

FROM "FRAMING ABOLITIONIST ARGUMENTS IN TERMS OF WHAT WE WANT"

REDEFINING SAFETY

Policing and prisons are held up as the only solution, the only ways to control problems and create safety. One positive way to talk about what we do is to challenge that idea by talking to people about what really makes our communities safe. What else makes safety?

Talk to people about:

- housing
- meaningful jobs
- self-determination (*see Keywords*)
- a clean environment
- being able to resist police control
- anything that makes people feel safer or that they imagine might make people in their communities feel safer.

Even in communities that are most affected by the PIC, people often still support policing and imprisonment and feel safer because of them. This shouldn't limit talking about OTHER THINGS that create safety, and moving the conversation to talk about positive things that can create increased safety and that may be longer lasting over time.

Sometimes it helps to talk about the limits people face coming home from prison and to show the consequences of people not having access to resources. Do former prisoners have access to the safety when they come home? It can be really helpful to get people to talk about what makes them feel safest - and where you (the facilitator) can see patterns that speak to things other than police and prisons, create a discussion about how to create more of that kind of safety in a community or home. It is important to help people realize the most immediate things they can do:

- find out who in the neighborhood can provide jobs to people
- find out where resources are for former prisoners or other people who need resources to survive and circulate the information,
- have neighborhood activities (block parties, cookouts) that can get people together and give people a space to talk over concerns

These can help it seem more do-able, since the idea of creating better jobs, housing, education, resources can be too much to take in all at once.

Ask people to imagine what makes them feel safe and build a project or vision based on finding ways to create that safety. Help the group brainstorm one idea they can put into action.

FROM “WORDS MATTER—THOUGHTS ON LANGUAGE AND ABOLITION”

RE-WORKING OUR MATERIALS (1)

Language works not only to define types of people in relation to the PIC, but types of actions, too. People fighting prison expansion or working to end the drug war often focus on taking advantage of public feelings about “violent” vs. “non-violent crimes”, or concerns about locking up too many drug users and not enough drug dealers.

For example:

The drug laws drive prison expansion, fill prisons with non-violent, minor offenders, and drain resources from other services, such as drug treatment and education.

OR

Non-violent drug offenders are spending more time in prison than murderers and rapists.

Go over these questions about the statements above, and use them to help you write an abolitionist re-working of those ideas:

1. What differences are being made between violent and non-violent offenders here?
2. What is suggested about the use of prisons generally?
3. How could you re-phrase this information to be in line with the ideas that no one should be in a cage, and that putting people in cages helps no one?

RE-WORKING OUR MATERIALS (2)

Get out materials and literature that your organization(s) use (or that the state or other organizations use). Go through these questions to try to understand more critically what the language is doing.

1. Who is this language addressing? Who is it most easily understood by? Where is this literature used?

What categories are used to describe:

- people
- institutions
- political systems and ideals
- What political views do those categories back up?
- What political message is being sent—how is or isn’t that abolitionist? What is the role of cages in the political program being suggested or implied?
- How could you change the wording to more clearly oppose all aspects of the PIC? Or, if you’re using material you disagree with as an example, how does the language support the PIC?

Pick out one (or two, or however many you want to handle) words, and try to see how it is used, and how you might use it in a more radical way. For example, you might choose “punishment.”

- Brainstorm all the meanings it has—whose agenda(s) do those meanings serve?
- What other words is it closely connected to? What do those connections do?
- Where do you hear this word used most often? By whom?

- What other words address some of the same issues and assumptions in different ways?
- Are there ways to use the word “against itself”—to use it in a way that challenges the way it’s most commonly used right now?

The point here is not just to change the words we use, but to examine how changing our words changes what we can see. It can also help point out what assumptions we might decide to hold onto. Maybe there is a difference between stealing a stereo and hurting another person. But saying non-violent and violent is only one way to show that difference, one set up by the state through its laws. We endorse that state action every time we use this difference. What are more complex ways to struggle with that difference?

