

HEART OF A WARRIOR

2 TEXTS BY NC PRISON REBEL
JOSEPH SHINE WHITE

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Blackbird Publishing is a small anarchist publisher that sends lit into prisons, by request. Our catalog primarily features works by folks who are currently or formerly incarcerated, concerning the struggle against prisons, capitalism, white supremacy, and the state.

As he describes here in his own words, Joseph "ShineWhite" is a long time NC prison rebel organizer, writer, and theorist on the inside of North Carolina's razorwire plantations. The first text is a transcription of an interview he did several months ago with one of his supporters. The second concerns the false premises and toxic deadend of white supremacist thinking, especially as it poisons relations behind bars, which we corresponded with him over and print here for the first time.

We hope the pieces in the zine can act as one small tool in the struggle on both sides of the walls.

-April 2023-

Interview with ShineWhite and One of his Supporters

First if you would introduce yourself to our listening audience.

Foremost, I take this opportunity to greet you all with a spirit of revolutionary love and rage. For those who don't know me, I am Komrade Shine White; I am a prisoner in the state of North Carolina. I've been imprisoned for 13 years now. 9 out of the 13 years has been spent in some form of solitary confinement, as a reprisal for my continued involvement in various efforts to expose and resist the conditions of racism, brutality and neglect that prisoners are subjected to, not only here in North Carolina but nationwide.

I would like to point out to the listening audience that you mentioned the conditions of racism. You are white. So how is it that you are subjected to racism?

Correct, I am white, which means that I should be devoted to taking an emphatic stand against the false ideology of white supremacy and racism in general. I believe that for poor whites to be liberated from class oppression and the suffering that comes with poverty, we must make common cause with the struggles of non-white peoples who have historically been victimized and exploited by a rich, white minority of capitalists.

So yes, racism is something that I am constantly struggling against, as should all whites. In fact, I've been told by several of my overseers that I am worse than the Black prisoner. Not only am I a white Blood, but I am a white prisoner with "Black beliefs." "Black beliefs"! This reveals to me another aspect in the oppressor's way of thinking. The oppressor differentiates Black and white beliefs. To these racist-ass pigs, Black people's position in society should always be different from white people's position: like we are not of the same human race.

For hundreds of years, Black and other non-white people have been struggling against racist oppression and the right to be treated as human

beings in this country. This desire to be treated as a human being is by the oppressor considered to be a “Black belief.” The desire to empower oneself and to live in dignity cannot be considered a “human belief.” I don’t know who this way of thinking dehumanizes more, New Afrikans or white people. I am white, and I am aware that this is not how things should be, but the truth is that hundreds of years of racist oppression have ingrained this way of thinking in many people’s minds—both whites and New Afrikans. I am more progressive in my thinking; my beliefs are neither white nor Black, but human beliefs, that all people have an equal right to be treated with respect and human dignity; that all people have a right to live free from oppression and exploitation, and that is what I demand for myself and those of every color.

