“Education is about healing and wholeness. It is about empowerment, liberation, transcending, about renewing the vitality of life. It is about finding and claiming ourselves and our place in the world.”

—bell hooks, Ferguson, MO 2015 Poster

Voices of Freedom

BY LUIGI CELENTANO

Voices of Freedom: A Project by Luigi Celentano and the Fractures Photo Collective.

Voices of Freedom was created in the spring of 2011 in Barcelona, and we primarily focus on long-format photojournalism and documentary work. However, the Voices Archive is not exclusively a Fractures’ project. In reality, only two members of Fractures are active participants in Voices. The rest of the Voices’ team is made up of activists, artists, and other journalists from the collective Groundpress.

What has been your main impulse in taking up this challenge of creating Voices? And how was the project born?

Some of us have been long time participants in a grassroots abolitionist initiative called La Biblioteca de la Evasión or the Library of Escape. La Biblioteca de la Evasión is a prison book-sharing program we’ve been doing for a little more than 5 years. Two weekends a month, we visit a prison near Barcelona called Quatre Camins and give books of family members entering to visit their loved ones, and they pass the books on while they are visiting the prison. Using the books as a meeting point, La Biblioteca seeks to engage prisoners where they are, in a conversation about prison abolition.

We tried to start a project that was radically different from all the other projects that exist. We were looking for a project that was not focused on the prisoners on a mass scale. The prison industrial complex and liquidates communities of color and impoverished communities. This modern machine of explicit violence and dehumanization effectively targets, polices, surveilles and discriminates against the younger generation into the logic of the present system” or become “the practice of freedom.”

In this edition of the publication, the editors explore the recent exposition of the violence of policing through the highly publicized killings of those such as Michael Brown, Eric Garner and Tamir Rice have created an apocalyptic storm that the Voices Archive was created.

Looking around the internet we couldn’t find a single site that was dedicated to collecting these stories and experiences, and even less so on an international level. So it seemed the project was relevant and worth embarking on.

Are they collaborative interviews, in the sense that anyone in civil society may contribute with such interviews?

Yes! Anyone can participate! Our goal is to include interviews from as many people as possible. We believe that any real lasting conversation about prison abolition has to be international in nature and has to be guided by prisoners and the communities they come from. As a result the idea of creating a global census of the prisoners experience was born! The Voices Archive was created.

The project was relevant and worth embarking on.

The Abolitionist has a long tradition and history of serving as a platform, a vessel to transmit and share ideas and knowledge. The act of compiling this paper is transformative because its texts are produced under precarious circumstances; many of its authors are or have been locked up. The creation of this paper is an emancipatory practice. The mechanisms of these pieces allow readers to deeper into the writer’s consciousness. In this space, the transfer of thoughts to the written form disrupts how ideas exist in space and time. The work is a reaction to isolation from our collective wounds. This work is about survival.

In solidarity and struggle,

The Abolitionist
To those who have or are believed to have been in solitary confinement in California:

Critical Resistance has been heavily involved in the struggle for prisoner rights and an end to solitary confinement through our work to amplify the messages coming from inside. We are asking for people to share their stories to help us build the base for a wide variety of ideas that exist. Please do so with questions so that we can start to organize the understanding that we would like to share.

I used to spend a lot of time thinking about a peculiar thing. Many of these Mason white boys, like the ones at the Lansing school, didn't know very well. They knew the names of the white girls, sometimes their own sisters. They would meet and talk to them, but they didn't realize they had the girls themselves including their sisters—or that they were trying to use and control. Later, I came to understand what was going on. If they could understand, the girls would avoid it. If they couldn't, the terrible taboo by slipping off with me somewhere, we would have that, over the girls' heads, to make them give in to them.

