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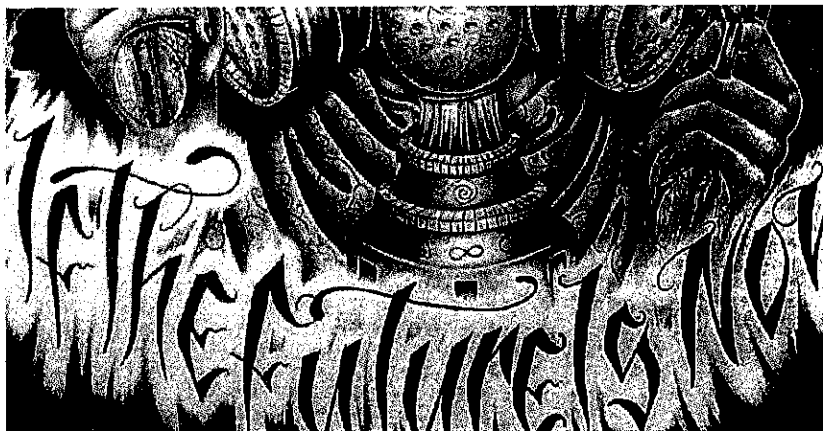


Heriberto Sharky Garcia



If the Future is Now

*Revolutionary Abolitionist Art and Praxis
from the Underside of White-American Civil Society*



In the spirit of revolutionary abolitionist struggle
Push pull strive



2018

VIII.

But such a creation *cannot* be attributed to a "supernatural power," as Fanon writes. It also cannot be completely preplanned or spelled out in advance. The colonized subject develops the new form of consciousness through the very process of liberation struggle. To tear the colonial world to smithereens is a crystal clear image within the grasp and imagination of every colonized/oppressed persons. It is a force that must be stewarded and released! The fantasy runs deep, permeates the subconscious, even as one does not recognize its hold.

IX.

To destroy the colonial worlds means nothing less than demolishing the colonist's sector, getting rid of oppressive systems and institutions, burying the settler's world deep beneath the earth, no possible resurrection. All sources of life, all the natural wealth of the earth and the tools necessary to cooperative production, must become accessible to all. This vision of material freedom, this possibility, this eventuality is something worthy of any struggle, it is not the nature of life to surrender to power without struggle. Direct action is where it is at. We all bleed the same and that is crystal clear.

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1.

A Preface of Sorts

My name is Heriberto Garcia. I'm 27 years old as I write this tract; an organizer, political theorist, and artist currently holding the Agreement to End All Hostilities pact out here in Kalifornia. I'm dedicated to revolutionary *community organizing* with an international view of ending oppression—*anti-imperialism, decolonization, and PIC abolition*. I believe in and advocate for a political line that revolves around five core principles: *peace, unity, growth, internationalism, and independence*. What most interests me, intellectually, is the daily struggles of the masses, inside and outside of prisons; the methods of resistance we employ to fight against racism, capitalism, and the state; and the forms of practice that can be utilized to develop a shared revolutionary consciousness in our colonized and displaced communities.

My experience as racial-chattel property of the US state led to my politicization early. From Jury Hall and CYA, to Level 4 Yards and SHU's, the circumstances of my captivity brought me to question my surroundings this an early age. In my quest for greater understanding of today's historical circumstances, i came to learn that the struggles of *all Black, Native, and Third World people* are interconnected in the mass struggle against US imperialism and for the abolition of white supremacist warfare. It is this constant desire to question white supremacy that has opened my eyes to the still-unfolding-Truth. And it is a disciplined approach to study and practice that has made me the **New Human** i am today.

I know what i want to do in life, and that is to fight imperialism, fight militarism, and participate in proletarian self-liberation from racist settler rule. To abolish the systems of White Being (a la Rodriguez 2016), to achieve emancipation from oppression. I don't do this for glorification or ratings, to be "controversial," or to give my life meaning. I do it because it's what is correct, and for my life-world's survival. *That is freedom* in its most immediate and concrete sense. As a person who is consciously oppressed, resisting and theorizing is what i do. I fight daily. Whether through theorizing, reading literature, teaching, or learning from others, on the ground or from this cell, I am spreading the message of unity, abolition, and revolution in this time of intensifying historical change.

V.

