



ICOPA 2018

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**ABOLITIONIST  
FUTURES:**

BUILDING SOCIAL  
JUSTICE NOT  
CRIMINAL JUSTICE

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15 - 18 JUNE 2018  
LONDON, UK

# Welcome

## On behalf of our hosts and the organising committee, welcome to the 18th International Conference on Penal Abolition.

Across the next three days, over 150 community organisers and activists, legal practitioners and academics from across five continents will deliver over 75 workshops, presentations, strategy sessions and papers, alongside film screenings, poetry readings, art displays and theatre performances.

In this conference information pack, you will find the schedule, complete with session descriptions, information about Saturday's social event, maps to help you find your way around the venue and the local area, and our Safer Spaces statement.

For us, *Abolitionist Futures* is not just a one-time conference. This is an opportunity to make connections, to inspire and to be inspired, to skill-share, to strategise and to ultimately strengthen our local and global movements for a world without prisons, policing and punishment.

An abolitionist future is possible, realistic and necessary. Together we can build the abolitionist future we want to see.

In solidarity:  
ICOPA-18 Organising Committee

### Your Hosts:

Department of Criminology, Birkbeck University of London; Harm and Evidence Research Collaborative, The Open University; and the Centre for Crime and Justice Studies.

### Participating Organisations:

Action for Trans Health; Bent Bars Project; Black Lives Matter UK; Empty Cages Collective; INQUEST; IWW London; JENGBA; London Campaign Against Police and State Violence; Netpol; North London Sisters Uncut; Race & Class collective; Reclaim Holloway; Reclaim Justice Network; Smash IPP!; StopWatch; and Women in Prison.

## Wifi Access & Social Media

### Wifi Instructions:

Make sure your wireless adapter is set to dynamically obtain an IP address

Connect to the wireless network: BBK-Guest

Enter the following:

Username: CON150618

Password: 5Wmjse

### Social Media:

Twitter: @reclaimjustice

Instagram: @AbolitionistFutures

Facebook: Abolitionist Futures

#ICOPALondon #AbolitionistFutures

### Website:

<http://www.icopa2018.com>

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# General Information

Maps and Directions

Arrival, Registration & Helpdesk

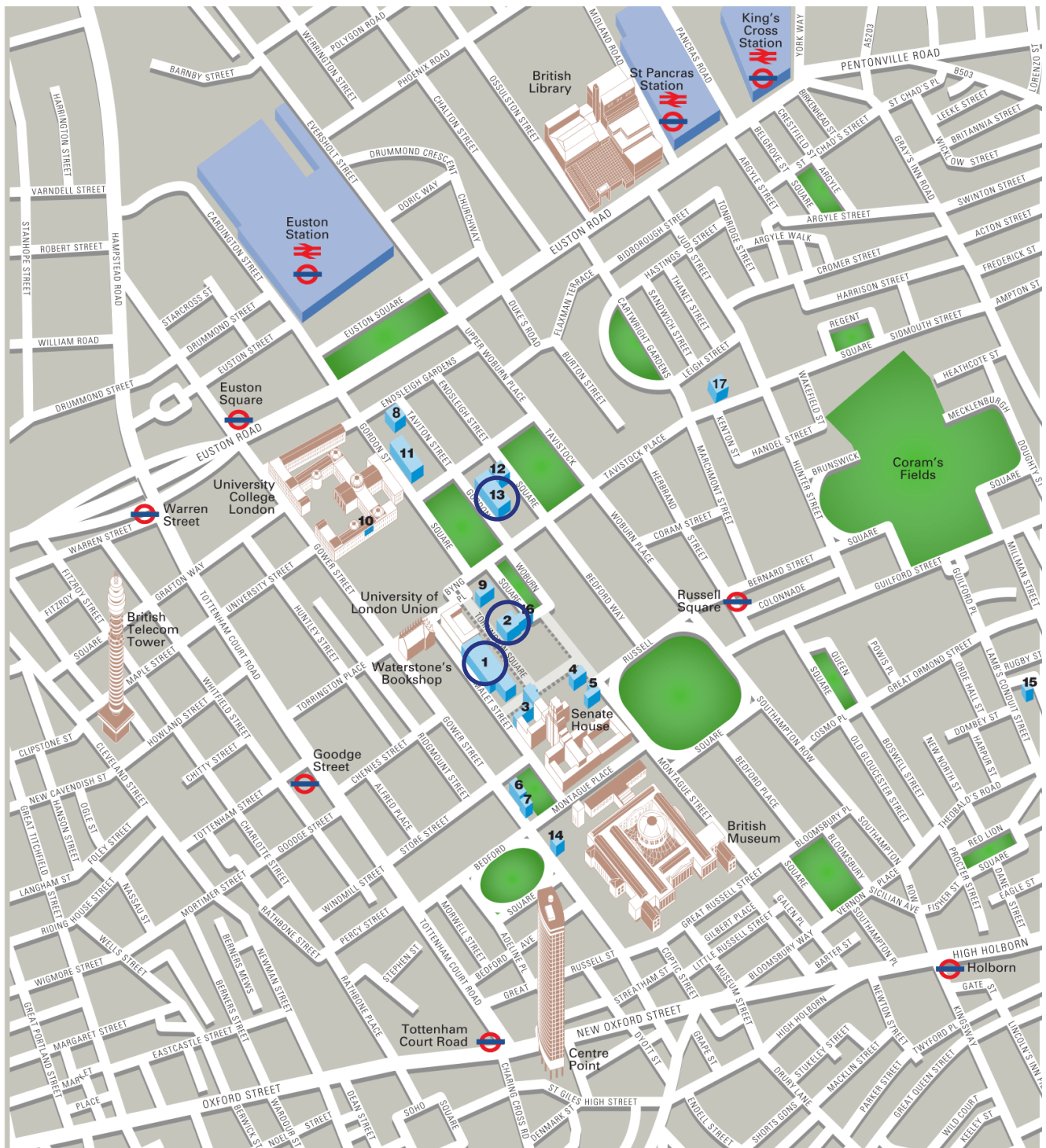
Time-keeping

Getting to the workshops and breakout sessions

Where to eat around Birkbeck

Lift and toilet accessibility information

# Maps and Directions



- |   |  |  |   |
|---|--|--|---|
|  Birkbeck buildings                              | <b>1</b> Birkbeck main building, Torrington Square | <b>8</b> Evening Nursery                           | <b>15</b> Knowledge Lab, 23-29 Emerald Street   |
|  Stations (rail/tube)                            | <b>2</b> Clore Management Centre                   | <b>9</b> 32 Torrington Square                      | <b>16</b> The Wolfson Institute for Brain Development and Function in the Henry Wellcome Building |
|  Stations (tube)                                 | <b>3</b> Senate House (North Block)                | <b>10</b> South Wing UCL (access via Gower Street) | <b>17</b> Egmont House  |
|  Major landmarks and other buildings of interest | <b>4</b> 25-26 Russell Square                      | <b>11</b> Gordon House                             |   |
|   | <b>5</b> 30 Russell Square                         | <b>12</b> 32 Tavistock Square                      |   |
|   | <b>6</b> 10-16 Gower Street                        | <b>13</b> 39-47 Gordon Square                      |   |
|   | <b>7</b> 4 Gower Street                            | <b>14</b> 7 Bedford Square                         |   |

## The main buildings for the conference are:

- #1 on the map: Main Malet Street Building (This building is located on Malet Street, but the main entrance is via Torrington Square)
- #2 on the map: Clore Building
- #13 on the map: Birkbeck Cinema - 43 Gordon Square

# Arrival, Registration & Help

## Desk

### Arrival, Registration & Help Desk

When you first arrive at Birkbeck, please come to the Registration / Help Desk where you can pick up your conference pack, name badge and other information, including disability support. The Registration / Help Desk is located in the Clore Building (which is number 2 on the map).

The Registration / Help Desk will be open as follows:

Friday: 4:00pm – 9:00pm

Saturday: 9:30am – 6:00pm

Sunday : 10:30am – 6:00pm

Monday: 9:00am – 6:00pm\*

\*Please note on Monday the registration/help desk will be located the Malet Street Building, Room B30 (number 1 on the map).

### Key Room Locations

Gathering Sessions on Friday, Saturday & Sunday: Clore Lecture Theatre (Clore B01)

Workshop / Breakout Sessions on Saturday & Sunday: Malet Street Building

Sunday Film Screening: Birkbeck Cinema, 43 Gordon Square

Academic sessions on Monday: Malet Street Building

Quiet Space / Well-Being Room: Malet 254 (for more info, see page 17)

Arts Display, Merchandise & Info Stalls Room: Malet B04 (for more info, see page 24)

If you need help or assistance during the conference, please go to the Registration /Help Desk or look for any of our conference Volunteers. Volunteers will be wearing green or orange badges (for more information see page 17).

**For details (including disability access information) for the workshop/breakout rooms in the Malet Street Building:** <http://www.bbk.ac.uk/roombookings/rooms/malet-street>

**For details (including disability access information) for the Clore Lecture Hall (Clore B01):** <http://www.bbk.ac.uk/roombookings/rooms/clore-management-centre/clo-b01>

# Time-keeping

We ask our presenters to help us keep Abolitionist Futures on schedule! To help us along the way, event organisers will be making sure that every session starts and finishes on time.