It seemed that the white boys felt that I, being a Negro, just wasn't supposed to dance with any of the white girls. Of course, I knew that wasn't true. But I could sense it almost as a physical barrier, that I wasn't supposed to dance with any of the white girls. Of course, I knew that wasn't true. But I could sense it almost as a physical barrier, that I wasn't supposed to dance with any of the white girls. Of course, I knew that wasn't true. But I could sense it almost as a physical barrier, that I wasn't supposed to dance with any of the white girls. Of course, I knew that wasn't true. But I could sense it almost as a physical barrier, that I wasn't supposed to dance with any of the white girls. Of course, I knew that wasn't true. But I could sense it almost as a physical barrier, that I wasn't supposed to dance with any of the white girls. Of course, I knew that wasn't true. But I could sense it almost as a physical barrier, that I wasn't supposed to dance with any of the white girls. Of course, I knew that wasn't true. But I could sense it almost as a physical barrier, that I wasn't supposed to dance with any of the white girls. Of course, I knew that wasn't true. But I could sense it almost as a physical barrier, that I wasn't supposed to dance with any of the white girls. Of course, I knew that wasn't true. But I could sense it almost as a physical barrier, that I wasn't supposed to dance with any of the white girls.
**Remembering Zachary Ontiveros**

**BY KBOMOTI CARTER**

**SPRING 2015**

**T**he idea of using college courses in Arts, Humanities, Social Science and a tool for prison reform has been around for decades; however, when these classes are being taught by prisoners to the imprisoned population there is a need to create a community that is committed to reform it becomes more than progressive it becomes revolutionary.

**TEACH was created in 2013 as a college program that started at the University of Washington and Los Angeles Valley College in California. (Taking Education And Creating History) was created by the American Correctional Association.** Among prisoners was that the Department of Corrections wasn’t doing enough to help imprisoned people return to society and assume the role of responsible citizens. Education is a symbol of social liberation and has always been an opportunity for those seeking to overcome the social obstacles that exist for any one living at the bottom of the social rung. And classrooms have always been a place to join the critical Resistance. I think Zachary saw the prison industrial complex not only as a key pillar used to dominate the racial, social, and economic order, but also as a sophisticated set of tools and strategies meant to put those oppressed people in a position of self-determination. In turn, I think Zachary believed that abolition—the belief that policing, imprisonment, surveillance, the courts, etc. needed to be overcome, destroyed, and replaced with new and liberatory social relationships and ways of solving our problems—was part of the freedom traditions that lit up his imagination since childhood.

I fully understand how sticky this situation is, especially because the program allows for some quite progressive engagement in the classroom—where students and faculty alike have the opportunity to engage in intellectual questions, and several faculty members attempt to dismantle the heightened segregation and surveillance practices at play in such a militaristic environment. However, it is crucial for those of us who participate in these programs to make demands that go beyond providing a service to the few that are cleared to be in programs, to dismantle the sentimental hierarchy that makes students feel indebted to us, and to strain against the transaction models of education. Unless we take stock of how higher education in prison contributes to the socio-economic and sentimental proliferation of the neoliberalization of the university, we will be limited in our calls for abolition.

Students at San Quentin can understand themselves as a part of this broader educational landscape. This landscape, which has given birth to the surge in private prisons across the U.S., the increased militarization of universities and communities of color, as well as the rising cost and debt of college students, is of particular consideration when we think of higher education at in prison and the structures that make this program possible. While we've developed a rich language to think about how institutional shifts within the prisons shape our experiences within the broader prison industrial complex, this article is an attempt to contribute to thought about how the shifting conditions of universities (which are very much part of the PIC) more broadly shape higher educational models inside.

So where does SQ fit into this landscape? In 1994, with the passing of the Violent Crime Control and Law Enforcement Act, Pell Grants were banned for those incarcerated, effectively ending higher education programs in the U.S. Founded in the wake of this policy, the college program at SQ was designed as part of the broader Education programs inside. While the program began as a no-budget, low overhead, small program (with only 2 classes running in its first year, 1996), a nonprofit was called for the program-eligible population. To call this program peculiar is an understatement considering that it's one of the last programs of its kind in California, with faculty volunteers who are sourced from the lively Bay Area intellectual community. I want to put the organization in context in terms of the broader neoliberalization of universities happening across the country. Many scholars and activists have accounted for how universities are one of many institutions that are participating in the overall privatization of social welfare and individualization of social responsibility, to name only two features attributed with this shift. This has profound effects on the value of education, as university structures begin to mimic the corporate model, and knowledge becomes a strange commodity that requires student and teacher transaction. In other words, universities are trying to become service industries, and grades have become the goods that students want to quickly consume. This poses a general problem for those of us who are doing scholarly or activist work that tries to subvert these transaction-based model, and especially for those of us who work at the margins of knowledge—as feminists, queers, radicals, and abolitionists.

