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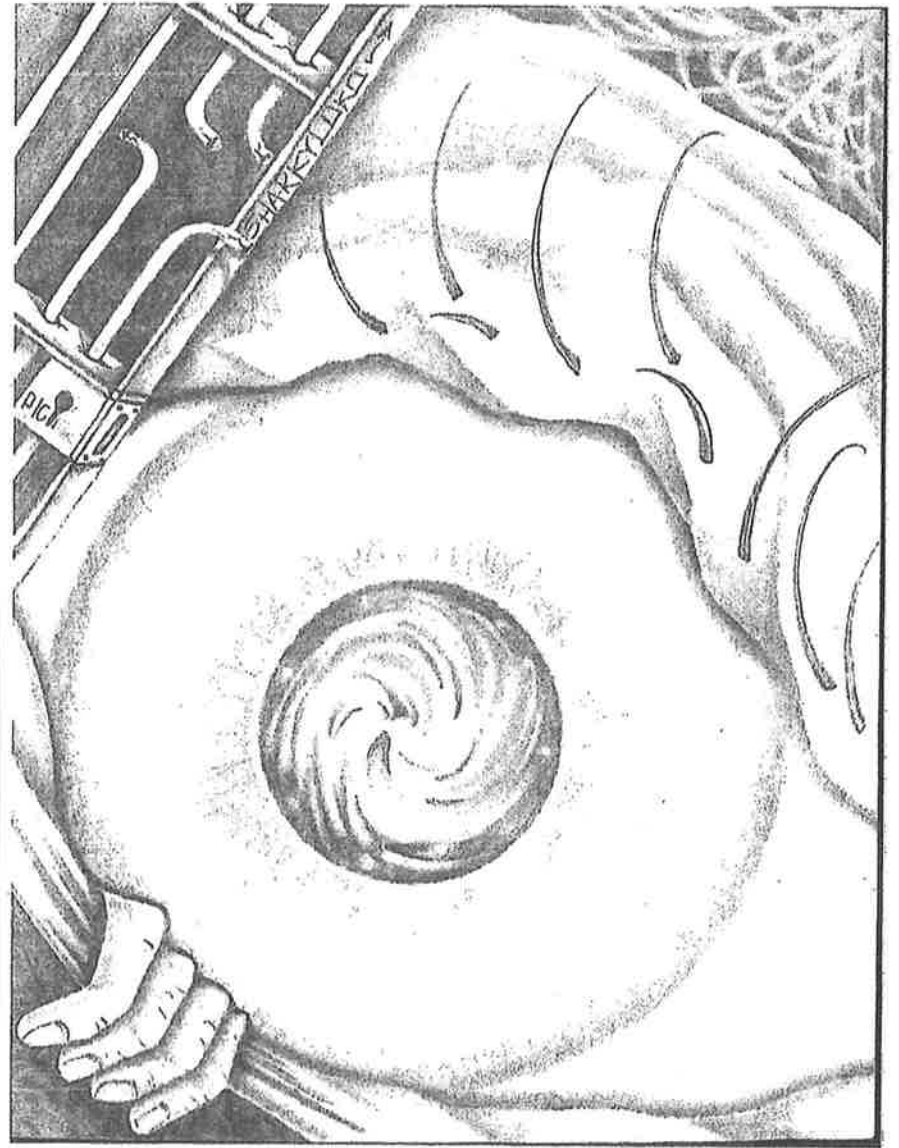
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Abolition NOW  
FTP . 2021

*In Egalitarian Solidarity,  
BKS-Heroglyphx.*

*Poems enclosed  
Mr. Brooked Overseer  
Mass Contradiction*



To A World Without Cages!  
In Solidarity... Smelly Kelp

# WORDS MEAN THINGS

*Mutual Aid*

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Anathema

January 21, 2021

Ever since the start of the pandemic I've seen a lot of projects pop up that claim to be mutual aid projects. They do all kinds of nice things like give out food, provide masks and gloves, or give away warm clothes. These are really helpful, especially since corona has messed a bunch of people up financially. Most of them aren't mutual aid though.