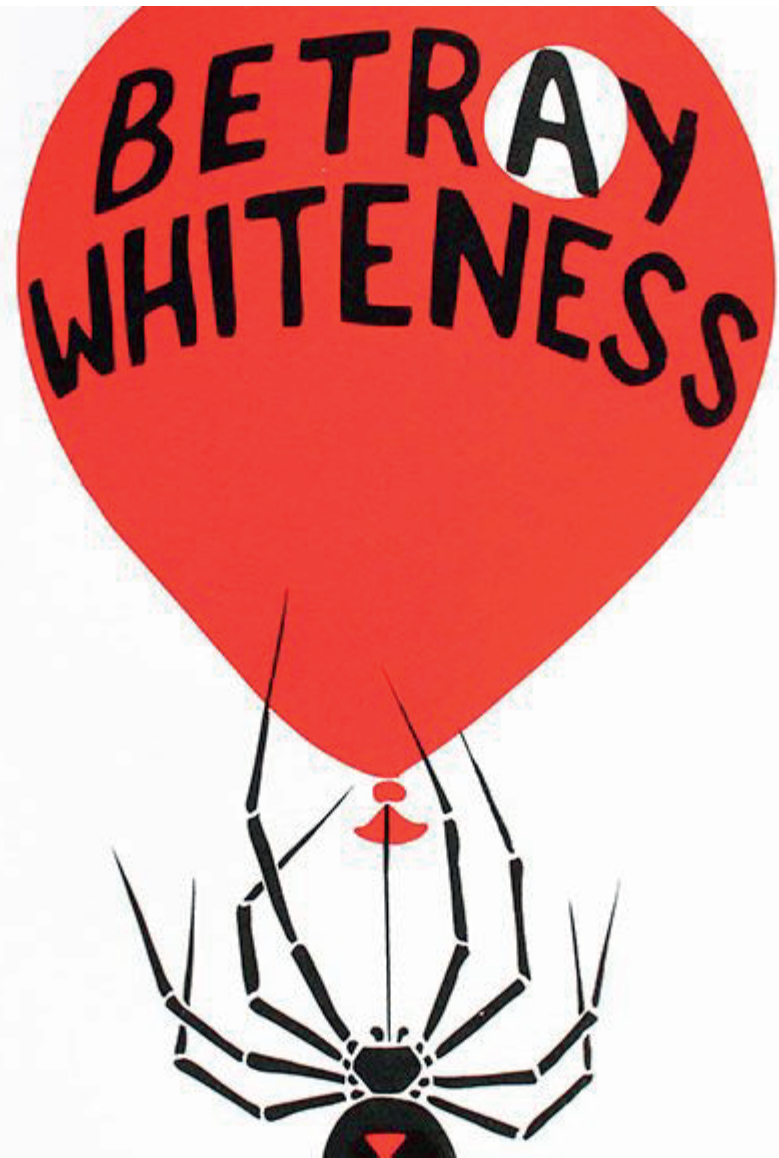
I would like to ask you, what is the cause of those [your] beliefs?

A lot of it, I believe, has to do with my upbringing. I have two mothers. I have my biological mother, who has never expressed any racist beliefs or opinions around me. I am a firm believer that all white people have racist propensities, but there are a limited few who don’t, and my Mom is one of them.

Then there’s my Mema who is my “Black mother,” as an adolescent I bounced from both my Mom’s and Mema’s house, when I wasn’t being held in some youth detention center. My Mema always took me in, despite having four sons herself, as well as her ex-husband’s children, and two of her son’s children. At any given time there would be at least 10 to 12 of us living in a small 3 bedroom house. I witnessed firsthand, I experienced the struggle, the poverty, and the many obstacles that New Afrikans have to overcome to simply survive. I believe this is what galvanized me to take an emphatic stand against racism.

I look at it like this: in here, when I see racism or hear racism I check that shit, because if these racist dogs would act off of their racist beliefs, resulting in a New Afrikan prisoner being assaulted, disrespected, neglected, etc, then they would do the same to my Mema or my daughter Kamorra Zikaya who is [biracial] *(original wording was “mulatto”).

Moreover, I, as a white person, cannot be free so long as New Afrikans and other people of color are subjected to the violence of racism and



The imperialist system, that sweeps masses of people off the streets and imprisons them, that constitutionally sanctions slavery and exploits the labor of prisoners, that deprives prisoners of basic human and civil rights—including the right to vote—that promotes and practices racism, division, and disunity, this is our common enemy. This is what we need to overthrow through revolution!

The only revolutionary power is people's power. Poor white people cannot achieve it alone. For this we must unite with all the others who are oppressed, here and around the world. The first step is letting go of the ideology that holds us back, that keeps us oppressed and divided.

The future can be truly bright. We can bring about an end to poverty, exploitation, and oppression. There is no power greater than that of the people united.

If you can imagine a world without war, without a rich class exploiting the poor, without racism, sexism, and all the evils promoted by capitalist imperialism...

If you have ever dared to dream of the possibilities of what humanity can achieve if we all got together...

If you have the heart of a warrior and are prepared to make your life count for something...

To serve the people...

To dare to struggle and dare to win...

