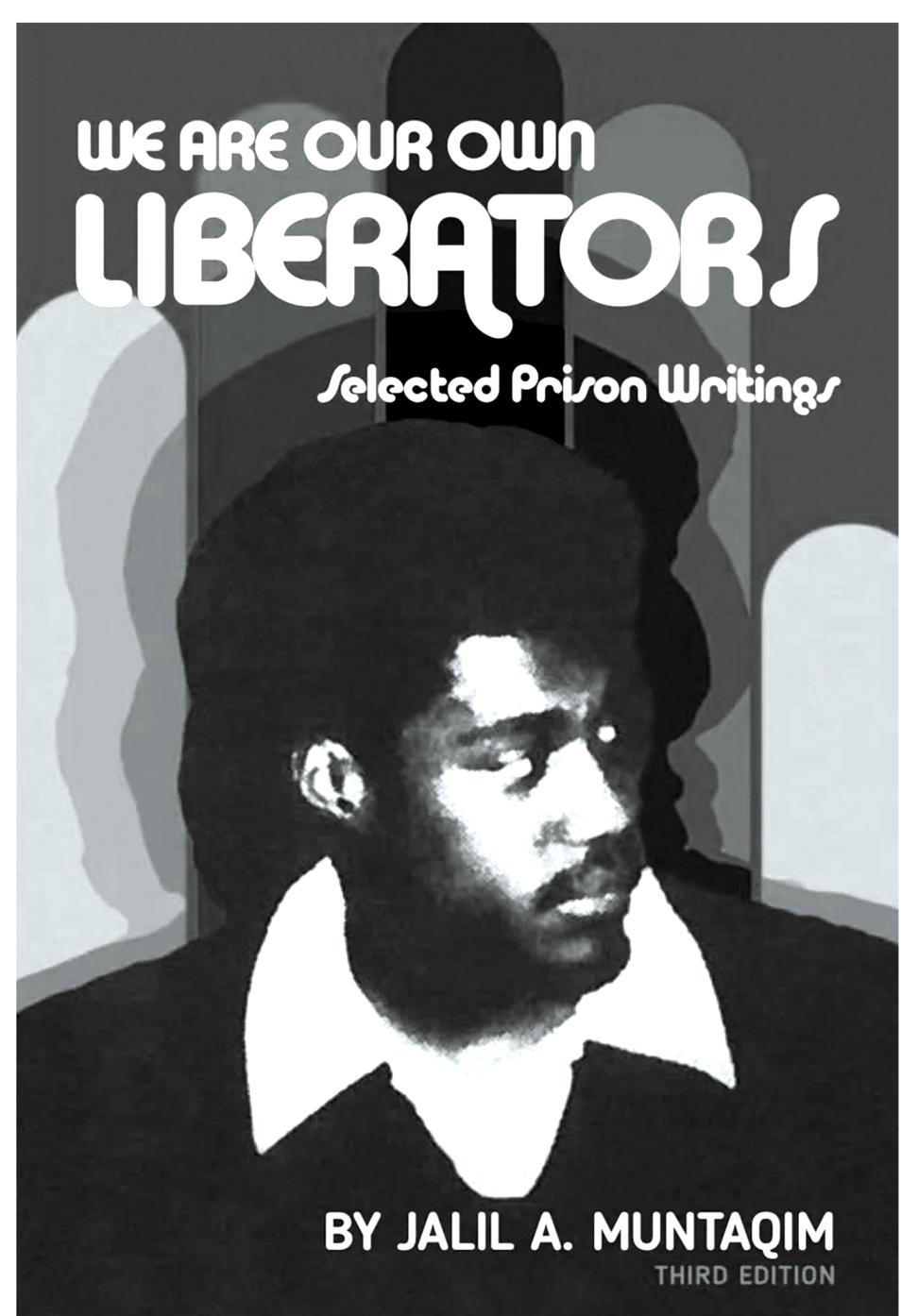