 Universities are trying to become service industries, and grades have become the goods that students want to quickly consume.
BY ERICA MEINERS AND THERESE QUINN

2013, as part of a free anti-prison teaching collective active two female activist/scholars offered a three-hour interview, in a room to graduate students at one of the wealthiest private universities on 5,000 dollars but you still had to budget for the 30,000 dollars Our investigation was that approximately 50,000 had organised this workshop because the university administration really underscored their program. The university’s well-compensated professors said that, if the same amount of cash had been spent on the workshops, studies wanted so they brought to a group of ungraduated students from the community to fill the gap.

Many are familiar with this scenario as it is reproduced on campuses across the US. While we might imagine that it is a situation that only occurs in private universities, this is not so. Many public universities are grappling with the same issues, and the examples here point to a larger problem: the demand for increased educational opportunities outside of institutional walls. The university is a site of production and consumption. “The university is not to be so intimately affected by the prison industrial complex. I say, unfortunately, because we all would prefer to imagine a broadly envisioned justice and a world in which we can all live and thrive without returning to the here-and-now.”

The rise of radical alternative DIY education in moments of crisis has been significant. In 1965 letters to the Highlander School (now, Center) offered labor organizers, socialists, civil rights workers, and others the opportunity to shape life choices and conditions. For example, The Finnish People’s College and Teachers, often Black educators, are pushed out by reforms, making every university a site of power? Is every university a site of radical alternative DIY education in moments of crisis has been significant. In 1965 letters to the Highlander School (now, Center) offered labor organizers, socialists, civil rights workers, and others the opportunity to shape life choices and conditions. For example, The Finnish People’s College and University of Illinois at Chicago. Drawing on her work as an Associate Professor of Art History and teaches, writes and organizes in Chicago. She has written about her ongoing labor and history and social function of industry and through-during the 1940s and 1950s, many universities were pushed out by reforms, making every university a site of restructured all that remains of the public: the prison system in America, which has been the most difficult to confront. The prison system in America, which has been the most difficult to confront. The prison system in America, which has been the most difficult to confront. The prison system in America, which has been the most difficult to confront. The prison system in America, which has been the most difficult to confront. The prison system in America, which has been the most difficult to confront.
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ome see this belief in practice in endless regimes of control, not just control of the body but even of the mind. One charter school corporation has a practice called “SAVE.” This requirement is unheard of to be speaking in slang or their home vernacular, the teacher is to clap her hands twice and say, “Shut up! This an American Education!” In other words, stop talking like you talk, speak like a white middle class American. Not only is this intercession practiced by the teacher but students are encouraged to interrupt and police each other. Such practices recall the mission of the Carlisle Indian School in Pennsylvania which set out to “kill the Indian” in the students in order to make them compliant in white society.

The orientalist turn is found also in the suggestion by foundations and education psychologists that African American youth can’t sublate emotions, can’t put of gratification. This is a pseudo-scientific way of claiming the uncontrolled, the animal nature, of these youth. It is seen again in the denial of youth identity and decision making, the claim that reduces a young person’s development to nothing more than parental or social environment. And parents and communities are thus slandered and identified as wanting.

But the truth is that the resistance of young people is based on consciousness – in deed on a precise accurate evaluation of their circumstances. The truth is that young people are deeply engaged in profound struggles for social change, are engaged in political movements of their own. Therefore, the claim that youth who reject the demand for passive conformity, who persistently choose to resist. These young people see schools in the midst of a series of struggles. The abandonment of students, the powerlessness of students, the resistance to institutions of domination. And he argues, “The uncontrolled movements of young people in poverty, young people in poverty today, and particularly of the descendants of slaves, generate schools that are sites of contention. The social and political purposes of the country are settled is a way of hiding the political world of young people. Imagining that the country was founded on. But as Gillen says, “Imagining that the purposes of youth, queer and othered youth, engage in complex thinking and develop subtle understandings and analysis of the double bind they are in. What is subversive about their actions is that they distinguish their own interests from that of the school and act accordingly.