I am John Brown.
Joseph "Shine White" Stewart

violation of their human rights. So on what objective basis do I arrive at these beliefs? Is it some idealistic or religious doctrine I was raised with? Do I, as Malcolm X, one said about certain whites, seek to join the struggle for New Afrikan liberation to appease my conscience for all the horrible things that whites have done to non-whites in this country? If I was to answer yes to either of these questions, then I would have a subjected and unscientific reason for committing myself to this struggle, and thus my thinking would be clouded by idealism and subjectivity. But as I consider myself to be a revolutionary, I see to be scientific in my thinking. The reason why whites must be a part of this struggle is because any common liberation depends upon it. To overthrow the capitalist-imperialist system we must be our own and each other's liberators and stand tall in the fight against all oppression.

When introducing yourself you did not mention being the National Spokesperson for the Revolutionary Intercommunalist White Panther Organization. Was this done intentionally? Not trying to be controversial, but if you would expand on this.

Of course, I resigned from the RIWPO approximately five months ago. I want to clarify that it wasn't done on bad terms nor was it due to any in-house spats, as some have assumed. My politics no longer align with the Party's. I've struggled with changing circumstances and my own intellectual maturation; I've continually redefined and rearticulated my position.

I am still an intercommunalist. I believe that all disenfranchised communities should be acting together for the benefit of all. However, before we can reach revolutionary intercommunalism, we must overcome reactionary intercommunalism. In reactionary intercommunalism, the ruling elite commandeer the institutions and use them for their own ends, as opposed to those of the people within the community.

What revolutionary intercommunalism claims, as Huey P. Newton put it, is that the struggle in the world today is between the small circle that administers and profits from the empire of the United States, and the peoples of the world...who want to determine their own destinies. Therefore, the people of the world must seize power from the small ruling circle and expropriate the expropriators, pull them down from

their pinnacle and make them equals, and distribute the fruits of our labor that have been denied to us in some equitable way. What remains to be done is that the people of the world must take control of the means of production and all social institutions. Then, there will be a qualitative leap and a change in the organization of society. This change in society represents the essence of revolutionary intercommunalism.

Where the Party and my politics differentiate is on how we will gain control of the means of production and all social institutions. Excuse me, let me correct that, we don't differentiate. I agree with the Party that the world is a community made up of communities, and that we must organize and fight as communities, but also intercommunally. That we must build revolutionary intercommunal solidarity and a worldwide united front against capitalist imperialism—and the racism and police state oppression that it relies upon as its main pillars. I agree that we must transform our communities into base areas or cultural, social and political revolution in the context of building a worldwide united front against capitalist imperialism, racism, and police oppression.

However, unlike the Party, I am firmly convinced that revolutionary violence must be a component of this struggle. Revolution is the violent overthrow of one class by another. Why must it be violent? Because exploiting classes do not give up their power and wealth peacefully. Even President Kennedy recognized that, "Those who make peaceful revolution impossible make violent revolution inevitable." Revolutions are serious business, in which one wins or dies. As Mao said, "Revolution is not a dinner party." Naturally, the bourgeoisie exaggerates the extent of violence in past revolutions to inhibit the masses from even thinking about this course of action, but those of us who consider it necessary must accept that violence will be inevitable.

So yeah, this is why I resigned from the Party. Nothing more, nothing less. Komrade Rashid and others in the Party remain my comrades, and I still encourage others to join the Panther Solidarity Organization, because just as there must be an underground Army there must be an aboveground Party that serves as the vanguard for the masses and the RIBPP is that Party.

Understood. If you would explain to us what this revolutionary violence

In Conclusion

This brings me back to my main point, which is that "white power" is doing nothing to empower poor white people. I have no problem with the concept of poor white people empowering themselves, but the mantra of "white power" in Aryan, Nazi, or KKK or any other racist sense is founded upon ludicrous assumptions and non-scientific premises, motivated by fear and other reactionary tendencies, and cunningly promoted by our very real class enemies to weaken and divide us while they indiscriminately exploit and oppress all of our class.

Poor whites are tricked and deceived into believing that New Afrikans and other people of color are at the root of their problems, while the true perpetrators—the monopoly capitalists and their lackeys—never bear the brunt of their misplaced rage. White workers are deceived into believing that their shrinking wages, unemployment, and job insecurity are caused immigrants and minorities stealing "their" jobs. In the same manner, white prisoners have been fooled into believing that New Afrikans and other people of color are taking over "their" prisons.

