Sprawled, smeared across the couch, heavy, half-closed lids, glassy eyes reflecting light from the T.V. Bart and Lisa watch the wreckage: his regularly scheduled descent into cancellation.
Welcome, Comrades.

brick by brick, a world by world

outside supports' donations.

in money-wise, we are completely sustained by receiving at the Bethesda, and we'll keep sending it free just write us to tell us you want to keep subscription for incarcerated people is 100%

disregard, call and response.

one issue, and answers in the next. Principal:
cancellation and a platform for mutual political eddy per se, a kind of forum, a tool for facilitating discussion.

Our project is to strengthen the bonds between families, loved ones, friends, communities and incarcerated daily; prisoners and their victims, terminated and overshadowed by punishment.

brick by brick, a world by world

true, every social change movement discov-

hers is a passage from a handbook for abolitionists.
which are just a few of the systems that oppress us. Furthermore, Assata Shakur was able to find joy and maintain her hope and faith in a better world, even under the most brutal conditions. I would be very curious to hear, how you are able to experience joy even under the brutal conditions of incarceration? Sending love, light, and peace to you whenever you are reading this.

And if not now, when?
– Hillel the Elder

If not today, then tomorrow.
– Khadra Muhammad Hasan al-Zuwaiti

Have you read a good book or an article recently that you would like to review from an abolitionist perspective?

Let us know, and submit it to In The Belly!

We hope you’ll read it. We hope you’ll go farther and talk about it, share it, copy it, and mark it up. Lend it out, read it again. And we hope you’ll write in it. We encourage all our incarcerated readers to send in their writing, and tell us what you want to see develop, grow, and change.

Send submissions, art, poems, articles, reflections, ramblings and questions, comments, and feedback to the address below. Be sure to tell us whether you want what you send to be published, and if so, what name you would like to publish under. All the artwork will have to appear in black and white, for now. We hope to hear from you soon.

In The Belly Journal
PO Box 67
Ithaca, NY 14851
We cannot learn the benefits of education, and to create space for everyone's learning. Education systems are designed to be selective and to prioritize those who are deemed 'eligible'. Those who are not deemed 'eligible' are often ignored. A society that is structured around these systems is unfair and unjust.

We need to recognize the importance of education and to ensure that everyone has access to it. Education is not just about learning, but also about creating opportunities for all. It is crucial to address the inequalities in education systems and to ensure that everyone has access to quality education.

Education is a fundamental right, and it is essential to ensure that everyone has access to it. We need to work towards creating a more inclusive and equitable education system that provides opportunities for all.
Book Reviews

Are Prisons Obsolete? by Angela Y. Davis (2003)
Reviewed by S.J.

I was raised, as I would bet many of us were, with the dominant societal understanding that bad people go to prison. Some are innocent, and those people will be released as soon as the court system knows that they are innocent. Prison was for protection, even if this truth was unspoken. The perceived safety of people anywhere was due to the workings of cops and prisons. Punishment kept us safe. People who did wrong went to prison. Systems kept us safe, others did harm. But, who is the “us”? Who are the “others”?

Did police keep you safe? Have prisons kept you and your families safe? Have they prevented harm? Has criminalization resulted in a society with less harm, especially for those of us who are Black/Brown/indigenous, queer, and poor)? In Are Prisons Obsolete? Angela Davis dives into these contradictions and more. Davis succinctly covers much ground in her six-chapter, 103-page book. In this book, Davis outlines a lot of semi-complete thoughts, I had had before reading it in 2018. A year, where I had spent a lot of time thinking about living in a society where prisons are oppressive, but did not really understand what my place was in helping change society.

I believe that Are Prisons Obsolete? is a tremendously important starting point for thinking about how our society uses prison as a contradictory method of “harm reduction” and how it is colored by the United States’ history of settler-colonial slavery, theft, and exploitation, how there have come to be 2.3 million people caged in prisons, jails, and detention centers, and most urgently, what the alternative might look like.

Radical simply means “grasping things at the root.” - Angela Davis
in Struggle, Style...

In the struggle to keep moving forward together

We E. Dubois leads silent march againts

merit-based police violence and harass-

met by towns women of color decide to fight

members of the NYC LTDBQ community

Riots break out at the Stonewall Inn, when

The World is Founded.
The Worker's Union Industrial Workers of

Born.