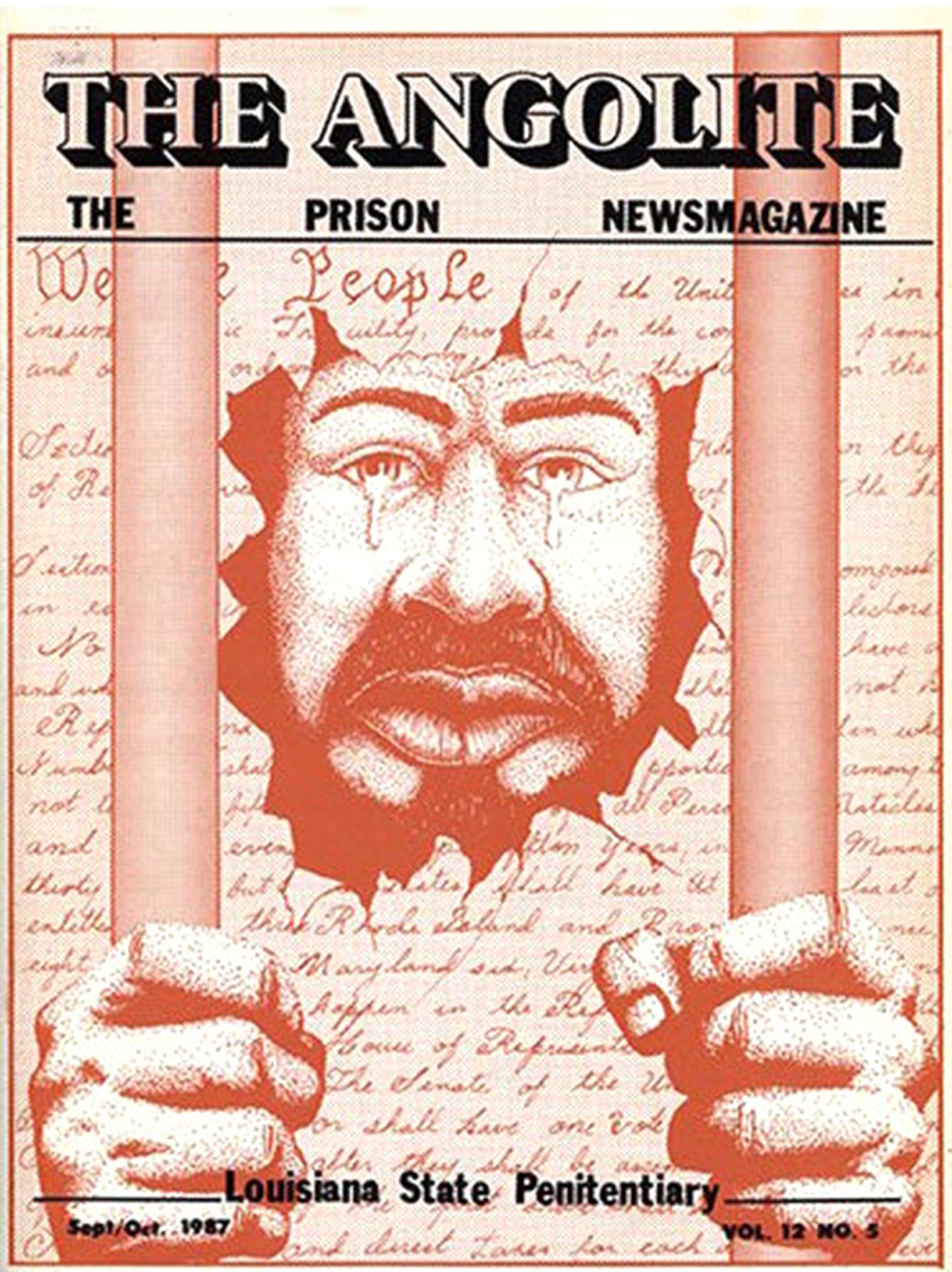