In failing to see the big picture, the forces at work, the causes of problems and their solutions, they lose the ability to distinguish their own class interests. The white monopoly capitalists running the show are acting on their own class interests to drive down wages and warehouse the surplus labor they don't need. They have no love for poor whites or the bottom, in the slums and the prisons.

The Willie Lynch method of divide and control is being applied to all the slaves on the new plantations—New Afrikan and white prisoners who occupy the plantations. Who profits from this? Who is actually being empowered by this?

The Black Panther Huey P. Newton once said, "White power for the whites," in the same breath as "Black power for the blacks." But he wasn't talking in a white supremacist or a black supremacist sense. What he was promoting was the slogan of "All power to the people!", and explaining that it meant all the people. Again, I believe in the empowerment of whites just as I believe in the empowerment of New Afrikans, and Mexicans, Native Americans, Puerto Ricans, Asians, and everybody else through building unity in the struggle to create people's power.

lover of German culture named Houston Stewart Chamberlain, and from him the Aryan concept influenced Adolf Hitler and the National Socialist (Nazi) movement. And, well, we know the rest of the story.

However, it is important to realize that most of the Aryan-style groups we come into contact with in prison have no real political goals, aims, or ambitions. It is also important not to be overly simplistic in generalizing when discussing or dealing with these groups. Although they have common characteristics, such as the professed belief in white supremacy, the need to “preserve the white race” from being “soiled,” and purported allegiance to the thoughts of Adolf Hitler, expressed in the use of the swastika symbol and SS lightning bolts, they are not all of one mind.

These groups, particularly the Aryan Brotherhood, sprang up in the prisons as a reaction to the prison desegregation and the mass incarceration of New Afrikans in recent decades. The primary motive for their formation was defensive and the perceived need for identification. The appropriation of Aryan, KKK, and Nazi symbolism and ideology provided secondary justification for the groups’ existence.

As before, we see material conditions gave rise to the various forms and expressions of white racism, and ideology was secondary. Most are organized for protection and/or criminal pursuits such as drug dealing. Some are overtly gang-bangers, actually and ironically mimicking the lumpen organizations. Some supplement their Aryan-based ideology with Christian identity.

Again, there are many differences and sometimes fierce rivalries between these groups. Some refute the label of “racist” and some embrace it. The important thing to realize is that the perceived need for protection and/or criminal pursuits are at the core of the motivation for all of these white supremacist groups. I would even go so far as to say that many of the members are not motivated by racism but pay lip service to it and Aryan ideology in order to obtain membership.

To no small degree, their pent up rage is in reaction to the very real class oppression, but lack the class consciousness to identify it.

would look like?

Revolutions like the Cuban Revolution cannot be repeated here in Amerika or anywhere else. This is so, because no revolution can copy another, but can only utilize the objective conditions within Amerika—conditions which are neither natural or obvious but require years of sacrifice to discover. The days of walking into government buildings armed to the teeth, blowing up police stations or kidnapping heiresses are all but over. Sure, it still happens on a political scope, but the backlash is way more damaging than the actual action, mostly due to the apathy of the general public.

In contrast to the Party, I prefer the idea of forming the core of a future revolutionary army, which must exist as an organic unit separate from the regular population. In order to attain its goal this revolutionary army must be clandestine, and to show its viability, willing to take the initiative by attacking the enemy.

To maintain the necessary secrecy, the underground army must operate in small autonomous groups or focos. These focos would develop their leadership. Such a structure enables each foco to carry out its part of the mission: however, if any members are captured their knowledge of the entire operation would be limited to the movements of their particular foco. This structure also provides the underground army itself with greater internal security as an infiltrator’s knowledge would be severely limited.

