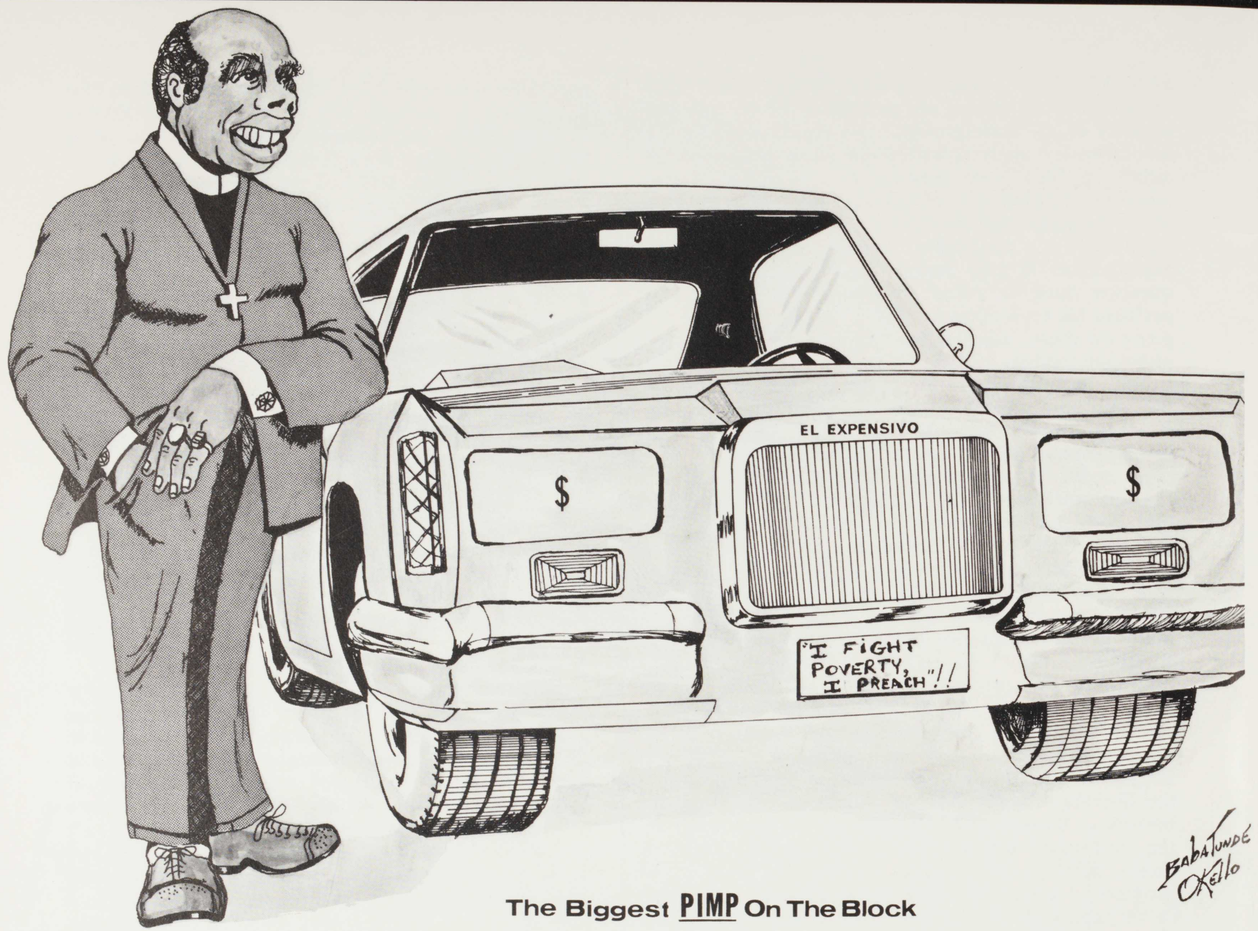

The Biggest PIMP On The Block

"I know the brothers over on 33rd & 165th don't dig us together, but that don't give them no reason to shoot at us."

community control concept as a way of sharpening contradictions in the society. Keep on pushing Howard!!

JAN. 18, 1970 - I'm catching a cold again. The close proximity of people in these cells makes the avoidance of a cold very difficult once one person gets it. Those ofays will not take baths, man! One motherfucker walks around with shitstained drawers on all the time, been here four days and ain't gone near the shower. Other than waiting and reading the other forms of diversion are card-playing (dirty hearts, casino, whist, gin rummy) dominoes and chess. I know I'm losing a lot of weight, I should be down to around 227 or less. I've got a lot of these dudes frightened by my size. I'm not gonna have any trouble out of anyone.