REVOLUTIONARY INTELLECTUAL



We Are Our Own Liberators is by revolutionary, political prisoner, and veteran member of the Black Panther Party and Black Liberation Army, **Jalil Muntaqim**. Consisting of Jalil Muntaqim's prison writings spanning over nearly 40 years of his imprisonment, **We Are Our Own Liberators** is a contemporary revolutionary text providing the clarity and vision missing from movements today. It should be compulsory reading for all aspiring revolutionaries.

★★★★★

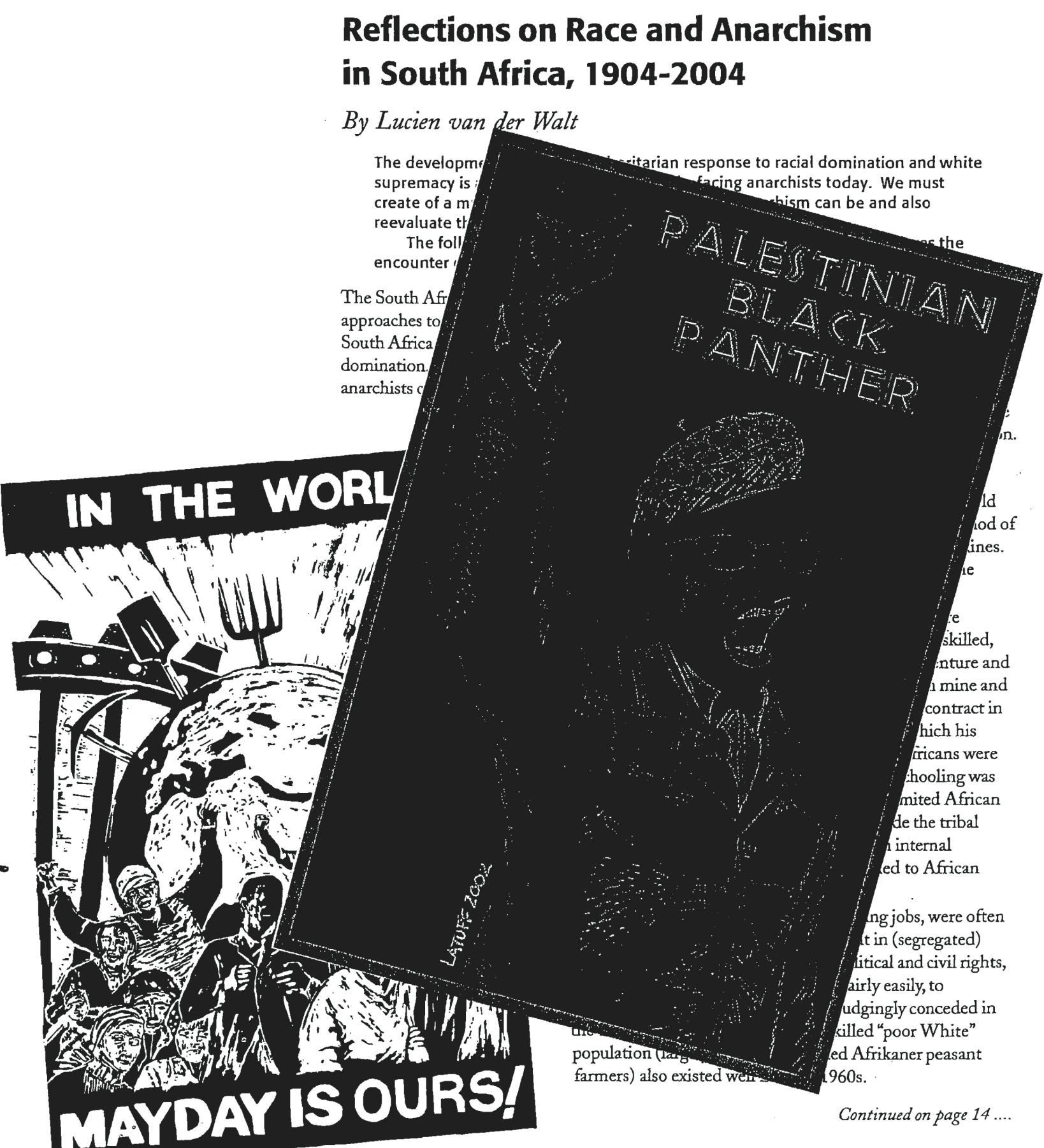
Revolutionary intellectuals recognize the duty to participate in all forms of struggle, understanding that writing, thinking, educating, and acting are all essential modes of resistance against the enemy. They do not bend to the expectations of intellectuals dictated by the ghosts of academia. They do not compromise on principles or waver from the goal of liberation.

