge Lumpen with Proletarian Morality of their Oppressed Nation

by USW7 of United Struggle from Within
December 2017

Sadly, we as prisoners, in many instances take the judgment of our enemy, **the injustice system**, as truth even when knowing first-hand their ability to get a conviction has little to do with facts or justice. This knowledge should be enough that we not begin to persecute or torment any member of the lumpen class based on convictions and charges that derive in these kangaroo courts. The contradiction is that actual violations of this nature by any member of the lumpen class is a violation against us all. I have served justice on a street level against such violators. Yet I am in prison due to a sex crime conviction that was racially motivated. Even when the alleged victim was impeached for lying and video was shown proving my innocence a jury of 12 whites found me guilty of the crime. I have continued to defend my innocence, lead many groups in prison and stayed politically engaged. Yet I have to deal with the stigma that is created by this label. I continue to use my voice to awaken members of the lumpen class about the poisonous beast of capitalism and educate them about the benefits of socialism.

In the book *Soul on Ice*, Eldridge Cleaver has a chapter called "The Allegory of the Black Eunuchs," which I would advise all revolutionaries to read. Also to all my New Afrikan comrades our politics are clear on this issue as it was dealt with in the Ten Point Program produced by our revolutionary forefathers, The Black Panther Party for Self-Defense. Point #8 of the program states, "WE want freedom for all Black men held in federal, state, county and city prisons and jails."

Marc Lamont Hill, author of *Nobody: Casualties of America's War on the Vulnerable, from Ferguson to Flint and beyond*, commented in the August 2016 issue of *Ebony Magazine* on p. 109:

"To many people, including Blacks and radical activists at the time, the call for releasing all prisoners was the most controversial tenet of the Black Panther Party's original Ten-Point Program. After all, how could we justify releasing criminals into society?"

"For the Panthers, however, it was impossible to separate 'criminals' from the circumstances that criminalized them. Racist police forces, unjust laws, unfair trials and

biased juries all made it impossible to determine whether someone was truly guilty or simply the victim of a rigged system. Even those who were guilty, they argued, had their hands forced because of the oppressive conditions of capitalism and White supremacy. Essentially, the question was, How can you blame someone for becoming a thief when he or she doesn't have a fair shot at an honest job with honest pay?"

But the Panther Program did not end with releasing New Afrikan prisoners. Point #9 continues to explain:

"We believe that the courts should follow the United States Constitution so that Black people will receive fair trials. The Fourteenth Amendment of the U.S. Constitution gives a man a right to be tried by his peer group. A peer is a person from a similar economic, social, religious, geographical, environmental, historical and racial background. To do this the court will be forced to select a jury from the Black community from which the Black defendant came. We have been, and are being, tried by all-White juries that have no understanding of the 'average reasoning man' of the Black community."

Here Huey P. Newton was referring to the tenets of the United States Constitution to justify a move towards building independent institutions of the oppressed. Newton was always conscious to not get ahead of the masses, but to lead them towards viable solutions. And the Black Panther Party leadership knew that getting justice for New Afrikans in the United States was not viable; that only the New Afrikan nation could apply a just morality in judging the actions of its people in the context of being an internal semi-colony of the United States white power structure.

So my conclusion to the sex offender debate for issue 61 of *Under Lock & Key* is that at no point should we take our enemies word or level of injustice over members of the lumpen class, when those lumpen maintain their innocence. Yet we should stand against these violations if they are knowable facts. We should get to know each member of the oppressed lumpen on a personal and individual basis, while understanding the history of the white supremacist criminal injustice system of labeling political prisoners with these kinds of charges in their effort to get them assassinated by other members of the oppressed. Just think of how we lost big Yogi a year or so ago.

Freedom or Death! ♦

Censors in Their Own Words - March 2018

by MIM(Prisons)
April 2018

FL - Blackwater River CF

ULK 56 was rejected because "It otherwise presents a threat to the security, good order, or discipline of the correctional system or the safety of any person."

FL - New River Work Camp

ULK 59 was impounded because "It contains an advertisement promoting any of the following where the advertisement is the focus of, rather than being incidental to, the publication or the advertising is prominent or prevalent throughout the publication: (1) Three-way calling services; (2) Pen pal services; (3) The purchase of products or services with postage stamps; or (4) Conducting a business or profession while incarcerated."

"It otherwise presents a threat to the security, good order, or discipline of the correctional system or the safety of any person."

"PG2: stamp program advertisement"

IL - Pontiac Correctional Center

The publication review officer sent a long response to our appeal of censorship which noted that no reasons were given for the censorship:

Per the Publication Review Administrative Directive and the associated Department of Corrections Publication Review Determination and Course of Action form (DOC0212), any publication may be disapproved based on a number of criteria. In this case, the issue in question contains various articles that violate the following criteria:

- Advocate or encourage violence, hatred, or group disruption or it poses an intolerable risk of violence or disruption.

Below are specific articles and excerpts from those articles that are provided as evidence to the appropriateness of this determination. All examples are pulled from the above mention September/October 2017 issue 58 of Under Lock & Key.

*1. Page 8 Article DPRK: White Supremacy's Global Agenda
- "The United States and all major countries of European descent have done everything in their collective power to keep these (nuclear) weapons of mass destruction out of the hands*

Continued on p. 18...

ULK Changing Minds on Sex Offenders

by an Arkansas prisoner
November 2017

There are certain things that I have zero toleration for. But I still try to be an overall understanding and wise guy, especially towards those individuals who are younger than I, and who face/faced similar or identical struggles. I have MIM(Prisons) to thank for helping me to acquire knowledge and information, which I have used to overcome my lifelong resentment and fear of "sexual predators" and "sex offenders" (SOs).

I have faced sexual abuse as a young child, and throughout various points of my life, and have been forced to undergo all the intricate and complex issues ramifying from such things. Initially, these same SOs were the main individuals that I struggled against, held intense hatred for, and who I held zero toleration for and towards, without any question or afterthought involved into any types of factual, evidential or considerational circumstances of their cases/charges, etc. I agree entirely with the *ULK 55* articles concerning "unity with sex offenders" and unifying with sex offenders. I have developed brand new beliefs about such things thanks to MIM(Prisons)'s *ULKs*.

I am in prison for selling drugs and armed robbery; but since I've been incarcerated I have stopped all stealing/thievery and I don't mess with any drugs. So I believe that even if a sex offender is guilty of their crimes, I think that it's actually possible for changes in these individuals to manifest, with sufficient circumstances. I did not believe that before reading *ULK 55* and I loved the insight in this same issue addressing the issue involved with not being able to go off the state's/fed's jacketing alone.

For one thing, those same fed/state officials are often involved in fraudulent/fabricated bullshit/schemes, lying, conspiracies, etc. So their word alone is never to be trusted or relied upon. Their essential nature is to assume false masquerades undercover, utilize deceit/manipulation tactics, cheat, lie, rob, etc., so that they can win. During my lifetime they've hit me personally with all of those tricks, plus some, so I know firsthand how it goes. They're often all about setting people up and bending their own rules to get ahead, or to win, and so forth. There's no end to the madness.