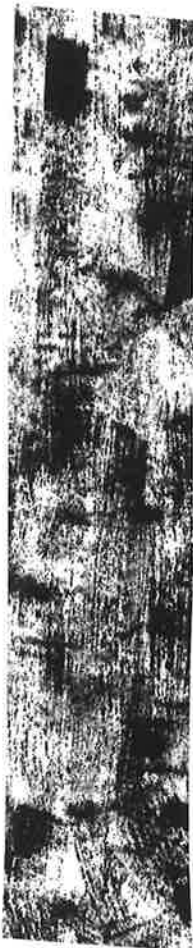
When I think of mutual aid I try to keep it real simple; I think "is it mutual?" and "is it aid?". Giving useful stuff away during a crisis is definitely aid but most of the stuff calling itself mutual aid isn't mutual. The people giving stuff away don't get stuff back; who is the giver and receiver doesn't change. The project just gives and the people it provides to just take. It's nice but it's not mutual.

I feel like we've taken the term mutual aid and made it into something it's not. It seems like it's been blown up into this word that means some high visibility showing up to give things away. Not everything needs to be mutual aid. There are lots of reasons to just give stuff away - for propaganda, to start conversations, to lessen suffering, because stuff should be free, the list goes on. An anarchist project that gives things away can achieve a lot, and just because something isn't mutual aid doesn't mean it's not worth doing.

So what does doing mutual aid mean then? I think a good start is to think of mutual aid less as a thing you do and more as a way you have relationships. Imagine helping and sharing with someone and them also sharing with and helping you. How does it look to have that kind of relationship with someone? Can you imagine scaling it up to a group? There's no set formula for a mutual aid relationship, it will look different with each person you relate to because the aid we can give and receive from each person is different.

For me mutual aid is helping each other. It's more about living in a way where I help people and they also help me. It doesn't need to be flashy. I help a friend with their event and they give me a ride a week later; we aid each other, mutually. I'm not keeping track of how many favors I'm owed or anything but if things are one-sided then I want to be real and it's not mutual aid.

As anarchists, a goal is to get away from hierarchies. Relying on our horizontal relationships to co-create the lives we need and want, instead of the powers that be, is a way to move away from those hierarchies.



## Mr Crooked Overseer.

Yes, I'm a slave, according to the 13<sup>th</sup>  
I know who you are, I know who I am  
They got you believing you're a master,  
but you are only an overseer,  
rather be called officer than man,  
you will never be a master,  
You don't have half of what it takes,  
all you have is Privilege and impunity,  
and even that is fake.  
Even when I'm dead asleep;  
On my fifth dream, you must remain awake,  
As long as I am on this plantation,  
You can never take a rest or break.  
Poor Conscript,  
Your economic desperation  
Leaves you so without a choice.  
A victim of plutocrat miseducation,  
only against us, the Powerless,  
do you have a voice.  
You are only a slave in Privileged uniform,  
dream all you wish of owning master's house,  
From in your trailer, where you belong.  
For even master knows,  
that his house is not a home.

but because Amerikkka and Amerikkklans;  
are suffering from a fatal disease, it called, "guilty conscience,"  
using its weapons against poor and defenseless countries,  
robbing them for their raw materials, minerals, and natural resources.  
So we in Amerikkka, can live in poverty,  
Which we swear up and down, is God Sent Luxury,  
Thanking God for an undertaking that gave us, this Plutocracy.  
What kind of God, would allow Capitalism, to fit in democracy?  
What kind of God would allow Anti-environment manifest destiny?  
The richest country in the world? with the biggest homeless population?  
The land of the free? with the biggest prison population, mass-plantations?  
Everything we are in the present, is the systematic result,  
of the accumulative effects of mass-miseducation,  
and state sponsored economic desperation.  
And if God, has anything to do with this system of oppression,  
in any shape, form, or fashion.  
God, and everything else, is just one big, mass-contradiction.  
mass-contradiction.

SAS-Heruglyph.



don't ask me what I'm doing there, stuck in travel,  
witnessing proof, of Psychological conditioning,  
witnessing why our poor people, do so much suffering,  
perishing because of lack of Political Knowledge and implementing,  
I pray with my pen, in the law library, I'm mu. on chaplain,  
Plutocrats, got poor people, so indoctrinated,  
leaving all our problems to Jesus;  
Religion has really taken the god up out of us.  
while the Plutocrats are chilling, relaxing off Surplus value.  
Made off expropriating our Labor Power;  
exploiting us, enslaving us for revenue.