Many militant intellectuals are fighters, with a pen in one hand and a gun in the other. Yet resistance does not always take the same forms. In a eulogy for martyr Basil Al-Araj, Khaled Oudatallah reminds us **"Basil did not call on us to be resistance fighters. Nor did he call on us to be revolutionaries. Basil told us to be true, that is all. If you are true, you will be revolutionaries and resistance fighters."** Here we may think of **Ghassan Kanafani**, fiercely described in his obituary as **"a commando who never fired a gun, whose weapon was the ball-point pen, and his arena the newspaper pages."**

Political prisoners have long birthed revolutionary works from within their prison cell. Across struggles, political prisoners have maintained a long tradition of the cell as a "university," as described by **Ashanti Alston**. The revolutionary literature of captured leaders like **Jalil Muntaqim** and **Yahya Sinwar** recounts the history of colonial destruction but creates new worlds in their wake.

Louisiana State Penitentiary's 70-year old publication produced out of the country's largest maximum-security correctional facility. **Angolite** is the news magazine out of Angola and was founded by **William Ernest Sadler**, who was convicted for forgery and turned to penal-reform advocacy while imprisoned.

Anarchist Panther



Ashanti Alston curated the zine **Anarchist Panther** with anarcho-Black revolutionary perspectives on news and global politics. The zine was circulated primarily from the late 90s to the early 2000s and features interviews with former BPP members, honors martyrs from resistance movements of the time, and includes Ashanti's original writings.



Basil Al-Araj and his possessions — his blood-stained glasses, kuffiyeh, Carlo submachine gun, and his writings, including his will — at the site of his martyrdom.



Basil Al-Araj, the writer, the fugitive, the prisoner, the fighter, and the martyr, reminded us to search for the truth and the missing faces. He reminded us that our martyrs **"must always remain present in our minds, in our hearts, in our will, in our culture, in our consciousness."** It is difficult to express in a few words the impact of Basil Al-Araj, let his writings speak to you. Of the pieces Basel wrote in his last days — found together with his other writings in the apartment where he fought off the Israeli soldiers — two in particular stand out. One was a piece titled **"Why do we go to War?"** The second is a letter Basil wrote as his final testament when he was sure the Israelis hunting him would kill him. It is from the last passage of this testament where he had arrived at his answers: **"If you are reading this, it means I have died and my soul has ascended to its creator. I pray to God that I will meet him with a guiltless heart, willingly, and never reluctantly, and free of any whit of hypocrisy. How difficult it is to write your own final testament; for years I have contemplated such texts by martyrs, and been bewildered by them. Succinct, and without eloquence, they do not sate our burning desire for answers about martyrdom.**

Now I walk to my fate, satisfied that I have found my answers. How stupid I am; is there anything more eloquent than the actions of a martyr? I should have written this months ago, but what kept me was that this question is for you, the living. Why should I answer for you? You should search for it. As for us, the people of the graves, we seek nothing else but God's mercy."

