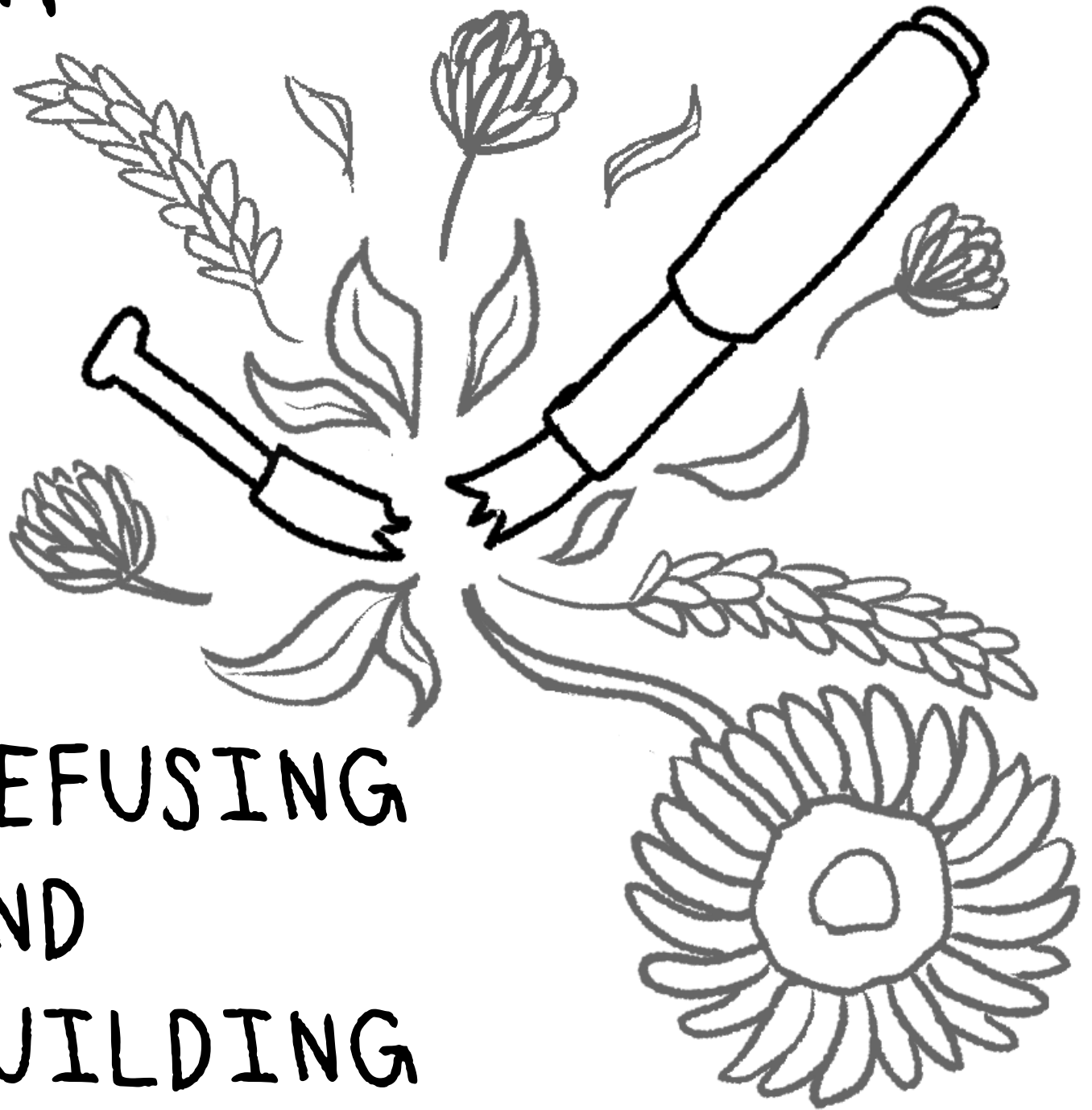


ABOLITION METHODOLOGIES



REFUSING
AND
BUILDING
WORLDS

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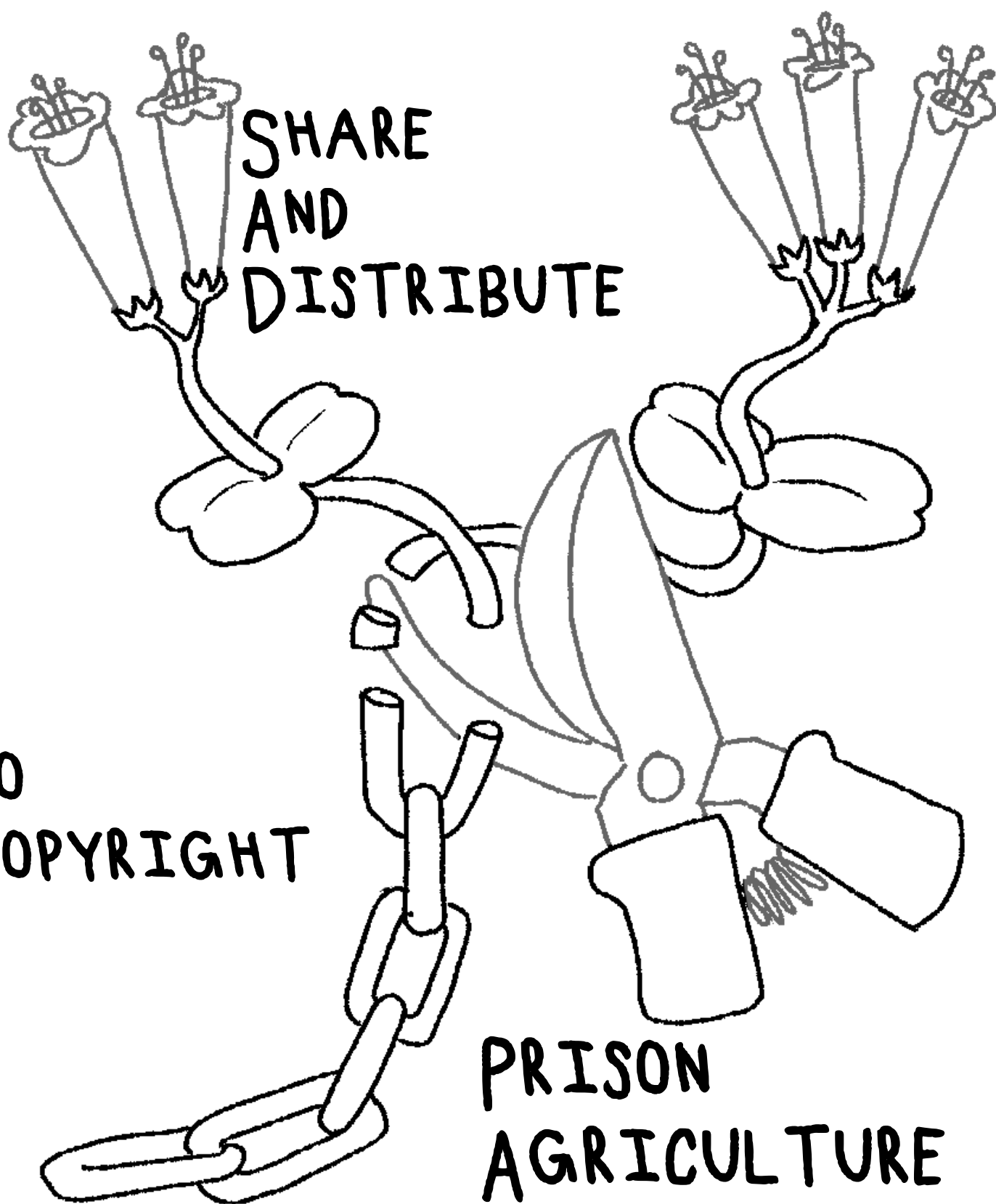