Even so much as simple socializing with SOs has been alien to me, but I'm

taking steps in the direction of overcoming old habits involved with interacting with these types of prisoners. Only through MIM(Prisons) has this been possible for me. The only catch is that I don't wish to live in a cell with one of these individuals; but I think that I could try to do so under certain circumstances. My main concern (if and when all of my previous inhibitions were/are done away with) is still present, which involves me being targeted by prisoners/staff for such an interaction with SOs. I'm not saying that I fear any adversity. They can't do anything to me that hasn't already been done to me, other than killing me. But, with the way that things already stand, as for my work and projects, I already face a substantial amount of retaliation and opposition coming from every possible angle.

MIM(Prisons) responds: It is difficult for all of us to overcome our past and look at things objectively when we have intense subjective experiences that cloud our judgment. We know that sexual abuse is particularly traumatic and has a very strong impact on most people's perceptions. So it is no small thing that this comrade is working to overcome subjective fears and instead evaluate people objectively when they have been labeled as sex offenders.

We agree wholeheartedly with this comrade's analysis that people can change. It's not an easy process, but even those convicted of anti-people crimes that they really did commit can wake up to their mistakes, educate themselves in revolutionary politics, and take a stand on the side of the oppressed. It takes courage to admit to one's errors, as it isn't easy to overcome ego. But this is part of the process of criticism and self-criticism that is so vital to any revolutionary movement. We applaud this comrade for setting an example of pushing our struggle even further, after they had already given up their own anti-people and self-destructive acts. ♦

... Continued from p. 13

... PHRM

overbearing of the state on the oppressed. The current unity of the OG formations -- and especially the Kata, as BGF and other New Afrikan unity -- illustrates this.

Unfortunately, SNY is beset with wars among factions, and there have been some killings. I would advocate the PHRM shoutout to SNY factions to call a cease fire and work out a Peace Accord, to acknowledge a higher need for unity against their conditions, such as, they can't

Selective Application of Sex Offender Label

by a Georgia prisoner
April 2018

The USA uses the sex offender label to put folks in certain stages, legally. So the KKK uses that against you to not give you a job. So your life will be messed up. Being a captive we get hit with it every day. If you look at the United States of Amerika, some of everybody is a sex offender. Our own president is 1 of the biggest sex offenders of all. Once that label be upon you everything is hard. You can't be around your kids or some jobs. They use this control to keep the oppressed in line. You can get locked up, catch a charge. Then the next thing you know you are a sex offender. I hate to see somebody else's life messed up.

MIM(Prisons) responds: The ability to buy and sell people and sex, inherent in a capitalist economic system, leads many to behave in ways that are extremely anti-social. Those who have been subjected to the worst of the gender conditioning our society has to offer are much more likely to commit sex-crimes which perpetuate the harm caused by male chauvinism and capitalism.

It really says something that the best response the state has for dealing with the people who have submitted to its patriarchal conditioning is to slap a label on them and just ruin their lives. It's the same with the "felon" label, and even more extreme.

We need to address the root causes of anti-social behavior (which stem from society itself), as well as rehabilitate those who have committed anti-people crimes. Without state power, both of these tasks are extremely difficult if not impossible. For our perspective on how to address this problem in the immediate term, see our article on p.1. ♦

get into any self-help rehabilitation groups unless they debrief. PHRM's voice will resonate with those who count on SNY.

Red Roses urges all trans prisoners to acquire political consciousness and join the 36 Movement to resist CDC oppression as a united force. We are political, not criminal, politically educate ourselves and do for self and support each other for our collective good. Stop squabbling. We are being killed on the yards, as Carmen Guerro, who was killed on this very yard, and others (rest in peace). The 36 Movement is one for all and all for one. Let that be your motto. ♦

Against Government Definitions of Sex Offenders

by a Colorado prisoner
April 2017

I just received ULK 55. I would like to offer a clarification in the area of so-called "sex offenders." Now I will speak of the situation in Corruptardo (as most call this imprisonment state) only, as I am not sure what other states are doing in this area. Also, I will speak of the "causation" of "sex phobia" which infects most Amerikans.

In Colorado, a sex charge does not automatically indicate a "rape" situation where a victim was forced to do something. Three actions which will bring a sex charge are: 1. Someone caught pissing on an alley dumpster at night; 2. Someone caught pissing on a bush in a park; 3. A juvenile (14) who pats a girl on the butt while she stands in front of him in line in school. Also, in Colorado someone caught "mooning" someone from out a car window, or "streaking" (as was big in the 1970s), can be charged with a sex offense, and, required to register as an SO. The first three situations are from actual cases (people) that I know.

So just because someone is labeled by a sex phobic system as an SO, it does not mean that he/she hit someone over the head and dragged them into the bushes.

Nothing freaks out an Amerikan more than almost anything to do with sex(!). Want to torpedo a politician, just clam he had an affair with a staffer. Want to panic a neighborhood, just let an SO move there. A robber, a mugger, a drug dealer, no problem. But sex(!), oh shit!

All our laws and regulations about sexual conduct come from the Jews (the Pentateuch, those rules say unruly children should be stoned to death), and the Christians (their bible saying "slaves obey your masters" and that wives should be submissive to their husbands). The people that brought us the flat earth, heliocentrism (the sun revolves around the earth), and the claim that diseases are caused by demon possession, have written the laws that say when, how, at what age, and with who for any sexual action. No sex unless we say so!

As part of their education efforts, I encourage all prisoners trying to learn the how, why, when and where to research more than political science (socialist, etc.) theory. I say, look into the history of the laws that have been used to oppress you. Who wrote them? What was their agenda? Were they following a semitic religious

philosophy? And what were the social/societal conditions when the law(s) were written?

Despite the claims (often unstated) by the rightists (fascists) that cry for "law and order," the laws of the U.S. did not come down with Moses (the mythical one) on stone tablets. People created them in their efforts for power (control over others, social control, control of the money).

Some books on the history of "sex" laws, or of attitudes concerning sex-related behavior (marriage, etc.) that I recommend are:

- *From Shame to Sin: The Christian Transformation of Sexual Morality in Late Antiquity* by Kyle Harper
- *Purity Crusade: Sexual Morality and Social Control* by D. Pivar.
- *Marriage, History* by Stephanie Coontz
- *Rescuing Sex from the Christians* by Clayton Sullivan
- *Delirium: How the Sexual Counterrevolution is Polarizing America* by Nancy Cohen

MIM(Prisons) responds: This writer raises some important points about how we define crime in the United States. There are many people locked up for sex crimes (and other crimes) who, under a revolutionary government, would be immediately freed. Of course, we would still fight against things like boys patting girls butts. That behavior is made acceptable by the patriarchy, and in a revolutionary society it will not be ok, and we will provide re-education for those who don't understand why. But in patriarchal society those who commit these "crimes" are no more guilty of patriarchal behavior than 90% of the males on the streets. All (males and females) will need significant re-education to overcome a lifetime of patriarchal training. That doesn't mean we need to lock everyone up in prison. And it certainly doesn't mean we trust the Amerikan criminal injustice system to decide who gets locked up.