Arthurist and Feminist Emma Goldman is

Movement and the FBI

Two members of the American Indian

Shootout at Pine Ridge Reservation be-

made exceptions for criminalized people

promotion was casually ignored and

promotion was casually ignored and

became the moral of an organize's and

became the moral of an organize's and

freed in reality however slavery continued

freed in reality however slavery continued

June 19

June 16

June 29

June 27

June 27

June 22

June 25

June 19

June 16

June 15

June 15

June 15

Tupac Shakur is born.

In South Africa:

1976

1979

1989

1977

1995

1996

100 students are killed in the Soviet mas-

Anarchist and Feminist Emma Goldman is

The Egoist, the first English feminist maga-

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100 students are killed in the Soviet mas-
Dates in Radical History:

June

**1977**

June 01

Indigenous rights fighter and member of the American Indian Movement Leonard Peltier is given two life sentences for the deaths of FBI agents at a shootout at Pine Ridge Reservation.

**1975**

June 01

The George Jackson Brigade attacks DOC headquarters in Seattle, Washington.

**1863**

June 02

Harriet Tubman leads the Combahee River Raid, helping more than 700 enslaved people to freedom.

**1972**

June 04

After more than a year in jail, abolitionist Angela Davis is acquitted of kidnapping and murder charges.

**1954**

June 07

The Guatemalan government is overthrown by the CIA.

**1997**

June 10

After 27 years in prison, Black Panther Party member Geronimo Ji-Jaga is released.

**2016**

June 12

Anti-LGBTQ shooter murders 49 people and leaves 58 wounded at Pulse nightclub in Orlando, Florida. This is the deadliest attack on LGBTQ people in USA's history.

**1983**

June 13

The Prison abolitionist journal Bulldozer is raided by cops in Toronto.

---

**Freedom is a habit.**

– Kuwasi Balagoon

---

Do you know who made this? Let us know!
What is Abolitionism?

In the 19th century, abolitionists worked to build a world without slavery, working to break the cycle of oppression and racial discrimination.

By I. U.}

The abolitionists, as an agent of society, have been called to bear the burden of the struggle against the institution of slavery. They have been called to stand against the forces of oppression and discrimination, and to work towards the realization of a world without slavery.

I. U. (1838)  
May 22

1841

John Brown, slave owner and abolitionist, is born in May 12.

1860

John Brown, slave owner and abolitionist, dies in May 10.

1861

Malcolm X is born in May 19.

1863

The Radin on Harpers Ferry is born in May 9.

1880

How Chin is born in May 19.

1905

1907

1917

1943

1989

Chelsea Manning releases after 7 years, including

1987

The colonial state of Israel, an invasion of their ancestral lands by the settler colonial state of Israel, and the occupation of the Palestinian territories by the settler colonial state.

1988

The police and private security companies have been used to maintain a system of control and exploitation, which they call the criminal justice system. This system is based on violence, punishment, and profit, and it is more harmful than it was before. It is an instrument of the political and economic elite.

1995

The police and private security companies have been used to maintain a system of control and exploitation, which they call the criminal justice system. This system is based on violence, punishment, and profit, and it is more harmful than it was before. It is an instrument of the political and economic elite.

2008

The police and private security companies have been used to maintain a system of control and exploitation, which they call the criminal justice system. This system is based on violence, punishment, and profit, and it is more harmful than it was before. It is an instrument of the political and economic elite.

By I. U.
Dates in Radical History:
May

May 01
May Day! The first day of May is International Worker's Day, a holiday celebrating working and poor people and the struggle against capitalism and oppression. It also commemorates the Haymarket Massacre of 1886, which came 3 days later.

May 02
1973
Assata Shakur is arrested, Zayd Malik Shakur is murdered by police.

May 04
1886
The Haymarket Massacre: At a demonstration in Chicago to demand that the working day be shortened to 8 hours, the cops tried to disperse the crowd violently. Someone - no one knows who - attacked the cops. A bunch of people were killed as the cops opened fire. Afterward, 8 anarchists were convicted of murder with no evidence. Their names were: Albert Parsons, August Spies, Samuel Fielden, Oscar Neebe, Michael Schwab, George Engel, Adolph Fischer and Louis Lingg. Parsons, Spies, Engel and Fisher were hanged, and Lingg took his own life. The remaining three were pardoned 6 years later.

May 04
1973
Black Panther Party and Black Liberation Army member Sundiata Acoli arrested.

May 05
1818
Karl Marx is born.
There's no time to...
Stand together.
Break through these prison walls.
Stand together.

Please hear our call.
Stand together.

Inside and outside, it's up to us all.
Stand together.

See that smile on your face, smile in your eyes.
Tell you a funny story.
Feel your embrace.
Hold your hand.