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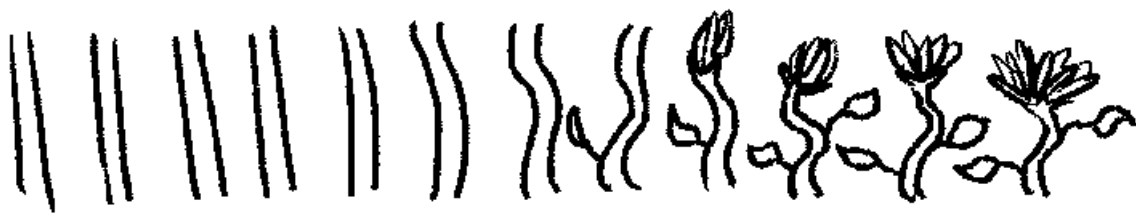
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FREEDOM DREAMING

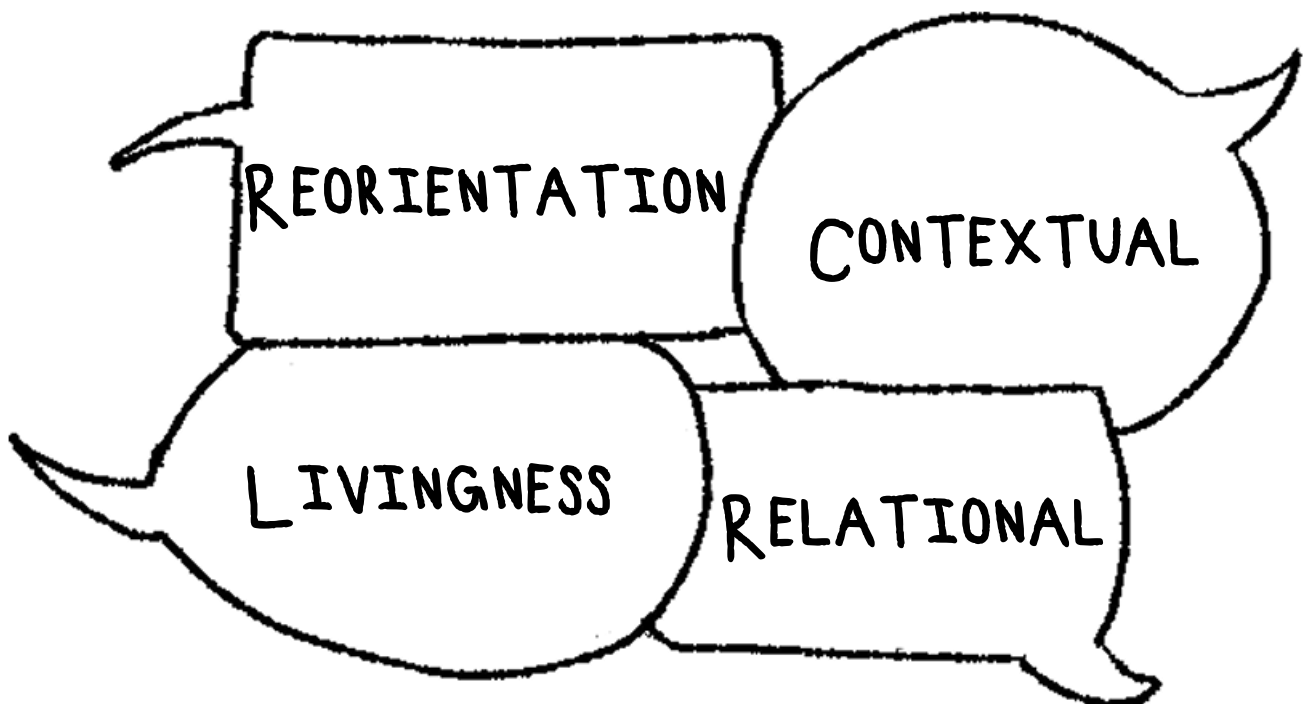
Prison industrial complex (PIC) abolition suggests the need to eliminate institutions, practices, and ideologies that limit freedom. But we need more than removal. We need world building and replacement. This zine is dedicated to freedom dreaming and articulating the approach of the Prison Agriculture Lab to PIC abolition.



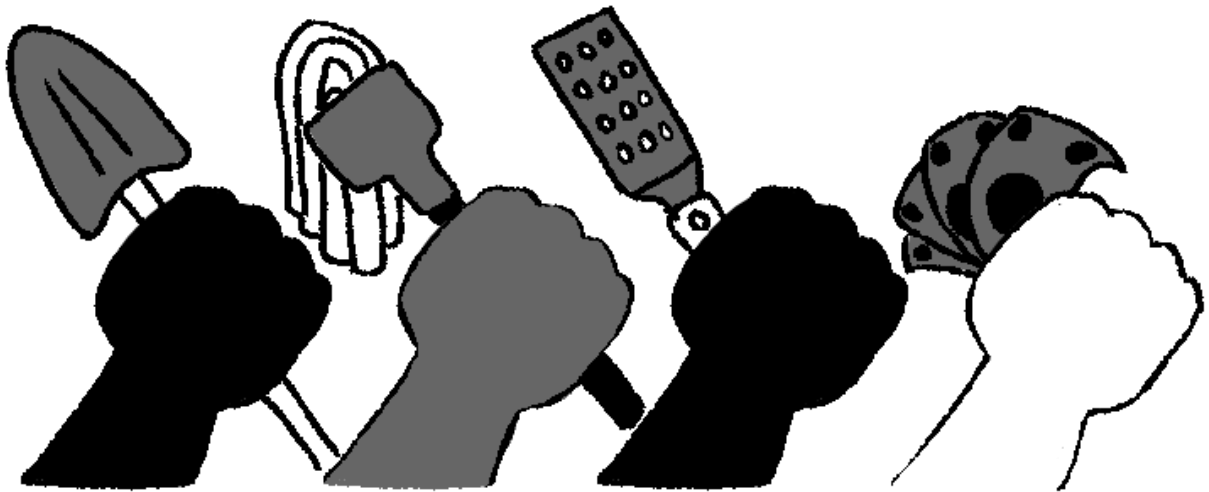
One might say that all abolition entails method. How we go about corroding the PIC and creating care-based cultural, economic, and political conditions matters. As we confront oppression in all its forms we must be clear about alternatives and make adjustments as conditions and consciousness change.

We begin from a premise of collaboration, creativity, and openness—an invitation to work together. As scholars and activists, our lab links innovative research, science translation, and storytelling to breach academic and prison walls. Such outwardly engaged work is rooted in four principles, which we offer to help us further collective abolitionist goals.

But first we ground the principles within the realities of racial capitalism and the carceral state. We then turn to food justice and food sovereignty practices that build abolitionist worlds. Attention to food and land expands our vision of how we can all work together to get free.



RACIAL CAPITALISM



Racial capitalism is an economic system that creates racial differences to divide workers, extract profits, and manage and hide precarity. Key to this reality in the United States and elsewhere is white supremacy, which aims to naturalize and rationalize the dehumanization of non-white groups. The resulting crises—landlessness, poverty, limited access to healthy food, poor schools, no medical care, and more—lead to state intervention.