FROM “ABOLITIONIST STEPS”

ABOLITION AND REFORM

Divide everyone into two groups. Have one group be “reformists.” Have the other group be “abolitionists.” Give each group 15 minutes to design a campaign strategy for ending the death penalty. The goal of the reformists is to end death sentences by seeking the alternative of “life” sentences. The goal of the abolitionists is to seek an end to the death penalty without reinforcing the prison system.

At the end of the 15 minutes, each group will send a representative to the front to make an impassioned plea for their campaign. After each group has presented the case, discuss what was learned. How did the arguments of each side differ? Why did they differ?

FROM “ALTERNATIVE PRACTICES”

ALTERNATIVE PRACTICE ROLE PLAY

Use a circle to address a specific incident. First, think of an example of harm such as an assault that people in your group could possibly experience. Describe the important background information that you will all need to know about the incident. Next, think of the people involved and affected. In addition to the person/s harmed and the person/s who harmed, think of family members, friends, and community people who were somehow affected. From this list of people, assign different roles for people to act out.

Here is one example to help think about how to deal with an incident for which a young person is responsible for committing the act of harm.

INCIDENT: One high school youth has severely beaten another high school youth to the point where the youth who was beaten will have partly deformed facial features for the rest of his life.

BACKGROUND KNOWLEDGE: The high school youth who committed the act of violence has an alcoholic father who beats him. Add other background details that might reflect your own particular community. Feel free to spontaneously improvise details during the role play.

CAST OF CHARACTERS: If possible, have at least the youth, their parents or guardians, two discussion facilitators, a high school teacher, and a neighbor. Other cast members could include sisters and brothers of the youth or classmates of the youth.

After you have taken the necessary steps to develop a situation and cast of characters, follow this circle process:

Sit in chairs arranged in a circle. Use a talking piece that can be held in your hands and passed from one person to another. This talking piece shows who is speaking. Only one person speaks at a time. The talking piece passes around the circle from one person to another so that all have an opportunity to speak if they want to. The facilitators will then lead the group through a discussion highlighting the following questions:

1. What values or principles should guide our circle as we see discuss both what happened and how we plan to address it?
2. What happened? How were you affected by what occurred?
3. As much as possible, what can we do repair the harm that has been done?
4. What can we do to prevent future forms of harm in our community?

Note: For some of these questions, the talking piece may need to go around the circle more than once. When the circle has arrived at its final resolutions, step out of character and discuss the experience. What did you like? What didn't you like? Do you think circles are a potentially effective way of addressing harm?

OTHER EXERCISES

These activities are based on ideas from an American Friends Service Committee youth education manual.

- (1) Workshop facilitators begin with a statement that that each participant completes in turn. This allows people to learn about other participants and appreciate their commonalities and differences. The questions should be easy to answer, and they should allow people to speak from the "I" perspective. This activity can be done at a fast pace. Examples of possible statements to use:
 - "The thing I hate most about the PIC is..."
 - "If I could change one thing about prisons..."
 - "An idea or social struggle I admire is..."
 - "Something I hope to get from this workshop is..."
 - "One thing I can do as abolitionist is..."
- (2) Use newsprint and a marker to have a ten minute conversation where people think of what they need to know to be an effective abolitionist. On the newsprint, write down how people answer "I'm wondering how to..."
- (3) Draw a picture of a person holding a toolbox. Draw a little bulb next to the head. Draw a heart on the person.

Give three sticky notes to each participant.

Ask them to write the following on the notes. First, ask them to write down a thought they

had during the workshop. Second, ask them to write down a feeling they had during the workshop. Third, ask them to write down a skill or tool they have learned. They shouldn't put their names on the notes.

Ask them to place the thoughts on the light bulb, the feelings on the heart, and the tools on the toolbox. When everyone is done, read the answers aloud.