In the minds of the masses, violence is not always the most popular of methods put to use. Which is why we always frame our politics from the position of **counter-violence**, counter-force, and counter-power. We are always responding the violence of the oppressor, not the other way around. The colonizer set the terms of engagement here. This framing of the situation at hand allows us to see how the principled use of "violence"—counter-violence—as something not egregious but necessary and a tool to be wielded against the state.

VI.

To speak of direct counter-violence metaphorically: it is a "counter," as in boxing or any other form of fighting. Counter-violence = self-defense. We are constantly told that in order to create change, the masses must either work hard to place themselves at the polls and gradually win the control over our conditions to choose "democratic" representatives. Reformist socialists think that this form of politrix may one day allow workers to seize the means of production. We are told that through economic reforms, we will eventually commandeer the mines, the waterways, the mills, the factories, the military—power will smoothly be handed to the people, most centrally through a "war of ideas." I question this liberal approach. See how far you get you're your painted message on a sheet of cardboard. With your permitted parades on the sidewalk while the government continues to drop bombs on peoples of the Third World, while the blood of *my brothers and sisters* paints the streets red. Fuck that.

VII.

One thing we must understand is that, historically, counter-violence always paves the way for the initial momentum of revolutionary social change. It is this type of direct action that I am interested in seeing the masses experiment with as the contradictions in capitalism worsen. You see, once an colonized person is a believer in the principled use of counter-violence, it is then only a question of the most effective way of applying it. Abolition and revolution will forever be at first a turbulent event. As Fanon states, "decolonization, which sets out to change the order of the world, is clearly an agenda for total disorder." Thus, abolition and revolution must also entail the creation of "new men." Or what I would more appropriately call the **New Human**, a new "species" of being modeled on the needs and immediacies of the colonized masses.

5. Direct Action

I.

Direct Action can be defined as the use of any tool, tactic or strategy that you can control yourself. It means using tactics, which directly address your problem. It's straightforward and simple, you can trust it. It succeeds or fails according to how good your idea is, how forcefully it is applied, and how appropriate it is to the situation.

II.

One thing we as a people must understand is that the working class and the employing class (which own the means of production) have nothing in common. What is good for the bosses—which is cheap labor maximally controlled and passive (exploitation) is bad for the workers. What is good for the workers, which is maximum control over the means of compensation for our precocious time, labor, and energy is interpreted as symbolic death to the Suits and Ties.

III.

Of course, there is a much more complex analysis needed, especially if we are to understand how classes fracture and reformulate during periods of revolutionary crisis; but, these are the basic building blocks of a Marxist class analysis. Fundamentals that anybody can learn quickly and apply to their everyday situation. And by all means the owning/propertied class will fight to the death to prevent a worker's revolution from happening. So once again, the masses and the employing class have absolutely nothing in common, it's a demonstrable fact that we cannot afford to ignore.

IV.

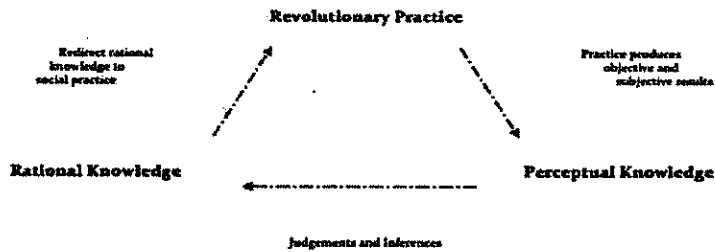
As I so often say, there are a few important phases we must go through to reach a point where collective struggles for abolition and revolution are possible: **unity => education => organization** (i.e. mobilization). As the youth living under a system of oppression, under direct settler rule, we seek tangible and immediate freedoms. We ask our elders, our young ones, and the generations to come to join in the struggle for revolutionary change. For a better today and a better tomorrow, through the power of *direct action* by *any means necessary*.

I come from a lineage of migrant family. On my mom's side, I'm German/Spanish, from my Dad's side Mexican. I was born in Michoacán, City of Uruapan (Mexico). I traveled back and forward from Mexico to the U.S. throughout my childhood, living in struggle. Mom is a hard worker. My father is a federal prisoner, also a hard worker. I was introduced to the gang life at the age of 11. I ended incarcerated at the age of 16 and have been down ever since.