## If you are sharing your session with others:

We ask that you only use the time allotted to you. The person facilitating your session will let you know how much time you have, and will ask you to finish when your time is up - please be respectful of this request. Sessions will not be allowed to over-run.

## Why are we so focused on time?

Abolitionist Futures has to start and finish on time because:

- The workers at Birkbeck, who will be helping us during the event, go home when their work day ends. We need to show solidarity with them.
- We need to keep the event accessible. It will take some people longer to get around the venue than others. We have left space between sessions to address this. We need to make sure we don't impact on this.
- If you are sharing a session and over-run on your own presentation, the person after you will lose time from their presentation...so we have asked session facilitators to ensure this does not happen.
- We have also set time aside for people to chat informally, meet old friends and make new connections - for some attending the event this informal networking time is as important as the sessions themselves.

Thank you for your understanding and co-operation.

# Getting to the workshops and breakout sessions

## Please use the correct lift!

Most of the workshop/breakout sessions are being held in the 'extension wing' of the main Malet Street building. This includes Malet Street rooms 152, 153, 351, 352, 353, 354, 355. The extension wing is in the far, northwest end of the building. The extension part of the building does not connect to the main part of the building on every floor. The only floors that connect are the Ground Floor (fully accessible connection); Floor 1 (connected by steps); Floor 3 (connected by stairs and a key operated stair-lift; Floor 4 (fully accessible connection). For this reason you need to take the correct elevator to access the rooms in the extension wing. See guide below. Volunteers will also be on hand to direct people to the workshops and breakout rooms.

## Malet Street Rooms - Lift / Elevator / Stairwell Access

Rooms	Which Lift or Stairwell to use
<p><b>Saturday &amp; Sunday Gathering Sessions Overflow</b> Malet B29</p> <p><b>Sunday Workshop Break-out Room:</b> Malet 538</p> <p><b>Monday Academic Papers Lecture Hall:</b> Malet B33 (basement)</p> <p><b>Sat &amp; Sun Arts Display / Info Table Room:</b> Malet B04 (basement)</p> <p><b>Monday Registration / Tea and Coffee Room:</b> Malet B30 (basement)</p>	<p><b>Use Lift A (or Stairwell A)</b> These are the lifts closest to the main entrance. When you enter the main doors of the Malet Street Building, go straight ahead, past the security desk and go to the left of the overhead “What’s on at Birkbeck” information display signs. The set of “A” lifts are on the left.</p>
<p><b>Workshop/ Sat &amp; Sun Break-out Rooms:</b> Malet 152, 153, 351, 252, 353, 354, 355</p> <p><b>Quiet Room:</b> Malet 254</p>	<p><b>Use Lift B (or Stairwell B)</b> To get to Elevator/ Lift B enter the main doors of the Malet Street building. Go straight ahead, past the security desk and past the overhead room information display signs. At the end of the corridor, turn right and continue all the way down the hallway until you get to the end where you’ll find Lifts B on the left. Take the lift up to the floor you need and follow the room signs.</p>

## Toilets and Toilet Accessibility:

Please note that the ‘extension wing’ toilets near the workshop rooms on the 1st and 3rd floor are not wheelchair accessible. All accessible toilets are in the main part of the Malet Street building. Many of the wheelchair accessible toilets also require a ‘radar key’ so wheelchair users are advised to request a key from the Help Desk, which you can carry with you during the conference. The Disability Support Volunteers also have radar keys.

To get to accessible toilets from the 3rd floor, it is easiest to take Lift/Elevator B to Floor 4 and follow the signs to the toilets. You will need a radar key to access the 4th Floor toilet. To get to accessible toilets from the 1st floor, it is easiest to take Elevator/Lift B to the Ground Floor or Floor 4 and follow the signs to the toilets. A ‘radar key’ is needed for the accessible toilets on both floors.

## Gender-neutral Toilets

Please note that the conference will have gender-neutral toilets. This means that anyone can use the toilets, regardless of what gender they identify with and that a person does not need to define into a gender to use bathroom facilities. There will be signs on the toilets specifying that they are gender neutral and indicating what you can expect to find inside each toilet – for example, if they have only cubicles (with sanitary bins), or also include urinals. If you require a gender specific toilet, they can be found in other areas, not far from theatres and workshop rooms. In the Malet Street building, gender specific toilets can be found in the basement or on the 4th Floor near the B Lifts.



Our toilet signs will also inform participants if they are accessible: single cubicle, with support bars, and an emergency cord. If you need any assistance or experience any gender policing behaviour by members of the public, please speak to one of our volunteers (wearing green or orange badges), who will be present throughout the conference.

## Toilets Accessibility Information

Building	Floor	Toilets	Radar Key needed	Baby change table	Notes
Malet Extension Wing	All floors	All toilets in the extension wing have stairs and/or are not large enough for wheelchair users	No	No	If you need a wheelchair accessible toilet, leave the extension wing and go back into the main building
Malet St Main Building	Basement	Gender neutral and accessible (near lecture theatre B33)	No	Yes	Recommended to people with access needs
	Ground Floor	Gender neutral and accessible (near main entrance)	Yes	No	
	1st Floor	No toilets - must go to a different floor	-	-	Extension wing 1st floor is connected by stairs (not accessible)
	2nd Floor	No toilets - must go to a different floor	-	-	Extension wing 2nd floor has no connection to main building
	3rd Floor	Gender neutral and accessible	No	No	Extension wing 3rd floor is connected by stair lift which requires key (which can be obtained from the ground floor security desk)
	4th Floor	Gender neutral and accessible	Yes	Yes	Extension wing 4th floor is connected and is fully accessible
	5th Floor	Gender neutral and accessible	Yes	No	Extension wing 5th floor has no connection
Clore	Ground Floor	Toilets not accessible	-	No	Toilets have steps to entrance (not accessible)
	Basement	Gender accessible and neutral	No	No	Recommended to people with access needs
Gordon Square (Cinema)	Basement (nearest cinema)	Gender neutral and accessible	Yes	No	
	Basement (nearest main lift)	Accessible	No	Yes	Recommended to people with access needs

# Where to eat around Birkbeck

To help keep the conference fees as low as possible, there will be tea and coffee available but **food will not be provided**. There will be breaks for lunch and dinner, when you can get food nearby.

There are many cafes and restaurants serving food from all over the world close to Birkbeck. All of our suggestions offer good choices for vegetarians. For simplicity's sake, we have clustered our recommendations into four geographical areas: East of Birkbeck; West of Birkbeck; South of Birkbeck and North of Birkbeck. For the map, see page 5.

## East of Birkbeck

### **The Brunswick Centre, Brunswick Square - entrance from Marchmont, Bernard or Hunter Streets (lessexpensive - mid range prices)**

- Carluccio's (a popular gourmet Italian chain – with outdoor seating)
- Giraffe (a popular world fusion chain restaurant)
- Tortoise and Hare Noodle Bar (good value East Asian fusion)
- The Gourmet Burger Company (high class burgers).
- Patisserie Valerie (cakes, sandwiches, English afternoon teas, daytime only)
- Strada (wood fired pizzas and pasta)
- Yo Sushi! (sushi and noodle on a conveyor belt – great fun!)

### **Marchmont Street (less expensive - mid range prices)**

- Alara (a wholefood shop and vegetarian café, daytime only)
- Balfour (Italian – with outdoor seating)

## West of Birkbeck

### **Charlotte Street (more expensive)**

- Bertorelli's (Italian)
- Chez Gerard (chain French)
- Passione (top class Italian)
- Rasa (excellent Southern Indian – specialises in vegetarian and seafood)

### **Goodge Street (mid-range – more expensive prices)**

- Ping Pong (Chinese/ fusion dim sum)
- Salt Yard (upmarket tapas)
- Spaghetti House (classic Italian, an old favourite since the late 60s)
- Tesco Metro (cheap sandwiches and salads)

### **Torrington Place (less expensive)**

- Planet Organic (self-service vegetarian, wholefood and organic café and shop)
- Patisserie Valerie (cakes, sandwiches, salads, English afternoon teas, during the day)

### **Store Street (less expensive - mid range)**

- Co-op Food (sandwiches and salads)
- Café Deco (cheap pasta, salads, sandwiches and hot food)
- Koox (salads, soups, miwams, tarts and cakes)
- Busaba Eathai (curries, noodles, stir-fries, soups and salads)

### **Tottenham Court Road (less expensive - mid range)**

Rising Sun pub (fish and chips, burgers, pies and sandwiches)

itsu (Japanese sushi, noodles, rice and salads)

Eat (soups, hot pots, sandwiches and salads)

M&S Simply Food (sandwiches, salads and bakery)

The Jack Horner pub (pies, sandwiches, salad and fish and chips)

Planet Organic (self-service vegetarian, wholefood and organic café and shop)

Leon – healthy fast food (wraps, salads, rice and veg, gluten free options)

### **South of Birkbeck**

#### **Bloomsbury Way (mid-range prices)**

Tas (excellent Turkish – but can be noisy)

### **North of Birkbeck**

#### **Euston Road (less expensive)**

Pizza Express (good pizza chain)

#### **Drummond Street (less expensive - mid range)**

African Kitchen Gallery (African)

Chutneys (Southern Indian vegetarian)

Diwana Bel Poori House (Southern Indian vegetarian)

Ravi Shankar (Southern Indian vegetarian)

Ambala Sweet Centre (fantastic Indian sweets)

A useful restaurant website: Urban Spoon <http://www.urbanspoon.com/c/52/London-restaurants.html>

## **Note about tea & coffee**

### **Catering Services at Birkbeck**

We are not providing food at the conference. This is partly to keep costs down, but also to avoid using Sodexo, the company which runs all catering services at Birkbeck. Sodexo is a security firm, which runs private prisons, including Northumberland, Bronzefield and Peterborough prisons, so ICOPA-18 conference organisers wanted to avoid giving any money to this company. However, because of the contractual agreement between Birkbeck and Sodexo the only option for providing tea and coffee on-site was to use Sodexo. This is not ideal, but the alternative was to provide no refreshments at all, which would mean conference participants would have to walk at least ten minutes away for non-Sodexo refreshments. The organising committee agreed this was not logistically feasible and would create too much disruption in the conference schedule. So we made a decision to use Sodexo for minimal refreshments only and make conference attendees aware of this decision.