- 4) Ask the group to count off by twos. Ask the "ones" to move their chairs to form an inner circle that faces outward so that each "one" faces a "two" who is part of an outer circle that faces inward.

Explain that you will ask a question, and that the "ones" should answer, speaking about one minute. When a minute has passed, stop everyone. Have the twos answer the question. When their minute is complete, ask the outer circle to move one chair, clockwise.

Repeat the process with another question. At the end of this round, ask the inner circle to move one chair, counter clockwise. Repeat this process until all questions are asked.

- 5) Ask for two volunteers or invite two specific participants to be initial "fish" (if you invite two people, let them know in advance so they can think about what they will say).

Place three chairs so that they are surrounded by either a circle or a half-circle. Have the two fish sit in two of the three chairs in the center. Explain that the two volunteers are fish and that they rest are observers. The first two fish will discuss the idea of organizing for abolition based upon their experiences and ideas. The rest of the group watches and cannot participate. However, after the conversation has progressed for a few minutes, the observers can begin become fish by either taking the empty third chair or by replacing one of the fish by tapping them on the shoulder. The observers enter a conversation already in progress.

Fish may leave their seat at any time to become an observer. When the conversation has run its course or come to the end of the time limit, allow observers to ask questions or make comments directed at any of the present or former fishes.

Then, debrief as a group. Ask what people learned. Ask what people would like to learn about more or explore more. Ask what made for effective communication and what didn't. Write down the answers on newsprint for everyone to see.

- 6) Form small groups. Ask groups to discuss what a just society (or a society without the PIC) would look like. How would it handle work, food, crime, children, education, etc.? Have the small groups share their vision with the larger group. Ask the small groups to visualize living in their community. Ask them what it would take to get from how their community is now to a more just community. Encourage them to be concrete in thinking of the steps that would be needed. Share some of these steps with the larger group.

SURVIVORS' STATEMENTS

1.

I am an abolitionist in regard to jail and prison.

I was raped -twice- while I worked as a paid staff for SNCC in 1965 in Arkansas. I was 23 years old at the time. I am white, my rapists were African-American men. Both were young adult community members (college students) who were working with SNCC. In both cases I knew them slightly.

The first rape occurred during a late party in the housing complex where I was staying (but in a different apartment than the one I shared with several other SNCC staff and volunteers). Although I fought the rape and called for help, no one answered my cries.

The second rape happened about a week later and involved a friend of the first person who raped me. This second rape also occurred in the same housing complex, this time in the apartment where I lived. None of my housemates were home. The second time, I fought my attacker unsuccessfully, but didn't call loudly for help, because I was so discouraged from my first experience.

I could not imagine then or now turning these two individuals over to the police. The racial mix-black attacker-white victim; my understanding of how they would be treated by the police and the criminal justice system; my position as a SNCC staff member and the damage the publicity would do our organization; my expectation of how I would be treated by the criminal justice system and the press for 'putting myself in this "dangerous position"' of working in this interracial organization: these and other factors meant that it felt both unethical and personally and politically damaging for me to file charges against the two men. No matter how I had been hurt physically, emotionally, psychologically, and socially, I knew that calling in the police would have only been much much more damaging.

Instead, I discussed the situation with other SNCC staff and at my request, the men were banned from any further contact with our organization. They were confronted by African-American male staff in SNCC, strongly criticized, and permanently denied access to our office, to our demonstrations, meetings, etc. Basically they were shunned from the movement community. When anyone asked why, they were told the reason. As far as I know, I don't think my name or my race was repeated to those who didn't know the details. Although some movement people who knew me wanted to do some kind of violence to the men, I was opposed to that. SNCC had a non-violent goal for all its conscious actions. Violence was not appropriate. I continued to work for SNCC as the Freedom Center coordinator for the state for another 9 months-when I had to leave for commitments elsewhere. I have also been active in anti-racist and other organizing work in the ensuing 38 years.