While the focos carry out their work, the masses must be educated politically. This would be the aboveground Party’s responsibility. Armed struggle alone would leave the revolutionary forces isolated; on the other hand, political struggle without armed action is equally undesirable. Learning from past mistakes, we must never dissociate mass struggle from revolutionary violence. To do so is to do the State’s work. The role of the clandestine army is to build the consciousnesses of action and prepare the way for the development of a people’s militia. Concurrently, the role of the aboveground Party is to include support for, and encouragement of, armed action. Such an alliance would as Mao put it, help create the sea for the guerillas to swim in. As long as no armed struggle exists, there can be no vanguard. Instead what occurs in a vacuum is the growth of a plethora of groups who call themselves revolutionary.

The revolution is a constantly changing reality. The occasional well-planned attack can convert more people to the idea of revolution than months of speeches and writings—a view borne out, for example, by the actions that followed the murder of George Floyd, which radicalized many more people than previous rallies and speeches has done, thus substantially propelling the movement forward. Revolution is about problem solving. When conditions in society reach a certain point they call forth a revolutionary solution, because it is the only way the situation can be resolved.

Revolution advances in waves. Each wave builds upon the advances and achievements of the last. We can say the last being the uprisings following the murder of George Floyd. In short, militant tactics provide activity based on an elan and a community which shows the people that we can make a difference, we can hope to change this system, and also that life within the radical movement can be liberated, fulfilling and meaningful. As John Brown expressed, the crimes of this guilty land will never be purged away, but with blood.

Some would say that it's easy for you to suggest that individuals on the outside pick up the gun from inside a prison cell, when you, yourself, would not be out here making the sacrifices that you encourage. What would you say to these people?

Foremost, I do not have a life sentence; actually, I have five years remaining on my sentence. The chance of whites organizing themselves into a guerilla army before my release is very slim. I believe it was Mao who once said, Revolutionary wars are generally, of necessity, wars of long duration. The seeds of revolution are slow to germinate; the roots and tendrils spread out silently underground long before there is any sign of sprout or bud, so I say to those who say it's easy for me to suggest revolutionary violence from a prison cell, I am planting seeds now for beautiful revolutionary red roses to bloom later.

Ok, switching topics, what are your thoughts on the current prison movement here in North Carolina?

tions in the 1920's in reaction to increased immigration, militant unionism, and fear of the Russian Revolution, as well as rising consciousness in the New Afrikan community.

After a period of decline, it resurfaced again in the late 1950's and 60's as a reaction to the Civil Rights Movement and federally supported desegregation. Once again they were suppressed by the government after being used, this time because they had aroused a movement of armed resistance among New Afrikans, with groups like Louisiana's Deacons for Defense and North Carolina's militant chapter of the NAACP led by Robert F. Williams.

Breaking Down the Whole "Aryan" Concept

The forms of explicit white supremacist ideology that we who are in prison witness the most are the Aryan and/or Neo-Nazi type organizations. There are many of these types of groups in the prisons and white neighborhoods. The most well known is the Aryan Brotherhood, and sub-groups of this organization such as the Aryan Nation and White Aryan Resistance (WAR). All of them in some form claim the Aryan ideology promoted by Hitler as their guiding ideology, so I think the Aryan concept deserves some explanation.

According to the theory, the Aryans were a pre-historic people that settled in the area now known as northern India and Iran. ("Iran" is just another form of the word "Aryan.") They were not a "race" as such but a group of people speaking the Indo-European language (especially the Indo-Iranian dialects).

In the 1800's a French social theorist and aristocrat named Joseph Arthur de Gobineau, wrote an essay on the inequality of the human races. This pseudo-scientific work asserted the superiority of the "white race" over non-whites, and claimed that the Germanic peoples, dubbed "Aryans" by de Gobineau, were the height of civilization. His claim was that whites would remain superior so long as they remained "pure" and free of New Afrikan and other non-white strains.

This madness was propagated by de Gobineau's disciple, a British-born

After the American Civil War, white supremacy was embodied in the Ku Klux Klan (KKK), as the problem of readmitting the eleven secessionist States to the Union presented itself. The Radical Republicans passed the Wade Davis Bill in 1864 to set Reconstruction policy, but Lincoln allowed the bill to expire by “pocket veto,” and his successor, Andrew Johnson, sought to continue Lincoln’s lenient policies concerning the southern states. The South ultimately enacted a series of laws known as the “Black Codes” to restrict the freedom of former slaves and ensure the continuance of white domination.

