

KEEP THE FIRES BURNING

A NEWSLETTER BY AND FOR CALIFORNIA PRISONERS

¡Tenemos una versión en español de este boletín informativo! Por favor escríbanos si quiere una copia de esta edición o una edición previa, o si quiere ser agregado a nuestra lista de correo.

We have a Spanish translation of this newsletter! Please write us for a copy of this or previous editions, or to be added to our mailing list.

P.O. Box 12594
Oakland, CA 94604

IN THE NEWS

Sitawa Released; Over \$22,000 Raised

Sitawa just got home after 43 YEARS inside, decades of it deep in the solitary confinement of the SHU. And If you don't

know who Sitawa Nantambu Jamaa is and how pivotal he has been to the struggle, here is piece of his story:

"California prisons are different than they were 43 years ago, in significant part because Sitawa never gave up. In 2011, when Sitawa was 26 years into solitary confinement, he helped organize a series of hunger strikes challenging CDCR's use of long-term solitary confinement. Sitawa led the strikes alongside



*three other people in solitary, all of whom were from historically “rivaling” racial groups. The hunger strikes drew over 30,000 incarcerated participants state-wide and inspired *Ashker v. Governor of California*, a federal class action challenging prolonged solitary confinement, in which Sitawa was a named plaintiff. During this time, the prison repeatedly charged Sitawa with disciplinary infractions for his advocacy. Still, Sitawa refused to back down. A few years later, a landmark settlement agreement in *Ashker* dealt a fatal blow to indeterminate solitary confinement in California..... In 2012, Sitawa and the other hunger strike leaders published the *Agreement to End Hostilities*, a groundbreaking call for the end of interracial violence in California jails and prisons – a call so powerful that it even catalyzed peacebuilding efforts in the streets...*

February 14th, after four decades of activism, Sitawa finally came home. Due to a severe stroke in 2019, Sitawa requires 24/7 nursing care to survive. However, many of his medical needs will not be covered by Medi-Cal. Please help his family care for him with the dignity that he deserves.”

Veronza Bowers Jr. Is Out!!

On the morning of May 7th Veronza Bowers Jr. was released from prison after more than 50 years inside! He is a former Black Panther who was incarcerated after being framed for the murder of a park ranger in 1973. He is long adored as an author, musician, and healer, and has asked for privacy as he reconnects with his loved ones.



Walid Daqqa's Voice Lives!

We also published this piece in our outside newsletter. Write us for a copy of Consciousness Molded or the Re-Identification of Torture and/or Like a Bag Trying to Empty: On the Palestinian prisoner and martyr Walid Daqqa

Walid Daqqa, a Palestinian revolutionary intellectual and longtime political prisoner, was killed by medical neglect earlier this year inside an Israeli prison, but his essay “Consciousness Molded or the Re-identification of Torture” from 2010 speaks to the contemporary political moment more than ever. As violence ramps up within Israel’s prisons, we turn to what he wrote that captures the repression as a means of depriving Palestinians of the ability to describe or confront the violence they experience: “Palestinian prisoners in Israeli prisons complain of a condition that does not exist. And they are incapable of describing what does exist. They face torture whose form and source they are incapable of defining.”

Let’s review Daqqa’s analysis of the evolution of repression as we interrogate the politics and context of escalated violence in Gaza and Israeli prisons. Daqqa insightfully points out the new evolutions of the zionist prison regime then occurring: A shift to an emphasis on psychological warfare against Palestinian political consciousness, rather than individual

leaders or political formations, to encourage attrition of resistance and collective organizing.

A focus on placating prisoners with their individual material needs, so that they are preoccupied with meeting their own basic needs over engaging in any sort of political struggle: “...they tell the Palestinian prisoner: eat, drink, stay busy with such needs, as long as you don’t become a subject, who understands and interprets his reality and thinks of his own destiny as well as that of his comrades.”

Isolation and geographically based segmentation of Palestinian prisoners as a tool to prevent socialization and collective action among the prison population thus replacing unified struggle with internecine conflict: “The individual is not allowed to see or be concerned with the larger scene; his visual field is blocked, either by the wall and the checkpoints, or through control over his time, so he will collapse under the yoke of daily trouble and constant oppression.”