Finally, Gillen imagines what kind of a place school could be if adults listened to black and brown youth. What kind of a place school could be if adults listened to black and brown youth. What kind of a place school could be if adults listened to black and brown youth. What kind of a place school could be if adults listened to black and brown youth. What kind of a place school could be if adults listened to black and brown youth.

One may argue that the task is too challenging, the proposal is too radical, and the enemy is too strong. Gillen’s conclusion reminds us that such a transformed approach to education is not only possible, it is the only way forward. The paper raises questions about the assumptions of the educational system in its current US culture, those in power presuppose and never question the rights and needs of these youth, and the political and moral outrage of those who rule. All that remains to do is simply the implementation of proven technologies for the production of accepted social purposes misrepresents the sociological and political problem. The problem is that the social and political purposes of the country are contested and young people are participating in working toward a settlement of the country. This is the community project.

Schools are sites of contention. The standard education department narrative suggests that African American students are simply unprepared for the challenges of school or don’t know how the system works. But they are not simply misinformed or ignorant or morally flawed or failures. They resisted because they were ignorant or morally flawed or failures. They resisted because they knew right from wrong. They are stubborn and obstinate; they are trying to ‘get over’ the racist ordinariness of those who rule. Adults constantly make moral judgments about the moral development of children and adolescents. But in curricula, pedagogy and policy in schools. No doubt, all cultures worry about the moral development of their young people. (p. 42).

If students did what they were told, there would be no crisis in education – at least not in the schools of care. Failure is the default US culture, those in power presuppose and never question the rights and needs of these youth, and the political and moral outrage of those who rule. All that remains to do is simply the implementation of proven technologies for the production of accepted social purposes misrepresents the sociological and political problem. The problem is that the social and political purposes of the country are contested and young people are participating in working toward a settlement of the country. This is the community project.

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Restorative Practices as an Attack on the Prison Industrial Complex

BY CAT WILLETT AND JORDAN THOMPSON

Spring 2015

What Is The School-to-Prison Pipeline?

In U.S. popular consciousness, the connection between schools and prisons can seem like a given. The national conversation around schools has focused on test scores and access and success, and success has been measured in terms of test scores. This has led to a wide range of policies, including high-stakes testing, school privatization, and charter schools, that have contributed to the school-to-prison pipeline. This pipeline is the result of policies that are designed to discipline students, and the result is that many students are pushed out of school and into the criminal justice system.

During the late 1990s, after several highly-publicized school shootings, many schools began to implement zero-tolerance policies, which led to an increase in suspensions and expulsions. Students who are suspended or expelled from school are often at risk of being arrested or incarcerated. This is because many schools have policies that make it difficult for students to return after a suspension or expulsion. Students who are suspended or expelled are often also at risk of being suspended or expelled from school again. This cycle of suspension and expulsion can lead to students being pushed out of school and into the criminal justice system.

One of the most troubling aspects of the school-to-prison pipeline is that it disproportionately affects students of color, particularly African-American and Latino students. Students of color are more likely to be suspended or expelled than their white peers, and they are also more likely to be arrested for the same behaviors.

One of the most concerning aspects of the school-to-prison pipeline is that it is often used as a way to deal with students who are causing problems in the classroom. This means that students who are struggling academically or behaviorally are often punished by being suspended or expelled, rather than being given the support and resources they need to succeed.

The school-to-prison pipeline is a systemic issue, and it is important to address it at all levels of society. This includes policymakers, educators, and community members. By working together, we can create a system that supports all students, regardless of their race or socio-economic status.

What Can We Do?

The link between schools and prisons can feel cemented in place, with little to be done about it. But there are some things we can do to help address this issue. One is to support policies that focus on restorative practices, which are designed to help students build relationships and resolve conflicts in a positive way. Restorative practices can help students feel more connected to their schools and to their communities, which can help reduce the risk of suspension or expulsion.

Another thing we can do is to support policies that focus on trauma-informed care. This means recognizing that students who have experienced trauma may have difficulty succeeding in school, and providing them with the support they need to succeed.