JAN. 19, 1970 - This is my eleventh day in jail. I was rapping with one of the run-arounds yesterday and he claims he got some pussy yesterday during visiting hours through the bars! Too much!!

My decision to become a member of SNCC came at a crisis point in my life. I was floundering, purposeless, post-office bound, dead. My leaving the post office was very precipitous and unpremeditated. Perhaps this was the only way it could have been done. I had already had a developed sense of social reality. I was anti-materialistic, anti-Viet Nam involvement and had all of the sentiments for a revolutionary consciousness. SNCC provided the vehicle by which I could more precisely develop and grow, as a revolutionary SNCC afforded me a release from the middle class oriented and aspiring people who formed the bulk of my acquaintances and relationships. I remember once remarking to Flora that I had to get drunk or high when we went to their imitative dances and social functions in order to be able to stomach them. The quality of our lives is vastly improved because we have been inducted into the school of revolution. The experience of the Atlanta project was monumental in terms of growth. It allowed for the first time my functioning as an integral part of a political cadre or unit. I won't be able to do it while incarcerated, but as soon as I am released I intend to do an historical account of the Atlanta project and an analysis of the Black Liberation movement here in the States from 1966-69.

JAN. 20, 1970 - I'm glad that I got that nicotine monkey off my back before I came in here. That's a big plus in my favor, everyone I've met in here so far smokes. I haven't had a cigarette in 5 months now and have absolutely no desire for one. I finished DuBois's Autobiography yesterday. He had a fantastic life, alwasy very active, can one do less than measure his life against that of DuBois? I feel that when I get out of here I must work harder for the liberation of Black people. I must also use my time in the next 2 years very diligently and wisely. There are some things that I can accomplish while in here; one thing that I can surely work on is disciplined steady work habits and industriousness. One method of imposing discipline upon myself is to fast sometimes. Of the 13 days I've been here, seven of them were fast or semi-fast days. By fast I mean no food at all; semi-fast means less than 500 calories. What I'd give for a breath of fresh air!

JAN. 22, 1970 - Two weeks in the Jams now. I've run into several new slang words since I've been here:

"SHIT JACKET" - commode
"SCORE", "MAKE A LICK" - robbery
"B. R." - bank roll
"ROSCOE" - gun
"GOT A STICK" - been put out of a home
"ON THE STROLL" - outside

JAN. 25, 1970 - Some reflections on the Panthers, and cultural nationalists: earlier I had written (in one of my notebooks) a sketchy analysis of the correct development of a Black revolutionary. I wrote this with the Panthers and cultural nationalists (the negative aspects of this phenomenon) in mind as both being aberrant or not fully formed revolutionaries or as people who had not undergone the necessary and correct steps to develop into the 21st Century Man, the Black Revolutionary. The gensis of my analysis is that western society has acted upon Black people to create two aberrant kinds of Black personalities. Let us classify these two personalities as the "Outlaw" and the "Inlaw". The Outlaw is the person that considers himself outside of western society's value system. He is the pimp, the hustler, the prostitute, the thief. Although he perceives a basic and fundamental truth about this society (virtue, honesty and hard work never made Ford or Rockefeller millionaires) he nevertheless is an aberrant personality because he does not perform for that Black community. He hustles, pimps and prostitutes mainly Black people. Society through its propaganda apparatus tells the "outlaw" that what is important is money, clothes, material benefits, and property, so he sets out to get it the same way that white society does, through thievery. The "Inlaw" would prefer to perform inside the western value system. He also believes in that value system and sees himself as part of that system. He is the "educated negro", the college student, the negro business man, in a word,the Black bourgeoisie. He is an aberrant personality also because he performs for the interests of white society mostly and seldom if ever for the interests of Black people. He is a more sophisticated kind of pimp and hustler.

It is my thesis that the creation of a Black revolutionary is a precise and orderly process and that if the process is not complete then offtimes you will create a person that has the outward trappings (rhetoric, dress, appearance, etc.) of a Black revolutionary but not the real substance (hard work, organizing brilliance, dedication, love of Black people). What is this orderly and precise process? First of all it is the de-brainwashing that all of us must undergo. The propaganda apparatus of this monster is enormous. No one escapes it if you read