I still believe that the treatment these two men received was appropriate to the situation. If there had been other community-based organizations that could have done more, that would have been good, but I never doubted not going to the police.

If I were ever raped again, I do not think I would automatically want the perpetrator to go to jail or prison. I would definitely do something and I would want to have community support demonstrated in some kind of action(s). The response that I would want would depend on the circumstances, (including the nature of the attack, age, motivation, level of violence, community atmosphere, acquaintance or stranger, repeat behavior, and so on).

Writing this email reminds how much I do not want to ever go through a rape again, but it also reminds me that our criminal justice system and prisons are horribly damaging and neither restorative nor rehabilitative. This is especially so when the crime victim is a white female and the perpetrator is an African-American man. I believe that the U.S. criminal justice system, and especially the jail and prison component of it, is a genocidal institution, directed especially at the African-American community. I cannot in good conscience participate in sending anyone into it. In addition, I am convinced that this system is much more likely to generate men who will rape than men who respect and care for friends and strangers.

I continue to strongly believe in community-based solutions to violence, even if I am the person who suffers from the violence.

2.

I am a woman who is a survivor of sexual and physical assault both within my family and by strangers. Like many adult women who have histories of childhood sexual and physical assault one of the impacts on my life has been a lasting fear of men and their capacity for violence. As an abolition activist I have struggled with the question of what to do with male perpetrators of violence. If not prison time then what? I have not always advocated the view that all people deserve to avoid being locked up. Like many feminists I feared a world without prisons. If there are no places to remove violent men to then what will happen to us women? I was angry with violent men and I didn't want to think about life from their perspective. As I have grown older and spent extensive time in counselling healing my own wounds from abuse I have come to see past the pain and anger towards men and I have allowed myself to accept that male prisoners are humans as well and are often sexually assaulted in prison.

As I questioned the effectiveness of prisons in protecting women from violence I realised that I had never once considered laying charges against any of my perpetrators. I considered why and I realised that instinctively I had protected myself from a process that I assumed would abuse me and my family. I grew up in a low income working class suburb where the police were not liked. We often took drugs and were involved in petty theft as teenagers. Avoiding arrest was a matter of survival and I never considered the police to be my allies. Male friends of mine reported being bashed by police and we were often pulled over in cars and harassed as teenagers. As a young queer teenager from a poor family I never considered reporting a number of rapes that I survived during those years. Looking back I still believe I did the right thing as I had neither the inner resources, the family support or the money to adequately protect myself from a legal process that could have scarred me further and escalated my drug use.

I have also chosen not to press charges against my father who was physically violent for most of my childhood. I am aware that if I did he most likely would go to prison. My father has been a hard man to love but I feel committed to sticking by him because he has genuinely changed during my adult years. I recognise that there has been a cycle of violence in my family that has been passed down from generation to generation and I feel that people in my family in their own way are trying to change that without intervention from government institutions. My family is very important to me and I would not send someone to prison as a way of getting justice. What I want is a loving relationship with my father that does not compromise my safety but I do not seek revenge for the past and I also do not take his shit!

Justice for me has involved finishing high school, going to university, coming out as a lesbian, accessing adequate health care to treat my mental illness, being able to earn my own income,

being actively involved in the women's movement and having the ability to create my own life away from abusive people in my family. These factors have meant that I am now able to stand up to my father if he starts to behave abusively as I now know my rights and am able to protect myself. In return my father has listened to my feedback about his anger and he has become a better person who is safer to be around. I recognise that some men won't change and I have no judgement on women who lay criminal charges against men which result in prison time. Until there are better functional alternatives what can a terrified woman do?

Through my own ongoing healing from violence I have developed a profound commitment to changing the roots of violence in society. I want it all to stop; from police, prison guards, men, politicians, businessmen and armies. I have learnt through my life experience that violence breeds violence and somehow we have to find a way to stop it that doesn't involve the revenge and cruelty of prisons.