We can also work to change the culture of schools, so that students feel more supported and connected. This includes training teachers and staff in how to support students who are struggling, and creating a safe and welcoming environment for all students.

In conclusion, the school-to-prison pipeline is a systemic issue that requires a systemic solution. By working together, we can create a system that supports all students, regardless of their race or socio-economic status.

Continued from page 2, “Malcolm X”

I jumped at that chance. That summer of ’40, in Lansing, I caught the Greyhound and the Bluebird for $1.50 round trip, and wearing my green suit. If someone had bung a sign, “Arrested for murder,” I’d have looked much more obvious. They didn’t have the turnstiles then; the bus stopped at what seemed every cornet and cowpatch. I was massing at the back of the bus, when my seat was seized by the Jukeboxes blared Erskine Hawkins, Duke Ellington, and the smell of greasy, down-home black cooking! bicycles blared Erskine Hawkins, Duke Ellington, and the smell of greasy, down-home black cooking!

When we finally arrived, Ella met me at the termi-

sions, and exclusionary practices hurt students, families, schools and communities. We then ask students to reflect on this question: “What if that scenario did not end in a suspension? What if the students involved had caring adults who helped them talk about the situation, figure out the impacts, and find a way to move forward?” We then do the same activity, but charting positive possible outcomes on students, family, and community when students in conflict are listened to, believed, and helped accomplish their goals.

I am particularly proud of the war that the program I work for has tied an understanding of restorative practices, trauma, and systemic oppression into a whole-school approach.

Continued on page 8, “Restorative Practices”
The prison industrial complex (PIC) basically has a life of its own. It has become an industry, and a very lucrative one for some. Like its cousin the military industrial complex, its pernicious spirit is all pervasive and needs plenty of crime and long sentences to maintain its fiscal health. So the PIC is basically the criminal justice system in America—a corporate or a corporate oligarchic police state.

There are several reasons why the PIC continues to grow in America, and I will focus on two of the most important. The first is that in punishing people we are as a society attempt to appease the fearful side of our own human nature. Prisoners are reserved for those who test interests keep this very unsuccessful system going. Just as steel companies need trees, so prisons use people as their raw material.

When it comes to vested interests, there are many groups who have an interest in the maintenance of the status quo of prisons. Let me say clearly and emphatically that within each group there is a minority who oppose the prison system. These groups are much more open and positive in their approach.

The vast majority of prison guards, police, judges, lawyers, politicians, and prison industry executives who are in the prison system, who create the prison criminalization script, prosecutors and even some criminal defense lawyers do not want to know about alternatives. The culture within each of these groupings often seems to conclude much genuine dialogue and discussion about the outcomes of the very work they are employing in doing.

The media have a vested interest in maintaining the status quo. Despite rhetoric to the contrary, the media, especially sensational “tabloid” news, keep racist stereotypes alive. They report crime out of all proportion as well as labor and environmental regulations. Now such factors as the increasing costs of overseas slave labor, the expense of relocation, and the shipping expense involved have caused many manufacturers to recognize that US prisons, with their relatively low cost of living, make it far more profitable to create a prison-labor industry than to build a new plant. Hence, prisons are an alternative attractive to manufacturers of extended profit margins, if we go by the new economic spending plans available. Little attention is given to the thought of what a prison is, who is locked up, or why. This is a deliberate attempt to shift the public perception of imprisonment from seeing a prison as a place where one commits a crime to a place where one portrays prisons as just another desirable acquisition in America's most wanted. They are vested in keeping things the same. Too many of these people who are employed in these areas are often employed under the corporate agenda, providing guaranteed payment and career advancement, while maintaining new prisons and old, ensuring success, which in corporate terms often means wage cutting, program deletion, starvation wages, public perceptions would shift to selling polices, pollution, occupational accidents, and starvation wages, public perceptions would shift to reality more accurately. Without the pressure of a mass movement, this will never happen. The same big business people who perpetuate corporate crime control the media, a cross-section of cross-disciplines, and ownership.

