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May 21, 2012



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Power And Treason To
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Retrieved on May 8, 2009 from anti-politics.net

The federal penitentiary at Terre Haute, Indiana had the reputation of being the most racist and brutal prison in the federal prison system. The city of Terre Haute itself had been known in the 1920s as one of the strongest base areas for the Ku Klux Klan in the Midwest. As I was to discover later, many prison guards were Klan members or sympathizers. There were no black guards at the time I entered it, in the summer of 1970.

The most famous inmate to do time at the prison was the 1950s rock and roll singer, Chuck Berry, during the early 1960s, and reportedly he spoke disparagingly about the state of Indiana for years afterward and said he would never have a concert in the city of Terre Haute. I do not know if this is true.

Usually racism is the best tool of the prison officials to control volatile prison populations. The warden and his guards intentionally keep up racial hostilities through rumors and provocation, and give a free hand within the prison to groups like the KKK and the Aryan Brotherhood to maim or kill Black prisoners. They use the racist white prisoners to confine both themselves and others, in return for special privileges and the fleeting feeling that they are “helping” the “white race” maintain control. This is how the system imprisons whites and uses them in their own oppression. The officials can usually count on recruiting a steady supply of racist murderers and henchmen from the white prison population. But an important part of the plan is to beat down or silence anti-racist whites, in order to make sure all whites toe the fascist line. In fact, without this conformity the whole plan would not work.

For years many black inmates had been beaten or killed at Terre Haute by both white prison inmates and guards. I knew from the stories I had been told by black prisoners in Atlanta that this was true. In fact, the black prisoners at Terre Haute had lived in total fear of the whites. I said “had” because by the time I got there things had started to change.

A group of young militant black prisoners had formed an organization called the Afro-American Cultural Studies Program (AACSP), which met every week and discussed black history and culture, as well as world current events. The prison officials hated the group but had to grant their charter because of a lawsuit filed against the Warden and the Federal Bureau of Prisons. But the Warden, John Tucker, said that if the started

“acting militant,” he would grant a Klan charter for the racist white inmates — as if they secretly already didn’t have one! Warden Tucker had a well-earned reputation for brutality against black inmates. The older blacks told us “young bloods” all kinds of horror stories about Tucker, and about the Blacks killed or mutilated over the years by white guards and inmates. Black men were hanged, stabbed, thrown into a threshing machine, beaten with pipes, burned alive in their cells and murdered in every other way imaginable. Tucker even had a group of white inmates who acted as his “hit men” against whites who refused to conform to the racist line. But the “young bloods,” and especially the black inmates from AACSP, would not be intimidated and vowed that they would fight back to the death. Shortly after I arrived in the prison, I threw in my lot with them.

At one of their meetings held each Thursday, I asked what I had to do to join. The gentleman who had been acting as the moderator, a short, dark, bald-headed brother from Detroit, whose name was Nondu, told me all that was necessary was to actively take part. I was introduced to all the brothers there — fifty in all — but especially to Karenga, a huge but affable brother from Cincinnati, along with his prison rap partener, a relatively smallish brother named Desumba, and then Hassan and Nondu from Detroit, all of whom were the principal AACSP officers.

They along with the general members, all welcomed me into the group and treated me like family. Karenga, the President of the group, actually became my best friend, and saved my life on more than one occasion.

These brothers all wore shaved heads, and were influenced by the 1960s cultural nationalist figure, Ron Karenga, along with the Cleveland, Ohio black nationalist Ahmed Evans (who, with his second in command, Nondu Latham, was serving life in Ohio state prison for killing several policemen in 1968), but their greatest influence was Malcolm X. I was not greatly enamored of Ron Karenga, who headed a Los Angeles-based group called “US” (United Slaves), which was implicated in the murder of two Black Panther Party members in 1969 and purportedly engaged in other internecine violence against the BPP. The Panthers believed that Karenga was a police agent, or knowingly allowed the crimes to take place because of some political sectarian reason. But my initial doubts did not stop me from taking part in the AACSP. It became my

all over the floor and walls to either cushion these “crazy” inmates from injuring themselves when they run their heads into the walls, or to cushion the sound of blows by guards when they beat prisoners.