"Focus on the Problem, not the Solution." the Preacher says,  
"leave everything to Jesus, walk in faith and Praise."  
"Trust in god's word, god will provide all you need."  
Just imagine, not knowing any better, following such a lead.  
Grown men, Praying for things, they are capable,  
of providing to themselves and on their own.  
we have more faith in faith, than we have in ourselves alone.  
we can do all things people;  
So why not have faith in our own ability?  
What's wrong with faith in People's unity and Solidarity?  
One Proletarian Community and society?  
Where no weapon formed against us, the People, shall prosper  
not even the handcuffs and Pepper spray of the Sadist Overseers  
Amerikkka has the so-called mightiest military,  
not because it is righteous.

its only a haven,  
for Parasitic, avaricious blood suckers,  
Suffering and dying;  
from Capitalist Imperialist white Supremacy Syndrome.  
Your miseducation,  
will not allow you to realize,  
that you are only a poor Overseer,  
trapped in the scheme of things  
happy to be working for the state,  
and its Plutocrat underlings  
what you got, is not authority,  
authority is self made.  
we are not afraid of you.  
we are afraid of what we will do to you,  
in our throwing of shade.  
we are Kutas, you are Tobies,  
and chicken Georges, state huns.  
Tamed and trained,  
Invoked, in competent societal scums,  
can't even think for Hall selves.  
the Job do all the thinking for Hall,  
we are autobots, Hall are deceptacons.  
state thugs, goons, mercenaries and ruffians for hire.  
doing a Job you don't even like, or agree with,  
stuck doing it, til you expire.  
Selling Hall morals, Principles and dignity;  
and integrity, for a pay check.

Just as poor, miseducated, exploited,  
and oppressed as us, and don't even suspect.  
Abusing, brutalizing, and even lynching,  
innocent, defenseless prisoners in handcuffs.  
Then falsifying documents,  
to make your Dept. of Cruelty, seem right and just.  
because prisoners are poor, miseducated and voiceless,  
too disenfranchised and too isolated,  
to defend themselves, or work towards genuine redress.  
Then you are so quick to talk about rehabilitation.  
if all prisoners become genuinely rehabilitated,  
what will happen to this occupation?  
This department of cruelty, shall call corrections,  
if prison is abolished,  
where will you incompetent tyrants work?  
Genuine rehabilitation will be had for all  
in one stroke,  
a bad investment, not just for H'all,  
but the entire blood guzzling state  
Why do H'all think its called  
"Prison industrial complex" Slavery to date?  
Master invest in Prisons, making millions,  
in profits, you get a couple of cents.  
Living cheek to cheek, in only a bigger cage.  
too Politically myopic to see the fence.  
Telling everybody that you are middle class; how?  
not by your annual pay, not by your tax bracket,  
not by your standard of living; then or now.

## Mass Contradiction

Socialized Labor versus Capitalist Ownership,  
of the means of Production and Profit.  
You call it military, I call it mercenary,  
because, war is nothing but a racket.  
The poor and unfortunate don't fit anywhere;  
but as slaves in this basket.  
We are not free, we are not equal in this basket,  
until capitalist imperialist white supremacy,  
is locked and chained in its casket,  
Proletarians, wake up, Organize, visualize  
these plutocrats, are playing political chess,  
with our lives.  
turning our children into their thugs, goons,  
ruffians and deceptacons, right before our eyes.  
We are too apolitical, too Politically myopic to realize,  
too busy Praying, afraid to question and analyze.  
Wondering why there is no answers, to our constant cries.  
because we got divine given brains and limbs  
that we are too in-fear, too terrorized to utilize  
Waiting for most-high, to do things for us,  
without we can do for ourselves, no dos and no tries.  
never seen so many belt-curved men, adult children,  
rather Sing, Pray, and beg, than move ahead, break or bend.  
1/5/2020, Martin C.I. I'm stuck in the chapel.

There were some messed up moments for some, there was this little Mexican looked like a regan on the exorcist, he was throwing up all over the place in the day-room, he gave up going to the toilet and just stood there shooting that junk out of his mouth. We hollard for the picket boss to call the medical dept. and he ignored us till the rank came around on his round and saw the boy and shit all over the bar and floor. Crazy I tell you.

There was alot of officers that didn't give a damn until they came down with it. Then you had lack of staff and other's simply were to scared to show up for work if not sick.

The administration implemented all kinds of new rules on us behind this virus, now we are more stressed out then before. phone calls are hard to make because they drop the capacity down to just 25 inmates at a time (only three phones). So its hard to get that daily phone call.