### **Birkbeck Justice for Workers: Support the campaign to bring catering, cleaning and security staff back in-house**

Currently the catering, cleaning and security services at Birkbeck are outsourced - i.e. run by private companies for profit. However, union workers at Birkbeck, including UNISON, Unite, UCU and the Students' Union are campaigning to bring these services back in house and to improve the employment conditions of workers. In February 2018, the unions sent an open letter to the head of Birkbeck, David Latchman, calling upon Birkbeck to commit to bringing all of its outsourced workers back in house, on equal terms and conditions as directly employed staff and without any reduction in jobs or services. You can read the letter here (<http://www.bbk.ac.uk/staff-information/unison/downloads/insourcing-letter-to-college.pdf>) and can send support via this email: [bbk.inhouse@gmail.com](mailto:bbk.inhouse@gmail.com)

# Our Policies & Guidelines

Health & Safety, Fire Assembly points and  
Emergency Contacts

Safer Spaces Statement

Safer Spaces Guidelines and Further Resources

Guidance on Gender Pronoun Use

Volunteers, Wellbeing and Quiet Space

Workshop Attendance and Accessibility

Photography and Recording

# Health & Safety, Fire Assembly Points & Emergency Contacts

## Birkbeck's Fire Action Instructions

### If you discover a fire:

1. **Operate** the nearest **FIRE ALARM** call point (small red boxes on stair and corridor walls). Just press to crack the glass and sound the alarm. The Duty Attendant at Malet Street will be automatically notified and will immediately call the Fire Brigade.
2. **Leave the building** by the nearest exit. Do not use the lifts. Do not attempt to extinguish the fire unless you have been trained in the use of fire extinguishers and are confident that you can do so safely.
3. **Move well clear** of the building once outside and **do not re-enter the building** unless told that it is safe to do so by the Duty Attendant or an officer of the Fire Brigade.

### If you hear the fire alarm:

1. **Leave the building** promptly by the nearest exit. Do not delay to collect any belongings, make telephone enquiries etc. Do not use the lifts.
2. **Move well clear** of the building once outside and **do not re-enter** the building unless told that it is safe to do so by the Duty Attendant or an officer of the Fire Brigade.

### If you are a wheelchair user and/or cannot walk down stairs:

1. If you are on the ground floor, **leave the building promptly** by the nearest exit.
2. If you are not on the ground floor, **do not use the lifts/elevators**.
3. Go to **the nearest stairwell and wait for assistance**. The stairwells are the designated fire safety waiting place for disabled people. There are fire evacuation chairs stored near each stairwell.
4. Ask someone to **notify the fire brigade** that you need assistance to be evacuated. You can also call the well-being number: 0752 661 8170 [If dialing from an international phone, dial +44 752 661 8170] Ask for Sarah Lamble, one of the conference organisers, who is trained to use the fire evacuation chairs.

## Fire Assembly Points

Once you leave the building you should assemble in the following areas:

### Clare Building Assembly Point:

- Corner of Gordon Square.

### Malet Street Building Assembly Point:

- Assembly point one: opposite side of Torrington Square.
- Assembly point two: the pavement outside of Senate House.

## Emergency Phone Numbers:

**Dial 555** from a land-line phone in a Birkbeck classroom or office to report an emergency such as the need for an ambulance. Calls to this number go through to the reception desk at the Main Building and will be given priority.

**Only use 555 for real emergencies and not to report AV problems etc.**

**The 555 number cannot be accessed by mobile phones.**

The Main Reception number is 0207 631 6031 but this may not be answered quickly if reception staff are otherwise busy.

# Safer Spaces Statement

Abolitionist Futures is a gathering for people who are interested in exploring abolitionist ideas, strategy, and struggle. We aim to create a respectful, understanding and kind space where people feel able to express themselves and ask questions without fear of reprisal or humiliation. We want to foster open-mindedness, respect, a willingness to learn from others, as well as physical and mental well-being.

We are mindful that people will be coming from many different communities, experiences, countries, backgrounds, educational levels and contexts and we might not always have a shared language or vocabulary. Throughout the gathering, we aim to foster a space where we can communicate thoughtfully and respectfully of difference.

Abolitionist Futures will address a range of difficult, complex and sometimes-emotionally charged issues. We aim to create a space that enables difficult conversations to happen and challenging topics to be addressed, but in as caring and supportive way as possible.

We live in a world where oppression is widespread and socially entrenched. Challenging and undoing that oppression, whether on an individual, community or structural level is an ongoing practice. We are committed to challenging and undoing oppression, and will support each other to do that work.

This gathering will bring together a diverse group of people, and many of us experience different kinds of oppression and violence, including racism, sexism, disableism, poverty, transphobia, transmisogyny, homophobia, islamophobia and antisemitism as well as others. These oppressions are not separate from each other, and many of us experience different types at the same time, which can be exhausting and painful. We want to create a community that recognises and challenges the oppression and exploitation that some of us are harmed by and some of us benefit from.

We are mindful that many of us at the gathering will be survivors of violence. This includes surviving domestic and sexual violence, as well as imprisonment, detention and other forms of state violence. During the gathering, people may disclose experiences of being harmed or doing harm. We ask people to be thoughtful about the impact of such disclosures and the needs for support that may arise from these disclosures.

We encourage people to set their own boundaries and respect each other's boundaries (i.e. if someone needs to leave the room, take a break, ask for support). We aim to foster cultures of consent. If you are unsure of someone's boundaries, please ask.

We all respond to harmful experiences differently, so please take care of yourself during the gathering, ask for what you need and we will do our best to support.

We will have 'well-being volunteers' at the conference who will be available to listen, offer one-to-one support, and talk to you about what outside organisational support might be available to you if needed. We will also have a quiet space for people who need a break from the conference.

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# Our guidelines

The following guidelines are not rules but a set of suggested commitments we can all make, in order to build a positive shared space for Abolitionist Futures. The guidelines are meant to help build our political commitments into our relationships with each other, while recognising that challenging oppression can be hard and we all makes mistakes.

1. Be aware of your privileges, including less obvious or invisible hierarchies. Think about how your words, opinions and feelings are influenced and who they might exclude or harm.
2. Respect other people's physical and emotional boundaries. If unsure about boundaries, please ask. Listen and change your behaviour if someone tells you that you are not respecting their boundaries.
3. Please be respectful of the different identities (genders, races, classes, sexualities, abilities) that people might have at the conference and try to avoid making generalisations or assumptions. Please be respectful of people's preferred pronouns - i.e. she/he/they/ze (for more information see resources below).
4. Challenging oppression: If someone has acted or spoken harmfully, we have a collective responsibility to raise it and address it. We strengthen our movements when we challenge and support each other to undo oppression.
5. If you have acted or spoken harmfully, even if unintentionally, someone may have a conversation with you about it. If this happens, try not to be defensive. Listen and reflect on what they are saying even if you think they may be wrong. Be open to understanding the role your behaviour can have in other people experiences of oppression. For further guidance see 'Calling-In' in further resources below.\*
6. Learning: If you don't understand something, please ask and talk to other people at the gathering. You may be directed to a book, website or skill-share to learn more. We are each responsible for our own learning and if we feel able, for sharing it with others.
7. Labour: This gathering is being organized and run by volunteers. Please show appreciation for the hard work of others and be considerate when you offer criticism. Particular oppressions rest on some groups doing more work than others and that work being unrecognized. Please also contribute whatever you can; this will be different for everyone. It's ok to make mistakes.
8. Community Accountability: If incidents of harm occur, we will work collectively to support those who have been harmed, and address the issues. If you experience or are aware of harmful incidents, we encourage you to raise it as a collective issue and not feel that it is your responsibility to deal with it individually.