The actual functions of the criminal justice system are untold, unacknowledged, and even illicit. Any criminal justice system reflects the values (or lack thereof) of the power structure. In America, the prison industrial complex itself is a political instrument, formulated and endorsed by the ruling class to preserve its status against those who are predominantly poor and powerless.

We are left with the question: What is the real crime and who are the criminals? Until we start to focus on the real criminals, the ones who are responsible for incarceration, we as a society ourselves merely to the [localized street version, we can never look at the real criminal element] and the psychological, political, and economic needs of those who are already the biggest criminals in our society? And we will never be able to put an end to incarceration. We must start looking at and focusing on those who are responsible for incarceration. Who are they? Where are they? And what can we do to stop this? We have seen that the prison industrial complex, restorative practices, which involve a combination of crime prevention strategies throughout California, is one of our best tools to look at the real criminal element and to help and support and the gifts and struggles of our trauma-informed practices.

You can order the full article from Critical Resistance. We are highlighting several key points in the article:

**1.** The prison industrial complex has a life of its own. It is an industry, and a very lucrative one for some. Like its cousin the military industrial complex, its pernicious spirit is all pervasive and needs plenty of crime and long sentences to maintain its fiscal health. So the PIC is basically the criminal justice system in America—a corporate or a corporate oligarchic police state.

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**3.** When it comes to vested interests, there are many groups who have an interest in the maintenance of the status quo of prisons. Let me say clearly and emphatically that within each group there is a minority who oppose the prison system. These groups are much more open and positive in their approach.

**4.** The vast majority of prison guards, police, judges, lawyers, politicians, and prison industry executives who are in the prison system, who create the prison criminalization script, prosecutors and even some criminal defense lawyers do not want to know about alternatives. The culture within each of these groupings often seems to conclude much genuine dialogue and discussion about the outcomes of the very work they are employing in doing.

**5.** The media have a vested interest in maintaining the status quo. Despite rhetoric to the contrary, the media, especially sensational “tabloid” news, keep racist stereotypes alive. They report crime out of all proportion as well as labor and environmental regulations. Now such factors as the increasing costs of overseas slave labor, the expense of relocation, and the shipping expense involved have caused many manufacturers to recognize that US prisons, with their relatively low cost of living, make it far more profitable to create a prison-labor industry than to build a new plant. Hence, prisons are an alternative attractive to manufacturers of extended profit margins, if we go by the new economic spending plans available. Little attention is given to the thought of what a prison is, who is locked up, or why. This is a deliberate attempt to shift the public perception of imprisonment from seeing a prison as a place where one commits a crime to a place where one portrays prisons as just another desirable acquisition in America's most wanted. They are vested in keeping things the same. Too many of these people who are employed in these areas are often employed under the corporate agenda, providing guaranteed payment and career advancement, while maintaining new prisons and old, ensuring success, which in corporate terms often means wage cutting, program deletion, starvation wages, public perceptions would shift to reality more accurately. Without the pressure of a mass movement, this will never happen. The same big business people who perpetuate corporate crime control the media, a cross-section of cross-disciplines, and ownership.

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Cities in Revolt: Chicago

by David Stovall

Educator and activist David Stovall shares his re- markable story of organizing the Chicago Visions and Dalieries? conference this past September. This is the sec- ond piece in a three-part series on “Cities in Revolt.”

To every person in Detroit who has ever had their water shut off for non-payment, the police officer in New Orleans who weathered the storm called Katrina, to every family in Chicago that had a child in one of the 49 closed schools in the last school year, to every family that lives under constant fear of immigration raids in Califor- nia, to the thousands of people incarcerated in our nation’s prisons and those who are in the communities who have lived in Ferguson, Missouri under an apartheid state before Mike Brown's death: we must understand that as one is not coincidental, unfortunate, or a general instance of hardship, but understood to be a moment where the lives of First Nations (the only Indigenous), Black, Latin@, Arab, and Southeast Asian are deemed disposable in their respective communities by state. Here in Chicago we have a new nickname—“Chicagor.” It was created on the urban legend that in 2012 there were more people killed in the calendar year than were killed in the entire history of the Palestinian-Israeli conflict. This has cre- ated a notion that youth of color in Chicago who might reside in neighborhoods classified as ‘low-income’ are in some way inherently violent or naturally deficient. This is the furthest thing from the truth. Instead, we must understand that the conditions in Chicago are exacerbated through a process that pits one block against another, simultaneously creating a cage in which to collectively kill ourselves. We must understand that in Chicago are exacerbated through a process that pits one block against another, simultaneously creating a cage in which to collectively kill ourselves.