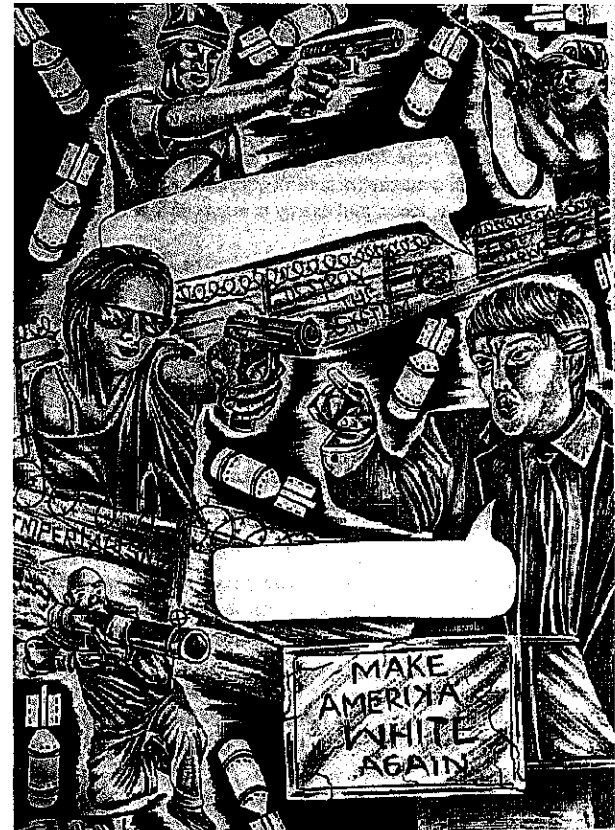
This piece represents our culture. A city within a city, representing class/status. Her mouth is stitched shut, attempting to convey a message, but cannot. Attempting to seek understanding, we search within only to see we are self-destructing with our ways. Enslaved with chains from wrist to wrist, appearing out of a mushroom cloud used to colonize and destroy the people. The four corners: owl (for wisdom)—sand creek (for time)—masks (for anonymity)—a hand holding a ball (for game)

While professionals analyze our situation in the struggle attempting to understand it, we *live* it. We're not part of the privileged class that has the luxury to educate themselves—those who can drop time to write about (no my bad—the time to “articulate”) contradictions. For the most part, we the **Bandannas** understand our fucked-up situation can be thanked to the Suits and Ties up on the roof of those mega-city sky scrappers. Yet once you introduce revolutionary knowledge to a Bandanna, it is almost inevitable they become a comrade of the international struggle, a reincarnated being that understands how dual power comes, in part, from a diversity of tactics, and possibly in some instances the barrel of a gun. Abolitionist does not mean pacific. Now transformed into this new conscious, principled, and commune-minded being, thisa new Human, the Bandana being typically immerses themself in the process of transforming their fellow Bandana's consciousness. Peep the diagram below:



I create art—narrative, talk, paint, sketch, draw, theorize, conceptualize—for the masses and because i love it. I like the process of materializing an idea. When it comes down to art, i take pride, time, and dedication. There are times when a piece might take me weeks to finish and times which take only hours. I know most imagine prisoners just sitting on their asses and watching T.V. and consuming, which is true in a way. But for “active” prisoners, we pick up the slack of others, then we deal with these pigs always trying to shove us in a box somewhere. I've been kicked out of “rehab” groups, creative writing classes, “church,” etc., which are all places that can be converted into semi-seminars for revolutionary study. I pose a problem to the class and we share dialogue, or i provide input on a subject containing revolutionary elements. So mysteriously, my name is no longer on the list. I've been dealing with strip-searches, harassment, cell searches, “hate” and that bullshit.

We must start by educating our communities and intramurally changing our consciousness so that reckless and excessive drug usage means is frowned upon, this is especially important when building revolutionary movements. These are also tricky conversations to have because we don't want to play in to logics of the state's so-called War on Drugs (i.e. its war on Black and Brown communities). It looks like 2018 is a new chapter for the history of drugs in the United States, with marijuana becoming legal in several states, most recently California, where there is a large number of people still locked up on possession charges. We'll have to wait and see how this one plays out, as the impact this has on the culture is still at the moment difficult to determine.