For the week I remained there, they would neither feed nor clothe me, and except for when they would open the doors to spray me with a high-pressured water hose, and then open the windows to freeze my ass off with a blast of wintry air, I was left alone night and day. I caught pneumonia as a result and almost died. When they saw I was real sick and that my death would cause the other prisoners to revolt, they decided to see that I got some kind of medical attention. They made arrangements to send me to the prison hospital in Springfield, Missouri.

But even though I was being transferred by prison officials, who hoped to end the uprising, this did not happen. Although the prison officials ultimately took back administrative control from the “rioters,” the prison was never the same place. Because of the united prisoner population at Terre Haute, the prison had strikes and violent protests for years afterward. The unity of the prisoners made many things possible: the creation of the Indiana prisoners’ labor union, which fought for better working and living conditions, an end to the racially motivated killing and organizing by groups like the Klan, and of course better overall treatment. Some of the most brutal guards were fired or prosecuted after they had beaten or tortured prisoners, something which had never happened before.

Although I was to go through many years of torture at Springfield, Marion (Illinois), and other prisons, I lived through it all. I remember many things about those fifteen years in prison, but the struggle at Terre Haute, and how even whites who had been following the Klan line for many years rose up with the blacks against the prison officials was one thing I will never forget.

this right in front of you hoping you would object so they would have an excuse to call you a “smartass nigger” and beat up on you. They would gang up and beat prisoners bloody, especially those they did not like.

After a discussion among the comrades in the unit, we decided to rebel against these conditions before things got worse and somebody got killed. As it was, Hassan was so badly beaten he required stitches and a back brace.

One day when they opened the doors to take me to the law library, I knocked the handcuffs away, leaped out of the cell, hit one of the guards in the face with my fist and stabbed the other one in the hip with a knife. I tried to force them to open the security door to let all the prisoners out, but the guard who had the keys ran and threw them out the window into a hallway. So I was trapped along with them, and decide, in frustration to kill our keepers who had been tormenting us for weeks.

I jumped on the guard I had punched, and stabbed him several times until the knife broke in his side. He screamed, “Don’t kill me! Don’t kill me! I’ve got a wife and three kids.” I hit him again and again until he fell to the ground. Then I picked up a mop wringer to crush his skull, but the other guard attacked me from behind. I turned to hit him in the chest, and then we started to wrestle. Meanwhile the pig on the floor jumped up and sprayed my face with chemical MACE. I also had cut my forehead on the mop wringer, and blood flowed into my eyes, blinding me. I fought on in a blind rage!

By this time the other guards in the hallway had been alerted and ran into the unit with riot equipment. they started to beat me, but the other prisoners in the unit broke their cell windows out and started throwing coffee mugs, glass jars, and other things at the riot squad as they dragged me out of the unit, feet first, like I was some lifeless animal. But they were more afraid than I was, to see this stuff flying in the air at them, so they refrained from hitting me any more in front of the inmates.

I was dragged down the hallway by about six guards to the hospital where I was thrown into a “mental observation” cell on the second floor. They were treating me as if I had gone “crazy.” They ripped all of my clothes off of me, and then threw me naked into the cell.

There was no bed, linen, toilet, or even a sink to wash my face — just a door, a window, a hole in the wall to “do your business,” and padding

all-consuming passion while at the prison, and I would fight and die to defend it. In fact, I almost did make the supreme sacrifice.

We had to fight both the racist authorities and the white inmates on behalf of the black prison population, many of whom were intimidated into silence. We were bold and audacious, and carried on a virtual guerrilla war to strike back at the killers of black men, whether they were guards or inmates. The whites hated and feared us because we were ruthless in defending ourselves and punishing racists. There was no mercy. Our retaliation was always swift and bloody.

Our kind of revolutionary blacks had never been seen before at Terre Haute, and it changed the status quo when we fought back. Many of the prisoners were white radicals who were in prison for anti-war cases, and they in turn began to educate other whites. The anti-racist organizing by white radicals was important because it ensured that white prisoners would no longer be indoctrinated or intimidated by the Klan as they had been for the previous thirty-five years at that prison. This re-education was something black revolutionaries could not effectively do alone, and prisoners began to check out books from the Black Culture library, to attend joint political study groups, and to try to understand in theoretical terms how racism was a way of enslaving us all — blacks and other non-whites as inferiors, whites as oppressors. They understood now how the Klan had been doing the bidding of the prison officials for years, just like the white workers in society do the bidding of the capitalists. Fascist politics became not only unpopular but unsafe.