The Black Codes originated in the Slave Codes that existed prior to the Civil War. They dealt with issues such as vagrancy, targeting unemployed New Afrikans and forcing them back onto plantations (which had been given by the Union Army back to the their former owners) or into convict labor managed by the state. Apprentice laws were enacted targeting orphans and children of indigent parents, forcing them to become unpaid servants. Commercial laws forbade New Afrikans from entering into business, and other economically based laws were passed to enforce continued white supremacy over the newly freed slaves. As a reaction to the Southerners’ belligerency, the Northerners were forced to enact strict legislation known as the Reconstruction Acts, to be backed by continued military occupation.

This is where the KKK came onto the scene. It was formed in 1886 in Tennessee as a reaction to the measures imposed on the South by Reconstruction, such as the 14th and 15th amendments and other measures that were meant to bring the South in line with the politics of the North. The KKK was a terrorist organization intended to undermine Reconstruction and prevent New Afrikans from exercising their right to vote and hold office.

They terrorized and lynched poor whites and Native Americans as well as New Afrikans, and violently opposed any “race mixing” or alliance-building among the oppressed. The Klan was (partly) suppressed in the 1870’s after a deal was struck between Northern capitalists and Southern planters to establish the system of “Jim Crow” segregation to ensure continued white domination and capitalist rule.

The KKK was revitalized in 1915 in Georgia and grew to mass propor-

There cannot be an effective prison movement without a powerful base in the prisons and no effective movement in the prison can be built without strong ties to a movement in the streets. At this moment, there’s neither a movement on the outside nor one within the prisons here in North Carolina. Yes, there are individuals, but not a movement. Those on the outside must realize that collectively we are stronger than our individual strengths. That teamwork makes us each more powerful and competent. It minimizes our individual shortcomings and makes us wiser and more capable. A team of horses or oxen can pull more weight and for longer than any one can individually. The prison movement would be stronger than many times its number of individuals acting on their own judgment and initiative. There’s no unity on the outside amongst prison activists, resulting in there being no unity within the prisons.

Why do you think this is? And what can be done to change the way things are with the prison movement in NC?

Several individuals claim to be prison abolitionists. I myself believe and understand that abolishing prison is not at all a realistic proposition at this stage of human society short of world communism. However, for those who identify as prison abolitionists, abolition must be a cultural intervention. It must produce a new way of being even in the most challenging and difficult moments. Abolition is not being collectively practiced; thus, it’s hard for us to understand its significance. But if we implement a new practice that is centered in care and dignity then the abolition of prison slavery, the abolition of inhumane living conditions within the prisons, the abolition of idle prison sentences, etc.--can be accomplished . As I aforesaid, there are individuals who are prison activists who are a part of groups ... [names people--need to check who is ok with being named]. Then you have organizations like Emancipate NC and Disability Rights NC who only show up when there’s a media platform, portraying themselves as prison activists. The latter groups musn’t be allowed to represent prisoners when they are not engaged in the struggle. The former must replace these neoliberal groups. The former must unite to engender a meaningful prison movement that makes abolishing these conditions a reality.

This is why I have formed SWAP, which stands for Serving With A

Purpose. SWAP is a North Carolina community-based united front that provides a structure under which preexisting community-based groups, organizations, or associations can be structured to build community-based support. For prisoners and ex-offenders returning to their communities, SWAP embraces diversity in ideological, political, cultural, and spiritual tendencies and beliefs. All that is required is unity in carrying out and coordinating programs and campaigns that address the needs of prisoners and ex-offenders returning to society.

SWAP entails resisting a litany of human rights abuses, such as cultural genocide, social isolation, torture by way of indefinite solitary confinement; institutional racism, police brutality, inadequate food and nutrition, inadequate medical and mental health care. Once SWAP is organized, we will have a prison movement in North Carolina.

You explained the dynamics of the movement on the outside. What will need to be done to form a movement within the prisons?

