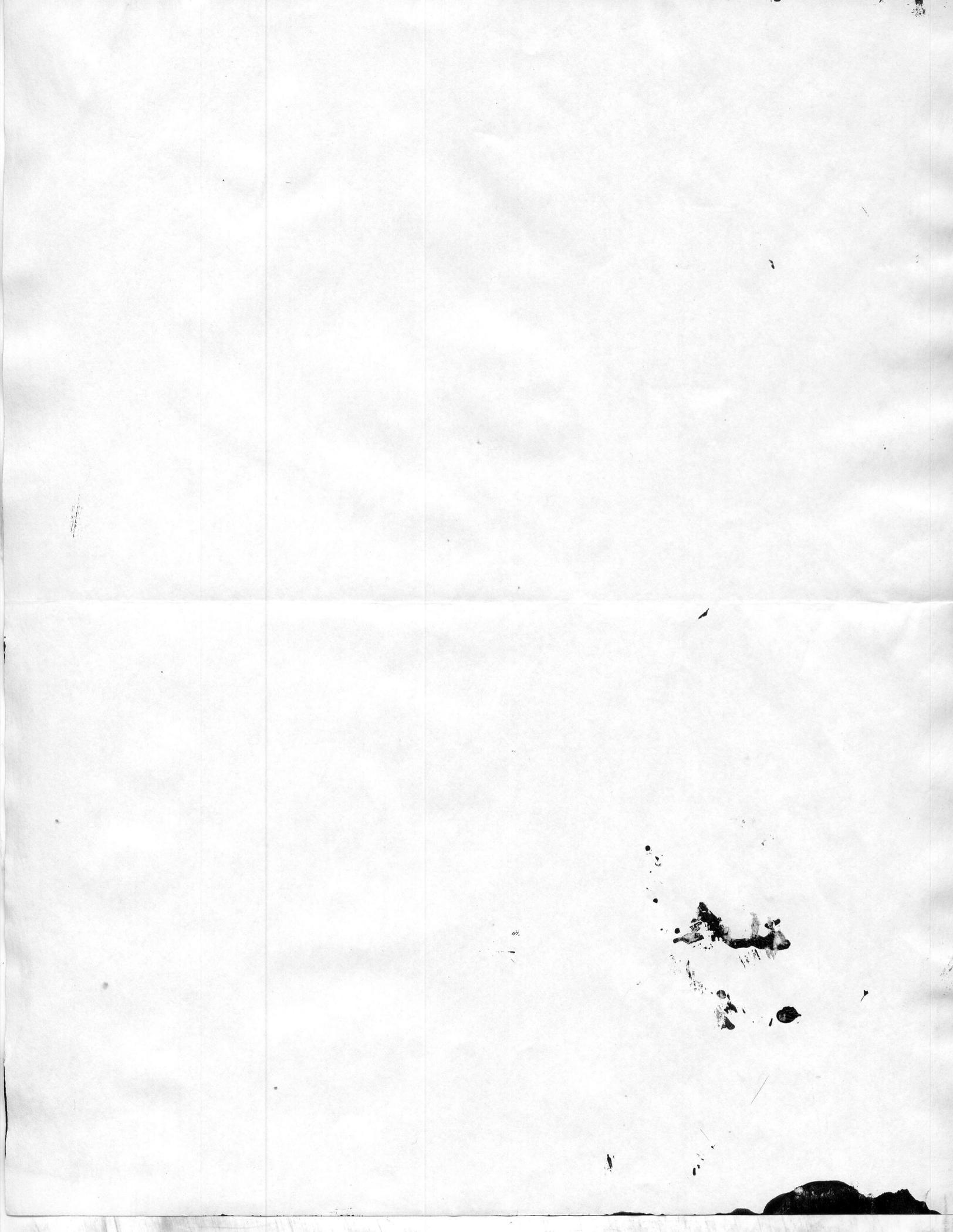


PAINT IT BLACK
Selected Quotes



INTRODUCTION

The identities of the twelve guerrillas who initially formed the Army of the Twelve Monkeys remains a mystery. For obvious reasons, their names and faces are a closely-guarded secret. Collectively, they have produced a body of printed work that constitutes a declaration of war against the existing order, and their organizational work has become that declaration in action.

The following pages contain selected quotes from the founding guerrillas of the Army of the Twelve Monkeys, though none of the words are attributed to any specific guerrilla, and they are re-printed here in no particular order. These are quotes selected by the publisher of this work, whose identity will also remain concealed.