Appointment of representatives for prisoners by the prison administration rather than by elections held by prisoners: “This representative is chosen by the prison administration, out of two or three names suggested by the prisoners. Meetings are held with each representative separately. He is only allowed to discuss problems regarding his division/



Walid and Sana' Daqqa on their wedding day inside Asqalan prison, 1999. This was the only day they were allowed to touch each other.

region alone, usually personal ones; he also carries the warnings and regulations of the prison's administration back to the prisoners."

Limiting of the appeals process to only individualized appeals which further suppresses collectivity while insisting on administering collective punishments: "...collective punishments are given in cases of individual violations. This "collectivization" is aimed at directing prisoners' pressure against one another; prisoners thus become agents of the jailing authority, rather than comrades."

Extreme punishment and torture for any politicized expression, including but not limited to meal refusals and keeping photos of Palestinian political leaders. Any attempt at expressing one's own political consciousness can result in population transfers, isolation in solitary confinement, and torture.

Surveillance technology as a tool to negate negotiation with the local prison administrators and thus disempowering prisoners from their environments and subordinating them to technological indifference: "Now even the wardens are under total surveillance and thus devoid of influence; there's

no use in reasoning with them and all spontaneity is lost. Prisoners' individual skills and their social agility are useless and devoid of practical value."

It should also come as no surprise that this framework for reshaping prisoner consciousness and suppressing prisoner autonomy is a commonplace toolkit in American prisons, and the tactics we see in CDCr develop in parallel with how the labyrinth of Israeli incarceration consumes the lives of its prison population. There is ample evidence of direct collaboration between US and Israeli policing and carceral regimes. The prisonrats go to the same conferences, trade visiting delegations, share research, and companies from both countries sell, market and develop their repressive wares globally.

One recent example of CDCr's approach of divide and conquer similar to the examples of Israel Prison Service's tactics is the tactic of "incremental releases", letting only small batches of known rival sets out onto a yard to fight, has been thoroughly documented and deployed to foment instability, direct prisoners against one another, dirty up peoples files with violations, and undermine collective action by prisoners as a class.

Israeli surveillance technology is commonly exported all over the world, and in particular the United States contracts with Israeli-based Elbit Systems to bolster the US border surveillance regime. Elbit's surveillance towers are still deployed today along the southern border. NICE Ltd, a voice and video surveillance technology firm also based in Israel, contracts widely with the US prison system to monitor phone calls for interception or reporting to prison guards.

Daqqa's observations speak to a tactical precision and development within the strategy of Zionism, something still applicable to understanding both its current siege on Gaza and its current escalation of carceral violence. The violence against Palestinians inside and outside is not a disproportionate or scattered violence that absolves damage as just collateral to a focused military objective, but it is a calculated political and psychological approach to mortify Palestinian resistance and autonomy.

For more on Walid Daqqa, his essay, life and thought, we wholeheartedly recommend this incisive, loving if also brutal piece published recently: *Like a Bag Trying to Empty: On the Palestinian prisoner and martyr Walid Daqqa* by Kaleem

Hawa.

MORE FROM CONSCIOUSNESS MOLDED OR THE RE-IDENTIFICATION OF TORTURE:

Prison as an example is the subject of this study: the state of losing the ability to interpret reality, the feeling of impotence and the loss of initiative are not only the fate of prisoners; this description applies to all Palestinians. The similarity of the conditions of Palestinian citizens to those of prisoners is not restricted to the form of oppression, in which the citizens are closed off in separate geographic enclaves, just as prisoners are isolated from one another in wings and in sectors, totally dependent upon the will of the jailer. The essential similarity relates to the purpose of the jailer: to remodel them according to an Israeli vision, by means of molding their consciousness, and especially by molding the consciousness of that fighting elite locked in prison. Therefore, in order to understand the general picture of Palestinian reality, it is worthwhile to study the life of the Palestinian prisoner, as a parable of the lives of civilians in the Occupied Palestinian Territories (OPT)...