Its had its benefits for us, and its down side. Its really been a strain on the outside world (fam and friends). Lets see in the next 3-months whats gonna happen. This election campaigning are using this virus to their advantage. Both Demo/Repub. I tell you all the shit thats happening is all about population control and monopoly for the rich and elite in high places. I cant really say to much about this bug, since I'm not a Doctor in science, but what I do see, its really nasty and its seems to be targeting at first a certain criteria, but now as it mutates it is no longer picky, if you live, you are a virtual host, and it will find a way to Co-exist in us, until it either kills us, or we find that silver bullet and kill it. This is the wearwolf we all grew up reading about. Well my Brothers/sister's Militants of the real world. Lets spread the word among each other and take what ever it takes to beat this bug and live to see another day to fight other wars.

Bless You all  
Sincerely  
Your Brother  


Don't even have vacation or evacuation money  
in your savings.

Too poor to keep up with the Joneses,

living too way above your means of slaving.

We are in Prison, but you are in a bigger cage.

In the land of the free, the richest Country in the world  
you're still in Poverty, still master's Personal Property  
or slave with a wage.

Give you a vacation right now, where will you go?

Too broke and too broken,

to get past the gas station and corner sto.

Buy you a couple cans of cheap paint,

to paint a trailer that aint even yours.

a trailer you can't even afford.

The state, Dept. of cruelty (Doc) is your land lord.

Living in a modern day feudal housing system

selling your labor and allegiance,

for a trailer you now call home,

making a career off abusing defenseless prisoners,

because you too, have been long abused.

Then you get to tell the story, justifying how sadism,

in your twisted views, all on the news.

As a child, your dream,

was never to be a plantation overseer.

So-called correction's officer.

"Slavery is abolished,

except for people duly convicted of crime"  
says the exception clause of the 13<sup>th</sup>  
Amendment  
to the united states constitution,  
This is 2020 Amerikkka,  
we are still slaves, you are still overseers,  
The Capitalist Plutocrats are still the masters  
WV. Overseer. WV. Overseer.

BKS-Heruglyphx



• Covid-19-2020 •

When this virus started the people didn't take it too seriously, and as I see the news, the people still don't take it seriously unless it hits them or their immediate circle. I real Brothers/Sisters, and I suggest you take heed before it comes full circle again. The US. sent a strain to china (for God knows what). That's like giving a child a cocked loaded gun. China I believe did tweak the virus to curb the protesting that was enmass opposing the Communist regime. Some one had the bright idea, "Hey these people are huddle together, lets take this virus and spread it among them." Dops! they didn't expect the little bug to surpass their borders and fly around the world in 80-days. Not so bright was they? Now nobody wants to take the blame and quick to point fingers, and the rest of the world has to suffer while the little shit continues to mutate and kills off another 1/3 of the population maybe not that much, but it is a killer if your not prepared to fight it, so please, take precaution, okay?

I caught it here and was very lucky I was healthy enough to beat it: I might not be so lucky as the mutated version is just around the corner. The way I fought was ① my boss man would not let me take the day off and I had to work through my sickness, which caused me to sweat my fever out. ② Drank alot of electrolytes. ③ took fish oil tablets, non-aspirin and multivitamines daily. ④ plenty of rest too.

my symptoms were crazy; I couldn't taste, smell, lost my appetite, ate one meal a day, body ached especially my back and arms, my eyes hurt constantly like the eyelids were swollen, and had one time I was going to die cause I couldn't breath one night for about 5-mins more or weazing. Now the last 3-days was the worst as for weakness and appetite, with a little fever. After the last day, I Bull-shit you not, I was so energized the next day. I felt like I was 20-years old again, literally. It was like I never got sick.

Now the rest of the prison population suffered and defeated the virus.



At the conference, the reception of the panel presentations evidenced an unwillingness by the (privileged) audience to examine the reality of social death. Discussions on activism and on the use of technology revealed a strong desire to be "constructive," but there was general apathy or even resistance to examining the depths of the destruction we face or the things we must destroy (i.e., the repression detailed by Molina). The liberal tendency to portray one extreme of this dialectic (construction/destruction) as mutually exclusive severely debilitates our capacity to collectively theorize and act upon our struggles. As long as elite audiences sustain this level of denial, we will lack the critical tools needed to interpret the political messages of captured individuals such as David Gilbert.