## Further Resources

**Calling IN: A Less Disposable Way of Holding Each Other Accountable by Ngọc Loan Trần**

<http://www.bgdblog.org/2013/12/calling-less-disposable-way-holding-accountable/>

**Calling In: A Quick Guide on When and How by Sian Ferguson**

<https://everydayfeminism.com/2015/01/guide-to-calling-in/>

**What to do if you are called out/called in: 9 Phrases Allies Can Say When Called Out Instead of Getting Defensive by Sam Dylan Finch**

<https://everydayfeminism.com/2017/05/allies-say-this-instead-defensive/>

**Guidance on Gender Pronouns:**

[https://www.dropbox.com/s/ixpvasbm475wj82/Gender\\_pronouns.pdf?dl=0](https://www.dropbox.com/s/ixpvasbm475wj82/Gender_pronouns.pdf?dl=0)

*Many thanks to Sisters Uncut for sharing their safer spaces policy with us as a basis for developing our own.*

# Guidance on gender

## pronoun use

Abolitionist Futures is trans and gender-non-binary inclusive event. This means we respect and support people's right to self-determine and freely express their gender identity. We ask conference participants to avoid making assumptions about other people's gender identities or pronouns and to respect people's gender pronouns.

Gendered pronouns - such as his/he/him, or hers/her/she or their/they/them - are words that specifically refer to people that you are talking about. When using gender pronouns to refer to another person, it is important to use the pronoun that the individual person would like to be used for themselves.

For example: If Lena's preferred gender pronouns are she, her, and hers, you could say "*Lena ate her food because she was hungry.*"

They/their/them are gender neutral and gender inclusive pronouns. For example,

- Lena ate their food because they were hungry.
- Ze, hir can also be used as gender neutral pronouns - e.g. Lena ate hir food because ze was hungry.

## Why is it important to respect people's gender pronouns?

You can't necessarily know what someone's gender pronoun (or gender identity) is just by looking at them. Asking and correctly using someone's correct pronoun is a basic way to show your respect for a person's gender identity and/or their gender expression.

If you are unsure about people's pronouns, it can be helpful to ask!

For example, "*What pronouns do you use?*" or "*Can you remind me what pronouns you use?*" or - "*Hi, my name is Lena and I use the pronoun "she, her and hers". What are your pronouns?*"

## What if I make a mistake?

It's okay! Everyone slips up from time to time. The best thing to do is to say something right away, like "*Sorry, I meant she.*" If you realise your mistake after the fact, apologise in private and move on.

It can be tempting to go on and on about how bad you feel that you messed up or how hard it is for you to get it right. But please don't! It is inappropriate and makes the person who was mis-gendered feel awkward and responsible for comforting you, which is absolutely not their job. It is your job to remember people's pronouns.

## Gender-Inclusive Toilets

Please note that the conference will have gender-neutral toilets. This means that anyone can use the toilets, regardless of what gender they identify with and that a person does not need to define into a gender to use bathroom facilities.



# Our Volunteers

## General Volunteers

Abolitionist Futures has been organised through the efforts of volunteers. Our Organising Committee has more than 30 people and over the weekend we have 60 additional volunteers. Please be respectful and appreciative to our volunteers; we are very grateful for their time, energy and enthusiasm. During the conference general volunteers can be identified as those wearing Green badges and their role will be to support the smooth running of conference at the Registration/ Help Desk, during sessions, offering accessibility support and signposting and supporting delegates to participate in the event.



## Disability & Access Support Volunteers

We also have designated Disability & Access Support Volunteers. They will be identifiable by a Green Volunteer badge with a blue sticker. They can provide general volunteer assistance, but are also specifically available to provide support around disability and access needs. They will have radar keys to access disabled toilets and will be on hand to provide support around priority access to the workshops.

## Well-Being Volunteers

Our Well-Being Volunteers are in place to support the conference and participants. Some of the topics and discussions may be difficult, or feature issues people have personal experience of. Conferences, large groups and being in new spaces can also feel overwhelming for people. If you need additional support, someone to talk to and/or check in with, please contact our Well-Being Volunteers by calling 0752 661 8170 [If dialing from an international phone, dial +44 752 661 8170]. This number is also printed on the back of your name badge. They can be identified as those wearing Orange badges and you can also ask for them at the registration desk /information point.



# Quiet Space

**Malet 254**

**9:00am – 6:00pm Saturday & Sunday**

**9:00am – 6:00pm Monday**

Our dedicated Well-Being Space is Malet Room 254 and is available to use Saturday, Sunday and Monday. This is a space you can use to take some time out and unwind. You can use it on your own, or with a friend, or request that a Well-Being Volunteer accompanies you there. In the room you will find water, calming music, colouring books and pens. Please respect the shared space.

# Stay hydrated!

Don't forget to stay hydrated during the conference. You can find drinking water taps near the sinks of most of the toilets (these are clearly marked with a drinking water sign).

Don't have a water bottle? Bottled water is available in the vending machines. Or even better, be kind to the environment and purchase your own reusable Abolitionist Futures water bottle at the ICOPA merchandise stand in Malet Street Room B04.

# Workshop Attendance and Accessibility

We are not asking conference attendees to sign up in advance for specific workshop/breakout sessions. Instead, sessions will be filled on a first come, first serve basis, with a number of spaces reserved in each session for people with mobility, access and language needs. For fire and safety reasons, we cannot overcrowd rooms, so once the rooms are full, conference attendees will need to choose a different session.

To ensure that people with access needs are not disadvantaged in getting to the workshop spaces, we will reserve at least three 'priority access' spaces/seats in each session.

These reserved spaces will function like 'priority seating'. This means we ask that conference attendees fill the other seats first and leave the priority seating for those who need it. If a workshop is full, people without access needs can take the space until/unless a 'priority access' person arrives, in which case the non-disabled person will be asked to give the space to the 'priority access' person.

People with access needs will be given a 'priority access' sticker to put on the back of their name badge and can show this when they come to the room.

Priority access is primarily for:

- Disabled people, including people with physical and mental impairments
- People with learning difficulties
- People with chronic health issues
- People for whom English is their second language
- Anyone else who feels they have access or support needs

If you need a priority access sticker, please email [icopalondon@gmail.com](mailto:icopalondon@gmail.com) to let us know in advance. Alternatively, you can get a sticker from the registration desk.

People with access needs are also encouraged (but not required) to let us know in advance which sessions they plan to attend, so that we can ensure accessibility.

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## Photography & Recording

There will be a professional photographer on site taking photos throughout conference. These photos may be posted on our Abolitionist Futures website. If you do not wish to be photographed, please ask for a 'no-photos' sticker from the registration desk, which you can wear in a visible place on your clothing to make it known you don't want your photo taken.

Please note that some of the Gathering Sessions will be live-streamed and recorded so that they can be watched online.

Conference participants are welcome to take your own photos – particularly for sharing on social media – but we ask everyone to respect the 'no photo stickers' – i.e. avoid taking photos of anyone wearing a yellow sticker.

Please do not audio or video record workshops/breakout sessions unless you have consent from everyone at the session (i.e. ask first!).

# Programme Schedule

Friday 15th June

Saturday 16th June

Sunday 17th June

Monday 18th June

Arts Display Room and Info Merchandise Stalls

Saturday Social Event

Session Descriptions

Academic Paper Descriptions

# Friday 15th June

## Building the World We Want: Prison Abolition & Gender, Racial and Economic Justice

### Clore Building, B01 Basement Lecture Hall

Join us for the public launch event of Abolitionist Futures: Building Social Justice Not Criminal Justice. We are excited to host Beth Richie, Ruth Wilson Gilmore and Deborah Coles, three leading organisers/thinkers/strategists in the global movement for prison abolition. Reflecting on movement building over the past two decades, Beth, Ruthie and Deborah will discuss key lessons learned, as well as successes and challenges of current struggles. How can we grow and strengthen our movements from grassroots to global? How can we connect our struggles and build solidarity across feminist anti-violence organising, environmental justice, anti-poverty and racial justice? What will it take to dismantle the prison industrial complex and build safe and sustainable communities? Be part of the discussion and debate on how we build the world we want. [For tickets click here.](#)

The event will run from 6:00 - 8:00pm followed by a non-alcoholic drinks reception from 8:00-9:00pm. The event will also be live-streamed in an overflow room (Malet Street Building, Room G15).

### About the speakers:

**Ruth Wilson Gilmore** is Professor of Geography and Director of the Center for Place, Culture, and Politics at the City University of New York Graduate Center. A co-founder of many grassroots organizations including California Prison Moratorium Project, and Critical Resistance, she works on racial capitalism, organized violence, organized abandonment, changing state structure, criminalization, and labor and social movements. A second edition of her prize-winning book *Golden Gulag* will appear early next year. Recent works include “Beyond Bratton” (*Policing the Planet*, Camp and Heatherton, eds.), and “Abolition Geography and the Problem of Innocence” (*Futures of Black Radicalism*, Lubin and Johnson, eds.). Gilmore has lectured in Africa, Asia, Europe, and North America.



**Beth E. Richie** is Head of the Department of Criminology, Law and Justice and Professor of African American Studies at The University of Illinois at Chicago. The emphasis of her scholarly and activist work has been on the ways that race/ethnicity and social position affect women’s experience of violence and incarceration, focusing on the experiences of African American battered women and sexual assault survivors. Dr Richie is the author of *Arrested Justice: Black Women, Violence and America’s Prison Nation* (NYU Press, 2012), and *Compelled to Crime: the Gender Entrapment of Black Battered Women*. Dr Richie is a board member of The Institute on Domestic Violence in the African Community, The National Network for Women in Prison, A Call To Men and a founding member of INCITE!: Women of Color Against Violence.