"Freedom for political prisoners in the prisons of 'israel' and in the Arab world." A flower bends the bars of the prison cell. (December 1979)

...Initially, the Israeli Army targeted its actions against the material infrastructure of the resistance, seeking to reach the point of “consciousness molding” by making the very idea of resistance too costly for individuals and society as a whole. But eventually, those actions strengthened the moral infrastructure of the resistance, leading to the opposite result: the production of large numbers of resistance fighters. When this became clear to the Israeli leaders and the army command, they reevaluated the ways and means used for “consciousness molding.” The new targets were the elements of the moral infrastructure of the resistance, that is, the system of collective values that embodies the concept of one unified people, with a purpose shared by the majority of its members. I tend to think that, since 2004, Israel has created a strict system, based on the most updated theories of human engineering and social psychology, in order to mold Palestinian consciousness by shattering its collective values. Thus, this Israeli system in its totality constitutes a case of what Baruch Kimmerling defined as “politicide.” The reason is that it consists of plans, schemes and positions which appear to the observer as chaotic, confused and contradictory components of the Israeli policy; however, in reality, this “chaos” aims at the following purposes:

- 1. Breaking up Palestinian economic, cultural and civil society structures and organizations. These should reach a level below full organization, but not devolving into total chaos.*
- 2. Adhering to ongoing political negotiations, thus creating an illusion that a solution is within reach, right around the corner. At the same time, creating facts on the ground, so that the situation always remains unsolved but not a stalemate.*
- 3. Breaking up the self-image of a people by destroying Palestinian collective values. An emphasis is on destroying central forces and groups representing these values, such as the prisoners, the front line of the struggle. Thus the Palestinian people are reduced to something less than a nation, but safe from material annihilation.*

Israeli prisons are the laboratory where policies targeting the Palestinian moral and social situations are tested. It is in this sense that what happens in prison represents the policy implemented by the Israeli Army in the enclaves of the OPT. The similarity might be helpful in solving the conceptual problem of describing the Palestinian reality, sometimes depicted as apartheid and sometimes as a ghetto. But these interpretations describe only parts

of the Palestinian situation. For example, the segregation between the Palestinians themselves cannot be described as apartheid; the Palestinian enclaves are not provisional ghettos. They consist of the final solution, whose target is not the body, not collective extermination, but rather the soul—the extermination of the Palestinian culture and civilization.

Tip of the Spear Declared Contraband in CDCR and Other Prison Systems Across the So-Called U.S.

We had been planning to offer in this newsletter to send in the 2023 book *Tip of the Spear: Black Radicalism, Prison Repression, and the Long Attica Revolt* free to anyone inside. We are angry to report that it has been recently declared contraband in California, Florida, Michigan, and New York prisons. The author Orisanmi Burton publicly published a letter contesting this ban. Below are two excerpts, please write us if you would like to receive a full copy of the letter which contains a page of citations.

Tip of the Spear is a work of historical ethnography that builds on over a decade of painstaking research. Its primary argument is that prisons in the United States are best understood as technologies of domestic warfare masquerading as apolitical instruments of crime control. The book demonstrates that in response to the urban rebellions of the 1960s and the growth of anti-racist, anti-colonial, anti-capitalist organizations like the Black Panther Party, state actors at various levels of government weaponized prisons as part of a broader counterinsurgency against the possibility of radical social transformation within and beyond the United States. It shows that rather than debilitating these movements, as the state had expected, the resulting increase of politically active prisoners precipitated new movements that evolved behind prison walls. It is in the praxis of this imprisoned struggle that the roots of contemporary prison abolition politics are to be found. Conversely, it is in the state's attempt to transform the prison into an instrument capable of crushing this movement and destroying this knowledge that a key impetus for massive growth of the prison system after 1970 can be found.

The primary setting for the book is the New York State Prison system during the 1970s which allowed me to offer

a radical re-narration and retheorization of the well-known, but poorly understood Attica prison rebellion of 1971. While Attica is typically framed as a four-day rebellion by incarcerated people for improved prison conditions, I stretch the temporality and geography of the rebellion, and recover its revolutionary, anti-colonial, and abolitionist dimensions. I also show how in order to neutralize this incarcerated prison movement, prison administrators, or what I call “prisoncrats,” integrated colonial theories of counterinsurgency into the normalized routines of prison management. In doing so, I show that a primary driver of prison expansion, reform, and innovation and thus a primary driver of US historical and political development, is an anti-Black and anti-radical imperative.