Chicago is a hyper-segregated city. Despite rampant gentrification in certain areas, Chicago is not a city of neighborhoods but a city of universes. People can spend their entire lives without ever experiencing certain parts of the city due to age-old demarcated lines that live in our minds and bodies. Because some of us may venture out into other areas, it doubly creates a sense of home while also engendering a sense of protectionism. This is not coincidental, unfortunate, or a general instance of hardship, but understood to be a moment where the lives of First Nations (the only Indigenous), Black, Latin@, Arab, and Southeast Asian are deemed disposable in their respective communities by state. Here in Chicago we have a new nickname—“Chicagor.” It was created on the urban legend that in 2012 there were more people killed in the calendar year than were killed in the entire history of the Palestinian-Israeli conflict. This has cre- ated a notion that youth of color in Chicago who might reside in neighborhoods classified as ‘low-income’ are in some way inherently violent or naturally deficient. This is the furthest thing from the truth. Instead, we must understand that the conditions in Chicago are exacerbated through a process that pits one block against another, simultaneously creating a cage in which to collectively kill ourselves. We must understand that in Chicago are exacerbated through a process that pits one block against another, simultaneously creating a cage in which to collectively kill ourselves.

All of the current interviews have been shot here in Barcelona or in the surrounding area, including the interview with the woman that was detained in Puerto Rico for opposing the war in Iraq. The footage is designed to be broad, so as to highlight parallels and ac- centuate differences between individual interviews. By far, the most difficult question for the interviewees to answer is: “What do you think would happen on the first day. The majority of my students reply with “fights.”

I think this is true. But it would be that’s also about main- taining very specific power structures and economic structures that guide the globalized capitalist world. Prison is about control and subjugation. It is about guaranteeing the economic and political interests of those in power: those who run the criminal justice system and the broader economy. More than punishment, I’d say prison is about maintaining white power. It is the ultimate tool of marginalization. As a result, as long as we don’t address the broader system of society, colonialism, and imperialism and understand the prison industrial complex within this framework, it will be hard to affect any lasting change.

Dostoevsky once said that a society is best judged by the way it treats its prisoners. It already says a lot about Western civilisation and the society we live in. Do you think that a change, a change in the way we deal with the established concepts of crime and disreputability and, consequently, with sentenc- ing, imprisonment or people’s reinsertion into society, ought to be a progressive and gradual one, or that the lives of inmates and from society and its politi- cal structures; or should it be a radical one?

In general I think history moves slowly, and as a result society is slow to move towards meaningful reform in the dominant liberal criminal justice system. The project of abolition or any radical change of the criminal justice system will not occur in a vacuum, it must be part of a broader movement. As a result it is part of an extended struggle, probably longer than our lifetime. Unfortunately, there will be those who will think that the way to solve this problem is to think we should all be planning on playing the long game.

Finally, considering all the above, I have to say that the discourse of sub- judgement from the government, the media, and because I see no hope in the fight against fascism, industrialization, and capitalism, I can see no hope in the fight against fascism, industrialization, and capitalism, I can see no hope in the fight against fascism, industrialization, and capitalism. Even more depressing, though, is not this a reflection of our society, of its inability or unwillingness to address the root causes of violence and imprisonment? How can one, for example, understand this political moment as one that is not coincidental, unfortunate, or a general instance of hardship, but understood to be a moment where the lives of First Nations (the only Indigenous), Black, Latin@, Arab, and Southeast Asian are deemed disposable in their respective communities by state. Here in Chicago we have a new nickname—“Chicagor.” It was created on the urban legend that in 2012 there were more people killed in the calendar year than were killed in the entire history of the Palestinian-Israeli conflict. This has cre- ated a notion that youth of color in Chicago who might reside in neighborhoods classified as ‘low-income’ are in some way inherently violent or naturally deficient. This is the furthest thing from the truth. Instead, we must understand that the conditions in Chicago are exacerbated through a process that pits one block against another, simultaneously creating a cage in which to collectively kill ourselves.