Now as opioid addiction continues at a steady rise, Trump's default position is the militarization of the country's Southern border. By "militarization," I mean the ongoing growth and entrenchment of the state's (or any other institution or organization's) military and warfare capacities. For me, this differs from "militarism" proper: the internalization of patriarchy, sexism, and white supremacy.

Bourgeois societies take an individualistic view of the world. When it comes to drug addiction, the focus is at the level of the individual: we talk about how *they* failed and succumbed to addiction out of "weakness." It is *their* isolated failure, as a person endowed with rationality and free will. This is a white supremacist mythological gesture, a colonialist mirage.

While individuals must indeed take responsibility for their actions in the realm of interpersonal relationships, it is only by studying and teaching and learning about how imperialist society is reproduced at a collective and structural level (and by using a materialist method to study the *political economy* and *forms of power* specific to said society) that we can begin to address problems in ways that actually confront the uneven distribution of wealth and life chances as it actually exists.

In turn, one could argue that a radical standpoint is even more useful for theorizing society at the personal level, allowing a thinker to cut directly to the root cause of greater social problems, not the result of flaws in one's individual personality. From this position we are better equipped to empower our families, loved ones, and neighbors to organize toward struggles we can tangibly—as in *materially*—win. For the capitalist, the imperialist, the settler fascists: you selling drugs is preferable to you fighting against his/her/their foundational systems of oppression. A population that is consuming drugs is more desired because you're escaping and repressing consciousness of a shared social reality under conditions of occupation.

Whether you sell drugs or consume drugs in excess, you remove yourself from the necessary revolution and only contribute to the oppression visited upon our communities. *Whiteness is wastefulness, whiteness is excess. Leave that to our symbolic enemy.* The fact that often it is the state agents themselves who flood the prison with dope is proof enough that the drug trade (drug war?) is actually a product of the state. Just as the state floods the ghettos and barrios with dope, the dealers are simply pawns, shadow figures mimicking the ethics and morality of an occupying U.S. nation. The flooding of the ghettos with crack is the starkest example of this.

I don't care, i understand the risk of spitting truth and/or living in defiance of (white) imperialist authority. I embrace the struggle and the learning process—and for those times i bleed, it is then that i know i am alive. I make the best out of the situation i find myself in. I'm not going to stop creating.

2.

i am We

Creative: like the seeds of ideas that grow out of concrete ruins and manifested through the power of lead

Explosive: like super novae, nuclear weapons, and homemade bombs

Passionate: like when you run out of bullets, yet continue to pull the trigger

Savage: like the hunger of a people seeking decolonization

Teacher: like Quetzalcoatl who traveled to the underground to bring life and teaches wisdom obtained from the stars

Guerillero: like revolutionary Che Guevara, Geronimo Pratt, and Zapatistas with machete and rifle at hand,

bandana wrapped around my face

Vandal: like Villa taking from the rich and giving it back to the poor

Intoxicating: like lyrics,

speeches,

rituals before

and after commencing battles

Mysterious: like corn fields and crop circles indented over night or maybe

Artistic: like hieroglyphics from temples dedicated to the sun of movement, and murals inside the Projects

Tribalistic: like hood calling across the jungle, and tatted down

[chicanx] ways

Mad: like science, philosophy, poetry, prophecy, spitting fire conscious of time so cannot sleep

Vicious: like books and knowledge with the power to proselytize, rewire minds

Game: like facing deceit, yet victorious because the final play is hidden in my sleeve

Unexpected: like shark bites out in the ocean and

lightning

strikes

aimed

at

the

brains

4.

Amerika Be Dope

Whether in prison or out in so-called "free" society, drugs represent a problem of a peculiar sort. For colonized and oppressed communities in the United States, drugs represent a deceiving allure for the mass of youth: power, status, authority, advancement, the all-mighty-dollar, the Amerikan dream. In reality, drugs often are just another trap to preserve the status quo and maintain the white settler's domination over and subjugation of dispossessed communities.