KHALIDA JARRAR

Khalida Jarrar, a lifelong educator and leader with the **Popular Front for the Liberation of Palestine**, has been repeatedly imprisoned by the Zionist regime for her commitment to Palestine and to the liberation of Palestinian prisoners. In captivity, she focused on organizing education programs for women and girls denied schooling. During her first imprisonment, Khalida and fellow prisoners established a school, bringing in teachers and creating classrooms and a library. After the first group of students earned university degrees, she shifted her efforts to training women prisoners to lead the educational initiative, ensuring its sustainability. After enduring over a year in solitary confinement, Khalida was recently released in a January **prisoner exchange**.



Combatting illiteracy is a basic step towards liberation.

WALID DAQQA

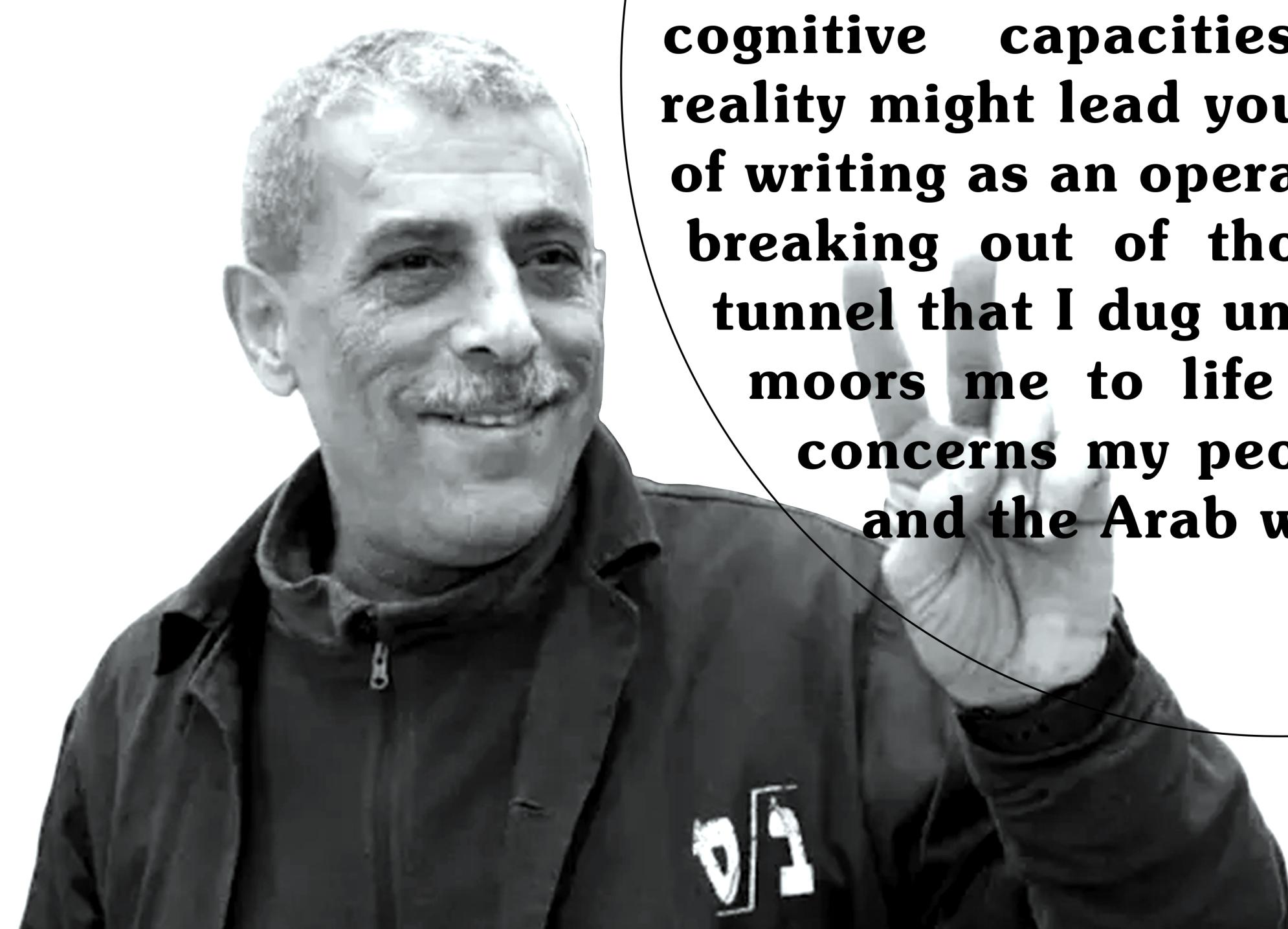
On April 7th, 2024, we lost the freedom fighter, intellectual, and pillar of the Palestinian prisoners movement, **Walid Daqqa**, who spent almost 40 years of his life in captivity. Walid came from a working class background, and had no intentions of becoming a revolutionary. Everything changed in 1982, when the massacres of the Sabra and Shatila refugee camps shook him to his core. The very next year, Walid joined the **Popular Front for the Liberation of Palestine** and committed himself to the cause for the rest of his life. In 1986, he was captured by Zionist forces on a false accusation of involvement in a resistance operation, and sentenced to life imprisonment. Walid was a part of the prisoners' movement at the height of struggle in the late 80s, emerging as a militant leader and intellectual. Three decades into his captivity, he produced a central work titled **Searing Consciousness: On redefining Torture**, analyzing the shift in Zionist tactics away from targeting the prisoner's body and towards breaking and remolding the prisoner's mind. He identified this as part of a broader "Politicide" strategy waged upon Palestinian people - an intentional attempt to exterminate Palestinian culture and collective identity through psychological warfare. Daqqa exposed the prison system as a laboratory for refining oppression, revealing Zionist efforts to destroy the consciousness which relentlessly births resistance to Zionism. This is critical knowledge that only our leaders in prison could give to us.