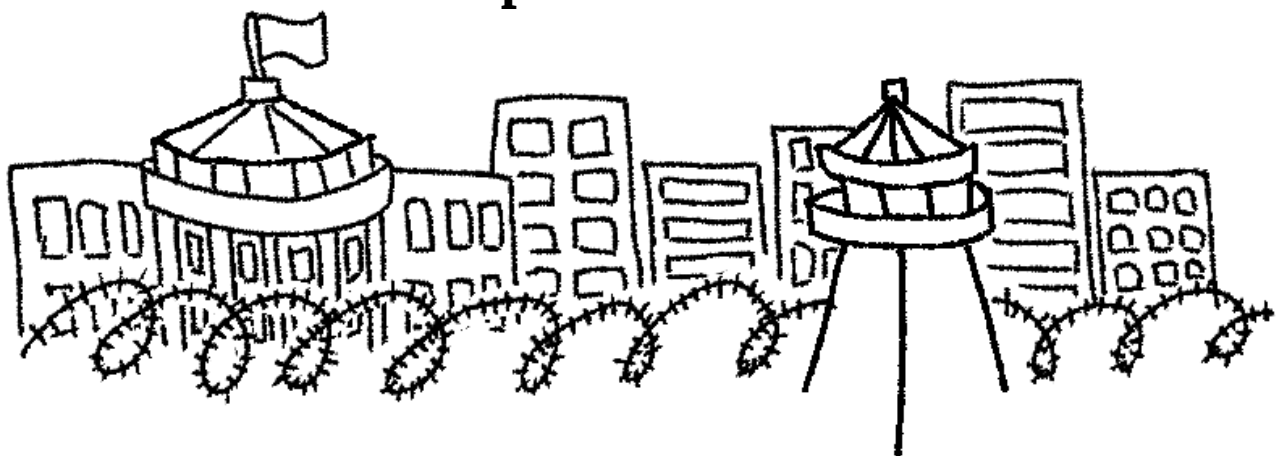
What do the crises of racial capitalism look like in your community? To what degree are you exposed or protected from these crises? Use this page to reflect through writing or drawing.



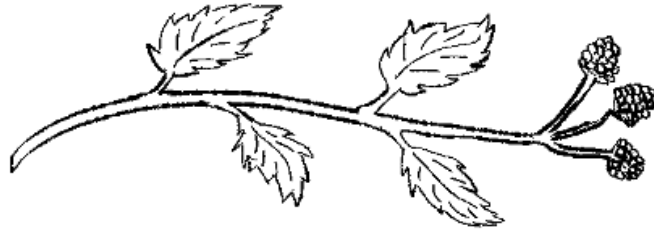
THE CARCERAL STATE

When we use "carceral" or "carcerality" we refer to institutions, practices, and ideologies of social control. The institutions of policing and incarceration require practices like data-driven surveillance and ideologies of personal responsibility to then legitimate budgets that grow the PIC.

The carceral state responds to the realities produced by racial capitalism. Instead of ensuring that all people's needs are met, working-class communities and communities of color face punishment. From the use of crime statistics to target communities living in poverty instead of solving hunger to threatening immigrant farmworkers with deportation instead of providing amnesty to create safer work the state prioritizes carceral solutions.



**What does the carceral state look like in your community?
To what degree are you exposed or protected from
different punishing and governing institutions?
Use this page to reflect through writing or drawing.**



ABOLITION

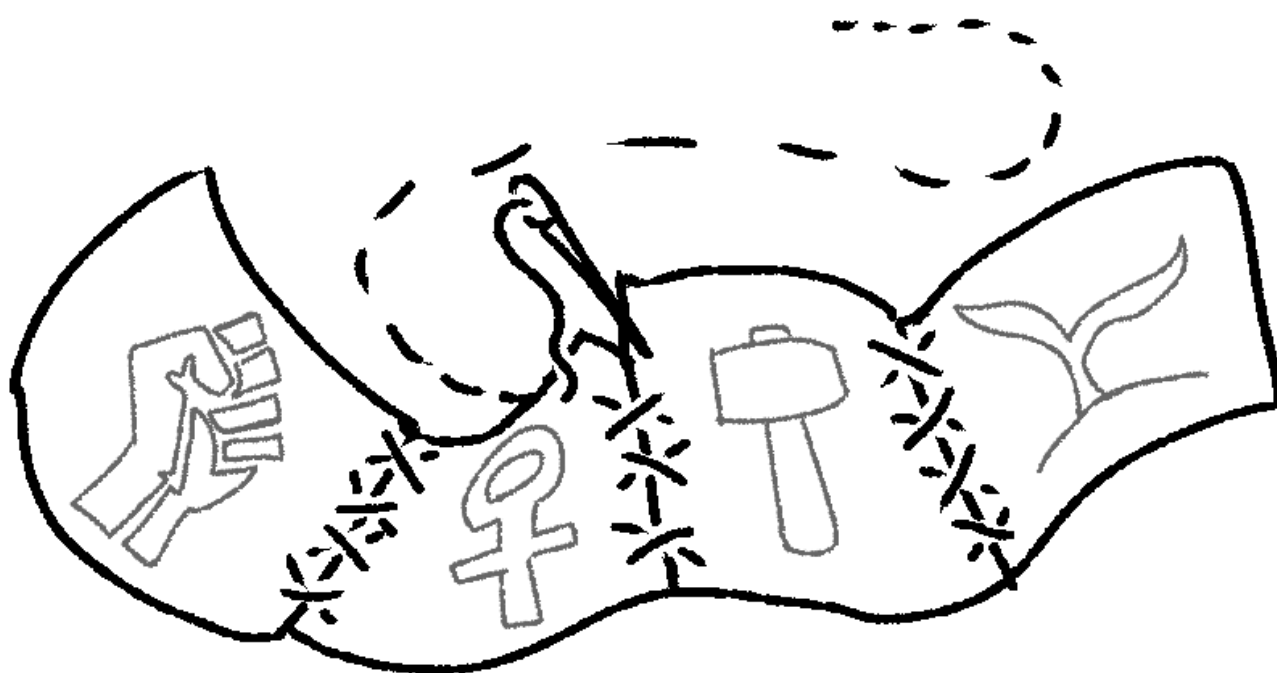
In response to racial capitalism and the carceral state, institutions built to dehumanize, dispossess, and contain so many people, PIC abolitionists work to expand the horizons of freedom. What does such world building look like? Drawing on André Gorz, the abolitionist grassroots

organization, Critical Resistance, helped popularize the strategy of non-reformist reforms. As PIC abolitionists organize, they should pursue ends that do not expand the system they are working to dismantle or create a problem that will have to be undone later.



There is no single abolitionist model. As Mariame Kaba counsels, PIC abolition entails a million experiments. Or as Dean Spade suggests, mutual aid and taking care of each other in ways that reject hierarchy are key. That said, adrienne maree brown makes the case for emergent strategies. All our experiments must remain flexible enough to change as we discover new ways of being in community with each other.

What are some ideas to inform such a range of non-reformist reform strategies? Ruth Wilson Gilmore insists that PIC abolition must be rooted in intersecting socially and environmentally just struggles across international borders. We must demand it all, and work with those in other movement spaces to stitch a quilt of mutually beneficial worlds.

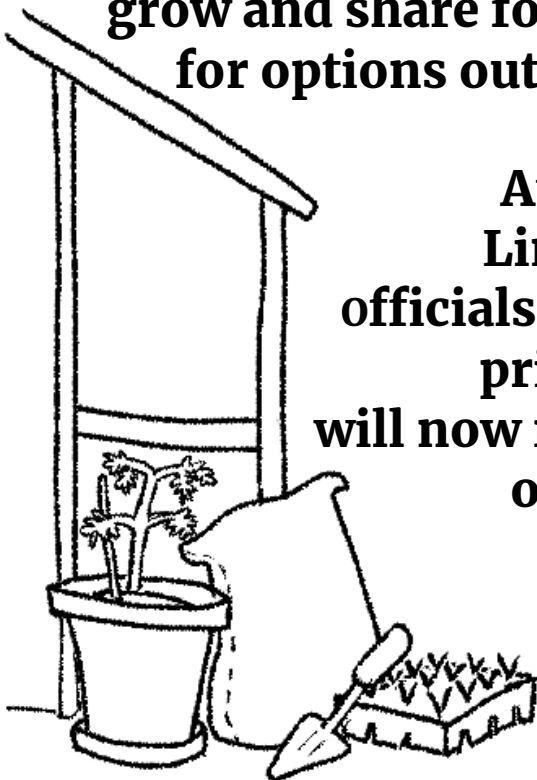


Here we explore PIC abolition frameworks through a sketch of how they are practiced in cases where food and land are at the center of world building.

Inside prisons, abolition often means engaging in experimental mutual aid that embodies freedom through food sovereignty practices.