**Deborah Coles** is the executive director of INQUEST, and has worked for the charity since 1989. She leads INQUEST’s strategic policy, legal and parliamentary work and has considerable expertise in working to prevent death and ill treatment in all forms of detention and for more effective accountable learning. She has been an independent expert adviser to numerous government committees and inquiries, is a regular media commentator, delivers conference papers nationally and internationally and is author of numerous articles and publications.



# Saturday 16th June

	Clare Foyer	Clare B01	Malet 351	Malet 352	Malet 353	Malet 354	Malet 355	Malet 153	Malet 152
09:30 – 10:00	Registration, Tea & Coffee								
10:00 – 11:00	Gathering Session 1*	Welcome & Key Themes							Arts stream:
11:15 – 12:45	Breakouts A (1.5 hour)	Abolitionist Strategy & Vision [Critical Resistance]	Examining the roots of prison – Inequality	Within and Up Against the State: International Perspectives on Pathways to Abolition	Prisoners Voices & Resistance Roundtable	Surveillance & Policing [Netpol]	What would make us safe? Lessons from community accountability [Transformative Justice Kollektiv Berlin]	Abolition & Immigration Detention	Creative Resistance: Protest/political art and creative campaigning
12:45 – 13:45	Lunch Break								
13:45 – 15:45	Breakouts B (2 hour)	State deaths, years of fighting & family resilience [INQUEST] + Prisoners Relatives and Organising for Prison Abolition	Blotted Out: Criminalization of Girls of Colour + The War on Drugs is a War on Women: Fighting the PIC with harm reduction	Resisting Policing in Urban Spaces: Copwatch & Anti-Gentrification Struggles + Caring for each other without the Police	Rupture or Distraction? Using the justice system against itself + Challenging Indeterminate Sentences via Casework [Smash IPP]	Prisons, Borders & British Empire: Integrating demands for abolition [End Deportations]	Carceral feminism & domestic violence survivors + Navigating community responses to sexual assault	Resisting the Carceral State through Lifers' Liaison Groups + Collective Movements and Prison Rebellions: Uplifting Femme & Trans Prisoner Resistance	Spiral Turns / Murals & Mirrors: Women Resisting Walls [Film & Talk]
15:45 – 16:15	Tea & Coffee (In Room B04)								
16:15 – 17:45	Breakouts C (1.5 hour)	Anti-policing Strategies in Campaigns for Community Care and Health [Critical Resistance]	Developing Future Leaders	The Difference Disability Makes [Sisters of Frida]	Immigration Raids & Resistance [Haringey Anti-Raids Group]	Private vs Public: Dismantling the walls that divide us [CURB]	Transformative Justice Practitioners Roundtable	No one is Disposable: Queer Trans Prisoner Solidarity [Bent Bars Project & Action for Trans Health]	Gallery of the Streets / Every day spaces as sites of resistance
17:45 – 19:00	Break								
19:00 –	Social Event / Fundraiser for the Empty Cages Collective								

- Venue: Platform Southwark, 1 Joan Street, SE1

# Sunday 17th June

	Clare Foyer	Clare B01	Malet 351	Malet 352	Malet 353	Malet 354	Malet 355	Malet 538	Malet 152
10:30 – 11:00	Registration, Tea & Coffee								Arts Stream
11:00 – 12:00	Gathering Session 2*	Indigenous Resistance: Articulations of resurgence	Roundtable on Prisoner Education & Abolition	Our Women's Building: Hope for Holloway [Reclaim Holloway & Holloway Prison Stories]	Preventing Prevent: State racism & counter-terrorism [Students Not Suspects & NUS Black Students Campaign]	Challenging Immigration Detention in Scotland [LGBT Unity]	Accountability, Sexual Harassment & Bystander Intervention [Hollaback London]	Left Groups holding ourselves accountable [Empty Cages Collective]	Poetry, Art & Resistance Dismantling Psy-Walls inside and out [Poetry] + Petina's Queerest Intimacies Poetry + Mr and Mrs Resistance
12:15 – 13:45	Breakouts D (1.5 hour)	Fighting Toxic Prisons: Resistance at the Intersection of Incarceration & the Environment [Campaign to Fight Toxic Prisons & Community Action on Prison Expansion]							
13:45 – 14:45	Lunch Break								
14:45 – 16:15	Breakouts E (1.5 hour)	Tearing Down the Walls from Both Sides [Critical Resistance]	Supporting Prisoner Resistance [IWOC, ABC and others]	Strategizing Transformative Justice Models Inside the Carceral State	Resisting Borders & Militarization at the University [Unis Resist BorderControls]	Open Discussion Space	Facilitating Grounded Accountability Processes	Media as Resistance/Community Radio	Dyke Jails [Film]
16:15 – 16:45	Tea & Coffee Break								
16:45 – 18:00	Gathering Session 3 *	Celebrating our successes & movement building going forward							
18:00 – 19:00	Break								
19:00 – 21:00	Clean Break – Performance Intervention & Film Screening: Hemen Right Now -- Location: Birkbeck Cinema								

# Monday 18th June

	Malet B33	Malet 353	Malet 354	Malet 355
09:00 – 09:30	Registration Room: Malet B30			
09:30 – 10:00	Welcome Introduction & Welcome			
10:00 – 11:30	Academic Session 1 (1.5 hour) Our Work Is Now: Engaging Anti-Carceral Feminist Abolition In Research, Practice And Organizing			
11:30 – 11:45	Tea & Coffee Break Room: Malet B30			
11:45 – 13:15	Academic Session II (1.5 hour) Abolitionist Research and Education: Ethics & Dilemmas	Abolitionist Histories I: Lessons from Past and Present	Confronting Spaces of Confinement and Technologies of Institutional Violence	Challenging Borders and Detention
13:15 – 14:15	Lunch Break			
14:15 – 15:45	Academic Session III (1.5 hour) Paths to Abolition: Restorative Justice and Alternatives to punishment	Abolitionist Histories II: Radical Black Struggle, Memory and Resistance	Abolitionist Visions for the Future	Contemporary Strategies & Struggles
15:45 – 16:00	Tea & Coffee Break Room: Malet B30			
16:00 – 17:30	Academic Session IV (1.5 hour) Rethinking Solidarity, Safety & Security			
17:30 – 17:45	Closing / Wrap Up			

# Arts Display Room and Info Merchandise Stalls

**Opening Times: Saturday & Sunday 12:00 – 5:00pm**

Please note that Saturday's afternoon tea/coffee break will take place in this room, from 3:45 – 4:15pm.

As part of the Abolitionist Futures programme, we will have an Arts Display Room in Malet B04 (basement). This room will showcase artwork, writing, campaign materials, pamphlets, information stalls, merchandise stalls and book sellers. A great place to network, engage in the abolition movement and grab yourself some Abolitionist Futures merchandise!

This material, these voices, histories, experiences and actions are a key and urgent part of the conversations that Abolitionist Futures supports. Working with those directly affected by the criminal justice system and using cultural production, poetry and film, these contributions make visible the harms of policing, prisons, immigration detention and punishment, towards strategies for collective resistance and solutions.

The Arts Display Room will also be showing the film *Time and Time Again - Women in Prison* (Dir. Women and the Law Collective, Nina Ward, 35 minutes). <http://cinenoa.org/database/filmdetail.php?filmId=414>  
The film is hosted by Cinenova and will be running on a continuous loop, so it can be viewed throughout Saturday and Sunday.

## Saturday Social Event

In association with Abolitionist Futures, Cradle invites supporters of the prison abolition movement to spend an evening together enjoying music, food, drinks, self-care activities and live entertainment to raise funds for abolitionist organising supported by the Empty Cages Collective.

Featuring some incredible artists including: A special live acoustic set from **MALIKA**; Spoken word from **Princess Latifah** and **Shareefa Energy** and a DJ set to close out the night by **Resis'Dance**.

Merchandise, banner-making and letter-writing materials will also be available.

Doors open 7pm. Tickets are donation based, there is a suggested donation of £10 but [please donate whatever you are able to and register for a ticket through Eventbrite](#).

BYOB. We will be providing various delicious non-alcoholic options as well as snacks. Please drink responsibly, behave respectfully and donate generously if you can.

This venue has gender-neutral toilets and is accessible to people using wheelchairs.

## Travel to the Social Event Venue

From Euston station take the southbound Northern line Charing Cross branch to Waterloo then the jubilee line eastbound one stop to Southwark. When you exit the station, you will be on the corner of Blackfriars Rd and The Cut. If you turn right onto the cut and immediately right again onto a small street called Joan St, after a few metres you will see Platform on your left.