3.

The existing criminal justice system was not designed to meet my needs when my 24-year-old son, Scott, was killed by gunshot in 1987. I found the police unresponsive to my inquiries. A Victim's Advocate called me, but only referred me to a "support group", where I found a very angry atmosphere. I, too, was angry, but began to look for healing.

Meanwhile, the state agreed to a plea bargain, which intensified my anger, since I felt the sentence given the offender was far too short. But I was told by the state's attorney, "You don't have any say in the matter. The state is the injured party. You are only a bystander."

I found, much to my surprise, however, that the plea bargain was a gift, since it enabled the offender to say, "I'm sorry," on the day of his sentencing. I needed to hear that more than I needed retribution.

I wrote to the offender and offered forgiveness. This eventually led to an informal victim-offender mediation, which was initiated not by the "system", but by the offender and me.

The healing that I sought has come (and is still occurring -- it is a life-long process). The help that I received from the system was minimal; it was basically initiated by me.

I believe we must make the system more victim-friendly, especially for those victims who are seeking healing. The system seems to encourage victims who are seeking retribution, since this becomes useful to the prosecution. However, the system is not equipped to handle those victims who want to heal.

As a post script, I would add that Mike (the offender) is now out of prison (I spoke on his behalf at his parole hearing) and is a productive member of society. This probably would not have happened if the system had been left to "go it alone." On the other hand, the principles of restorative justice (a term which I had not heard at the time) led to healing for both Mike and me.

LIBERATION MOVEMENTS AND THE PIC

One of the most immediately key and sensitive touchstones for CR Prison Abolitionist organizing is National Liberation and Indigenous Sovereignty movements within People of Color (POC) communities. Why key? Because POC communities are not only those most affected by the Prison Industrial Complex (PIC), but are also, and long before the present manifestation of the PIC, most affected by the birth and prolongation of the United States of Amerika. Thus, there has been a strong thread of resistance alongside of the thread of racist, terrorist domination by this system.

Nationalism and nationalists (Chicano, African-descendants, Puerto Rican, for example) and Native American or Indigenous Nation activists and traditionalists who fight for sovereignty, have and continue to perform the role of the Story-Keepers who remind their own folks, their own communities and the world of the continuous horror of their respective experiences here.

Whether these movements utilize reformist or revolutionary methods to achieve their goals, their very activism exposes the thorny issues of Racism and Self-determination within the general society, but also challenge the broader u.s. progressive and left movements on the same issues.

Historical memory is a vital weapon used to resist the constant cultural and intellectual bombardment of the U.S. to revise history or the "truth" about its oppressive relationship to POCs. The relationship between Native American/Indigenous Nations and the U.S. government/Bureau of Indian Affairs, Department of Justice and the PIC brings their peoples back to the memory of genocide, their present-day confinement on reservations and the government/corporate control of their lands and constant sabotage of their movements towards sovereignty. The relationship, for example, between La Raza (Chicano-Mexican) and the criminal (in-)justice system bring La Raza back to the memory of American imperial expansion which forcibly took Mexican lands and incorporated them into the u.s. The relationship between people of African-descent and the PIC brings Black people back to the memory of slavery and the 13th Amendment approving of slavery in the present-day prison system.

Prison abolitionist efforts to bring an end to the PIC (to prisons period!) means 1) to objectively support all oppressed folks right to self-determination by seeking to abolish those racist institutions of domination (prisons, police, and by extension, state/government armed forces, including the BIA and FBI), and 2) to bring our desires, efforts and resources to those POC communities who are directly affected by this system's most aggressive and punishing institutions. Some of the most active voices and organizers in these communities, and carrying a profound sense of their people's respective Stories and Dreams of freedom are the nationalists and fighters for sovereignty. Their messages reach the ears of the more political of the hip-hop generation and the politically conscious and politically hungry of the prison populations. Thus the very people we wish to reach with our own messages of a "world without prisons" and "stop the PIC" are more receptive to communication that connects directly to the particular forms of oppression that they face in racist amerikkka.