In Washington State Prison, prisoners carved out autonomous space with a self-governed rentable garden plot program. Prisoners contributed to their own collectively managed fund so that they had the resources to farm in a part of the yard they repurposed.

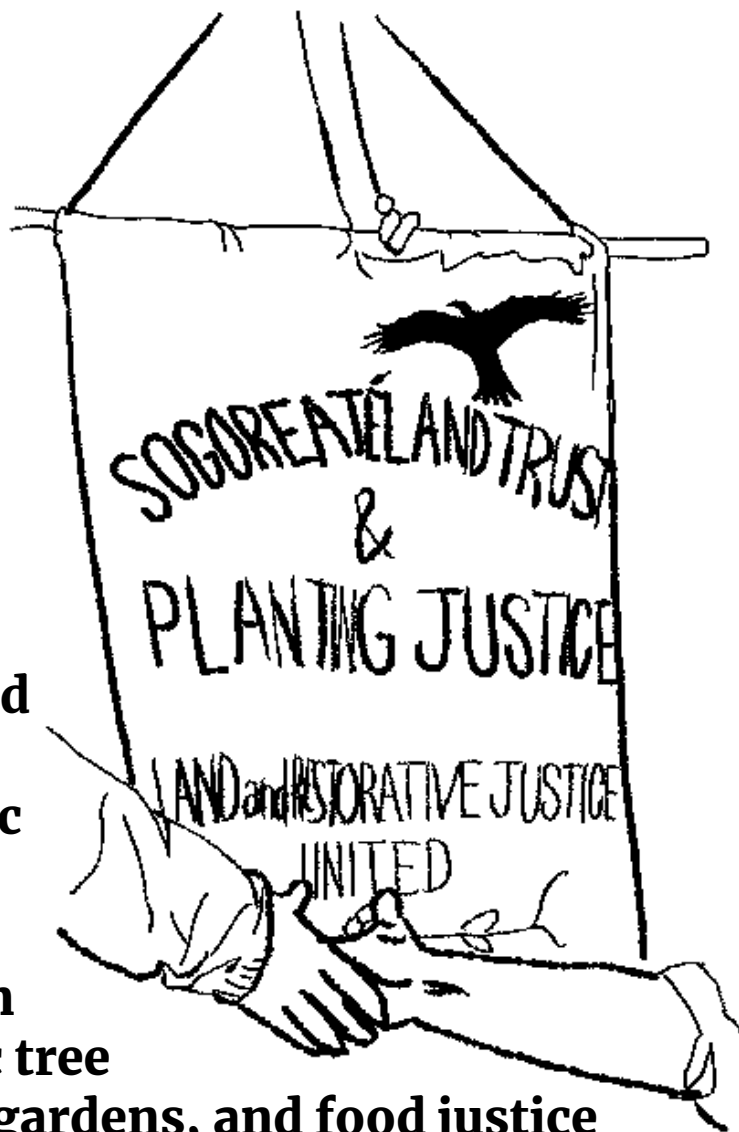
Inspired by the Black Panther Party, the money bought seeds and worms to grow and share food with other prisoners longing for options outside the unhealthy chow hall.



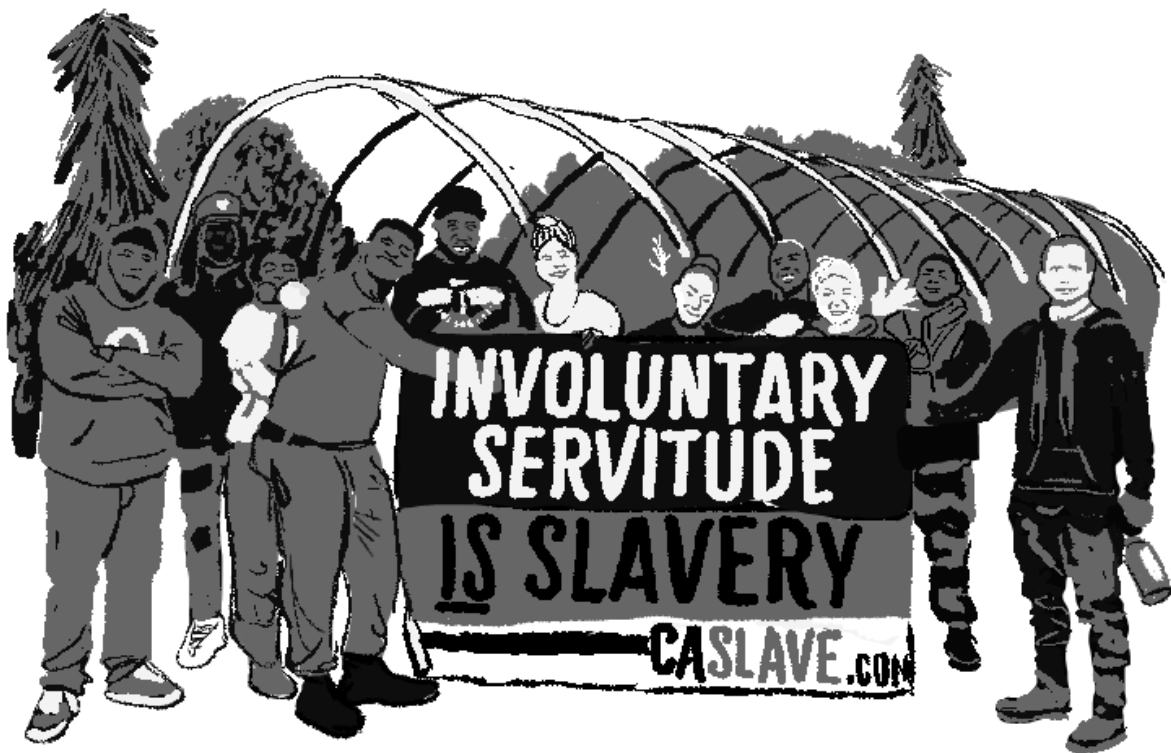
At Minnesota Correctional Facility, Lino Lakes prisoners pushed prison officials to follow a state law that requires prisons to start gardens. The prison will now reopen an abandoned greenhouse of 24 years and with the support of Metro State University's college-in-prison program turn it into a year-round food production site.

Outside prisons, for over a decade, Planting Justice has worked with formerly incarcerated people to break free from the prison industrial complex and sought to expand coalitions across social justice movements.

Mutual aid strategies and horizontal decision making inform a holistic approach to reentry. By creating living wage full benefit jobs in urban agriculture—an organic tree nursery, a food forest, gardens, and food justice education ground the work—Planting Justice has built a community of formerly incarcerated organizers and healers who connect their work to a range of struggles.



Linking struggles leads to experimental and emergent work. Planting Justice rematriated Ohlone land to the Sogorea Te' Land Trust, a women-led Indigenous urban land trust. The agreement to transfer all two acres of their nursery to the trust, will ensure the land is used to reclaim ancestral foodways and land stewardship practices, and model climate resiliency. Given that abolition is a demand to change everything, work that links movements is critical. In this case, healing relationships to land builds a capacity to resist carceral forces that want to divide and control people in ways that increase their risk of capture by agents of the state.



What does abolition look like in your community? Use this page to reflect through writing or drawing.