As the revolution progresses-- from Georgia and California's prisons to Occupy Wall Street to Occupy Oakland and beyond, and as the Army of the Twelve Monkeys builds, perhaps there will be sequels to Paint It Black. Or, perhaps, in the very near future we will forage for food in the remains of a city, and use this paper as kindling to light the fire for the night, reminiscing about the bad old days before civilization collapsed.

This is for freedom.

We are everywhere.

We are growing.

Join the Army of the Twelve Monkeys.

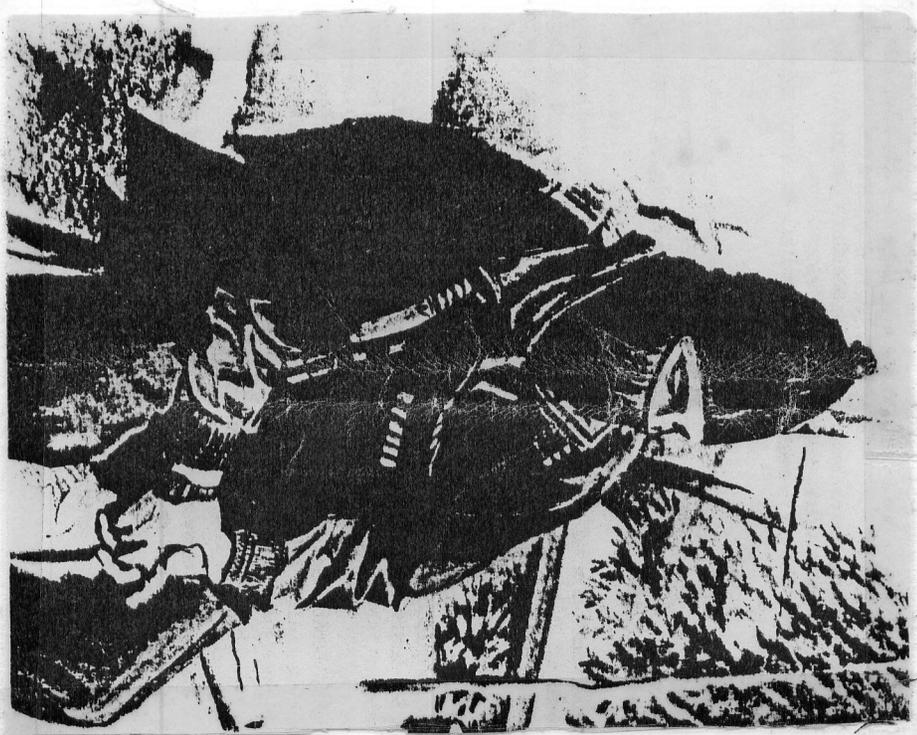
--Army of the 12 Monkeys Publication Committee

MONKEYS

THEY'RE COMING.



celebrities. They become Hollywood objects and their words lose meaning. A star's place is in Hollywood and a guerrilla's place is among the people in the struggle. A studio is where fiction is made. The Army of the 12 Monkeys is making non-fiction. We are making revolution.



creature who has been abused or exploited, tortured and lynched, in whom the guerrilla is not murdered and humiliated. So long as one of us is in bondage, none of us are free.

For the captive, the colonized, the exploited, life springs up again out of the rotting corpse of this system.

The guerrilla's needs are few: the clothes on her back, a blanket, a bit of food to keep her alive, and perhaps a pencil and paper to spread the idea of freedom beyond her immediate reach. The guerrilla is forged through struggle. She is not needy, but self-reliant.

The guerrilla knows we can tear down this system and build something better.

The guerrilla loves life. It is this love of life that drives her to resist. She does not resist out of a death wish, but out of a fanatical desire to live, and to live completely.

It is never the guerrilla who initiates violence. The opportunists and exploiters have established a system that they impose by violence and that system causes suffering. When the guerrilla reacts to that violent system, her counter-violence is an act of courageous self-defense.

It is not the guerrilla who starts the fight; the fight has been ongoing for a long time. It is the guerrilla who finishes the fight.

The ground you're standing on is liberated territory. Defend it.

The guerrilla does not fear death, but death without meaning. Life in struggle provides meaning that an existence in chains could never give.

Many so-called revolutionaries have been made into

Guerrilla war is a war of the people; it can only be waged by inspiring and mobilizing people and relying on them.

Without a people's army, the people have nothing.

The Army of the 12 Monkeys is always a fighting force.

Our principle is that the people command the gun, and the gun must never again be allowed to command the people.

All life in the community of life is sacred. This, and this alone, is the motive force in the making of world history.

As with anything, if no general and widespread call is issued, no one can be mobilized to act.