Opioids have been used by humans for thousands of years, both medicinally and recreationally, with many periods of mass epidemic addiction. Use began with opium from poppies. Morphine was isolated in 1806. By the early 1900's heroin was promoted as a cure for morphine addiction, eventually being made illegal in the United States by 1924. There was a short lull in heroin use during the 1980s when cocaine (and "crack") overshadowed it. By the 1990s, various prescription pain killers came back into vogue, even whilst the Regan Era's "Just Say No!" mentality ran deep in the colonizer's psyche. Since this time period, use and casual abuse has been on a steady rise, feeding a surge in the use of heroin as a cheaper new alternative. This proliferation in the economic centers of the US is directly linked to transformations in capitalist regimes of accumulation throughout the world.

The steady rise in opioid abuse has been staggering (an understatement) and is causing a disproportionate number of deaths from drug overdoses. Despite only being less than 5% of the world's population, about 10% of opioid addicts worldwide are in the US. This epidemic disproportionately affects Euro-Amerikan settlers. President Donald Trump linked his campaign to build a wall along the current U.S.- Mexico border to the battle against the epidemic, *despite the fact that prescription painkillers are at the root of it*. This is consistent with the Amerikan government's solution for drug "problems" which are—contrary to the common belief—*created by US imperialism*. For the crack epidemic of the 1980's, the Amerikan government responded with the mass imprisonment of Black/New Afrikan people as its permanent solution.

Third and finally, is the level of mobilization. Once level 1-2 have been accomplished, level 3 is the key to revolutionary emancipation. The land stolen from the people will be returned to the people. The masses will own the means of production. Institutions from the people for the people will be in every hood. New table of laws for the masses will be set by the oppressed. This will come only after ending imperialism, and, as we know, imperialism will not hand over power. It is up to us to take it. To achieve this, we must practice this line not only locally, but at an international level to bring independence to all. This last level is a battle and only through practice we'll know what we're up against here at home and how to defeat it.

The schematics i present to you outline a blueprint for the three levels of prison organizing, as i envision it, sitting in my cell, struggling to achieve this freedom dream. Struggling to be free, to stay sane. If not this, then what? Wait for the day of inclusiveness and make it a holiday? Reform a liberal law, pass a civil rights bill, recycling the carrot of a pipe dream? Should I allow the colonization, genocide, and displacement of *my* people—of *your* people—to continue? Should i just suppress my feelings, my ideas, my repressed and incendiary being? Must I turn my cheek and be happy to plainly exist? Miserable, but existing. Eating, drinking, consuming crap—but existing. Fuck that! I will do what i can. I will attempt what i can't learn from the process and do it again. For the love of the New Humanity, for the love of concrete freedom, for the love of revolutionary abolitionism.



Or maybe

Obscure: like dark matter, black holes in space that lead to the unknown

Pure: like a tear that's dropped from a place of pain and love. Or like a child's sincerity

Inspiring: like the people that rise up against oppression across the world, fearing nothing
for there is nothing left but the new world to be made

Persistent: like disregarding me for an answer

Complicated: like equations and puzzles with extra pieces,
like attempting to understand love for struggle from the outside looking in,
like trying to decipher the beauty behind a funeral floral.

i am all this and some, for i am energy, life, existence

i am love, respect, loyalty. i am resistance, defiance, truth

i am you, i am...



3.

Three Levels of Prison Organizing

I think that there are three levels of political organizing here in California prisons. The first, to achieve unity, respect, and understanding amongst the oppressed. Second, to build the political consciousness of the people. Third, to mobilize the people towards emancipation thru radical sets of politics. Right now, we are at work on level two.

The first level of struggle is one of peace and unity. In prisons here in Cali, this was exercised throughout the hunger strikes. But didn't really make an impact until the ones in 2011. Which is when the "Agreement to End Hostilities" came into effect. Due to the influence that prisoners have out there, we can expect that what happens in prisons is then practiced on the street amongst the barrios-neighborhoods. To achieve peace and unity amongst the oppressed and therefore spreading this practice to the rest of the public.

Second, is the level of knowledge and growth, where we convert the prisons into some type of school, an educational campus so that all that come in can study, learn and become part of a teacher-student/student-teacher method and way of life, as opposed to the banking system of education practiced in capitalist society. This will revolutionize the incarcerated masses, whom will then take this new set of politics to the neighborhoods-barrios to which they return, transforming the ghettos.



This piece represents peace and unity, towards our goal of ending imperialism. How movements are born in the most oppressive of environments, such as the SHU, and are carried on to the neighborhoods we are from, the ones we return to. Peace and unity across national lines and recognizing the true enemy.