As Komrade George Jackson pointed out, a good deal of this has to do with prisoners' ability to communicate to the people on the street. The nature of the function of the prison within the police state has to be continuously explained, elucidated to the people on the streets, because we can't fight alone in here. Oh yeah, we can fight, but if we're isolated, if the state is successful in accomplishing that, the results are usually not constructive in terms of proving our point. We fight and we die, but that's not the point, although it may be admirable from some sort of purely moral point of view. The point is, in the face of what we confront, to fight to WIN. That's the real objective: not just to make statements—no matter how noble—but to destroy the system that oppresses us by any means available. And to do this we must be connected, in contact and communication with those who choose to struggle with us on the outside. We must be mutually supporting because we're all in this together.

Moreover, a key element to an effective prison movement is garnering the support of the gangs. Many of the existing gangs within the prisons were strongly influenced by the original Black Panther Party back in the day, but without the Party's leadership they have been lured into "gang bangin" against each other and a fratricidal and suicidal criminal lifestyle. This is one essential part of the "war on the poor," and I would

ment was no different than the domestication of any other "wild beast." Making them "beasts of burden" was justified, and by a subtle twist of this twisted logic, it was doing them a favor by "civilizing" and "Christianizing" them.

Of course, by being non-whites, they could never be considered equals, which would get in the way of exploiting them. Either way, whether they had "souls" or not, the prime consideration of capitalism was that they were to remain un-free.

When the enslavement of non-whites began to be put on trial as immoral by Christians like John Brown and the Abolitionists, it challenged the capitalist to invent more subtle definitions of white supremacy, to continue justifying their exploitation, now as sharecroppers, convict laborers, or wage workers. And colonialism still had to be justified, including the incorporation of non-white functionaries of colonial administrations internationally.

Another, related ideological subtlety was the formulation of the concept of "Manifest Destiny." This phrase was first coined by an editor named John O'Sullivan in 1845, and specifically referred to the annexation (read: robbery) of Texas. He said it was "manifest destiny to overspread the continent allotted by Providence for the free development of our yearly multiplying millions." A great many immigrants were pouring into the colonial settler state, and more land need to be stolen in the West and Southwest, and not just from Native Americans.

The needed justification for this land grab from Mexico was found in the doctrine of Manifest Destiny, which held that God had allotted this land to white Americans (who wanted to expand slavery) as a divine heritage. And who could argue with God? This concept not only served as justification for future annexation but retroactively gave divine sanction to white peoples' prior theft of Native American lands. It was soon invoked to cover annexations in the Pacific of Hawaii, Guam, and the Philippines.

We can also sense the echo of Manifest Destiny in the Amerikan "mandate" to spread "democracy" over the globe in the 20th century and up to the present. Amerika exempts itself from the imperialism it condemns in other nations, and even when it means invading and occupying other countries, it is just "spreading democracy."

*By Joseph Shine-White,
captive of the NC Department of Adult Corrections*

By now, those of you who know me or have read my writings, know that I take an emphatic stand against the false ideology of white supremacy and racism in general. I refute the legacy of white world domination and seek to reeducate whites who have been deluded by the concept of “white power.” I believe that for poor whites to be liberated from class oppression and the suffering that comes with poverty, we must make common cause with the struggles of non-white peoples who have historically been victimized and exploited by a rich, white minority of capitalists.

All so-called “races” are relatives of the same species—the same race—known as humans, and so long as any one “race” is in bondage, we all are. But our anti-racist stance is not simply a liberal or moral one. We have sound, practical, and historical reasons to oppose white racism. In short, this is because as oppressed people ourselves, it is self-defeating. “White power” not only fails to empower poor white people, it is also a psychological trap that masses of people fall into that renders us politically impotent. We become unwitting tools of our own oppression. It blocks our only avenue of advancement, which is through class consciousness and unity. It makes us the unwitting tools of oppression of not only non-white people but ourselves as well.

A Brief History

There are various levels of white racism, each with its own material base, psychological motives, and ideological and material manifestations.

The most far-reaching manifestation was that which served as the justification for the Afrikan slave trade. Economic gain was the motive, but the belief in white supremacy was necessary to carry out such horrible deeds over generations. New Afrikans were held to be a sub-species of human beings, inferior to whites in every respect, with no “souls” in the Judeo-Christian understanding of the term, and therefore their enslave-

be a poor revolutionary if I didn’t work on turning this around.