No one is subordinate to anyone.

It is necessary to arouse and inspire the people's will through revolutionary actions.

The guerrilla recognizes that there is one common struggle against those who have appropriated the earth, the money, and the machines.

An oppressed people can be liberated if guerrillas persevere in awakening them and struggling relentlessly against the oppressor.

However much a handful of ruling opportunists try to hold back the wheel of history, sooner or later revolution will take place and will inevitably triumph.

Guerrillas hold that the most important problem does not lie in understanding the objective laws of the objective world and thus being able to explain them, but in applying the knowledge of those laws to actually change the world.

It is the task of the people of the whole world to put an end to aggression and oppression perpetrated chiefly by the interests of U.S. capitalists.

Whoever sides with the Army of the 12 Monkeys is a revolutionary guerrilla. Whoever sides with empire and the capitalists is a counter-revolutionary.

We should support whatever the enemy opposes, and oppose whatever the enemy supports.

The Army of the 12 Monkeys is only powerful if all of its members have a conscious discipline; they come together and fight not for the private interests of a few opportunists or a narrow clique, but for the interests of the people. The sole purpose of the Army of the 12 Monkeys is to stand firmly with the community of life and to serve it whole-heartedly.

Empire and capitalism will not last long because they are always doing evil things. They groom and support opportunists in every country who are against the people and exploit them. If U.S. capitalists continue to push their program of aggression and war, the day is bound to come when they will be hanged by the people of the whole world.

The only ones who crave war and do not want peace are certain opportunists, profiteers, and capitalists who depend upon war and aggression for their profits. The same is true for crime and prisons.

The president is not the guerrilla's enemy and neither is the police officer nor the prison guard. We do not struggle against them personally. Our true enemy is the very idea that anyone has the authority to take our freedom, whether called a president or a police officer or a prison guard. We are our own presidents.

A handful of opportunists and exploiters have held the people hostage with some bullets and bayonets. But the guerrilla does not fear bullets and bayonets because she knows that in a very short time, those

When the guerrilla says, "We are already dead," she means that if we do not have the courage to live a full life, then we have already let the enemy kill us a little at a time.

When the guerrilla says, "We are already dead," she means that she has already laid down her life for her friends and community, the greatest act of love anyone can perform.

When the guerrilla says, "We are already dead," she means that she has taken up a new life of purpose and meaning, and that her old life has passed away.

When the guerrilla says, "We are already dead," she is saying that the enemy is ruthless and brutal in his efforts to destroy her and she knows that, in making the conscious and courageous decision to stand up for her freedom and the freedom of her community, she risks death.

When the guerrilla says, "We are already dead," she is saying that she has nothing to lose and everything to gain; as one "already dead," the guerrilla is a dangerous and uncomfortable adversary because everything the enemy can do to her will give him very little purchase on her soul.

As long as the world lasts there will be wrongs, and if no one objected and if no guerrilla rebelled, those wrongs would last forever.

The guerrilla takes to the grave only the sorrow of an unfinished song.

We are the future and we know it.

To be a revolutionary, there must first be a revolution. The colonized, the enslaved, the captive, the mistreated worker-- all find their freedom through revolution.

There is not anywhere in the world where a poor

power, he will be under siege, and the conflict will never end.

The enemy must guard every door, every socket, every machine, every lock, every phone, every pan of food. The enemy cannot afford enough guards and would go broke, or spread himself too thin so he can be under attack everywhere. The enemy is in a no-win situation against the guerrilla.

The guerrilla never sleeps. That is to say, the guerrilla is everywhere at all times. Our small numbers make us mobile and easy to hide and we can be everywhere at once. Because the guerrilla never sleeps, the enemy cannot sleep. He lays awake at night and wonders what the guerrilla will do to him next.

The enemy says, "Give me a couple hundred lazy people willing to prostitute themselves for money and I will deprive 2,000 prisoners of their freedom." The guerrilla says, "Give me 10 disciplined guerrillas who believe in freedom, and I will take from you the power to run the prison."

Those who do not support our common cause for freedom are under the illusion that they can go along with the program and get out of prison and be "free," as if all the proof of their lives so far has not shown them just the opposite-- that none of us are free as long as someone else makes the rules and imposes them with shotguns, billy-clubs, and pepper spray.

When the enemy gives the guerrilla 2 choices, she always takes the third.

The guerrilla's greatest fear is being in the presence of evil and doing nothing about it. She fears that more than death.

The coward says, "But what about my material wealth? What about my privileges? What about my life?" But the guerrilla says, "We are already dead."

bullets and bayonets will switch hands, and the opportunists will be running for their lives.