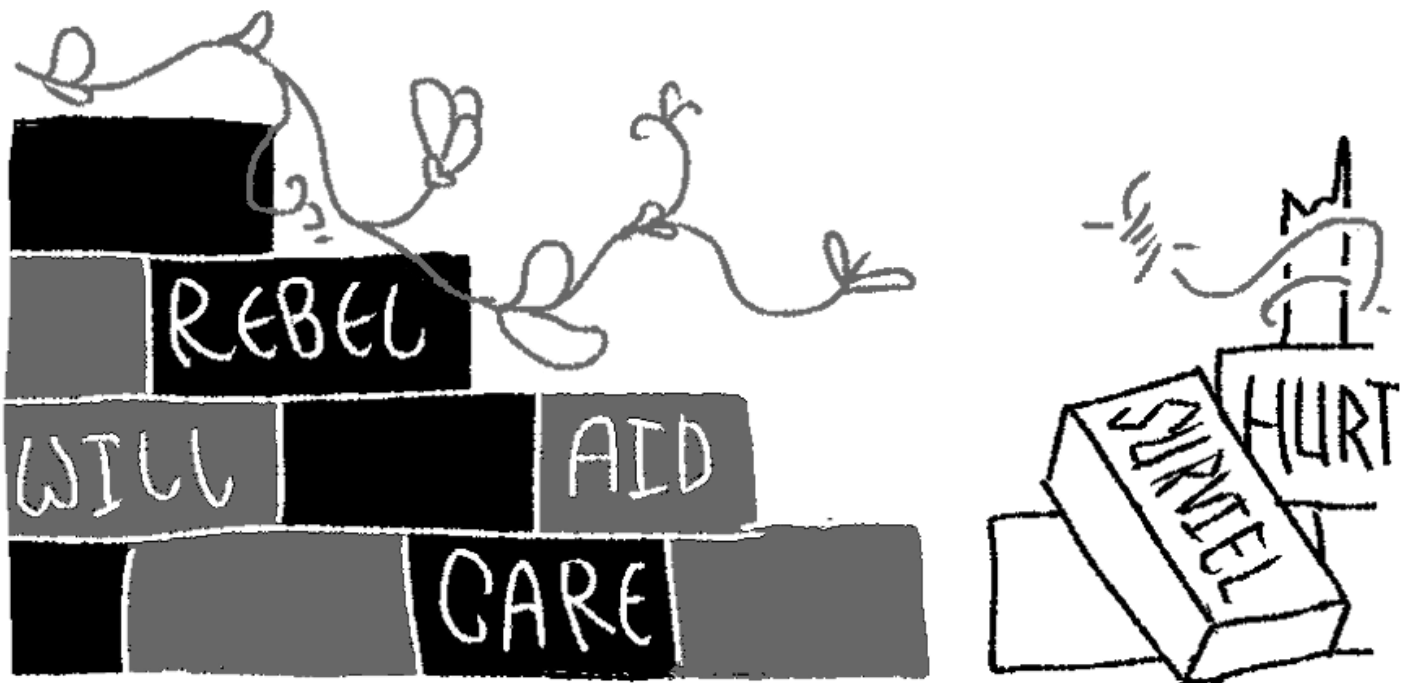
GENERATIVE REFUSALS

Scholars and organizers Eve Tuck and K. Wayne Yang counsel to 'refuse' settler colonialism in learning settings. They insist that refusal is more than a 'no.' It is about unsettling accepted ideas that perpetuate violence against marginalized groups. And it is about 'turning the gaze back upon power,' rather than upon those who are being violated.

When we question what is the most desirable way to learn and communicate knowledge about society, it opens opportunities for other ways of sharing ideas. This could include artwork, podcasts, posters, story maps, or even zines.

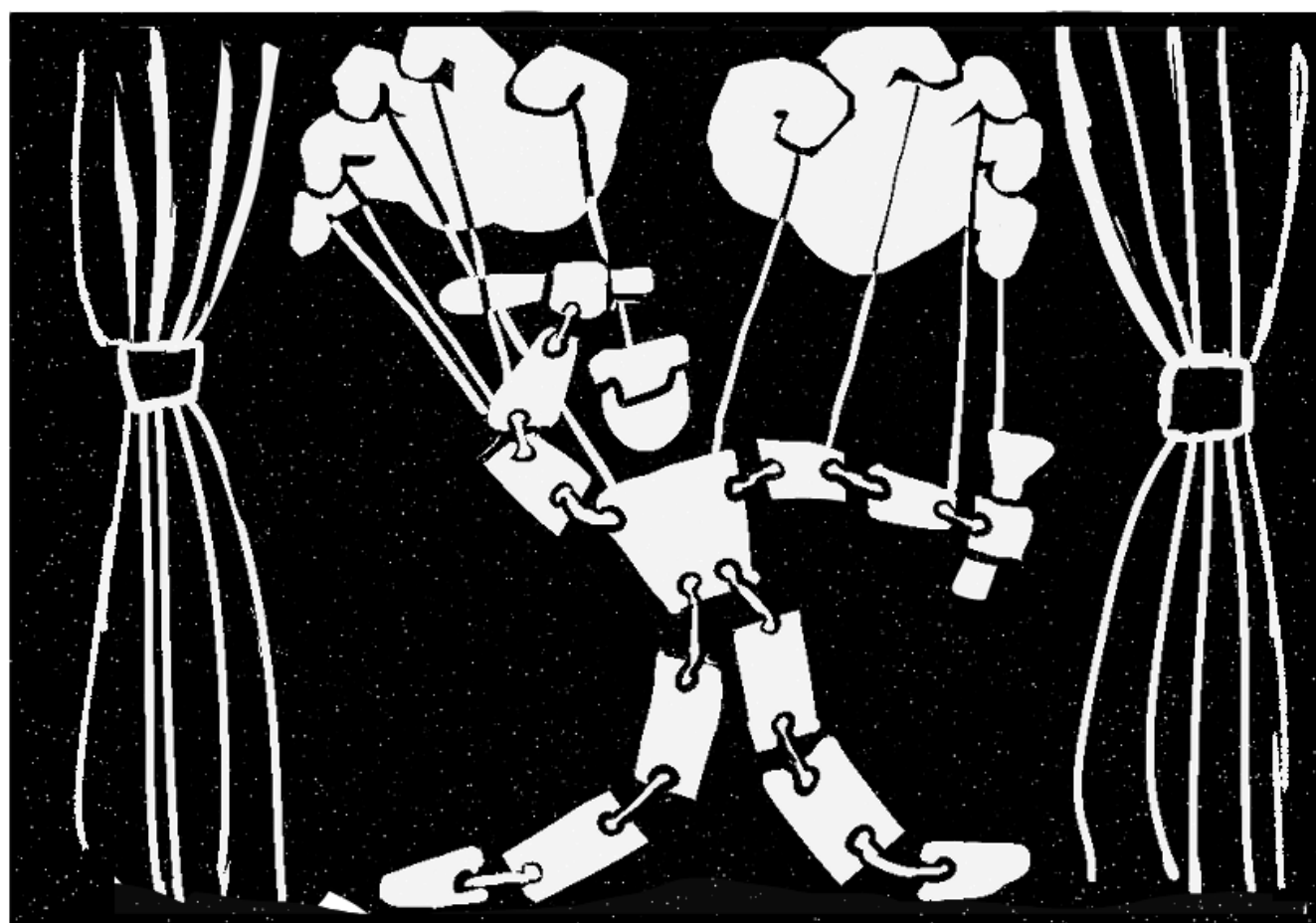
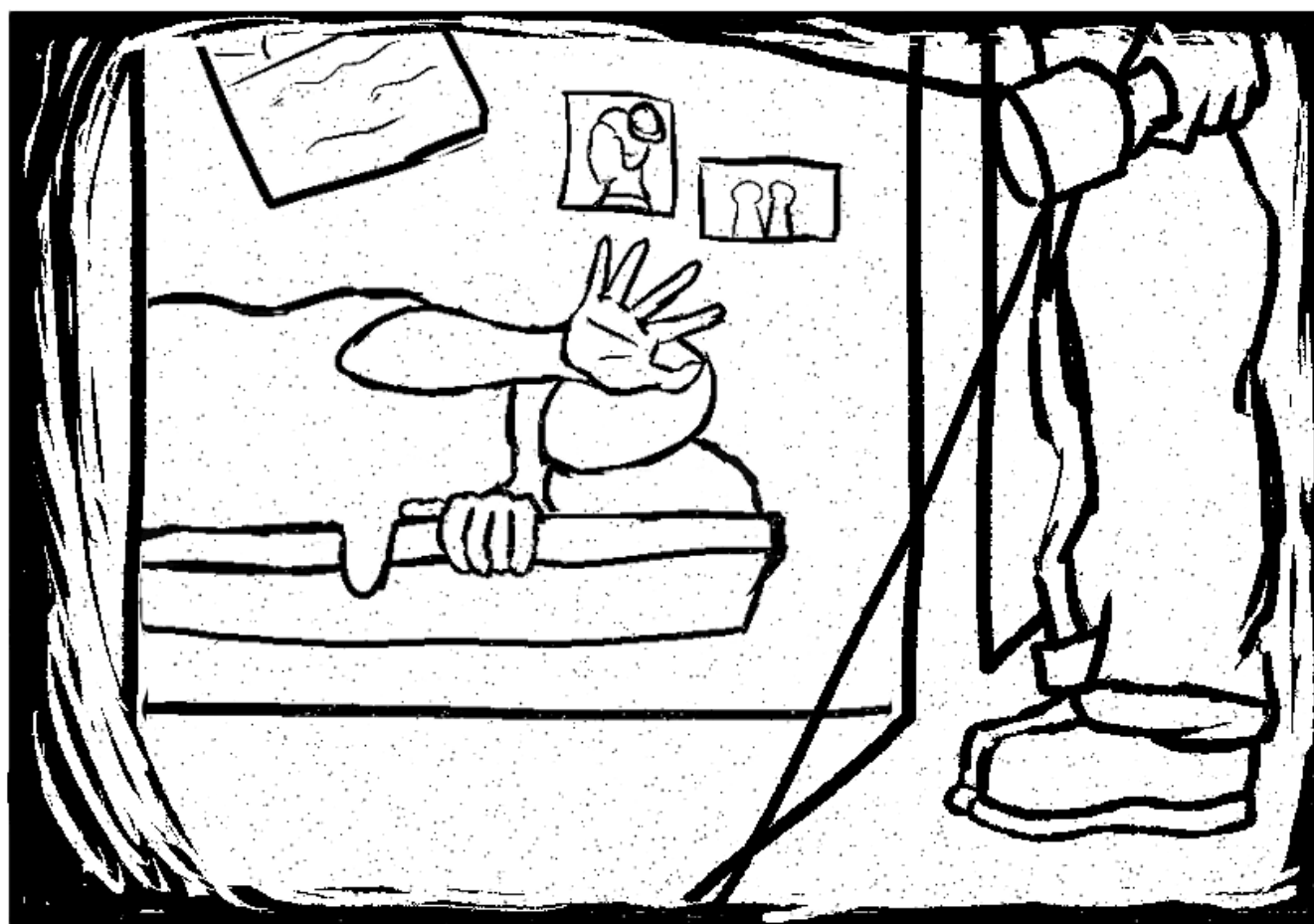
How can we apply the idea of 'refusal' to abolition?