Feel the rain drops falling from the sky.
Look to the day when I'll see the sun rise.

What does abolition mean to you? Tell us in
a few words, paragraphs, poetry or art.

think of abolition as not only possible, but necessary.
there ever made has come to an end. we can start to
remember that every single empire, every single
stir to think about as we organize as we struggle. Study and
build community together. the answer to this question
seem like toy questions. but they are important for us
soberly. what kind of world do we want. these might
et that will make prisons. jails, cops and landlords op-
your presence. what do we want to build together.
true prisons. no cops - but what this real-
that abolition is usually thought of as essence - no
no more jails, no prisons, and no cops. we keep that going with study groups;
our hope that this journal is doing the work of abolition.
and solidarity. it is social relationships based on trust and solidarity. it is
political education. mutual aid, letter-writing. and per-
meaningless. this movement has always
community inside, and building strong connections be-
most important. abolition means mutually
of these. drug reform. and homelessness. it won't get us all.
seeing our future through colored lenses.
both.

By finding communitees and decriminalizing sex
abolition this year. but it happens us. when much closer
Building new jails to deal with over-crowding is a re-
calls these "non-reformist reforms." For example,
23 Hours
by Sarah Torres

Dedicated to participants of the '11 and '13 California prisoner hunger strikes

23 hours here I am
7 by 11, barely room to stand

I try to think of you every day, try to see your face.
In a room full of gray, time is starting to erase

23 hours here I am
Only touch I feel is from a guard’s glove-covered hand

It’s been so long since I’ve felt the sun on my skin
Fear I’m losing my mind

They are trying to win,

trying to bring me down.

Artwork by #22 EXSO
Do you know who made this? Let us know!

"Stelae (of Dreaming Freedom, Preaching Abolition)
Always, know it. we've learned and experienced. Then we enter it again. I do the work. We leave it to connect again. Shaping what this is where we synthesize into. We enter this world to connection. This is where the work is processed.
I was intrigued by your comments regarding "the void is a part of my praxis, my world view". I don't know if I want to. They motivate me. Being haunted violence I feel indebted. I cannot shake their ghosts. I
This entails forging relations (human bridges) with such beautiful human beings as yourself, and doing this relative to our struggle of eradicating prisons altogether.

This has been the impetus towards our connectedness & we have managed to continue building from here via our work with/in the W.L. NOLEN MENTORSHIP PROGRAM. For example, we haven’t communicated in days, but my first concerns expressed to you was concerning your well being.

This is what camaraderie entails. It’s about a communalism relative to humanity.

REVOLUTIONARY LOVE,
Kijana Tashiri Askari (of the W.L. Nolen Mentorship Program)"

"Dear C R G,

I have always thought or imagined prisoners as ghosts.

Our families are left with the presence of an absence when we’re imprisoned. Our lives are spoken about in the past tense, like the dead. When we are acknowledged in the present tense, reference is always made to our social/civil death: he or she is locked up. We are not seen, but the remnants of our lives are visible. Our families and friends have to explain to others why they see pictures of us but we’re never around or rarely mentioned.

People are told to let us go, to go in living without us, but they find it hard to shake our ghosts. Our loved ones are often shamed for loving a dead person. They are told that living means forgetting us.

I often feel haunted by dead friends, lost to HIV and
The Yard

Before, a call would come, a bell screeching through the air, the rumble thick. And we’d flow to the yard, cursing the sun that beat down upon us, the ankle-high grass, the handball contest, envying the few who made it out first, to the two or three shadows that could protect us, but there was nothing.

Now, there’s no call, just a steel-mesh ceiling, and four long, corpse-gray, soul-collapsing concrete walls. 20’ x 40’.
The question of absent presence can also be posed inversely regarding the captive-imprisoned. I experience the world from a position of social life, of relative bodily freedom and mobility as non-imprisoned and outwardly cis-gendered and white, while my imprisoned comrades [live] in systematically enforced civil/social death. Literal not just figurative/metaphorical social death.

As a structure of feeling, how can meditating on the apparitional presence of the absent imprisoned activist (in what are often distended moments disappearance from the field of social visibility) and its living effects, give rationale and imperative, new affective drives and psychic registers, or create the possibility and circumstances for its own undoing?

How do such encounters force us to reckon with, or in the best case, participate in the precarious but motivated transition from being troubled, often inexplicably or by repetitively stuck explanations, to doing something else?