To link oneself with the people, one must act in accordance with the true needs of the people. All work accomplished for the people must start from their true needs and not from the desire of any one individual, however well-intended. It often happens that objectively the people need a certain change but, subjectively, they are not yet aware of that need, not yet willing or determined to make that change. In such cases, we should wait patiently.

Our General Assemblies should call upon the whole Army of the 12 Monkeys to be vigilant and see that no guerrilla is against the people. Our Assemblies should teach every guerrilla to love the people and listen attentively to their voice; to identify herself with the cause of the people wherever she goes and, instead of being above them, to be among them; and, according to their present level, to awaken them or raise their consciousness and help them to organize themselves voluntarily and begin all essential struggle.

We should go to the people and learn from them, synthesize their experience into better, articulated principles and methods, then inform the people, and urge them to put principles and methods into practice so as to solve their problems and help them to achieve liberation and happiness.

In a very short time, several hundred million peasants, workers, prisoners, and dispossessed will smash all the chains that bind them and will rush forward along the road to liberation. They will sweep all of the opportunists, profiteers, exploiters, and corrupt officials into their graves.

Our guerrillas must understand that to change how people think involves long-term, patient, and painstaking work, and they must not try to change people's views, which have been shaped over decades of life by giving a few lectures, or holding a few meetings. Persuasion, not compulsion, is the only way

to convince them. Compulsion will never work in convincing anyone. We must persuade, through our speech and actions, and through our example.

We must all learn the spirit of absolute selflessness. With this spirit everyone can be very useful to the people and to the community of life.

Wherever there is struggle, there is sacrifice; death is a common occurrence. But we have the interests of the people and the sufferings of the community of life at heart, and when we die for the people, it is a worthy death.

In a fight for complete liberation, people rely first of all on their own struggle. The people who have triumphed in their own revolution should help those still struggling for freedom.

We must thoroughly clear away all ideas among our guerrillas of winning easy victories through good luck, without sweat and blood.

We should act and speak in such a way that people realize that we represent their interests, that our lives and struggles are intimately bound up with theirs.

If you want knowledge, you must take part in the practice of changing reality. If you want freedom, you must take part in the practice of revolution.

One problem today is that opportunist and capitalist ideas are still fooling many people and they consider it impossible to accomplish things that could easily be achieved if they only exerted themselves.

We must encourage guerrillas to think, to learn the method of analysis, and to practice it.

Some guerrillas are different; they leave ease and

where, and who to fight and she withdraws when she chooses. The enemy must wait for her to engage, and after she withdraws, the enemy is left to chase his own tail in frustration.

The guerrilla fights to win and withdraws to fight again.

The guerrilla is out-gunned, out-spent, outnumbered, and out-trained. While the guerrilla does not have arms and money and numbers and training, the guerrilla has courage and a desire to be free. For us to win, we need only to stay alive and continue the struggle. For the enemy to win, he must exterminate every last one of us, which he does not have the conviction nor the will to carry out.

The guerrilla speaks through action. Our words are our weapons.

The guerrilla tells the truth because the enemy system is built on lies. In speaking the truth and living up to her words, the guerrilla shows the way forward with her example.

It is the noble and worthy goal of the guerrilla to create a climate of collapse within the enemy system.

The revolution has already succeeded because the enemy has pushed people too far. By turning on the people, the enemy has already dug his own grave.

With the entire population inspired and mobilized, the guerrilla creates a vast sea of humanity and drowns the enemy in it.

The guerrilla never gives the enemy time to rest, to regain strength or morale, but stays on the attack—harassing the enemy here, sabotaging there, breaking down the system over there, stealing, supplies necessary for the system to function—and makes it clear that the guerrilla will never give up, will never surrender; as long as the enemy can maintain

profiteers who impose their system upon us, but also fights the opportunist and profiteer within. Guerrillas resist the temptation to use the trust built through hard work and struggle in order to enrich ourselves and become the very enemy we fight against.

When the enemy identifies a guerrilla but does not kill her immediately, they are making a grave error; wherever that guerrilla is kept, whatever the conditions, no matter how harsh or how cruel, that guerrilla will learn to adapt and continue to struggle, and even from the depths of a super-max tomb, she will radiate as a shining example to inspire others who will take up the struggle for freedom. And she will not be forgotten. We will fight twice as hard to defeat the enemy and earn her liberation.