Guards used to the old regime decided to suddenly “retire,” and racist inmates begged to be transferred. The Warden and his staff were greatly alarmed, but powerless to take any action lest they precipitate a full-fledged riot, which would also get guards and staff killed in large numbers. The prison officials realized they were losing control, and began to panic. All prison officials know that if racism is surmounted, revolt is inevitable.

Then in September of 1971 the Attica prison revolt erupted in upstate New York, and riveted the attention of the entire world on the U.S. prison system. Revolutionary prisoners — black, Latino, and white — had taken guards hostage at Attica and were running the prison. This terrified prison officials all over the United States. It also pushed forward the prison struggle and made it a red-hot issue.

Even after the repression of Attica, sympathy rebellions broke out all over the country, including at Terre Haute, where for the first time black, white, and Hispanic prisoners rose up to fight the prison officials. Buildings were torched or bombed, people tried to escape, strikes and industrial sabotage went on, and desperate hand-to-hand combat between guards and prisoners in the high-security L-unit was taking place, along with other acts of resistance which seemed to break out daily.

Warden Tucker and his staff panicked, and rushed to start building a new wing of high-security cells in L-unit to hold the “malcontents” in his prison. He then tried to provoke a confrontation, a “race riot” among inmates, but this didn’t work because we had chased away most of the racists, and had made alliances with progressive white and Latino prisoners. These prisoners, many of whom were schooled in revolutionary politics, wouldn’t fall for the old tricks.

The Warden could not convince the white prisoners, who had now struggled and suffered next to us, to accept the old racist “hate bait.” They knew they were prisoners, and would not accept white skin privileges or resurrect the Klan to help the Warden run the prison. These white prisoners were standing up against their masters, and they were a different people entirely. They no longer saw anything in common with the Warden, not even “whiteness.” The black prison population had overcome its fear and insecurity to become the vanguard and the backbone of a serious threat to the organized racial violence and repression which had ruled unchallenged for years.

Frustrated, Tucker then just told his officers to begin rounding up the AACSP leaders and throw them into the new security unit. But we had prepared for this eventuality, and had decided not to go down without a fight. So the first time they came for our leaders, it precipitated a twelve-hour standoff when we took over one of the prison units where most of them were, booby-trapped the doors with explosives and other traps, and held the unit guards hostage. The prisoners armed themselves with spears, knives, home-made dynamite, and other weapons.

Realizing how serious the situation had become, a truce was negotiated by Tucker for protection of our so-called constitutional rights to have disciplinary hearings for the leadership instead of just summarily throwing them into solitary, and for no reprisals over the protest. But

this agreement for amnesty and standard disciplinary hearings with outside legal representation was swiftly broken as soon as the authorities re-took control of the institution. All of the known leaders of the AACSP, and their white and Latin Allies, were snatched up and rammed into high-security cells.

The officials were thus satisfied that they had removed the threat, and that the absence of the first level of leadership would cause the group to collapse. But on the contrary, the organization never missed a beat. We had set up AACSP as an organization which had several levels of leadership; there was no primary leader. So as soon as the original founding leaders were removed, the secondary leadership took over. I took over as President, and the other slots were quickly filled by a new wave of leaders. We kept up the struggle, continued our weekly meetings, and began sending out a monthly newsletter to tell our outside supporters and the press what was going on.

We had always had a number of programs to help prisoners: a library of radical and black books, political education classes, literacy classes and job training, and we kept these going. We even demanded that officials allow us to take books and materials to those leaders in the solitary confinement units. The officials had to agree, since they saw they had failed to destroy us in the previous incident.

Finally, after several months of this standoff, officials created another provocation by attacking one of the leaders in solitary, Brother Hassan. He was badly beaten when he objected to a guard spitting and blowing his nose into the prisoners’ food. We knew this was a set-up, so we did not violently respond. We demanded that the harassment cease, circulated a petition, and filed a lawsuit in the local court system. Even though we did not attack the guards like they wanted, they began to round us up anyway, claiming that we were “planning” to create a disturbance. The truth was the officials concocted this “conspiracy” to try to destroy the organization and justify these harsh security measures.

We were all thrown into the special security cells in L-unit and were only let out for showers and the law library. For twenty-three hours a day we were locked down in these cells, which were about the size of your bathroom. The guards taunted us by calling us racist and offensive names, and spitting and blowing their noses in our food. They would do