*I reject the notion that my book “advocates... lawlessness, violence, anarchy, or rebellion against governmental authority,” or that it “incite[s] disobedience,” as was claimed in a memo from New York prison officials who rejected the book from Mohawk Correctional Facility.³ A close reading of *Tip of the Spear* will reveal that it advocates only that people think in radically different ways about the historical role of prisons in U.S. society. It is deeply revealing, however, that you so readily confuse advocacy of unorthodox forms of thought with the promotion of violence, for it lays bare the totalitarian impulse at the core of your enterprise.*

What disturbs you is not the book’s alleged advocacy of violence as such, but how it explices the primary source from which the vast majority of prison-based violence flows: the state. The prisoner-led rebellions of the 1970s that you interpret as “violence,” erupted within a pervasive atmosphere of racist and political repression, systematic dehumanization, psychological warfare, sexualized terror, and medicalized torture carried out by a broad network of state actors who were operating with near total impunity. This is attested to by copious and well-cited evidence. I invite you to engage my sources, and as you do, to think about why only certain forms of harm are coded as violence.

*While it does not advocate rebellion, *Tip of the Spear* refuses to denounce, condemn, and pathologize the imprisoned Black militants of the 1970s, many of whom at various moments not only advocated, but actively engaged in “lawlessness,” “violence,” “anarchy,” and “rebellion against governmental authority.” This too is the source of your dismay. Against the tendency to flatten and pathologize prison rebels as manic “extremists,” I narrate*

them as highly intelligent and rational beings who were thinking strategically about the role of violence, not only in the maintenance of their subjugation, but also in their collective political struggle within and against one of the most repressive institutions of the racist capitalist state.

What you call “violence,” I call “counterviolence”: a countervailing force exerted by people whose only other option was to allow themselves to be abused and destroyed with little to no opposition from communities beyond the walls. As jailhouse lawyer Martin Sostre wrote in a law review article from 1972, “The Attica Rebellion was the result of recognition, after decades of painful exhaustion of all peaceful means of obtaining redress, of the impossibility of obtaining justice within the ‘legal’ framework of an oppressive racist society which was founded on the most heinous injustices: murder, robbery, slavery.”⁴

*In line with Sostre’s productive rethinking of justice, I cannot help but reflect on the irony of the fact that your charge that *Tip of the Spear* advocates violence emanates from a site of institutionalized violence named after a Native American tribe whose land was stolen by the U.S government and whose members are the historical victims of the state-orchestrated crime of genocide. The counterviolence of oppressed people is quantitatively and qualitatively different from the violence prisons perpetuate. As historian Walter Rodney explains, “violence aimed at the recovery of human dignity and at equality cannot be judged by the same yardstick as violence aimed at maintenance of discrimination and oppression.”⁵*

*The real issue is not that my book may incite riots, but that your hold on power is so fragile, so tenuous, so devoid of legitimacy that mere words on a page may be enough to make your cages of concrete and steel go up in flames. Given this reality, you are right to censor my book. But I want to let you in on something. The thesis of *Tip of the Spear* was not invented in a library. To the contrary, it was developed through archival and oral history methods that center the consciousness of imprisoned Black revolutionaries like Martin Sostre, George Jackson, the Attica Brothers, and many others. The text is an act of radical recovery that stitches together previously discredited and imprisoned formations of knowledge and reads them against official narratives.*

This means that while most of the people in your cages may not be privy to all of the history the book lays out, they will certainly be familiar with the notion that prisons

*are a domain of war because this is something I learned from them. Incarcerated people did not need to read Tip of the Spear in 2016 or 2018, when they collectively challenged governmental authority by organizing National Strikes to coincide with the anniversaries of George Jackson's August 21, 1971 assassination by California prison authorities and the Attica rebellion three weeks later. Your efforts at censorship are futile because they both misrecognize the source of the knowledge contained in the Tip of the Spear and overestimate your capacity to effectively control ideas and behavior. As political prisoner Mumia Abu Jamal explains, "a people can never acquiesce to the state's imposition of mental contraband."*¹³

The Cop City Connection: The Zionist “Cop City” in the Nawab (Nagev)

By Grim, of United Struggle from Within

Once upon a time, some thugs in three-piece suits decided to build a giant urban warfare training facility on lands that they had stolen from their indigenous inhabitants.

If this story sounds familiar, let us introduce the setting: this is not in the Weelaunee Forest in so-called Atlanta. This is not so-called San Pablo, CA. This “Cop City” is in Palestine.