Certainly religions have strongly influenced a backwards view of sex under patriarchal imperialist society. But the sexual Liberals draw a false dichotomy between themselves and such "social conservatives." They are merely two sides of the pornographic culture -- one prefers its rape hidden in the halls of the church, the other prefers it on display for all to see. Both fetishize the power relations of the patriarchy. We are far from the time when we'll be able to eliminate laws and rules

about sex. Instead we are going to need an interim period where a revolutionary government enforces revolutionary laws. These laws will dismantle the patriarchy by mobilizing those oppressed by it and re-educating the oppressors. At the same time we will be creating a culture that rejects the patriarchy and gender hierarchies and divisions and promotes equality for all people.

The Marxist approach may line up with the Liberal approach at times because it is open about talking about sex as a way to combat gender oppression. But we don't talk about it nearly as much, because most talk is just the reproduction of pornographic culture for titillation rather than scientific analysis for solving problems. In practice, Maoism in the Third World has shown the benefits of things like the separation of genders in both work and living spaces as a means to attack the patriarchy. Something Liberals are quick to condemn in the non-revolutionary states of the Muslim world today.

Some people think that MIM(Prisons) is too conservative around sex because we uphold the idea that monogamy is the best practice within revolutionary organizations. But this is necessary due to the unfortunate reality of our patriarchal culture. We just don't have the power or resources to create an alternative culture and system of government yet. And so instead we need policies and practices that do the most to fight against patriarchal culture and behavior today, while we fight for a society where these are abolished in the future. ♦

AZTLAN STUDY GROUP + RE-UNIFY AZTLAN!

Commemorate the Plan de San Diego this August 2018. We have fliers available to spread the word. *Chican@ Power and the Struggle for Aztlan* is a book that embodies this campaign, available from MIM Distributors for work trade. Finally, the University of Maoist Thought is launching a new study course around this campaign. This course is open to all U.S. prisoners who have completed level 1 of the intro study group offered by MIM(Prisons) and can contribute to discussion of Chican@ liberation.

The first assignment will be sent out in April 2018. To enroll, write to:
UMT: Aztlan
PO Box 40799
San Francisco, CA 94140

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of nations, governments and people of color or hue." **Encourages Racial Division**

"These global white supremacists have done everything they could to destabilize nation's governments that they could not control by creating borders on foreign continents, setting up puppet governments (often dictators like Saddam Hussein and Benjamin Netanyahu who use war as a distraction of their individual greed)..." **Encourages Racial Division**

"Yet the media is far more dangerous than any of the ones before mentioned, due to its ability to influence the minds of those not fully conscious of the reality of being controlled by the designers of the Global White Supremacy Agenda." **Encourage Racial Division**

Page 10 Article Organizing Requires Organization: Proposed Structures for Success

- Political workers to inform and agitate within the state by promoting and organizing protest, phone calls and correspondence to state law makers, DOC commissioners and prison wardens and superintendents about complaints, proposed laws and policies to be adopted by the state officials." **Promotes Unauthorized Protests**

2. Page 11 Article: Arbitrary Group Punishment

- "MIM(Prisons) adds: In July 2013 prisoners at MDF staged a hunger strike from Ad-Seg. We support these comrades just demands, which ally with ongoing campaigns to end long-term isolation as well as to provide proper avenues for having grievances heard." **Promotes Unauthorized Protests**

3. Page 12 Article: Defend LGBTQ from CO Attacks

- "It's hard to get 10 comrades to stand together as a whole so when a member from the LGBTQ community got jumped on and 30 comrades refused to leave the classrooms I was shocked."

- "MIM(Prisons) responds: This is a great example of people coming together behind bars." **Promotes Unauthorized Protests**

4. Page 13 Article: September 9 - Day of Peace and Solidarity Initial Reports

- "9 September 2017 marked the sixth annual Day of Peace and Solidarity in prisons across the United States. On this day we commemorate the anniversary of the Attica uprising, drawing attention to abuse of prisoners across the country through peaceful protests, unity events, and educational work."

Article contains further examples from 5 prisons in Arkansas, Texas, California, Nevada, and Arizona where prisoners initiated hunger strikes and unauthorized protests. **Promotes Unauthorized Protests**

I believe the articles mentioned above provide enough evidence to show that Issue 58 of Under Lock & Key "contains various articles promoting racial division and unauthorized protest," and therefore met the criteria for being disapproved.

The Contagious Disease of Backbiting

by a Georgia prisoner
March 2018

I wrote this piece because I was being irked by brothers talking to one another. I made a copy and posted it inside the dormitory as I always do. I also posted "Incarcerated Minds" by a California prisoner (March 2016).

Backbiting is a disease that is tearing the fabric of our brotherly threads of unity. Let's keep it all the way 100. When one possesses commissary, tennis shoes, cigarettes, drugs, cell phones or just a swagger that another desires and has no means to obtain it or lack a hustler's ambition to go and get it, one will begin to spread a venom in the community. This venom begins to seep into the heart and mind of the speaker until he becomes tainted, corrupted and eventually a hater. He hates himself foremost but will try to contaminate thy neighbor as though you are the culprit in his wicked heart.

He will attempt to turn people against you! He will "shake salt" on your name. He will snitch on you, do anything within his will power to aid in the destruction of you. One must be mindful of their thoughts, because they will become your words and eventually your actions! Get up off your punk ass and be your own man! Do for yourself and just maybe that fortunate comrade will aid you in your journey to become successful. A grown man talking about another man is weak! And the one who listens to and condones this trash talk is no better for not operating on the heart of that brother and extracting this cancer out of him.

You are fake if you smile in a man's face and then when he leaves you call him lame or a pussy or whatever terminology used to describe your emotional hatred.

This is the William Lynch theory in full effect 300 years later, just as he predicted. Planting dissent within our brotherhood. Our duty is to contradict that theory by uniting amongst one another and doing the total opposite.

I know that it is an extremely arduous task because I'm a proactive man of unity in peace, but when all of us are dead or in jail from this contagious disease that will cause us to rob, kill and destroy one another.

We represent [lumpen organizations], Muslim, Brown pride, even Christians, but everyone of us suffer from the same struggles: incarceration, homelessness, poverty, police brutality, poor education, addiction, etc. Before we can come against each other we need to come together and overcome these struggles of capitalistic imperialism.

Peace to the revolutionary voices of insight. We will combat this capitalist devil through peace and unity. Through camaraderie and communism. The power is vested in the people; We are the people.

MIM(Prisons) responds: This essay really highlights one of the five points of the United Front for Peace in Prisons: Unity. And the writer is not only criticizing those who backbite and gossip, but ey is also doing something about it. Posting articles is a great way to try to get people thinking about something new. It can be less confrontational than attacking these folks directly to their faces. Though sometimes calling out behavior when it happens is also very effective. We want to hear more about the things people are doing like this to build peace and unity behind bars. Follow this comrade's example and send in your reports for the next issue of ULK. ♦

Additionally, after reviewing the issue a second time, I found this article:

Page 14 article: A Contribution to Thoughts on Unity and Alliance

- "MIM(Prisons) espouses a valid conviction that here and now is not the proper moment for a popular uprising (armed struggle."