It is exciting, encouraging, and a formative step forward to develop new ways to add materiality to the disappeared, both in the form of people and ideas. The Freedom Archives and the Prison Activist Resource Center have done so, bringing much to our struggles to be free. They have recorded radical history and created new avenues through which prisoners may be present on the outside with us. A serious contradiction, however, is that discussion and interpretation of this new materiality remain at, or are re-routed to, an abstract level.

One way this is manifested, as Marks notes, is in the idealization and objectification of (political) prisoners (see also Liz Appel's commentary). Given this tendency, it is no wonder that media technology creates stars or celebrities (or in the absence of deification, ghosts or fictions). Commodified iconization results in silence in the face of opportunities to relate or respond to what has been communicated to us.

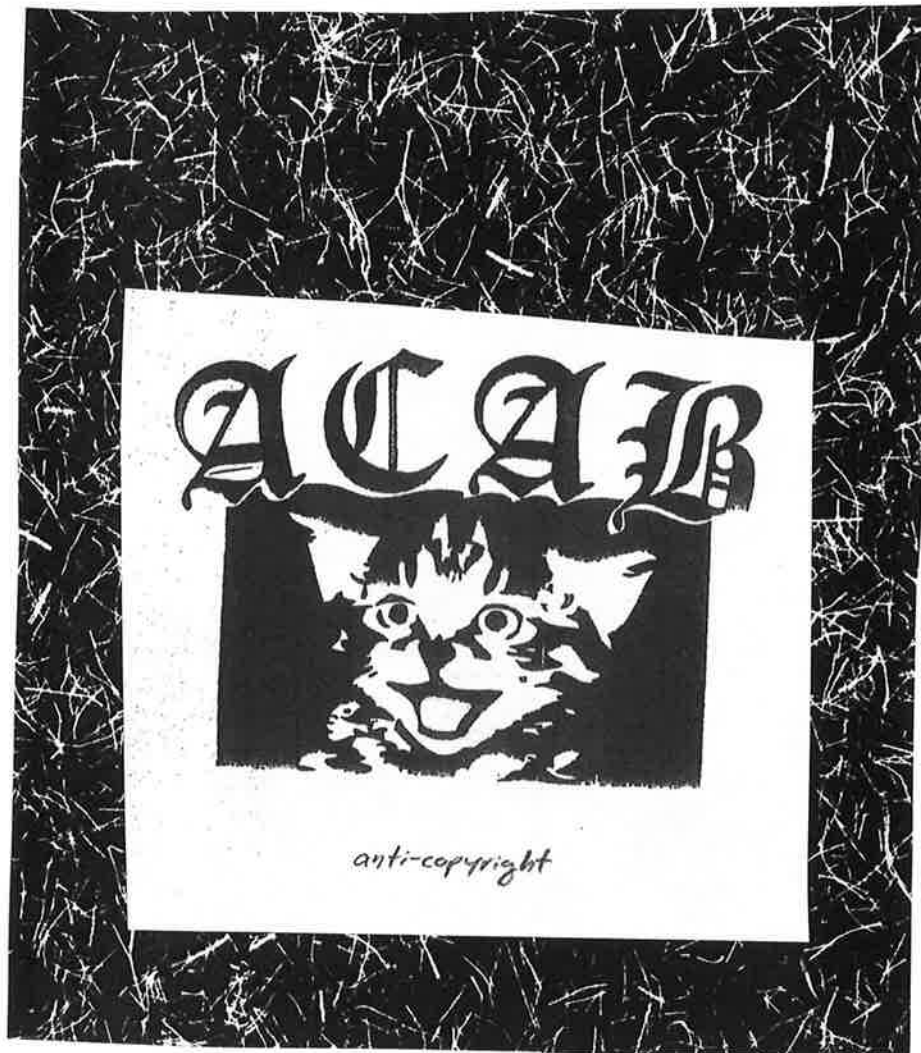
At the heart of these problematic tensions is the practical erasure of the fundamental context of this discussion. It is ironic that we would discuss communication in relation to the prison-industrial complex and limit this discussion to the uses of the highest forms of technology, thereby overlooking the most elementary issues of communication it creates. That is, the most basic reality of the prison-industrial complex is marked by its goal to destroy communication and community, down to the most fundamental scale of the body. The success of such normalization is perhaps indicated by the fact that we allow the most obvious atrocities of the prison-industrial complex to remain decontextualized. Under

these circumstances, it becomes more difficult to think about communication, with a concept of a multi-layered "digital divide" acting as our main or only point of reference.