In 2002, roughly a year and a half after the Second Intifada (also known as the Al-Aqsa Intifada)i began, following the extremely provocative visit to Haram al-Sharif (Temple Mount) on September 28, 2000 by far right Likud party candidate Ariel Sharon with a thousand security guards, high ranking members of the government of the zionist entity known as Zionist occupation forces (IDF) to create a blueprint for a fake Arab City for use as a urban warfare training facility.

After being accepted by the zionist leadership, the building of this urban warfare playground began in earnest in 2004, in the area they had chosen in the middle of the Nawab (Negev) Desert, an area the zionist entity had occupied following the initial Nakba in 1948 [for those who aren't great with geography in Palestine or the Middle East, the Nawab/Negev is located currently within the borders of the zionist entity, taking up most of the stolen land south of the town of Beersheba (Bir al-Sabi) and the territory currently called the West Bank, and southeast of the territory

currently called the Gaza Strip, within the land of Palestine]. Much occurred in Palestine between the initial plans for the zionist training facility in 2002 and its completion in the winter of 2006, though for considerations of space I'll include only some of the important ones. The West Bank barrier, similar to the Gazan “Iron Wall” that the Palestinian resistance smashed through at the start of Operation Al-Aqsa Flood on October 7, 2023, was started and finished, further making it blatantly obvious the Zionist wish to make the “occupied territories” into makeshift bantustans in the spirit of Apartheid South Africa (Azania). The zionist entity also launched no less than six military operations against the Palestinians, Operations Defensive Shield (March-May 2002), Rainbow (May 2004), Days of Penitence (Sep-Oct 2004), First Rains (Sept 2005), Summer Rains (June-Nov 2006), and finally Autumn Clouds (Nov 2006). These were only the officially designated operations during and directly after the Al-Aqsa Intifada; obviously the zionist were busy throughout the early years of the new millennium violently trying to destroy the resistance and repress the Intifada. And yet, despite this, the steadfast courage of the Palestinians, at all levels of society, was fully on display, which in my opinion is enshrined forever in one of the most famous pictures from the Al-Aqsa Intifada: the photo of young Fares Oda, a Palestinian child who was photographed unflinchingly standing his ground facing a zionist Merkava tank, and launching a stone at it. So remember, when the neoliberal genocidal zionist entity, many of those women and children were martyred while valiantly resisting, bringing the liberation of all the historic Palestine ever closer; to label all of the martyred women and children as unresisting civilian casualties is currently and historically incorrect.

Other historic events that took place during the period of the planning and construction of the zionist “Cop City” include the fierce 10 day “Battle of Jenin” (April 2-11, 2002), the siege of the Church of the Nativity in Bethlehem (April 2-May 10, 2002)ii, the assassination of Hamas co-founder and leader Sheikh Ahmed Yassin (March 22, 2004) and his successor Abdel Aziz as-Rantissi (April 17, 2004) both by way of missiles shot from a zionist AH-64 Apache helicopter gunship, the mysterious death of PLO/Fatah leader Yasser Arafat while besieged in his Ramallah compound (it is a well-known “secret” that he was likely poisoned by the zionists) (Nov 11, 2004), the well executed kidnapping operation by Hamas on June 25, 2006 of zionist Corporal Gilad Shalit in retaliation for the zionist kidnapping the day before of the Muamar brothers in Gaza Cityiii, the withdrawal of the approx. 8000 zionist settlers

from the Gaza Strip by PM Ariel Sharon [and subsequent re-settling of them in the occupied West Bank and Syrian Golan Heights] in Sept. 2005, the general elections in Gaza on Jan. 25, 2006 (which were monitored closely and internationally recognized as being fair and free elections), where Hamas triumphed with 42.9% of the vote winning 74 of 132 seats on the Palestinian Legislative Council, and finally the embarrassing defeat of the zionist occupation forces (IDF) against Hezbollah in Southern Lebanon in 2006 (which we will come back to shortly).