- "How do we succeed in armed confrontation?"

- "MIM(Prisons) responds: Of course we know that ultimately to overthrow imperialism armed struggle is necessary."

Promotes Violent Uprising

MIM(Prisons) provides on page 3 of Issue

58 that they believe in "Peace: We organize to end needless conflicts and violence within the U.S. prison environment." However, the implication of the page 14 article is that MIM(Prisons) believes that eventually an armed struggle must be initiated to overthrow what they perceive as the imperialist colonial government running the country and world. This is provided as evidence that MIM(Prisons) has an ulterior motive in promoting unrest and eventual violent protest within the prison system, which is another example as to why this issue was disapproved.

C/O David Meredith, Publication Review Officer

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Balance of Forces in Black Panther Movie

by MIM(Prisons)
February 2018

Black Panther
Marvel Studios, 2018

[THIS REVIEW CONTAINS SPOILERS]

As a Hollywood movie based on a Marvel comic book, *Black Panther* stands out for overtly political themes and some honest discussion of national oppression. It features a Wakandan society of supremely advanced and peaceful Africans. A society that includes strong, empowered wimmin in roles of defense, science and serving the oppressed.

The Wakandan society is completely hidden from the world and led by a king, T'Challa, the movie's hero. Its isolation is based in a legit fear of the imperialist world which has a long history of oppression and exploitation in Africa. The Wakandan solution was to hide, and focus on building a strong and peaceful society internally. It was wildly successful, surpassing the rest of the world in all realms of science. And what's more, the movie suggests that Wakanda built, on the wealth of its natural resources, a society with no apparent exploitation or oppression. But this isolationism does have a growing opposition from within, from some who want to help the oppressed in the world.

We can compare Wakanda's isolationism to revolutionary movements that have taken power in one country, only to find themselves surrounded by enemies. In places like north Korea, Cuba, and Albania, isolation was a strategic move against outside interference, but ultimately was also a great difficulty for these nations. Wakanda does not face similar challenges due to its tremendous wealth of resources, but also because no one knows about its advanced society, so there's no severe drain of resources being spent on national self-defense. The world thinks Wakanda is just a Third World country full of farmers.

What we found most interesting about the movie was not the protagonists, but the antagonist, Eric Killmonger, who came up in Oakland in the 1990s. Killmonger's father (T'Challa's uncle) was serving as a Wakandan spy in Oakland when ey fell in love with the oppressed New Afrikan people ey was living among, and decided ey needed to take Wakandan resources to help liberate these people. For betraying Wakanda, Killmonger's father was killed by the king (eir own brother), which left Killmonger abandoned in Oakland. The king kept this

betrayal, death, and Eric a secret all the way to the grave, so Killmonger's appearance came as a sudden surprise to those living an idyllic life in the capitol.

Eric Killmonger is a product of eir abandonment by Wakanda and eir upbringing on the streets of Oakland. Killmonger saw the desperate struggles of the New Afrikan nation in the United States and could not forgive Wakanda for not helping these people. Killmonger wasn't only seeking persynal revenge for eir father's death, ey was fighting to continue eir father's dream of helping the oppressed liberate themselves. Killmonger's education (at MIT) and training (in the U.S. military) was purposeful, focused on getting em into a position to control the Wakandan resources so that ey could use them to help the oppressed. Killmonger cultivated the passion and perseverance to bring em all the way to the hidden society of Wakanda and into a duel for the throne.

Killmonger doesn't hesitate to kill, even those ey seems to care about, to achieve eir goal. But this is war, and the lives of millions around the world are at stake. We respect Killmonger's drive and focus. Nicely asking the Wakandan king to hand over some weapons and technology to help the oppressed wasn't going to work. Even similar requests from influential people within Wakandan society were denied. So Killmonger reasonably believed that eir only option was to take what ey wanted by force.

There were many different reactions to this contradiction between peaceful isolationism vs. violent uprising, playing out in the battle for the throne. A faction of Wakandans (the civil defense force) enthusiastically joined Killmonger once ey explained eir plan to arm New Afrikans in the United States and Wakandan spies all over the world. Killmonger's proposal also included ensuring the sun never set on the Wakandan empire. Whether the civil defense force joined for altruistic or power-hungry reasons is up to the viewer to decide.

The royal defense force begrudgingly remained loyal to the throne when Killmonger took power, from an adherence to conservative traditionalism more than anything else. The royal defense quickly switched sides when a technical justification arose -- the duel for the throne was not complete, because T'Challa was still alive. This faction of the military is made out to be heroes, but they



were defending a king who upheld isolationism against a king who wanted to help free the world's oppressed.

Yet another angle is represented by T'Challa's love interest, Nakia, a spy who worked among refugees and victims of humyn trafficking. Ey stubbornly refused a chance to become queen, so ey could continue eir important work helping people outside of Wakanda. While ideologically Nakia had much in common with Killmonger, at least in opposing Wakanda's isolationism and wanting to liberate oppressed people globally, ey remained loyal to T'Challa. Nakia, like many other Wakandans, was primarily against Killmonger's strategy of sending weapons and firepower out all over the world, and persynal feelings for T'Challa were an influencing factor.

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WA - Clallam Bay CF

MIM(prisons) was sent rejection notifications for two prisoners denying *ULK* 59 because it "Contains articles and information on drugs in prisons and the cost comparison of inside and outside of prison as well as movement of drugs."

Victory in WA - Stafford Creek CC

In response to our protest of the prison's censorship of *ULK* 59 we received the following response from Roy Gonzalez, Correctional Manager:

I'm in receipt of your two correspondences appealing the rejection of the above two notices for inmates XXX and YYY dated January 21, 2018.

Per Washington State DOC policy 450.100 all publications rejected by any DOC correctional facility will be reviewed by the Publication Review Committee at DOC Headquarters. Mail Rejection Notice number 18346 was reviewed on January 8, 2018 and was overturned by the committee. The publication issue has since been forwarded to each offender. A copy of the final decision notice should be forthcoming to you from Stafford Creek Correctional Center (SCCC).♦

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...Black Panther

There were many strategic problems with Killmonger's solution to imperialist oppression, including the lack of leadership or liberation movements to take advantage of the military and technology resources ey was offering. It's hard to see how just delivering weapons to the oppressed would lead to liberation. In fact those weapons could easily have ended up in the hands of the imperialists, which -- besides tradition and "it's not our way" -- was a primary justification given by T'Challa and others for keeping Wakanda hidden from the world.