Most nationalists and fighters for sovereignty see the imprisoning of entire families as a form of genocide. They also see the media-assisted criminalization of both youth and resistance as government low-intensity warfare. This warfare is aimed at preventing the rise of liberation and sovereignty movements that can shake the very foundations of the U.S. empire from within. They see the police as domestic armies of occupation. They see the Drug War as a conspiracy or plan to paint People of color as “dangerous people” who have nothing to contribute to society and therefore, must be removed. Prisons are, thus, seen as concentration camps.

Identity or the issue of “who am I?” have always existed at the base of most liberation and sovereignty struggles within the u.s. due to institutionalized racism. It is essential that abolitionists understand that, through such struggles, this entails a redefinition of reality in Black, Indigenous, Chicano, Puerto Rican, Hawaiian, Asian images, agency, action and interests. That this re-claiming, many times, comes in nationalist language and visions should not be dismissed, but looked at as the stories grounded in that people’s experience to capture / create their particular ethos of self-definition and struggles to be free.

Serious efforts must be made to understand the self-definitions, languages and visions of People of color, as well as their righteous angers and desires to organize amongst themselves. This is key to creating healthy space within CR for multi-racial organization-building as well as for building viable coalitions and alliances for combined struggles against the PIC.

SAMPLE AGENDAS AND USES

(1) FROM THE WESTERN PRISON PROJECT:

Reform or Revolt?

Or, Can Abolitionists & Reformers Work Together to Dismantle the Prison Industrial Complex?

Facilitators: Western Prison Project

Brigette Sarabi
Scot Nakagawa
Kathleen Pequeño

“If we plan to redistribute wealth of those who have too much in order to give it to those have nothing; if we intend to make creative work a daily, dynamic source of our happiness, then we have goals toward which to work.

“And anyone who has the same goals is our friend. If [she] has other concepts besides, if [she] belongs to some organization or other, those are minor matters.”

Che Guevara

“It takes less effort to condemn than to think.”

Emma Goldman

“Loyalty to petrified opinion never broke a chain or freed a human soul.”

Mark Twain

Definitions

Prison Industrial Complex:

PIC is a term used to describe the overlapping interests of government and industry that use surveillance, policing, and imprisonment as solutions to economic, social and political problems. Through its reach and impact, the PIC helps maintain the authority of people who get their power through racial, economic and other structural privileges...The PIC is both a tool of the state – used to control people and maintain its own power – and a system used to legitimize the state by claiming that only it can create “safety” for people living under it.

Critical Resistance

Abolition:

PIC (Prison Industrial Complex) Abolition is a political vision that seeks to eliminate the need for prisons, policing, and surveillance by creating sustainable alternatives to punishment and imprisonment. From where we are now, sometimes we can't really imagine what abolition is going to look like. Abolition isn't simply about getting rid of buildings full of cages (prisons and jails), but about undoing the society we live in because the system we are working to end both feeds on and perpetuates structural oppression and inequalities through punishment, violence, and the control of literally millions of people. Because the prison industrial complex is not an isolated system, abolition is a broad strategy. An abolitionist vision means that we must build models today that can represent how we want to live in the future. It means developing practical strategies for taking small steps that move us toward making our dreams real and that lead the average person to believe that things really could be different. It means living this vision in our daily lives. Abolition is both a practical organizing tool and a long term goal.

From Critical Resistance

Reform:

--n. **1.** A change for the better; a correction of evils or abuses. **2.** A movement that attempts to institute improved social and political conditions without revolutionary change. **3.** Moral improvement.

American Heritage Dictionary of the English Language

Non-Reformist Reform:

A strategic approach that pursues “reforms” that either directly undermine the PIC, or provide support and assistance to those directly targeted by the PIC without strengthening the PIC itself.