FREEDOM

FOR THE
PALESTINIAN
MARTYRS
HELD IN THE
ZIONIST
MORGUES

You Inspire Me!



I want to assert that I only write because I want to remain steadfast and stalwart in captivity..Because when your body is buried underneath tons of concrete and metal and barbed wires, if left to sensory and rudimentary cognitive capacities, confronting this reality might lead you to madness. I think of writing as an operation of bypassing, of breaking out of those walls. It is the tunnel that I dug under their walls that moors me to life outside, to what concerns my people in Palestine and the Arab world.

Shawnee Unit - A Control Unit For Women

In May of this year, a nationally coordinated mobilization against control units took place. The call was issued by the Puerto Rican and New African liberation movements, the Committee to End the Marion Lockdown (CEL), and the 25th anniversary of the Attica Rebellion. The first control unit was also built two years ago, as part of a wave of mobilizations carried out by the government against the movement of revolutionaries and revolutionaries in that period. The mobilization condemned the Marionization of prisons and the proliferation of control units. In the preceding months a process of education by the spousal focused on:

- The use of control units as tools of political repression. A part was taken in this unit. The purpose of the unit was to control revolutionaries in the prison system and in society at large.

- The fact that the national oppression and white supremacy of U.S. society determines who is incarcerated in these units.

- The brutal physical and psychological conditions in the control units.

There was no mention of women and women's control units in the mobilization propaganda. The history of the use of control units against women, including the current federal incarceration, the Shawnee Unit at Marion, Florida, was ignored. A false picture was projected that women are not used as control units.

It was also mentioned that Shawnee Unit at Marion, Florida, was the first control unit because it does not use the same physical brutalities as men's control units.

This was undertaken in the struggle against women. Important issues are overlooked; the mobilization against the Cardinal Unit at Alderson, West Virginia, the High Security Unit (HSU) at Lexington, Kentucky. These efforts were significant because of the explicit political nature of these targeted women political prisoners and Prisoners of War from the Puerto Rican Independence Movement.

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