In the end, the conservative king wins, but ey learns that ey does have a duty to the world's people. A big part of T'Challa's change in perspective comes when the pedestal ey has built for tradition and blindly following eir father's path is torn down by the discovery of the family secret. The appearance of Killmonger is a huge turning point for T'Challa. T'Challa comes to see Killmonger as a monster who was created by eir own father's hands. T'Challa sees how an adherence to tradition and isolation actually alienates people, such as young Eric, who T'Challa feels should otherwise be included in the Wakandan umbrella of aid and help.

So T'Challa comes to finally agree with Nakia and Killmonger that Wakanda has a moral obligation to share its expertise. Unfortunately, in spite of all Wakanda's international spies, King T'Challa still fails to correctly assess the balance of forces, and the friends and enemies of the oppressed. The last scene of the movie shows T'Challa making a speech at the United Nations, announcing that Wakanda will begin sharing its technology and knowledge with the world. Ey also buys a few buildings in Oakland, California to open Wakanda's first youth outreach and education center.

If T'Challa really wanted to help the world's oppressed, ey could use Wakanda's technology of being able to stay hidden in plain sight, and its reputation as a nonthreatening farming nation, to build the strength of an underground army, to soon fight the oppressors for dual power, and then freedom, including an end of capitalism. Rather than going to the UN and announcing "Hey! We're organizing and doing cool shit that will threaten your power! Watch us closely!" ey could do this discretely and very successfully. It seems T'Challa moved from conservative to liberal, and didn't quite make the step to true revolutionary. ♦

Don't Write Them Off: Re-Educate Misguided Youth

by a Nevada prisoner
April 2018

I would like to address the Delaware comrade who wrote "Maintain the Trust in the United Front" article in *ULK* issue #55. I'm currently housed at High Desert State Prison in Nevada. I'm in my 20s and I'm in a level 1 PC unit. I'm not a snitch, a drop out or a sex offender. I was arrested and convicted of pandering, 2nd degree kidnapping, and felony possession of marijuana. I was basically forced to "PC up" because one of the original charges included sex trafficking.

I agree that snitches can't necessarily be trusted on a scale where you'd conduct normal operations with them, but I believe those who snitch are uneducated and most of the time made the choice because they were young and afraid. If you're too closed-minded to educate these young comrades and reform the way they conduct themselves when dealing with the bourgeoisie then how can you consider yourself a revolutionary? You should judge a person by their behavior and not their past. If "dry snitching" or hanging around the swine is a habit of theirs then

most likely they can't be trusted. Just remember not all of us were raised in an environment where "the code" was instilled in us at a young age.

As for sex offenders, why would you judge a man by a label given to them by the bourgeoisie? Often I find that these men labeled "SO" are well-educated, intellectual and humble characters who could be considered dangerous to the government! If these comrades can be educated in revolutionary theory they can be helping hands in the progression of the united front's movement. We will find our strength in numbers, intellect and unity under a mutual interest. Don't allow the oppressors to further divide our class and turn us against each other. The enemy of my enemy is my friend.

I also agree that the bourgeoisie perceives our class as ignorant and frowns upon any comrade labeled "criminal", but in their eyes it doesn't matter if it's a sex offense or a theft-related charge. The only thing we can do is prove them wrong by striving for perfection, self-discipline, cleanliness, and physically and mentally training on a daily basis. ♦

Sex Offenders and the Prison Movement

by Ehecatl of USW
April 2018

Looking at the penal code for what has been codified as sexual assault by the criminal injustice system reveals a variety of different offenses, from various misdemeanors to serious felony violations. In the United States those accused of committing such heinous acts are considered to be the lowest of the low and prisons are no different. This essay attempts to address the topics of sex offenders within prison society and their relevance to the prison movement.

In attempting to write something on these topics I was forced to keep coming back to two main points of discussion: (1) the contradiction of unity vs. divisions within the prison movement itself, and (2) the all sex is rape line as popularized by the Maoist Internationalist Movement. The strength of my argument stems from both of these points.

What is the Prison Movement?

Before moving forward it is necessary for me to explain what we are trying to build unity around. The prison movement

is defined by the various movements, organizations and individuals who are at this time struggling against the very many different faces of the Amerikkkan injustice system. Whether these struggles take place in Georgia, California, Texas, Pennsylvania or any other corner of the U.S. empire is not of much importance. What is important, however, is the fact that those organizations and individuals are currently playing a progressive and potentially revolutionary role in attacking Amerikkka's oppressive prison system.

In one state's prisons or jails the struggle might take the shape of a grievance campaign, or other group actions aimed to abolish the forced labor of prisoners. These movements tend to be led by an array of lumpen organizations. Some are revolutionary, some are not. Some are narrowly reformist in nature and will go no further than the winning of concessions. Others remain stuck in the bourgeois mindset of individualism while deceptively using a revolutionary rhetoric to attain their goals.

However, despite their separate objectives they are each in their own way

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Mi Experiencia Como un@ Prisioner@ SNY

por Lucio Cabanas de USW
Abril 2017

Soy un ciudadañ@ Mexican@ criado en las formas viejas de hacer negocios. Nuestra palabra siempre era buena hasta nuestro último respiro. En la política de la prisión y la política mexicana la palabra no tiene significado. (Díganle eso al buen tío Colocio, quien pago con su vida por creer en la palabra de alguien más.)

Bueno, después de 20 años en la línea principal, mejor conocida como pabellones activos, yo hice la transición a un pabellón SNY. Aquí, encontré muchos herman@s (p.e. camarad@s que hicieron la transición hace años y hasta décadas.)

Afortunadamente, escapé a la lavada de cerebro a la que mis companer@s chican@s están expuestos en las escuelas y los barrios. Así que yo renuncié y me vine al mundo bizarro. Encontré que muchos de mis nuevos camaradas, no tienen ninguna clase de conciencia política. Una y otra vez ellos declinaron mis intentos de leer algo de mis libros. No me escapó de mi mente que alguna vez yo también fui así. Me tomó años despertar a la cruel realidad de mi encarcelamiento.

De cualquier manera mi primer compañero de celda fue un hombre blanco. Y descubrí lo que siempre supe en teoría. Que todos somos ignorantes, pobres, y condenados. (Sin importar el color de la piel, credo, o afiliación de pandilla). Por razones que no son pertinentes a este ensayo, mi nuevo compañero solo duró conmigo menos de 24 horas en la celda. Aun así, en mi dejó una profunda impresión. El me dijo que en la línea, su líder de la pandilla le mandó pegar (p.ej. apuntalar) por una deuda de \$50 dólares de vino hecho en prisión. Así que él tuvo que asumir la posición y permitir que su querid@ compañer@ lo apuñalara. (Su compañero le quedaban unos cuantos meses para irse a su casa.) Así es cuán fuera de control están las pandillas.

Para que el lector sepa: el Mexican@ común y corriente no pertenece a carteles o gangas de la prisión y de las calles. La mayoría de los prisioneros Mexicanos no saben de la avalancha de política de prisión que se les viene encima. Sin vergüenza, puedo decir que si mi consejer@ me hubiera dicho del papel que me esperaba jugar en una yarda activa, yo me hubiera salido de allí inmediatamente. No estaba escrito así, y fui atrapado en un sistema fallido de rehabilitación.