Here we present four principles for refusing carcerality: abolition as reorientation; abolition as contextual; abolition as livingness; and abolition as relational. Following Tuck and Yang, these principles challenge how society commonly depicts the relationship between prisons, policing, and communities. They help us dismantle the carceral state, brick-by-brick, as we lay the foundations for abolitionist futures built on care, fugitivity, and mutual aid.



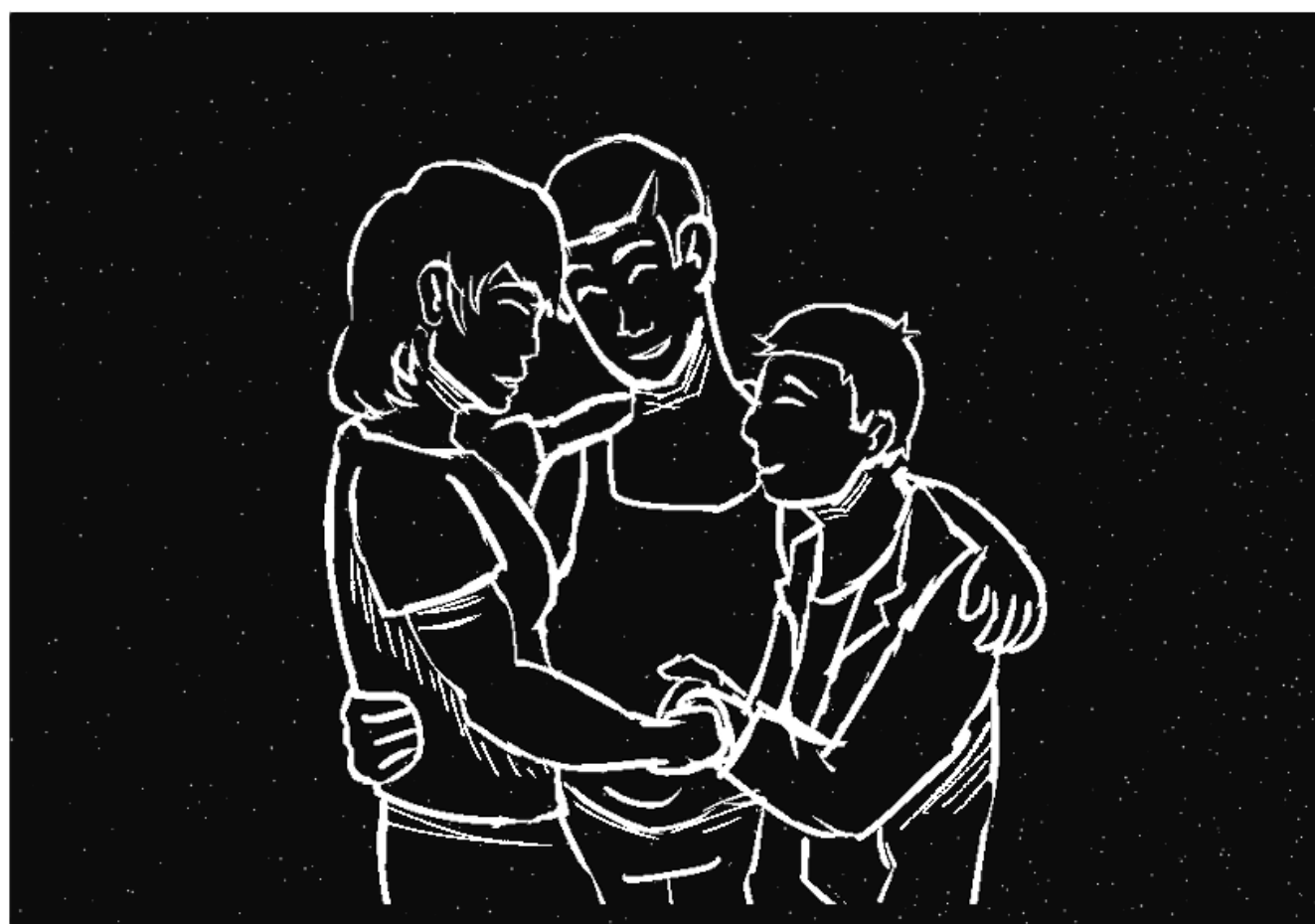
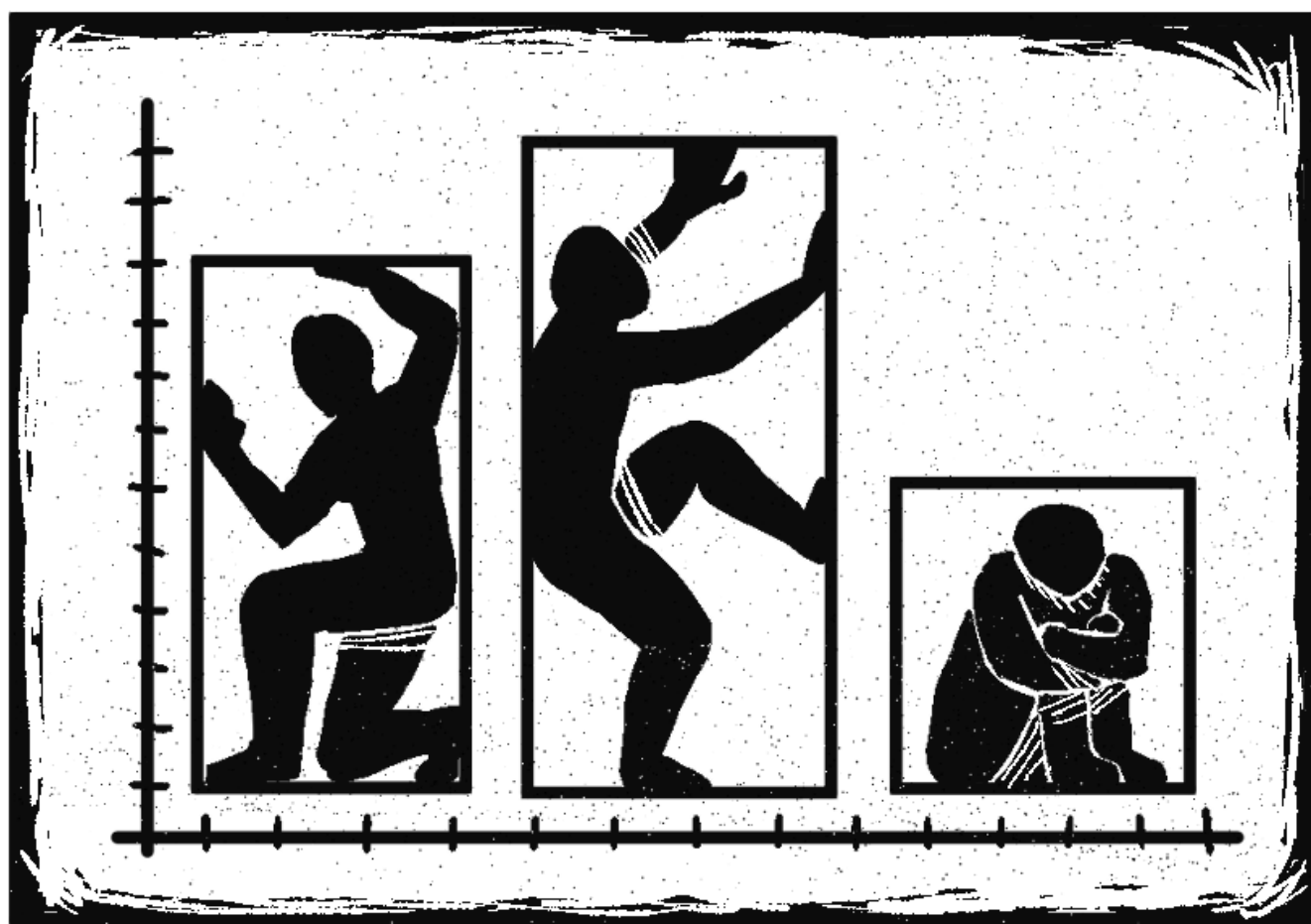
ABOLITION AS REORIENTATION