Western Prison Project, based on original work by Critical Resistance

Reformist? Non-Reformist Reform? Abolition? – How would you characterize these objectives:

- Ending indeterminate sentencing (e.g. “1 year to life”) in favor of determinate sentencing (time-specific sentences)
- Ending the death penalty by substituting the sentence of “life without parole”
- Instituting Alternatives to Incarceration: e.g. drug courts, mental health courts
- Instituting prison monitoring programs (oversight bodies that reduce administrative corruption, counter guard brutality, and/or allow for greater prisoner organizing)
- Improving conditions in old, overcrowded prisons by building newer facilities
- Organizing for adequate prisoner health care
- Supporting the creation of prison hospices
- Advocating for new or improved prison programs (eg. education, drug and alcohol treatment, job training, art, athletics, social activities)
- Advocating for decriminalization of drugs
- Advocating for increased parole
- Advocating for reductions in sentences for certain classes of crimes
- Opposing new prison construction
- Organizing against prison privatization

Questions to Ask Yourself when Working on Prison/Criminal Justice Issues:

- Does your work prioritize those most harmed by the PIC?
- Does your work refuse to make distinctions between “good” prisoners and “bad” prisoners?
- Does your work seek to make the PIC a less viable solution to problems?
- Are you working to help others understand the distinctions between reform, non-reformist reform and abolition?
- Does your work reject any expansion of the PIC?
- Does your work suggest workable alternatives?
- Does your immediate work make future challenges to the PIC possible?

Many thanks to activists at Critical Resistance for identifying some of the key questions above.

FEEDBACK FORM FOR THE CR ABOLITION TOOLKIT

Your feedback is important to us!

This toolkit is a work in progress, and we want to make sure that the materials are helpful to everyone who uses them. If you use this toolkit in your organizing work or as a part of any workshop groups, please let us know how the materials worked. Use this feedback form to help.

1. How do you use the Abolition Toolkit materials? Where and in what kinds of settings do you use these materials (How many people participated? Of what ages and backgrounds? What were your goals at your gathering? How did you integrate the toolkit into your work?)

2. How would you suggest that other people use these materials?

3. Have you done any of the activities or exercises? What was successful? What could have worked better? What improvements would you make in the descriptions of the exercises? Are there other exercises would you suggest?

4. Are there any sections of the toolkit that seem incomplete? What seems like it has been left unsaid? What other kinds of information should be included?

5. Were any parts unclear? Is the language confusing in any places?

6. How has the toolkit affected how you think about abolition as an organizing strategy? What kinds of ideas have you had as a result of using the toolkit? How have your organizing practices been affected?

7. Are there any success stories you could share with us about how you have used parts of this toolkit?

IF YOU HAVE ANY OTHER COMMENTS, PLEASE FEEL FREE TO INCLUDE ATTACH ADDITIONAL SHEETS.

PLEASE SEND THIS FORM TO:

Critical Resistance
Abolition Toolkit Working Group
1904 Franklin Street, Suite 504
Oakland, CA 94612
email . crnational@criticalresistance.org
fax . 510.444.2177

RESOURCE DIRECTORY ADDITION FORM

We know that the groups we have listed here are just a small number of the really great people doing work to end the prison industrial complex. You can use this form to add new groups into your toolkit's directory.

We want to know who they are, too, though! Please send us a copy of your additions (or just give us a call and let us know who they are) so that we can add them to the toolkit.

WHO (THE GROUP'S NAME)

WHAT THEY DO (A SHORT DESCRIPTION OF THEIR MISSION OR PROJECT)

WHY THEY'RE LISTED HERE

(A SHORT DESCRIPTION OF THE PART(S) OF THEIR WORK THAT HELP END THE PIC)

CONTACT (HOW CAN PEOPLE GET IN TOUCH WITH THEM?)