Fui inmediatamente clasificado como un "parsa" o "herman@ de la frontera." Este "STG" (grupo de amenaza y seguridad) está bajo las ordenes de los sureños (una ganga de prisión) para hacer apuntaladas, y seguir órdenes.

Lo que no sabe el Mexicano, es que todos estos incidentes violentos pueden ser usados por el panel de audiencias de libertad (BPH). Dios no permita, que uno tenga un apuntalamiento a hace diez años. Ellos literalmente actúan la parte de estar sorprendidos que esta clase de cosas pasen en prisión. Hasta un reporte de una manzana robada será usado para decir que somos un peligro para la comunidad libre. Estos académicos de verdad creen que estos "gulags" son "centros" de alta rehabilitación. ¡Y que un@ insiste en comportarse mal!

Mi nuevo compañero es un viejo Mexicano. El es respetuoso y sabe cómo hacer tiempo. El también renunció, cuando descubrió los cambios del viento en el aire. Y antes de que las cosas se pusieran peor, le hizo la mejor decisión de su vida. Se convirtió en un SNY más. El medio ambiente, aquí está más suelto. El viejo de la ganga se terminó. Yo no he visto actos predatorios en contra de aquellos que son muy débiles, para defenderse. Luego están aquellos que actúan como verdaderos – "PC" en custodia protectora. Ellos creen que el C/O es su papá, o su hermano mayor. Son escandalosos. Y visten sus pantalones a media nalga. Aun así, el estar hablando con el personal de prisión se puede ver también en la yarda 'C' (p. ej., una yarda activa). Ellos vienen a la oficina del programa y pasan tiempo con ellos. (p. ej. poniéndose cómodos con el enemigo, el opresor).

Yo descubrí, que si me mantengo solo, y cuido solo mis propios negocios, yo puedo volar sin ser detectado. Esto no era posible en una yarda activa, porque se espera que uno haga trabajo para la ganga de la prisión. Las nuevas gangas de la prisión de este lado, estas son reservadas. Y hacen sus peleas sin pedir ayuda. Aquellos, que no queremos envolvernos en las guerras de gangas – se les deja fuera del drama. Yo he hablado con ex-sureños y norteros (viejos y jóvenes), y muchos se describen a sí mismos como Mexicanos nacidos de este lado. Muchos se han dado cuenta que el Mexicano nacional no es su marioneta para ser usada y tirada. Todos ellos están de acuerdo que el haberse convertido en SNY es la mejor decisión que pudieron haber tomado. Sus nuevos líderes son sus familias, patria y raza.

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...Pris Movement

taking collective action when possible to challenge their oppressive conditions. Furthermore, these movements, organizations and individuals, when taken as a whole, represent an awakening in the political and revolutionary consciousness of prisoners not seen since the last round of national liberation struggles of the internal semi-colonies. Those are the progressive qualities of the new prison movement.

The negative and reactionary aspects of the prison movement are characterized by the fact that many of these lumpen organizations still operate along traditional lines. Most continue to participate in a parasitic economy and carry out anti-people activity that is detrimental to the very people they claim to represent. In relation to the essay, most of these movements and organizations also have policies that exclude those the imperialist state has labelled "sex offenders." But can these movements and organizations really afford to adhere to these state-initiated divisions? What are the ramifications to all this?

According to the National Center for Missing & Exploited Children, the number of registered sex offenders in the United States for 2012 was 747,408, with the largest numbers in California, Texas and Florida.(1) Consequently, these are also three of the biggest prison states.

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Aquí, ex-jefes y líderes de gangas son nada. No son más que un esclavo entre los miles. Lejos están los días de dinero con sangre, gloria, celulares, y actos egoístas enormes con respecto a la vida y la muerte.

En cuanto a mi transición de un esclavo activo a un "SNY", esta fue fácil. Empaqué mis cosas sin levantar mucha sospecha. Y en la escuela le dije al oficial "que quería salir del pabellón." Ellos me presionaron para decirles lo que sabía acerca de los grandes sapos gordos, y de aquellos que les besan el culo. No tenía nada que decirles. Y aunque hubiera sabido algo, no se las hubiera dicho nada. Ya estoy muy viejo para convertirme en un informante del estado. Así que, no todos los SNYs son informantes. Ya me han dicho que a veces los oficiales amenazan al prisionero con devolverlos al pabellón principal. Pero este no fue mi caso. (Para su información, las oficiales nunca harán eso).

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... Continuado de la pág. 23

...SNY

Para aquellos que deje atrás, paren y piensen acerca de esto, por un largo tiempo. ¿De verdad vale la pena el dar la vida haciendo mandados de tonto? Lo que te están mandando a hacer al hijo de alguien más, te lo harán a ti.

Los maestros de la causa perdida de la manipulación, no vale la pena matar y morir por esta. A la fregada sus órdenes, ellos no son nuestros padres, tíos o hermanos mayores. Juegan a ser dios con nuestras vidas y libertad.

Ellas son sociópatas con sed de sangre y con la sangre de nuestros hermanos y hermanas en sus manos. Ellos son el hermano menor del opresor, ellos ayudan al opresor a mantenernos en checkeo. Dale, y diles que ellos mismos hagan los asesinatos. No te pueden exigir que cumplas tu palabra, que diste cuando eras un niño. Tú no sabías acerca de la vida cuando te tentaron a unirse a la ganga. Nunca te dijeron que para cuando cumplieras 15, ibas a estar muerto o viviendo en las gulagas.

Nunca te llevaron a un funeral y te dijeron: "Ese eres tú en unos cuantos años." Ellos nunca te llevaron a las gulagas a visitar aquellos que están sepultados vivos. ¿Si te hubieran dicho

que una muerte temprana o vida en prisión era tu futuro? Lo más seguro es que hubieras corrido de volada.

Así que a la edad de 20, 30 y hasta de 60 años, uno debe despertar a la realidad de nuestro predicamento y analizar las contradicciones de nuestra esclavitud. Para que así nos podamos quitar las viejas cadenas que nos unen a una causa perdida. Uno debe de evolucionar y pensar fuera de la caja. Este es el Siglo 21, nuestras familias nos necesitan allá afuera.

MIM(Prisiones) responde: Organizaciones lumpen (LOs) en los Estados Unidos son generalmente organizaciones de los más marginalizados económicamente de los oprimidos en este país. Donde sea, camaradas han hablado de las diferencias entre la Organización Neo-colonial lumpen (NLO) y los LO. La experiencia del camarada anterior refleja la práctica de los NLO. Pero las LOs, en general, tienen tanto como los aspectos capitalistas como los colectivo/nacionalistas. Y aquellas que aceptan el aspecto colectivo (generalmente, en una forma revolucionaria nacionalista), pueden evolucionar y convertirse en organizaciones políticas de masas (PMOs).(1) Así que, mientras tenemos dificultad con los camaradas en los LOs para que se muevan en dirección de una PMO, la historia anterior es muy común en California, donde SNY ha venido a

representar una tercera parte de los prisioneros en años recientes.(2)

Este camarada también toca la pregunta nacional e identidad nacional en Aztlán. El hecho de que aquellos con descendencia Mexicana nacidos dentro de los Estados Unidos y que más bien se identifican como Mexicanos, habla de la contradicción nacional entre el Americano colonizador y el territorio colonizado de Aztlán. Como este camarada también reconoce, nosotros nos referimos a aquellos nacidos al norte de la frontera los U.S./México, como Chican@s.