**CRADLE  
PRESENTS**

**ABOLITIONIST  
FUTURES**

**RAISING FUNDS FOR  
EMPTY CAGES COLLECTIVE**

**PERFORMANCES BY**

**SHAREEFA ENERGY**

**PRINCESS LATIFAH**

**MALIKA**

**RESISDANCE**

**ABOLITIONIST MERCH, SELF CARE ACTIVITIES,  
LETTER-WRITING MATERIALS,  
FOOD AND (SOFT) DRINKS WILL  
ALSO BE AVAILABLE. BYOB.**

**16.06.18**

**Platform Southwark**

**1 Joan St, SE1**

**Doors open 7pm**

**f Abolitionist Futures**  
**@AbolitionistFutures**  
**@ReclaimJustice**  
**#AbolitionistFutures**

Tickets available via Eventbrite.  
This event is in association with  
ICOPA 2018: Abolitionist Futures,  
however is open to all who wish to  
support the prison abolition movement in the UK.  
Tickets to the conference are available at [icopa2018.com](http://icopa2018.com).

# Session Descriptions

## Saturday

### 10:00 – 11:00 | Gathering session 1 | Clore B01

In our opening Gathering session, we welcome you to conference and set our intentions for the weekend. To open proceedings, we will share a reading from currently serving prisoner Ron Clark, reflecting on Angela Davis's key question, 'Are Prisons obsolete?' Then activists from the Organising Committee will offer short reflections on the four conference themes: Questioning, Resisting, Dismantling, Building.

### 11:15 – 12:45 | Breakouts A

#### **Abolitionist strategy and vision | Clore B01**

##### **Karyn Smoot & German Gallardo | Critical Resistance**

For 20 years, Critical Resistance (CR) has sought to abolish the prison industrial complex (PIC) by creating and implementing abolitionist campaigns through each of its four chapters in the United States. While we have CR's knowledge and experience to offer, this is also a space where everyone is welcome to share challenges and victories from their own work. We hope that this dialogue will allow us grow together as a global movement and lead to future international collaborations. In this workshop, we hope to introduce CR's motivating definitions of the prison industrial complex and abolition, as well as share our principles for organizing an abolitionist campaign. As we discuss our 7 Easy Steps to Abolition, we will invite participants to analyze and critique how our chapters' current work applies our own principles (or doesn't). Participants will have a chance to use CR's tools to design an abolitionist campaign that applies to their own community. We hope participants will leave with a more concrete sense of how abolition can be put into practice.

#### **Examining the roots of prison | Malet 351**

##### **Meenakshi Mannoe | Inequalitree**

Utilising the Inequalitree model, this session will deconstruct the systemic roots of prisons (the roots), the industries which facilitate them (the trunk), and the most obvious symptoms (the leaves). This is a highly participatory workshop that invites participants to examine the production of prisons. Following creation of the Inequalitree, we will discuss alternatives to incarceration and policing, in the vein of transformative justice, we will analyse and strategise as to what can replace prisons as we go forth in our work.

### **Within and up against the state: International perspectives on pathways to abolition | Malet 352**

#### **Venezuela: The collapse of the industrial penal complex and the advance of abolitionism**

##### **Rodolfo Montes de Oca [via skype]**

Since 1999, Venezuela has been experiencing a series of political, social and cultural changes that are framed within a discourse of the revolutionary left. These changes that were carried out by Hugo Chávez and now by Nicolás Maduro sought to generate changes within the prison system that came to be known as the 'humanization of the penitentiary system'. However, in 2016, Venezuela had 54,737 people deprived of their liberty, which is an increase of 400% since 1999, of which only 15,293 have been tried and sentenced, the rest are presumed innocent and have no sentence, which represents 71% of all prisoners. Of these 70% are young people from 18 to 30 years old, 95% men who coexist in detention centers that exceed 54% of overcrowding, in conditions where there is no electricity, water, basic services and with severe malnutrition. Comparing 1999 with 2016, the number of deaths within the prisons increased from 390 to 6,745, which represents an increase since the beginning of the socialist process in Venezuela. These figures are based on concrete facts, demonstrated by official State bodies such as the Ministry of Penitentiary Affairs, show

the failure of government policies that sought to ‘humanize’ prison as a penal system in Venezuela. On the contrary, the prisoners have organized themselves and begun to manage prisons outside the State and reversing the order that represents the Venezuelan Industrial Criminal Complex. This forum will present how the development of the penitentiary system has been during 18 years of socialist government in Venezuela and its failure; we will also address the abolitionist resistance.

### **APAC as a model of transition towards the abolition of prisons**

#### **Angelika Lang and Pedro Holzhey**

The presentation introduces the Brazilian APAC Reintegration Centers, which are characterized by a strong participation of the society as well as the ‘affected persons’ (so-called recuperandos). In 40 years, APAC has become a model capable of multiplication that, through its success, highlights the importance of humane treatment and the importance of social justice. Special features:

- Emphasis on human rights and respect for human dignity
- Society and recuperandos should be empowered to act in solidarity and contribute to mutual trust
- Strong involvement of local communities, civil society representatives and social initiatives promotes broad acceptance from society.

APAC has become a model mainly in the state of Minas Gerais , which has led to the improvement of the living conditions of those affected and caused a change in attitude in society and the judiciary. The influence of APAC is now so far-reaching that the judiciary itself has described APAC as an alternative for the humanization of the prison system, anchored in the law and integrated into the university lectures of lawyers. In addition, the judiciary in Minas Gerais has made it its task to disseminate this model in all its municipalities and therefore has set up a coordination office.

### **Restorative justice pathways for prison abolitionism: The case of Nepal (and the Global South)**

#### **Ramkanta Tiwari, Nepal Institute of Justice**

Prisons in Nepal were set up as symbols of legal modernity when the rulers invited European and Indian experts to draft laws to regulate people of Nepal. Logically enough, no prisons have therefore served for justice or peace — the real needs of the land; instead, this dysfunctional prison apparatus gulps a huge amount of financial and human resources in an already poor country like Nepal. Based on these grounds, for the last five years a restorative justice movement has started in Nepal which has questioned the rationale of not only prisons but also the whole punitive adversarial (in)justice system. Experiences of running campaigns across the country have shown that the restorative justice pathways offer a very handy alternative to reducing the ills of incarceration. In this presentation, I propose how restorative justice offers one of the tried-and-tested and best strategic pathways towards prison abolitionism. I also claim that countries (such as Nepal or the Global South) which are economically weak, which still have traditional non-punitive justice systems, and which are based on the values of strong social fabric can easily take up this restorative justice route towards abolitionism. Using empirical evidence of Nepal and Global South, I will argue that these countries can eventually lead the global abolitionist movements.

### **Prisoners voices and resistance roundtable | Malet 353**

#### **Correcting corrections in Canada: A former female inmate’s victory**

##### **Jeannette Tossounian**

Jeannette Tossounian has been an unwilling participant at all levels of the current criminal justice system in Canada resulting in two hard years in maximum security and solitary confinement in a women’s detention centre. Always questioning and resisting the forced judgement of the criminal justice system, and the form of social justice that it creates, Jeannette lives and thrives by sharing the truth in her lifelong journey of inquisition and creation as a writer and artist. She is a catalyst for change in Canada. From reforming institutional gender discrimination in prisons, through strategic activism and legal challenges, to employing the same strategy in improving access to justice for herself and others, Jeannette will share valuable insights and open productive discussion leading to further progress at London’s conference. Tossounian’s criminal appeal and the resulting stay of conviction marked a turning point for people ensnared by the current penal system. The Ontario Court of Appeal through the judge’s reasons showed that members of institutions that make up the penal system acted in ways that did not value human rights and human life.

<http://www.jltossounian.com/>

## **Prison is not a holiday camp**

**Dunia Shafik**

My son was arrested in 2016 and since then I started to know about prisons in the UK. The thing is, the detective told me, that 'prisons in this country are like a holiday camp'. I was reassured and I thought this is a new chapter and we will all learn while my son is in this 'holiday camp', and reflecting on his past and learn new lessons/skills. I visited him and I didn't see a holiday camp, in fact I saw a continuing pattern of a broken system that is there to fail young people. Now that I know what prison is I have decided to raise my voice, I speak on TV, radio, social media and through reaching out to other agencies and victim's families. I have one message: create an alternative for our young people and they will not go to prison. Lack of employment/ apprenticeship opportunities, lack of a proper educational system, poverty and drug misuse, have led to the creation of a lost generation. We can turn this around by giving young people love, and create a healthy society where they can use their talents/abilities in real life, and only then, their life and our life will feel like a holiday camp.

## **Why has the incarceration rate in New Zealand doubled since ICOPA Auckland 1997 and why are Maori people still so over-represented in the prison system?**

**Minnie Ratima and Pat Magill**

Minnie and Pat will share their experiences from the New Zealand context of efforts to resist imprisonment and to address the problems of criminalisation faced by Maori people. Minnie will also discuss the Robson Collection, housed in the Napier Public Library, which was supported by speakers at the ICOPA Auckland in 1997 and offers resources for restorative justice

## **Underneath concertina and concrete**

**Harold Hadley Gonzales**

This presentation will cast a light on the oppressive and repressive tactics of the carceral entities in the state of Michigan (USA) where Harold has spent thirty years. These tactics include everything from judicial decisions, to administrative policies, to individual prison machinations that by design produce a system of corruptness. This system is covered by legislative and administrative adaptation of policies to allow for the monopolization, discrimination, and inhumane treatment of the over 40,000 human beings trapped inside these modern day plantations. Abolitionist intellectual Harold Hadley Gonzales is currently imprisoned at Baraga Maximum Security Correctional Facility. Like several hundred others, he was hit with an "incite to riot or strike" ticket in the aftermath of events of September 2016 at Kinross Correctional Facility.