The enemy cannot win. The enemy cannot win because he only knows how to mistreat our bodies, but not how to reach our spirit. Our spirit is with the people and cannot be broken. The guerrilla cannot be bought with luxuries or promises of fortune or fame. We seek only freedom through struggle, in the knowledge that true freedom will make obsolete everything the enemy will falsely premise to us.

The guerrilla's secret weapon is not a rifle or machete or a shank, but is the ability to inspire in others the will to act, to struggle for their own freedom. The defeat of the enemy and the overthrow of his system will come in due time.

When the guerrilla strikes, she strikes not just against the enemy and his system, but she also strikes at an idea-- the idea that the enemy is ten feet tall and bullet-proof; the idea that the enemy's system will last forever; the idea that there is nothing we can do to liberate ourselves. It is because she strikes at these ideas that the guerrilla is dangerous to the enemy.

The guerrilla has the initiative. She decides when,

comfort to others and instead take the heavy loads for themselves; they are the first to endure hardships, the last to enjoy comforts. They are excellent guerrillas and we should all learn from their revolutionary example.

Guerrillas do not fear criticism because we are revolutionaries, the truth is on our side, and the people of the world, the community of life, is on our side.

Our aim in exposing errors and criticizing shortcomings, like that of a doctor curing a sick patient, is solely to save the patient and not to doctor her to death.

If guerrillas have shortcomings, we are not afraid to have them pointed out and criticized, because we serve the people. Anyone, no matter who, may point out our shortcomings. If the criticism is justified, we will correct our shortcomings and that makes us better guerrillas. If what anyone proposes would benefit the people, we will act upon it.

A guerrilla should be staunch and active, looking upon the interests of the revolution as her very life and subordinate her personal interests to those of the revolution. She should be more concerned about the community of life than about any individual, and more concerned about others than herself. Only thus can she be considered a guerrilla.

Selfishness, slacking, corruption, seeking the limelight, and so on, are most contemptible, while selflessness, hard work, devotion, and self-discipline will command respect.

Guerrillas should earn respect rather than demand it, and they should understand the difference between respect and fear. Anyone can command fear; not everyone can earn respect.

Guerrillas should set an example in study; at all

times we should be both students and teachers.

A guerrilla should be a friend to the people, never a boss over them, and not a bureaucratic politician. What good is a revolution that replaces one group of exploiters for another?

Guerrillas are like seeds of revolution and the people are the soil. Wherever we go, we must unite with the people and take root so revolution and freedom can blossom among them.

We must train and bring up millions of successors who will carry on the cause of revolution and freedom.

We must everywhere give constant attention to the training and upbringing of successors to the revolutionary cause. They must be guerrillas who serve the interests of the community of life, and not like the opportunists who serve a handful of their privileged friends at the expense of the vast numbers of the dispossessed.

Revolutionary culture is a powerful weapon for the Army of the 12 Monkeys. An army without a culture is a dull-witted army, and a dull-witted army cannot defeat the enemy.

Conditions change all the time, so guerrillas must be competent and humble in order to adapt to new conditions and abandon old plans when the old plans will no longer work.

If a guerrilla is the smartest but does not share knowledge, that guerrilla is no benefit to the column, nor to the revolution. We must encourage our fellow guerrillas to share and to participate in discussions.

If a guerrilla has the correct theory and understanding but only brags and never puts them into practice, the theory and understanding, however good, is of no significance.

Reading is learning, but action is also learning, and the most important kind. The guerrilla's chief method of learning is through warfare. The guerrilla learns through engagement with the enemy. A revolutionary war for total liberation is a classroom where we, as guerrillas, learn to rule ourselves and to take power from those who stole the power from us.

A guerrilla sees nonfreedom and fights against it. Unlike most of humanity, the guerrilla is not tricked by false messages and stories designed to keep everyone under control. Guerrillas never hug their own chains but instead break them with the power of direct and collective action.

A guerrilla relies first upon herself, then upon her column, and then upon the community for which she fights. She is an example of the free person.

A thief in a guerrilla column does not simply steal from the people and from guerrillas, the thief steals from the future. The distraction a thief causes robs the revolution. The thief's conduct alienates the guerrilla column from the people, upon whom the guerrilla column relies for support. A thief who steals from the people or from guerrillas is the worst kind of enemy to the revolution.

Informants are a poison. Avoid them. If a column is infected by an informant, do whatever is necessary to neutralize the poison.

The guerrilla fights for tomorrow. We fight for a future where people can be free and happy, where no one is exploited by opportunists and profiteers.

We are walking on pure history and we know it. We are destined for success because the direction of history is on our side.

We represent the dignity of rebellion.

The guerrilla fights not only the opportunists and