Este reconocimiento de la nación Chican@ profundamente conectada a, pero separada de México, fue el resultado de la lucha de revolucionarios nacionalistas y comunistas de los 1960s, que organizaron a la raza en el Suroeste. Para aquellos que estén interesados en este tema, deberían revisar *Chican@ Power* y *La Lucha por Aztlán*, del grupo de estudio de MIM(Prisiones). Este libro está disponible para los prisioneros por \$10, o a cambio de trabajo. ♦

Notas:

1. Pablo Pueblo, Noble Young Lords Party: Latino Nations North America - Political Compendium Manual, MIM Distributors, p.42
2. A California Prisoner, May 2016, Chican@ Power Book Tainted by AEH Statement, ULK 50.

MIM(Prisiones) es...

El Ministro Maoísta Internacional de Prisiones, MIM(Prisiones), es una célula de revolucionarios que sirve las masas opresas adentro de las prisiones de los EEUU. Mantenemos la ideología comunista revolucionaria del Marxismo-Leninismo-Maoísmo y trabajamos del punto del proletariado del tercer mundo.

El imperialismo es el enemigo número uno de la mayoría de gente del mundo, no podemos obtener nuestra meta de terminar toda opresión sin derribar el imperialismo. La historia nos ha mostrado que el imperialista hará guerra antes de permitir un fin a la opresión.

Como revolucionarios internacionalistas, nos apoyamos la auto-determinación de todas naciones y gente. Hoy, el sistema de prisiones de los EEUU es un parte mayor del estado imperialista siendo usado para prevenir la auto-determinación de las naciones opresas. Es por esta razón que vemos a prisioneros en este país como manteniendo la delantera de cualquier movimiento anti-imperialista y revolucionario. Mientras que nuestra organización se enfoca en apoyo al prisionero, creemos que hay una necesidad grave de trabajo para el Maoísta en organizar y educar en muchas áreas en los Estados Unidos. Tenemos la esperanza que alguna gente se inspire por nuestro ejemplo alrededor de prisiones y que lo aplique a su propio trabajo para crear células maoísta y amplíe el movimiento Maoísta dentro de las líneas del enemigo.

MIM(Prisiones) se distingue de otros grupos en

los siguientes seis puntos. Consideramos que las otras organizaciones que activamente mantienen estos puntos ser fraternal.

1. El comunismo es nuestra meta. El comunismo es una sociedad en donde ningún grupo tiene poder sobre cualquier otro grupo.

2. La dictadura del proletariado es necesaria. En una dictadura del proletariado la anteriormente mayoría explotada dicta a la minoría, la que promovió la explotación, cómo se debe conducir a la sociedad. En el caso de naciones imperialistas, una dictadura del proletariado de naciones oprimidas en uniónh (JDPON siglas en inglés) debe hacer este papel en donde no hay proletariado interno o una base significativa de masas que favorecen el comunismo.

3. Promovemos en frente unido con todos los que se oponen al imperialismo. El camino a la JDPON sobre las naciones imperialistas incluye en unir a todos aquellos que se puedan unir contra el imperialismo. No podemos pelear contra el imperialismo y pelear contra otros que están ocupados en conflictos de vida y muerte contra el imperialismo a mismo tiempo. Aún las clases de una nación imperialista pueden ser aliados en el frente unido bajo ciertas condiciones.

4. Una clase parasítica domina los países del primer mundo. Como Marx, Engels, y Lenin cornularon y el pensamiento de MIM ha extendido a través del análisis materialista, el imperialismo extrae súper-ganancias del Tercer Mundo y usa en parte esta riqueza para comprar poblaciones enteras

de supuestos llamados trabajadores comprados por el imperialismo forman un nuevo sector de la sub-burguesía llamada la aristocracia laboral; ésta no es un vehículo para el Maoísmo. Aquellos que trabajan en los intereses económicos de la aristocracia laboral del Primer Mundo forman la masa básica del aprieto-mortal sobre el Tercer Mundo del imperialismo.

5. Nuvas burguesías se formaran bajo el socialismo. Mao guió el ataque para exponer a la burguesía que se desarrolló dentro del Partido Comunista de la Unión Soviética y la campaña para bombardear las jefaturas en su propio país, China. Esas experiencias demostraron la necesidad de revolución continua bajo la dictadura del proletariado. La lucha de clases no termina hasta que el estado se haya anulado y el comunismo de haya alcanzado.

6. La Gran Revolución Cultural de Proletariado en China fue el mayor avance hacia el comunismo en la historia. Apoyamos a la Unión Soviética hasta la muerte de Stalin en 1953, seguida por la República Popular China hasta 1976 como los mejores ejemplos del socialismo moderno en práctica. El arresto de la "cuadrilla de cuatro" en China y el ascenso de Krushchev en la Unión Soviética marcaron la restauración del capitalismo en esos países. Otros experimentos en el desarrollo del socialismo en el siglo XX fracasaron en sobrepasar el modelo Soviético (es decir, Albania), o peor, se quedaron dentro del modo capitalista de producción, generalmente debido al fracaso para romper con la Teoría de las Fuerzas Productivas.

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...Pris Movement

All Sex is Rape!

In the 1990s, the Maoist Internationalist Movement (MIM) became infamous amongst the Amerikan left for two reasons. The first was its class analysis, which said that Amerikkkan workers were not exploited, but instead formed a labor aristocracy due to the fact that they were being paid more than the value of their labor. Amerikkkans were therefore to be considered parasites on the Third World proletariat & peasantry, as well as enemies of Third World socialist movements.

The second reason was upholding the political line of First World pseudo-feminist Catherine MacKinnon, who said that there was no real difference between what the accused rapist does and what most men call sex, but never go to jail for. MacKinnon put forth the theory that under a system of patriarchy (which we live under) all sexual relations revolve around unequal power relations between those gendered men and those gendered wimmin. As such, people can never truly consent to sex. Therefore all sex is rape.(2)

This line is not just radical, but revolutionary for its indictment of patriarchy and implication of the injustice system. MIM developed the all sex is rape line even further when it explained the relevance of rape accusations from Amerikkkan wimmin against New Afrikan men and the hystorical relation between the lynching of New Afrikans by Amerikkkan lynch mobs during Jim Crow. Even in the 1990s when MIM looked at the statistics for rape accusations and convictions, it was able to deduce that New Afrikans were still being nationally oppressed by white wimmin in alliance with their white brethren.(3)

That said, this doesn't mean that violent and pervasive acts aren't committed against people who are gender oppressed in our society. Rather, I am drawing attention to the fact that Amerikan society eroticizes power differentials, and the media sexualizes children, yet they both pretend to abhor both. Regardless of who has done what we must not lose sight of what should be our main focus: uniting against the imperialist state, the number one enemy of the oppressed nations.