## **Surveillance: The watchful eye of oppressive policing | Malet 354**

**Kevin Blowe | Netpol**

What is the scale and extent of police surveillance, the emerging technology to support it and the ways in which we can resist it? This session will discuss racial profiling, protecting privacy and the tactics of both 'overt' and 'covert' surveillance police tactics, and teach practical measures that people can take to oppose industrial-scale law enforcement intelligence gathering.

## **What would really make us safe? Lessons from community accountability | Malet 355**

**Melanie Brazzell, Lisa Monz, Tine McCaskill | Transformative Justice Kollektiv Berlin**

This workshop will introduce participants to community accountability and transformative justice alternatives for addressing sexual and intimate partner violence outside the criminal legal system. It will draw on participatory research with U.S.-based activists and the work of our collective in Berlin. We'll share what we've learned about the intersections of state violence and gendered violence in the German context and how we've translated U.S. concepts of abolition and transformative justice into our local communities (see <http://www.whatreallymakesussafe.com>). Then all workshop participants will have a chance to share and discuss experiences and challenges with community-based alternatives for addressing sexual and partner violence in smaller groups.

## **Abolition and immigration detention | Malet 153**

**Shadin, Lex, Thomas | SOAS Detainee Support, Detained Voices, Yarls Wood Hunger for Freedom Strike**

This round table will discuss the connections, resonances and tensions between anti-detention organising and prison abolition drawing from participants involvement in SOAS Detainee Support, Detained Voices and the Yarl's Wood Hunger For Freedom strike. It will ask three questions. How are the institutions of detention and prison related in purpose, social function, and effect? How does locating points of connection between detention and prisons, and prisons and borders help bolster each movement and what obstacles to solidarity are there? What can be learned from the practice of political organising within detention?

### **Creative resistance: Protest, political art and creative campaigning | Malet 152**

**Kelsey Mohamed**

How have creativity and storytelling been an integral part of the struggle for the oppressed? This session will take a look at current campaigns against the criminal justice system that have creatively highlighted injustice or empowered marginalised groups. Together we will work through how we can use storytelling and creativity in future campaigns for prison abolition, and begin to design our own creative strategies.

## **12:45 – 13:45 | Lunch Break**

## **13:45 – 15:45 | Breakouts B**

### **State deaths, years of fighting and family resilience | Clore B01**

**Marcia Rigg, Stephanie Lightfoot-Bennett and Lee Jarman; family campaigners affected by a death in police and prison custody; Ayesha Carmouche | INQUEST**

Families' efforts to understand the circumstances surrounding their relative's death in police and prison custody, and secure accountability for state misconduct, is met with great resistance. Not only are families blocked by legal challenges and attempts by various state bodies to withhold vital evidence regarding a death, there is the refusal by successive governments to acknowledge the damaging effects of a punitive penal regime. This session will involve direct testimonies from families who have been at the forefront of cutting edge campaigns, and will draw on their insights, struggles and successes.

### **Prisoners relatives and organising for prison abolition | Clore B01**

**Gwenola Ricordeau**

Prisoners' relatives are a secondary victim of the penal system, but they are seemingly under-represented in the abolitionist movement. What prevents prisoners' relatives from participating in abolitionist activism? How do we integrate prisoners' relatives' views into the abolitionist movement's analysis? This session will share experiences of mobilising as prisoners' relatives, and how obstacles to prisoners' relatives participating in the abolitionist movement can be overcome.

### **Blotted out: Criminalisation of girls of colour | Malet 351**

**Zenia Sinclair [via skype - TBC]**

Girls of colour are more likely to face punishment (suspension, expulsion and arrest) at school. If they are charged as a minor, it is more likely that girls of colour will then go on to be arrested as adults. School culture in most urban, economically challenged high-schools offer control and punishment more often than intervention and support. Using the lens of critical race theory, this session will discuss the connection between school culture, gender, race and the criminalisation of girls of colour and what actions can be taken to eradicate it.

### **The war on drugs is a war on women: Fighting the prison industrial complex with harm reduction | Malet 351**

**Tanagra M Melgarejo Pulido**

The war on drugs violates women of colour's basic human rights, such as access to housing, employment and health care; in particular, prevention efforts around Hepatitis C and HIV transmission, as well as the penalisation of sex work. This session will introduce a harm reduction framework to allow organisations and individuals to address the negative and toxic effects of the war on drugs on women of colour, using participatory and empowering tools.

## **Resisting policing in urban spaces: Cop-watch and anti-gentrification struggles | Malet 352**

### **Transformative justice at the intersection of gentrification and mass incarceration**

**S M Rodriguez**

Gentrification is rapidly occurring in many cities. We are in a moment when we can easily witness parallels between Brooklyn with many similar areas (Oakland and London, to name just two). At the heart of gentrification is a settler colonial logic: the displacement or death of non-productive, dangerous locals to make way for the progress and productivity of newcomers, eager to make a fresh start in fertile land. Unlike earlier colonialisms, this land is already considered developed and imagined as needing slight renovation. When gentrification intersects with mass incarceration, it isn't just a matter of moving to a new neighborhood. This means that more police are invited to order to execute the mass removal of dangerous classes and relocate us to the various, over-populated jails and prisons and into a recidivism-cycle. In Central Brooklyn, this signifies a new wave of hyper-policing of largely Black bodies. Anti-black panopticism is revived by gentrification: a new set of Black Codes exist. This presentation will introduce the audience to the settler colonial logic of gentrification, the anti-blackness of mass incarceration, and the abolitionist praxis developed by queer, Black organizers of SOS in Central Brooklyn as a response. Transformative justice calls us to remember ancestral practices of keeping networks safe from various forms of violence. This means we first teach one another how to recognize and articulate violence; we then teach bystander intervention; and at last enact strategies to stay safe outside the system.

### **Resisting policing in Europe: Intersectional abolitionist visions and practices**

**Vanessa E Thompson**

Over the past ten years, episodes of “urban unrest” spread across European cities. These protests have shown how urban neoliberal restructuring and securitization have increased forms of social inequality. These confrontations -which were often also linked to the brutalization or tragic deaths of poor racialized youth at the hands of police - have gained much media attention and have drawn the interest of many scholars. However, the everyday injuries and humiliations, through racial profiling that often precede these forms of unrest, have received surprisingly little attention. How does racial profiling impact the lived experiences of policed racialised subjects? How do these modes of subjection draw on gender and sexuality? What types of everyday urban survival strategies do policed subjects employ? And, what kind of abolitionist visions and practices as well as intersectional solidarities do marginalized collectives employ and put forward? This presentation will engage these questions on the basis of work with copwatch collectives in Germany and France and will discuss abolitionist horizons and how they unfold in recent mobilizations against policing, carcerality and border regimes. The workshop will discuss a notion of intersectional abolitionist practice that is attentive to translocal intersectionalities of struggles.

### **Caring for each other without the police | Malet 352**

**Carson Arthur, Imani Robinson, Tiffany Webster**

Police brutality; deaths in custody; increasing presence of police in schools; perpetrator support instead of support for victims of gender violence – for communities of colour in particular, the police don't keep us safe. This session will discuss challenges and strategies for caring for each other in our communities, without depending on these state agents.

### **Rupture or distraction? Using the justice system against itself | Malet 353**

**Eddie Bruce-Jones and Alexis Alvarez-Nakagawa (non-presenting contributor)**

This workshop will discuss whether the criminal justice system can be used against itself in a global strategy towards abolition. In particular, we will discuss the benefits and limitations of using litigation as a strategy of legal rupture to dismantle the criminal justice system and to change ideas that reinforce ideologies of punishment. After a brief presentation of arguments in favour of and opposed to this abolitionist strategy, we will move into collective discussion.

## **Challenging indeterminate sentences via casework | Malet 353**

### **Smash IPP!**

Imprisonment for public protection has impacted prisoners, their families and their communities across the UK. The Smash IPP! Campaign was started in direct response to this. This session will explain the Smash IPP! campaign, its achievements so far, and how IPP sentences can be smashed case by case through its toolkit.

## **Prisons, borders and British empire: Integrating demands for abolition | Malet 354**

### **End Deportations**

From the Atlantic slave trades to the Australian penal colony, to the UK government's child exports to "whiten" colonies until the 1960s and recent attempts at building prisons in Nigeria and Jamaica, UK prisons are intimately connected to Britain's imperial borders. This participatory workshop invites us to explore critically and creatively together: what are the implications of these interwoven histories for strategy and action today? To what extent is the interconnectedness of borders and prisons reflected in the campaigns, organisations and movements we are part of? And what are some achievable demands that would bring us closer to prison and border abolition?"

## **Carceral feminism and domestic violence survivors | Malet 355**

### **Aviah Sarah Day**

Domestic violence organisations have a history of investing in the criminal justice system as a remedy for domestic violence. This session will develop alternative ideas based in transformative justice and community-based remedies for domestic violence. This workshop will begin with an overview of the problems involved in domestic violence organisations' investment in the criminal justice system as a remedy for domestic violence. The workshop will then break into smaller discussion groups to develop alternative ideas based in transformative justice and community based remedies for domestic violence.