Refuse the gaze on incarcerated people. Instead, shift the gaze to prisons, policing, and the carceral state in ways that spread the urgency for abolition.



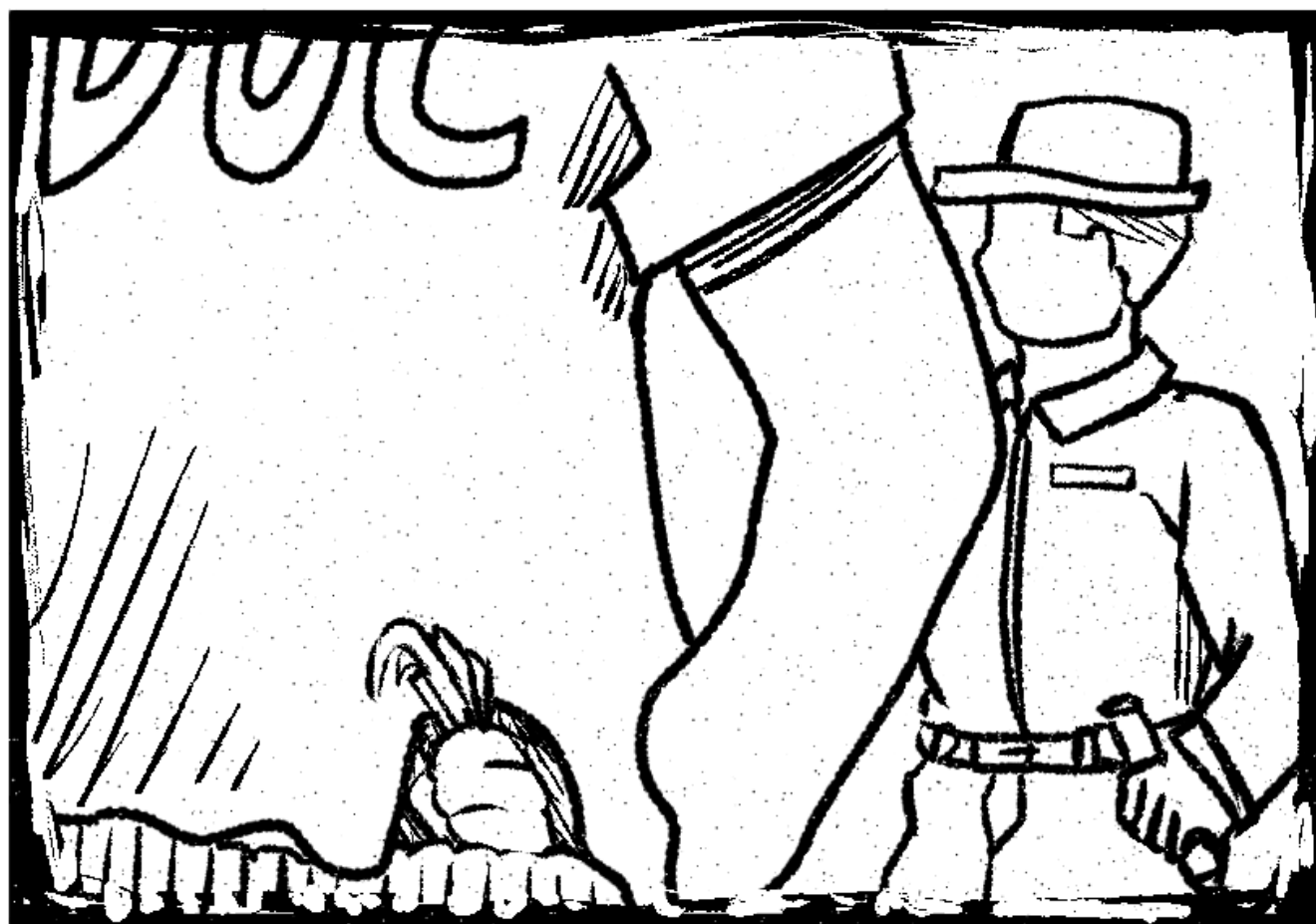
ABOLITION AS CONTEXTUAL

Refuse data and stories about prisons that are decontextualized. Instead, root data and stories in history and place, connect them to primary accounts from incarcerated people, and redirect them toward advancing abolitionist alternatives.