Not to interrupt, but from my understanding these gangs are predominantly Black. How is it that you intend to reach them being that you are white?

Of course, good question. If you recall John Brown had the ability to reach Blacks and he gained their respect through his actions. Even though a lot of my New Afrikan komrades call me John Brown, I am no John Brown. However, I’ve earned the respect and trust of a lot of the gang members from various gangs. As I aforesaid, I am a white Blood, which is very rare; in fact, I’m the only white Blood in North Carolina. I’ve been representing Blood since 1999. I’ve endured a lot of adversity over the years due to others telling me that I could not be Blood because I am white. These adversities continued up until around 2009. I remained steadfast and have took it to the extreme to prove that I wasn’t going to be deterred. This earned the respect of the leadership. And unlike when I first became Blood, I began to understand the true purpose of Blood and began to implement Blood Founding Principles in my life and actions and expected other members to do the same.

It’s essential to get the members to return to the gang’s roots and espouse the gang’s revolutionary principles. Komrade Rashid formed the Clinched Fist Alliance, which is an alliance between all gangs. The Clinched Fist Alliance is based on an orientation of serving the people and uplifting the communities in which gangs are based. Prisons are communities as well. As a prominent member of GKB here in NC, I’ve been able to make significant progress in this area. Prison officials recognize this, which is why I am currently being held on H-con. The idea is to isolate, eliminate, liquidate, the dynamic sections of the overall movement, the protagonists of the movement. Those on the outside must not allow this to work. Resistance on the outside must be organized against such measures. Give prison officials no peace!

Would you explain to those listening what H-con is?

H-con is a high security unit, basically a supermax unit. Prisoners assigned to this unit are subjected to the most intense and restrictive

confinement available in the North Carolina corrections system. Prisoners spend twenty-four hours every day in a twelve-foot by six-foot cell, only leaving out for recreation four hours a week, in a sally port that is adjacent to the cell. Our direct contact with prison officials and other prisoners is minimal. No phone calls, no canteen, etc. In short, when prisoners are identified for transfer and moved to H-con, they give up significantly more freedom than in a normal prison setting.

Ostensibly, the purpose of this unit is twofold: to help maintain order within the prison population as a whole, and to ensure the safety of prisoners and staff. However, in my case it's being used as the infamous tiger cages were used in Vietnam by the French: a cell that's being used to house a politicized prisoner. This is my third time being assigned to H-con, each time being due to my activism.

What can people on the outside do to support you through this adversity?

Honestly, any support I would rather be directed towards Komrade Kevin Rashid Johnson. For those of you who are unaware, he has been diagnosed with prostate cancer. Prison officials and medical staff have conspired to delay and deny him the proper medical treatment; this is a play to murder Komrade Rashid by way of medical neglect. Medical staff and prison officials were made aware of his diagnosis over a year ago. The negligence has resulted in the cancer metastasizing beyond the prostate, which could be fatal.

Rashid is one of our prominent revolutionary leaders. If we don't protect our leaders we will not have none. So yea, any support that any of you may be willing to provide, I encourage you to provide it to Komrade Rashid. The link for Rashid's legal fund is: bit.ly/fndr4rashid or you can visit his website (rashidmod.com)

Before we wrap this up is there anything else you would like to share with listeners?

Yeah, unlike prisons, other public institutions benefit from "natural constituencies" or empowered consumers who have a vested interest in maintaining certain performance standards and highlighting instances

when those standards are not met. In contrast, prisons house disempowered individuals who lack the necessary political capital to advocate on our behalf. Those outside must commence to holding prison officials and legislators accountable. This is done by being proactive and engaged. Become the voice of the voiceless.

I would like to thank my support network Komrade Julie from Blue Ridge ABC, Greg from Solidarity Behind the Walls, John from Black Bird Publishing, Sam Rosen, Nicholas Faby, and my ice cold goes out to all the guys with them shades on. And I ask all yall to remember to remember that the crimes of this guilty land will never be purged away, but with blood.