To be clear, I’m not trying to normalize the carceral regime that keeps us torn apart; but rather, in the midst of organizing, fighting, and daily waging counter-warfare against criminalization and imprisonment, what are the forms of sociality—and in my case as in maybe yours: radical political community—that we (differences in positionality considered) are the collective authors and producers of across prison walls?

I’m being careful to parse out the operative aspects here for many reasons. But whatever it may be, such encounters with the present absence of my incarcerated loved ones, and its lingering effectivity, is what compels and paradoxically nourishes me. It is such encounters that drive my madness (the violent fluctuation and instability of my lived mental health, my sorrow and grief and range of anxieties) yet simultaneously orient me towards a horizon of struggle not yet fully articulated.

“This is a pre-paid called from [first name, last name for C.R.G.].”Engrained by scolding hot iron in my psyche. As much as a haunting that pains me to no end.

A box called a yard.

As we watch the three-on-three game, in the cold, angulated shadows, the memory of grass licking our ankles, aching flows through our minds.

And we curse the sun that used to beat down upon us.

The Hell of Memory

We have rehabbed the dead, manufactured meaning & heroes from frail illusions.

Our uncelebrated lives lost, crashed upon the reefs of experience.

Unmendably broken.

Lesson:
We cannot unlearn the old silences, the hell of memory.

That invincible maniac, its brutalizing smile and nerve-jangling laughter lashes us, as we struggle against time in a land with no clocks.
Demands From Pennsylvania

Hudson County

We do this in solidarity with the striking prisoners of

BE IMMEDIATELY RELEASED.

- With less than a year of sentenced time
- At high risk due to health conditions
- With parole violations
- Over 50

We demand the same calls issued by the Board of Cor-

• The abruptly disconnection of our phones for three
  hours on the morning of Sunday, March 29, 2020.

• COVID-19 virus,

which are highly likely to have been exposed to the

- The crowded living conditions imposed on us prior
  to the pandemic and made worse by the daily ad-
  ministration.
- The lack of personal protective equipment (PPE) and
  cleaning supplies provided to inmates.

We take these actions in protest of:

- The inexcusable or by neglected illnesses.
- The untreated mental illness.
- The constant police brutality.
- The neglect of health care.
- The unspeakable conditions of the prison.
- The lack of action for the release of all
  inmates.

As of March 22nd, 2020, two doms of 46 inmates at RI-

Strike at Rikers’ NY (Reprint from poster)

Abolition in Action: Demands

In the COVID-19 Crisis

Across the world, prisoners are fighting for survival and

have their decisions and releases expedited. Healthcare

lastly, those with dementia and parole petitions should

be released. They are being held due to overcrowding

the all front lines of the virus. There are some demands

immunity status and the elderly (over 50) also. we hold

1. Release prisoners, especially those with compromised

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Apparitional Encounters

by C. R. G.

The [prison] regime breaks some, physically exterminates others. An uncounted many...awaken a new and incorrigible political fantasy, which continuously haunts civil society and its resident nonimprisoned activists and intellectuals.

- Dylan Rodríguez,

referring to his correspondence with Hugo Yogi Pinell

Almost every day I speak with a friend, loved one, or political acquaintance who is imprisoned. Mostly organizers I'm collaborating with on projects. Some days more than once. Some days I speak with multiple people locked up. People I sincerely and truly care about. Whether by phone or letter or email, I do it on principle. Everyday contact is made with someone. I've been doing this for the past year with increasing consistency. I'm not paid to do this. It is part of my praxis & a process of what can only inadequately be called solidarity.

I'm trying to think about the language [we/] use to describe the unique presence in my life of co-organizers and friends more generally who are locked up. That is, their "absent" presence, or rather their present absence, in the moments when we are not communicating. When the phone hangs up. When the JPay or ConnectNet emails take days to process. In the moments when I am incapacitated or unable to reach people. Their presence remains, in my mind, always, in my body-memory and lifeworld. In the spaces between contact and communication. In the ebb, pause, and break. They never fully leave me, and what I'm realizing is neither I them. An unbreakable intimacy, a political kinship and communalism amidst unspeakable asymmetries.

There is transformation—both personal and communal—in the unfolding of such relationships inside is notoriously negligent. While all of us are vulnerable, certain populations face more vulnerability. They should be prioritized for release.

2. Prevention measures should be taken that mitigate the chances of prisoner becoming infected. Most important, the DOC needs to enact measures that protect prisoners from being infected by their employees. The only way we will become infected is if the staff brings COVID19 inside. Proactive steps need to be taken to diminish, if not to eliminate, the chances of this occurring. Currently, little is being done to prevent DOC staff from infecting prisoners.