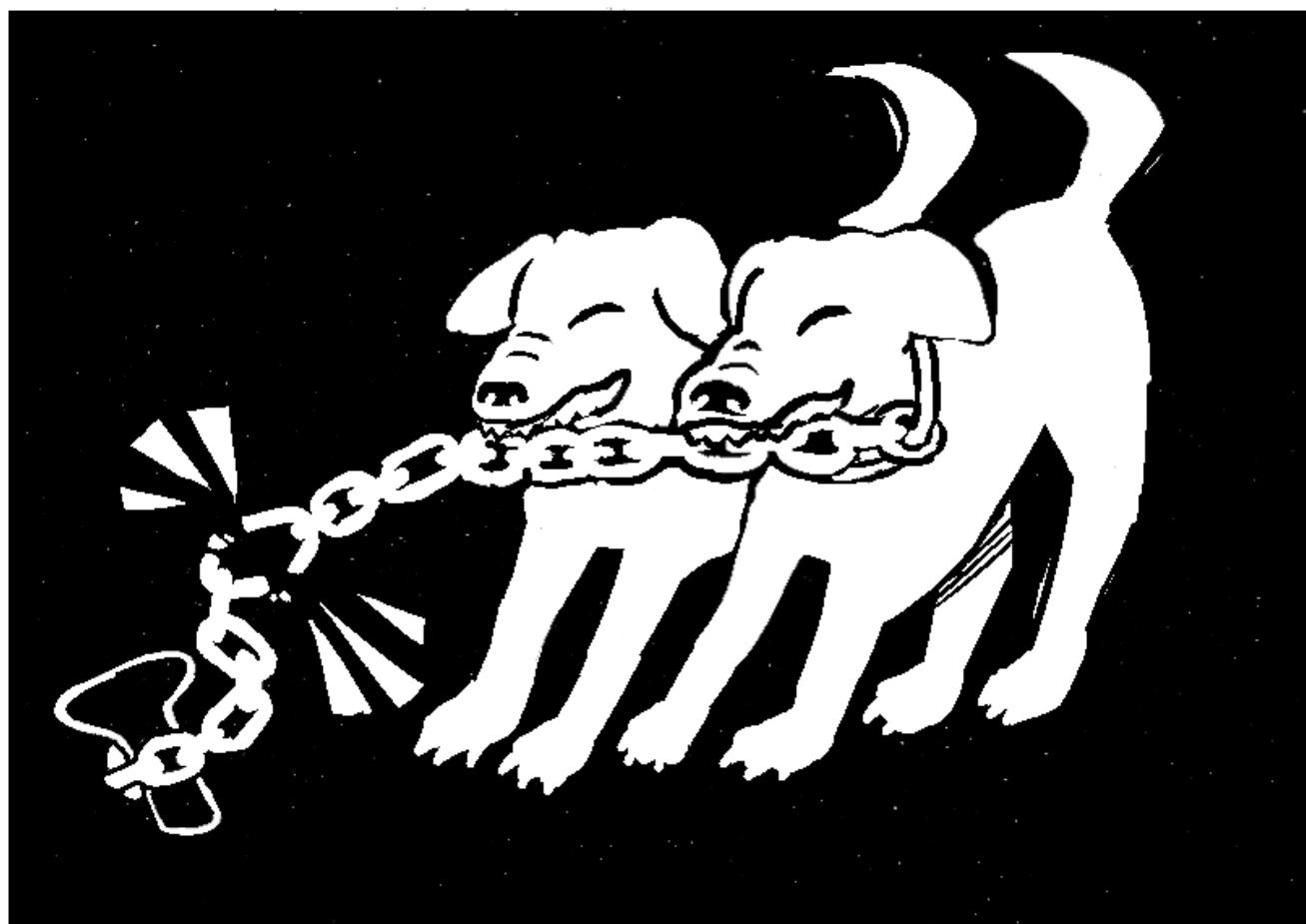
ABOLITION AS LIVINGNESS

Refuse depictions of prison as a humanizing project. Instead, highlight incarcerated people—and the communities impacted by incarceration—in their livingness as already fully human and as maroon and fugitive producers of knowledge.



ABOLITION AS RELATIONAL

Refuse pitting the incarcerated against the free. Instead, examine how racial capitalism and carcerality connect disparate people and places through producing unfreedom, and seek opportunities that foster accomplices for abolition.



How might you be able to apply these principles of refusing carcerality in your personal life, community, work, or elsewhere? Again the four principles are Abolition as reorientation; Abolition as contextual; Abolition as livingness; Abolition as relational. Use this page to reflect through writing or drawing.





FREE

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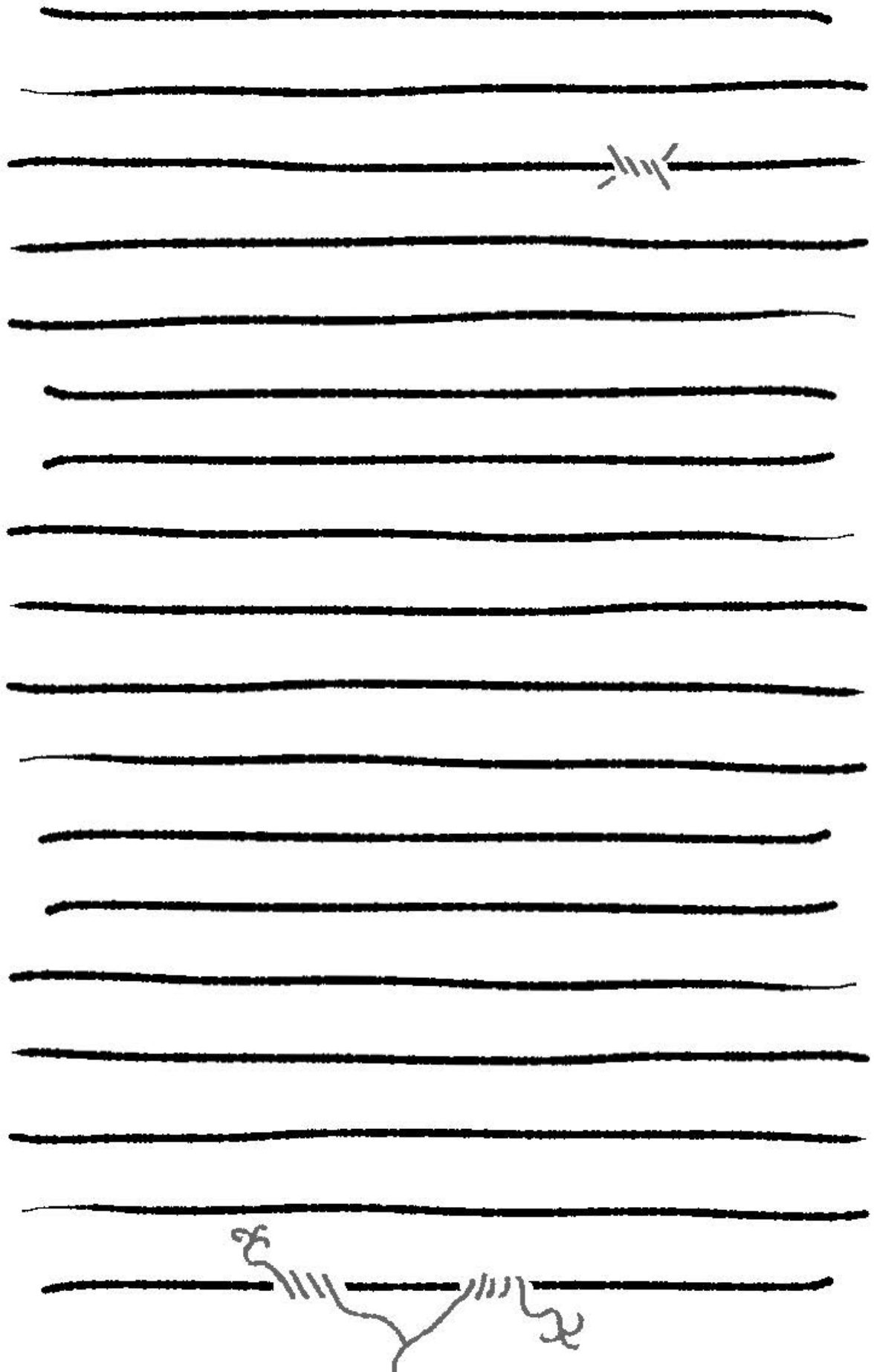
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The Prison Agriculture Lab is a collaborative space for inquiry and action that focuses on agriculture in the criminal punishment system. Our research and advocacy focus on place, power, inequality, and resistance. We are informed by scholarship, art, and activism that advances food justice and abolition.

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