The winter of 2006 saw the zionist leadership coming off of an emotional rollercoaster feeling enraged and exasperated. They had finally finished construction of their mock Arab cityscape, at a cost of \$45 million (roughly equivalent to the projected \$43.6 million pricetag of our local “Cop City” iteration, Cop Campus in San Pablo, CA), the city complete with streets (all given unique names), mosques, public buildings and carsiv. Because of the aforementioned loss to Hezbollah in Lebanon in the summer months preceding the completion of the project, the zionist leadership felt the need to rattle their savers and beat their war drums to regain the blind jingoistic confidence of the zionist-settler masses. One method they utilized (which historically has been their go-to) was the relentless shelling and bombing, from the air and sea, of the Gaza Strip (in the month of September 2006 alone, an average of 8 Palestinians were martyred daily alongside the hundreds maimed and woundedv. Another method was using the extensive zionist propaganda (Hebrew: hasbara) apparatus to show off their shiny new “training facility”. Shortly after the zionist defeat in Lebanon, Dan Halutz, the Zionist Chief of General Staff, brought the propaganda parroting media with him on a visit to the mock cityscape, stating without preamble that the zionist occupation forces “were preparing for the scenario that will unfold in the dense neighborhood of Gaza City”vi. After the bombing of Gaza began (the opening salvo of the zionists “Operation Cast Lead”), PM Ehud Barak held another press event at the fake city, this time allowing local and foreign media crews to film as he watched the occupation forces storm the houses and mosques of the fake cityscape and parade through its streets after “vanquishing” the imaginary Palestinian fighters hiding therevii. Shortly after the end of Operation Cast Lead, a report was published by the “Isreali” NGO Breaking the Silence detailing testimonies of zionist soldiers’ training and preparation within the urban warfare training facility before the beginning of the operationviii.

The testimonies largely told of the explicit orders by the zionist military leadership to attack Gaza as they had practiced attacking the mock cityscape: as if it was one massive enemy stronghold, not the densely populated civilian environment that it was, and is. The report also vividly tells of the soldiers’ rehearsals within the mock city of the systemic demolition of houses (a zionist favorite within occupied Palestine since at least 1947), the spraying of civilians with white phosphorus shells (which effectively burn people alive), and the killing of innocent civilians with light weaponry. Other testimonies documented by the same NGO told of much the same, with the following quote by one soldier perfectly illustrating the kind of warfare the occupation forces of the zionist entity were training for: “You feel like an infantile child with a magnifying glass that torments ants, you burn them”ix.

This devastatingly destructive, genocidal style of warfare, perfected in the fake streets, houses, and mosques of the zionist precursor to the standardized Cop City model, was collected and molded into the zionist entity’s official military doctrine used in the Gaza Strip ever since, known as the “Dahiya Doctrine”, named after the Shi’ite Muslim quarter in the city of Beirut which zionist forces bombed to dust in 2006 in sheer frustration before slinking away in defeat with their tails between their legs, cursing Hezbollah all the way home.

It is no coincidence that the zionist “Cop City” urban warfare training facility, built in the early 2000’s in occupied Palestine, now has AmeriKan analogues attempting to be built in Atlanta, Georgia and San Pablo, California, as well as an additional estimated 14 facilities planned in 11 states at the very leastx. After the many embarrassing defeats the pigs in AmeriKa were dealt during the long, hot summer of 2020, rather than giving in to the reformist demands to “defund the police” (or the more revolutionary demands to abolish the police), pig departments across occupied Turtle Island decided they needed to become even more militarized. Atlanta was the first to push forward plans for their own Cop City, which was also no coincidence. The state of Georgia runs a program funded by Georgia State University tuition, called the Georgia International Law Enforcement Exchange (GILEE) program. This program enables Georgia pigs to cross-train with military personnel in Tel Aviv, learning the tactics being used currently to commit genocide against the Palestinian people.

It would be the height of foolishness to believe that these tactics, which would be made standard and would

proliferate across occupied Turtle Island if even one Cop City complex is completed, would not be aggressively pursued, smashing all revolutionary movements in their path and continuing at a rapid pace the genocide of New Afrikans, Chican@s, and the indigenous First Nations. Indeed, several days after the beginning of Operation Al-Aqsa Flood, on October 10, 2023 Atlanta pigs conducted a “mock” raid of an abandoned hotel in downtown Atlanta in a sick role-play of their zionist counterparts, pretending they were invading a “Hamas stronghold”^{xi}.

If our enemies were to be trained in such a way, we would be even more stifled (to put it lightly) in our ability to destroy the imperialist beast called Amerika from our strategic position within its false borders. Cop City Must Never Be Built ANYWHERE.