Demands from Inside Injustice

Prisons, jails, and detention centers across Amerikka are the epicenter of state-sanctioned violence and death. Covid-19 only makes clear to outsiders what we inside have always known: the state is cruelly indifferent to injustice inside and the mass death of prisoners. The only real solution is to burn the prisons. Immediately, we demand:

1. The release and resourcing of all those locked up, beginning with those most vulnerable to infection and those near their release dates.
2. Free communication (phone calls, emails, and video calls) with loved ones outside.
3. Free soap and cleaning supplies for all prisoners distributed twice a week.
4. Mandatory masks, gloves, and testing for COs.
5. Free masks, gloves, and testing for all prisoners coming into contact with COs and civilian prison staff.
6. Weekly access to canteen, commissary, and package rooms.
7. Daily access to showers, the yard, recreation time, and the law library of no less than three hours.
8. An end to forced labor, aka prison slavery.
9. An end to solitary confinement, especially to quarantine sick or presumptively sick prisoners.
LIFE is what u make it at the end of the day.

HAPPINESS is a source within our SELF, put your worries and inhibitions away on a shelf.

LOVE by itself is patient and pure, the only thing in this world that is certain to cure.

HOPE is the potion that keeps us alive, believe to succeed and we will survive.

make a difference.

They wish to be us so bad they can't adjust.

HATE is bred from envy and a non sexual lust.

in this great divide.

discrimination has been around since the be-

ing.

standing, and life takes a toll as it's truly demand.

prejudice comes from fear and a lack of under-

My Mind Today in Solitary
If incarcerating people is bad for individual and community health and increases health disparities of race, class, ability, gender, and national origin, keeping people out of jail, prison, and immigration detention and releasing people who are currently confined is good for our health and safety.

In response to the threat to incarcerated people posed by coronavirus, local, state, and federal jurisdictions must use their powers, including pardon and clemency, to release people now, beginning with elderly, ill, immunocompromised, and pregnant people.

Jurisdictions also must seize this moment to reduce "jail churn"—the rate at which people cycle through local jails exacerbating the spread of illness—by reducing arrests, declining prosecution, decriminalizing conduct, eliminating pretrial detention, and releasing people to fight their cases from home. Providing life’s necessities instead of criminalizing survival strategies will help, too.

By pursuing a strategy of radical decarceration we can divest from the jails and prisons that are making our communities sick and sicker, and invest in community-based, humane, and dignified healthcare for all, in the face of COVID-19 and beyond.

Release People from Jail to Prevent Coronavirus Catastrophe Behind Bars
Reprint from Shadowproof, by Jose Saldana, Komrade Z, and Nadja Guyot

COVID-19, the novel coronavirus spreading across the globe, exposes the dangers of the U.S.’s eroded and underfunded safety net. Inadequate public health infrastructure and a lack of access to health care, paid sick leave, and basic material needs leave us woefully unprepared to prevent the spread of the coronavirus and care for people who get sick in our communities.

But the threat to people incarcerated in jails, prisons, and detention centers across the United States is even greater.

The coronavirus crisis compounds the health crisis that incarcerated people across the country face every day, some for years and decades. This is especially true for elderly incarcerated men and women, who face heightened risk of death and injury from the virus.

For example, over 675 elderly incarcerated people have died in New York State prisons alone since 2011. The vast majority are people of color and the average age at death is 58 years old. This is a human crisis hidden behind prison walls.

People who are hyper-policied and disproportionately incarcerated—Black and brown working-class people, people who use drugs, homeless people, trans and gender nonconforming people, people with disabilities, and people with mental illness—come from communities most impacted by chronic illness and lack of access to medical care prior to being incarcerated.

Health services in jails may be a person's first contact with medical personnel and where they first receive diagnoses. Once incarcerated, jails,
Fortunately, the public health evidence is clear. Life-saving care services cut costs on regular medical needs by improving people's health and reducing the number of sick people in the community. In addition, the evidence has demonstrated that people exposed to COVID-19 are more likely to be infected and spread the disease.

However, vulnerable populations are more likely to contract COVID-19 and other serious illnesses. These populations include people of color, people with disabilities, and people living in poverty.

COVID-19 has had a significant impact on the elderly, who are at higher risk of developing serious illness. The elderly are more likely to experience severe illness and death from COVID-19 than younger adults.

In conclusion, COVID-19 has had a significant impact on vulnerable populations, particularly the elderly. It is crucial to ensure that these populations have access to medical care and receive necessary interventions to prevent the spread of COVID-19.