This tension speaks to the larger question of reformist versus abolitionist politics. Mainstream leftist audiences are generally comfortable with "constructive" discourses on prisoner rights regarding Internet and technology access, or on new and creative ways to use our access, making it easier to widen support for cyber activism. However, how can we build on this issue while sustaining a larger vision of dismantling the prison-industrial complex? What do we do with supporters who say prisoners have the right to use the Internet, but *not* to be present with their people and communities (i.e., prisoners do not have the right to be free)?

The tension between the question of cyber activism or technology and the more basic human right to communicate was never addressed at the conference. Upon reflection, perhaps the conceptual framework of the panel did not make it possible. That is, discussion centering mainly on how to communicate about political prisoners eclipsed discussion on how to communicate *with* prisoners. The former provides a safety zone, allowing discourse to remain largely focused on technology and those who use it; the latter entails a more detailed examination of the grounds for mutual contact, if not solidarity. The former assumes a certain level of political cohesion; the latter interrogates where that cohesion might begin.

*I being retaliated against heavily here, just got my visits suspended indefinitely and continued on e-mail, due to a Dec. 6, 2000 protest in the parking lot, still have all my feathers, will never stop flying. Every move is a mission."*







*I'm fighting,  
but for what?*

... BECAUSE I'D RATHER DIE FROM A DEADLY USE OF FORCE  
THAN LIFE AS COMPLACENT COWARDLY SLAVE! Anarchy  
is man's Natural Cry For Freedom. — I APPROVE THIS MESSAGE

## Commentary: "Cyberspace in Prison"

article from *Social Justice Journal*  
Vol. 30, No. 2 (2005)

Sharon Luk

THE ANALYSES IN THE "CYBERSPACE IN PRISON" SECTION COVER KEY POINTS ALONG a spectrum. Alejandro Molina largely examines information technology (IT) in its most repressive forms, while Rob McBride views its use as an activist or organizing tool. Claude Marks takes us in a slightly different direction, calling attention to the ways in which "voices of the disappeared" can be recovered and integrated into radical history through media.<sup>1</sup> We are offered several avenues through which we can explore the role of technology, communication, and media in the context of the prison-industrial complex.

Several questions frame our discussion. As McBride notes, prisoners cannot directly access the Internet themselves, and thus rely on their comrades on the outside to "plug them in." This dynamic holds the potential for opportunism and struggles over power that are typical of politics generally, including the Left and progressives. We must examine the subtleties of our language, such as the phrase "giving voice," to reveal problematic power relationships, in which we are the *givers* of voice. Those on the outside doing communications work are privileged to choose who speaks, when, and toward what political agenda. Left unchecked, this ability can potentially lead to tokenism or paternalism, rather than solidarity, ultimately reinforcing only silence, disempowerment, and civil death.

Equally complex is the relationship on the outside between information producers and their audience. How do those of us with access to media and information technology dictate the conditions under which information is consumed, interpreted, and constructed as meaning? How do we either maintain or challenge the dominant frames of reference and intelligibility in the marketplace of ideas? For Marks and McBride, how does commodification affect the packaging of information, and how might silence on this question ultimately reduce information technology to a performative function? How can we approach information technology in a way that serves to substantiate visions of radical change, rather than become merely a catch phrase?

A more detailed interrogation of this question opens up the issue of audience. For Molina and McBride, the "digital divide" is a form of elitism that colors who controls and uses different forms of technology to construct or gather information. Our "cyber activism" is also affected by this divide. We must acknowledge that this type of activism (e.g., the Internet, digital imaging, and video) necessarily engages an audience comprised predominantly of elites who can access it. How does cyber activism as practiced overlook the engagement of communities the prison-industrial complex was designed to control, and from which most prisoners come? If we look at privilege not as a value assignment (i.e., "privilege equals corruption"), but as a reality, how might terms of engagement, set by those privileged to shape them, change to suit an elite audience, e.g., detail critique rather than package revolution?

1. For the purposes of this special issue, Claude Marks and Rob McBride's presentations were synthesized into a co-authored work. At the conference, they made separate presentations that were multimedia in nature. Each varied slightly from subsequent revisions that appear in their joint work here. Thus, this commentary includes questions raised in the original and the presently featured works.