It is no secret that to call someone a "sex offender" in prison is to subject that persyn to violence and possibly death. Furthermore, it is a hystorical fact that pigs have used sex offender accusations as a way to discredit leading voices amongst the oppressed or simply to have prisoners target someone they have a persynal vendetta against. We must resist these COINTELPRO tactics and continue to unite and consolidate our forces, as to participate in these self-inflicted lynchings is just another way the pigs get us to do their dirty work for them.

Hystorical Comparisons

In carrying out self-criticism, Mao Zedong said that there had been too many executions during China's Cultural Revolution. In particular, ey stated that while it may be justified to execute a murderer or someone who blows up a factory, it may also be justified not to execute some of these same people. Mao suggested that those who were willing should go and perform some productive

Continued on next page...

NEW SURVEY ON PRISON LABOR

We're undertaking a new analysis of prisoner work for ULK 62 and we need your help. **GET THIS SURVEY IN OUR HANDS BY MAY 1ST (NO LATE SUBMISSIONS)** to contribute to this research. Each survey respondent will be sent a collection of essays by MIM(Prisons) on the U.\$. prison economy.

1. What state and facility is this information about? (If writing about more than one facility, submit a separate survey for each.)
2. Out of the whole prisoner population, what percentage has jobs?
3. What percentage of people work in each job category? (should add up to 100%)
 - a. manufacturing (making products for sale)
 - b. agriculture (growing food)
 - c. prison maintenance (janitorial, cooking, etc.)
 - d. other (explain what the jobs are)
4. what happens to the products from category a. manufacturing and b. agriculture after they are produced? Who is it sold to or used by?
5. What are these workers paid (if anything)? If it's different by job please report each job separately. If they are not paid, do they get some other reward (i.e. good time credits)?
6. Who are they working for? If some are for private companies and some are for the prison

itself, please tell us how many in each category.

7. How many hours per week do people typically work?

WRITE FOR ULK

Planned themes for upcoming issues:

62 - Prisoner labor - See our survey above.

63 - Organizer Techniques - Do you find people in your facility impossible to relate to? Do your organizing conversations seem to go nowhere? Do you struggle to get people to see the importance of writing grievances, or participating in campaigns?

Or do you have some of this figured out? How do you communicate with and motivate others? How do you help them find their inner leader and develop it? Have you figured out how to get around common conversation roadblocks? We want to hear from you! Send us your sample dialogues, and yard-tested organizing approaches.

64 - What topics do you want to see focused on in ULK in future issues?

DOCUMENT PRISON ABUSES

We receive many reports about terrible conditions, abuse and neglect in prisons across the country. While most of these don't make it onto the pages of ULK, we do type these up for publication on our website (www.prisoncensorship.info). Documenting and monitoring the abusive conditions in Amerikan prisons is an important part of our

work. Keep sending in these reports! Web users can search by state and facility to read your reports.

ATTENTION SUBSCRIBERS

You must write to us every 6 months to stay on our mailing list. Tell us what mail you've gotten since the last time you wrote.

WANT TO READ MORE IN SPANISH?

We need volunteers who can read and write well in both English and Spanish to translate for ULK. A fast growing segment of the U.\$. prison population is Spanish-speaking migrants. By translating into Spanish, you can help ULK reach out to our imprisoned compa er@s. Write in the put in work! ¡En Lucha!

ON "OBJECTIVE" REPORTING

ULK relies on our comrades behind bars to report on conditions and events inside prisons. We track the history and reliability of our writers and, when possible, we double check facts in the articles. But there will always be some facts we cannot verify before printing. Our readers are encouraged to let us know if they have information that contradicts what they see in ULK. Yet, recognize that no matter how much the bourgeoisie tries to pretend, reporting is never completely objective or devoid of political content. MIM(Prisons) will always report from the perspective of the international proletariat and on the issues that best serve their interests.

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...Pris Movement

labor so that both society could gain something positive and the persyn in question could be reformed.(4)

Maoists believe that problems amongst the people should be handled peacefully among the people and thru the methods of discussion and debate. Most prisoners are locked up exactly because they engaged in some type of anti-people activity at one point or another of their lives. Should these actions define prisoners? According

to MIM Thought, all U.\$. citizens will be viewed as reforming criminals by the Third World socialist movement under the Joint Dictatorship of the Proletariat of the Oppressed Nations (JDPON). The First World lumpen will be no exception regardless of crime of choice.

Notes:

1. "Offenders in the U.S. Nears Three-quarters of a Million," National Center for Missing & Exploited Children, 23 January 2012.
2. MIM Theory 2/3: Gender & Revolutionary Feminism, pgs 110-120.
3. Ibid., pgs 91-93.
4. MIM Theory 11: Amerikkkan Prisons on Trial, pgs 48-49.

... Continued from p.

...#MeToo

The #MeToo movement is trying to show people how pervasive sexual assault is. That's important. We need to take that further and show the link between power differentials in relationships and sexual assault. And we must be clear that these power differences will always exist under a capitalist patriarchy. We can't reform our way to pure and equal sex. Just as many wimmin are now dramatically calling out #MeToo, we dramatically call out #AllSexIsRape. Sexual assault is everywhere; revolutionary change is needed. ♦

ATTENTION CORRECTIONAL AUTHORITIES PLEASE READ THIS CENSORSHIP NOTICE:

As the distributor of *Under Lock & Key* we retain a First Amendment right to correspond with prisoners, just as prisoners retain a First Amendment right to correspond with the outside world. While a rational basis test is allowed for the censorship of publications entering a prison system, such allowance does not allow a blanket ban on publications because prison authorities do not agree with the message or content, which may be political or religious in nature. Censorship regulations must be rational and impose censorship only in furtherance of "an important or substantial governmental interest not related to the suppression

of expression" and relate to "legitimate penological interests." The federal courts have ruled unequivocally that a prison agency censoring inmate publications and mail must provide the distributor or publisher with notice of censorship. This notice must provide articulate reasons for such censorship with specific references to the objectionable material. The distributor/publisher must be given a meaningful opportunity to appeal the censorship decision to a person not involved in the censorship decision. Notice and opportunity to appeal are required by due process. We encourage you to carefully read and understand your agencies policies and procedures, as well as federal case law related to the censorship of incoming mail and publications addressed to prisoners.

If you have any doubt you should consult your agencies legal counsel. We are prepared to exercise our Constitutional rights and appeal censorship which does not adhere to applicable law. Such exercise of our rights may include legal action seeking declaratory and injunctive relief as well as monetary damages and legal fees. Failure to adhere to federal law, your state's administrative regulations and your agency's policies and procedures is evidence of malicious intent to violate our rights. See generally *Pell v. Procunier*, 417 U.S. 817 (1974); *Turner v. Safely*, 482 U.S. 78 (1987).

PLEASE GOVERN YOURSELF
ACCORDINGLY.