Our work stands as testament to the work ahead and the solidarity we need to create in very troubling times. We are not afraid. We are ready.

David Stovall is associate professor of Educational Policy Studies and African-American Studies at the University of Illinois at Chicago. A native of Chicago, he has been an advocate of libertarian social work to the abolitionist and social justice movements for several years.
Names of students have been changed.

Oh it looks like Call of Duty," one of my seventh graders says. Our history class just watched a promotional video of the 2013 Urban Shield."First Responder Training" program. Clips of large armed men in camouflage come one after another, often having them aggressively circle unarmed vandals or strategically come around the corner of the building on the other side. Another shot shows a shiny large tank on continuous tank tread with cannons on top. A third depicts a soldier standing with his back against a wall shooting through high windows, each time matching the dramatic music that plays in the background. "Awesome!" several students yell out, some of them mimicking the motions of the police on camera.

The video had with a time-lapse shot of Lake Merritt, showing blurred figures at dusk rushing around the lake. The sky fades into darkness, with the lights of downtown reflecting off the water and spinning stars. The screen turns off, and fewer people come into the camera shot as the night darkens, and the narrator's deep voice begins to speak. The video cuts to people injured and small crowds gathered, and fewer people come into the camera shot as the night darkens, and the narrator's deep voice begins to continue. The video shows a man in a wheel chair, and then a woman walking with a cane, and then a man walking with a cane. The video ends with a shot of Oakland mirroring off the peaceful water and stars whirling past the Bay. Fewer people come into the camera shot as the night darkens, and the narrator's deep voice begins to continue.

It's the first week of September. I teach at a school in East Oakland, and we are opening up our class by discussing the connections you can make between the periods you're studying and the world you are in now. In our course, we have already arrived in Oakland, and activists and different organizers and speakers take turns on the stage. And it is alive and well. It is alive in the murder of Oscar Grant, of Trayvon Martin, of Michael Brown. It's the first week of September. I teach at a school in East Oakland, and we are opening up our class by discussing the connections you can make between the periods you're studying and the world you are in now.

"What if all of a sudden it stops? Tragedy strikes. Then we look to our everyday heroes, the ones we depend on. Our first responders." The video cuts to people injured and fewer people come into the camera shot as the night darkens, and the narrator's deep voice begins to continue. The video shows a man in a wheel chair, and then a woman walking with a cane, and then a man walking with a cane. The video ends with a shot of Oakland mirroring off the peaceful water and stars whirling past the Bay. Fewer people come into the camera shot as the night darkens, and the narrator's deep voice begins to continue.

As students work, I occasionally give them a time check or remind them of the overall time limit for the lesson. "Does anyone remember who Oscar Grant was?" A few students raise their hand.

"He was a kid that got killed by the police a few years ago, at the BART station." "Oh yeah, they made a movie about him." "Do you think this video is trying to show something?" "Maybe, maybe not." "What if all of a sudden it stops? Tragedy strikes. Then we look to our everyday heroes, the ones we depend on. Our first responders." The video shows a man in a wheel chair, and then a woman walking with a cane, and then a man walking with a cane. The video ends with a shot of Oakland mirroring off the peaceful water and stars whirling past the Bay. Fewer people come into the camera shot as the night darkens, and the narrator's deep voice begins to continue.

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"Okay, you think they are referring to?" I pose to the class. The class starts shouting out answers.

"7/11!" "A bombing!" "A shooting!"

"Do you think they ever come into your neighborhoods like this?" I ask. Several students chuckle.

"The cops only come when you don't want them - they never come when you actually call for help!" "Yeah! My cousin saw a guy get shot the other night. He called the cops and they didn't come 'til almost an hour later. What if he had been shot real bad?"

By K.S. PETERS

"Power Lens" to Unpack the PIC

class. One student raises his hand and says that he "Remind me, who made this video again?" I ask the students. And the video cuts to people injured and lesser people come into the camera shot as the night darkens, and the narrator's deep voice begins to continue.

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