**From the river to the sea,
Palestine will be free!
From the prisons to the streets,
Intifada until victory!**

ENDNOTES

i The Al-Aqsa Intifada (Arabic: Intifadat al-Aqsa), named after the al-Aqsa Mosque which sits atop al-Haram al-Sharif (Haram means “Sacred sanctuary” in Arabic, a holy Islamic site open only to Muslims)[Al-Aqsa is the 3rd holiest site in Islam after Mecca and Medina in Saudi Arabia], is generally understood to have started on September 28, 2000 and ended roughly around February 8, 2005 [a period of 4 years, 4 months, 1 week, and 4 days]. What started as nonviolent protests against Ariel Sharon’s provocation and the betrayal of the Oslo Accords, after being violently repressed, led to the escalation by the Palestinian resistance factions, including the secular groups Fatah (and their military wing at the time, the Al-Aqsa Martyrs’ Brigades, the Popular Front for the Liberation of Palestine (PFLP), Democratic Front for the Liberation of Palestine (DFLP), the Popular Resistance Committees, as well as the Islamic groups Hamas and Palestinian Islamic Jihad (PIJ). It ended after the Sharm el-Sheikh Summit when the Prime Minister of the Zionist entity, Ariel Sharon vowed with the president of the traitor collaborationist “Palestinian Authority (PA)” Mahmoud Abbas (Abu Mazen) to end hostilities (although it should be noted, Hamas and Islamic Jihad refused to be party to this agreement).

ii The Church of the Nativity is a Christian holy site, a church built upon what is believed to be where Jesus was born in Bethlehem. The siege that took place ended with a total of 8 Palestinian resistance fighters martyred (inside this ostensibly “holy site” I might add) and 40 injured Palestinians, the majority of which were priests and other civilians.

iii One might be inclined to call the single soldier kidnapped in response to the kidnapping and “administrative detention” (indefinite incarceration without charges filed) of 2 civilians, as rather “even-handed” compared to how the imperialist media usually portrays Hamas.

iv Pappe, Ilan, *the Biggest Prison on Earth: A History of the Occupied Territories* (Oneworld, 2017), p.213

v Ibid, p217-218

vi Ilan Pappe, “Response to Gaza”, *London Review of Books*, 21, no.2, 29 January 2009, p.5-6

vii Ibid.

viii Breaking the Silence, “Report on Gaza”, 15 July 2009

ix Breaking the Silence, *Soldiers’ Testimonies from Operation Cast Lead: Gaza 2009*, www.shovrimshkit.org

x CrimethInc., “Stopping the Cop Cities Countrywide”, 7 February 2024, www.crimethinc.com/2024/02/07/stopping-the-cop-cities-countrywide-with-a-report-from-lacey-washington/

xi CrimethInc., “Don’t Stop: Continuing the Fight Against Cop City”, 12 December 2023, www.crimethinc.com/2023/12/12/dont-stop-continuing-the-fight-against-cop-city-six-more-months-in-the-movement-to-defend-the-forest/

NOTE FROM THE EDITORS:

We truly love hearing from you! If you have any thoughts about this newsletter or things you might want published, including art and poetry, please send them our way. We are most interested in things that are collectively-oriented. This newsletter is meant, among other things, to be a place where prisoners can share experiences, new ideas, criticisms, perspectives, and joy with one-another.

We also wanted to mention that we were having some technical issues with our phone line this spring and summer, so if you tried to call and couldn't get through, we're hella sorry. It should be up and working now. We also realized we had misprinted our phone number on one previous issue — our number is (510) 406-2500.

For the past couple years our capacity has been relatively low, but we've been working hard to increase it and we are pleased to announce that it's working! So if you've reached out before and heard little or nothing back, or if you want to connect, please shoot us a letter or a call.

We also want to reiterate what things we're available for:

- Sending in political education materials for you and to share- we have a catalog of solid texts with a focus on organizing, and can sometimes track down other stuff. Reading together is a great way to build with like-minded people
- Keeping track of conditions inside- abuses, inhumane conditions, and guard/administration activity within your facility. Please write us if there's anything you'd like us to know or to be tracking
- Support with getting together with those around you and pushing back against conditions within your facility, strategizing on how to prepare for retaliation
- Assistance with research in support of collective organizing and action
- Writing and developing political analysis