## **Navigating community responses to sexual assault | Malet 355**

### **Tanya Serisier, Sarah Lamble**

Responding to sexual violence and abuse, in ways that don't internalise or mimic the carceral and punitive politics of the criminal justice system, is challenging and complex. In practice, attempts to do this are often fraught and sometimes discouraging for all parties involved. In this workshop we want to provide the space for collective discussion and thinking around this difficulty.

## **Resisting the carceral state through lifers' liaison groups | Malet 153**

### **Jeffrey Bradley | Millhaven Lifers' Liaison Group**

Resisting the carceral state requires the participation of those caged and those still in the community. The Millhaven Lifers' Liaison Group works toward abolition of punishment by meeting with men serving life sentences inside prison to exchange information on the conditions inside, and the news outside; by undertaking a campaign of awareness on prison conditions, to draw attention to rampant human rights abuses.

## **Collective movements and prison rebellions: Uplifting femme and trans prisoner resistance | Malet 153**

### **Colleen Hackett, Elliotte Krier**

This session will bring in the writings of trans and femme prisoners to uplift the varied ways in which these incarcerated populations resiliently survive and resist their conditions of confinement, in order to broaden our definitions of what constitutes collective resistance, acts of rebellion and political mobilisation. What is needed to better include and to even center the efforts of femme and trans prison rebels?

## **Spiral Turns: juridical systems, gender perspective and pedagogies of resistance at a Mexican female prison (Santa Martha Acatitla) | Malet 152**

**Marisa Belausteguigoitia Ruis**

This session will focus on the project Spiral Turns – including its aims, difficulties, the enabling of its artistic, juridic and pedagogical practices, and the ‘way we do things’: academia and activism working together. The session will include the screening of a documentary which narrates a female uprising in jail to take over the prison walls, called ‘Murals and Mirrors: Women resisting walls.’

## **15:45 – 16:15 | Tea and Coffee Break | Clore B04**

## **16:15 – 17:45 | Breakouts C**

### **Anti-policing strategies in campaigns for community care and health | Clore B01**

**Diana Wu, Cory Lira, Anna So | Critical Resistance Oakland and Portland chapters**

Policing is a threat to public health and safety. The Critical Resistance Portland chapter will share strategies for mobilizing in opposition to police funding increases, resisting liberal reforms, and raising public awareness. The Oakland chapter will share a campaign which mobilizes health workers to skill-up communities to respond to health-related emergencies without calling the cops. Critical Resistance-Oakland will also discuss the Stop Urban Shield campaign to end a police/SWAT militarization program in the Bay Area.

### **Developing future leaders in the United States and United Kingdom | Malet 351**

**Nina Champion, Renford Reese, CJ Burge, Romarilyn Ralston**

This panel will explore how prisons and universities can collaborate to support people with lived experience to lead change in prison policy and practice. In particular, to understand how leadership programmes currently being run in the United States could be adapted to the United Kingdom. Stories and experience from a variety of US-based programmes, including Just Leadership USA and the Prison Education Project, will be shared.

### **The difference disability makes | Malet 352**

**Lani Parker, Tumu Johnson | Sisters of Frida**

Abolitionists are increasingly connecting ableism with race, class and gender, but disability is often neglected. What is seen as ‘normal’ is key to who is criminalised, and also to who is deemed disabled. This session will explore how taking disability as not simply a marker of identity, but a form of oppression means that an analysis of ableism should be central to an analysis of the prison industrial complex, and the actions we take to abolish it.

### **Immigration raids and resistance | Malet 353**

**Haringey Anti-Raids Group**

In this workshop we will give practical advice for stopping an immigration raid when you see one happening. The first half of the workshop will cover the ‘theory’ side of it and the second will focus on enacting and interacting with a raid scenario using the techniques of ‘Theatre of the Oppressed’. This is to bridge the gap between theory and practice and to ensure that the tools acquired in the first half of the workshop are then embodied and put to use in the future.

### **Private vs. Public: Dismantling the walls that divide us | Malet 354**

**Ivette Alé, Amber-Rose Howard | Californians United for a Responsible Budget (CURB)**

In this presentation, CURB shares thought and analysis on questions relating to the role of campaigns against private prisons within the broader anti-imprisonment movement. The incarceration crisis we find ourselves in has everything to do with the economy, but it would be misleading to say that prisons are primarily about extracting profit from individual prisoners. A global and intersectional perspective allows us to see that incarceration is not simply a money-making scheme, but a tool used to both manage and contain social and economic crises produced by capitalism. We understand



emphasizing or creating a binary of public versus private incarceration obscures the actual roots of the prison-industrial complex and divides our fights. While the binary is false, we want to recognize the ways that our movements have reinforced this separation in practice and imagine other possibilities. We explore two major questions: What would happen if we no longer allowed our work to be split into these two camps? What other opportunities would open up if we insisted that both these spheres be integrated into our long-term vision. We also include materials and examples of successful collaboration, as well as a challenging moments in this movement.

### **Transformative justice practitioners | Malet 355**

#### **Lisa Marie Alatorre**

As we work towards the dismantling of our criminal (in)justice systems, many communities are simultaneously building our capacity to respond to conflict and harm without relying on the oppressive structures of the PIC. These responses are often facilitated and require a long-term commitment to healing. Practitioners rarely have opportunities to discuss case studies from an abolitionist lens. This roundtable will strategize about ways to implement abolitionist principles in our work, as well as ways to shift the overall culture in our organizations. This will also be an opportunity to foster a network of practitioners who can provide support and solidarity to each other after the conference ends.  
#wearetheoneswevebeenwaitingfor

### **No-one is disposable: Prison abolition, queer/trans liberation and the politics of solidarity | Malet 153**

#### **Chryssy Hunter, Sarah Lamble, iisa Sallinen, Mijke van der Drift | Bent Bars Project & Action for Trans Health**

This session will discuss the relationship between prison abolition, trans/queer liberation and the idea of 'non-disposability'. We will address the limitations of inclusivity politics, such as calls for non-binary prisons; we will also talk about the pitfalls of logics of 'deserving' and 'undeserving' that often influence which prisoners are most likely to receive public support and solidarity. How do we act in solidarity with ALL prisoners regardless of charge or conviction and how do we foster political practices that serve those who are most vulnerabilised within our society?

### **Gallery of the streets / everyday spaces as sites of resistance | Malet 152**

#### **Kai Lumumba Barrow**

[b]REACH: adventures in heterotopia is a multimedia travelling theatrical event that imagines the fugitive journey of PRISONER #25, a CAT of CATS, and NOMADIC OUTLAW, determined to escape and abolish MISERABILISM. [b]REACH explores Black feminist, gender-queer, and Trans resistance to sexual and gender violence. The work highlights global struggles for autonomy and sustainability by prisoners, former prisoners, sex workers and survivors of violence. For ICOPA 2018, Gallery of the Streets will workshop an excerpt from [b]REACH, entitled Aunt Hester's Screams [remix], a sequence of three movements in performance with Hortense Spiller's seminal text, Mama's Baby, Papa's Maybe. The workshop is designed as an interactive listening session, an invitation to engage in dialogue about the themes, content and approach presented in the work. Gallery of the Streets is a network of artists, activists, scholars, and laborers, who work at the nexus of art, political education, social change, and movement-building.

**17:45 – 19:00 | Break**

**19:00 – 23:00 | Social Event and Fundraiser for the Empty Cages**

**Collective**

**Platform Southwark, 1 Joan Street, London, SE1 ECC**

# Sunday

10:30 – 11:00 | Registration | Tea and Coffee | Clore Foyer

11:00 – 12:00 | Gathering session II

**Indigenous resistance: Articulations of resurgence | Clore B01**

**Tracy Bear, Danielle Bird, Nancy Van Styvendale**

This gathering session brings together three Indigenous Studies scholars from Treaty 6 territory/Metis homeland in Alberta and Saskatchewan, Canada. By centering the voices and experiences of Indigenous women and men who are either currently or formerly incarcerated, these presentations address strategies and articulations of Indigenous resilience and resurgence, particularly through storytelling, writing, and the arts, in the face of ongoing carceral expansion and settler colonial state violence. Tracy's presentation examines the provocative artistic expressions of Indigenous women from the Edmonton Institute for Women in Edmonton, Alberta as they take her course on contemporary Indigenous art. Through visual journaling, Indigenous women grapple with issues of racism, cultural appropriation, gender and the colonial encounter to make sense of the complexities of Indigenous histories, cultures and politics. Nancy's presentation features the writing of Indigenous men involved in the Inspired Minds creative writing program at the Saskatoon Correctional Centre. She highlights how the men deploy creative writing as a strategy for building anti-colonial solidarity, expressing vulnerability and compassion, and (re)imagining their relationships with each other, their loved ones, and the more-than-human. Danielle's presentation is drawn from a community-engaged oral interview study which explores how formerly incarcerated Indigenous women (re)map their own bodies, lives, and lands in ways that resist and disrupt carceral expansion, ongoing criminalization, and settler colonial state violence in Canada.

12:15 – 13:45 | Breakouts D

**Fighting toxic prisons: Resistance at the intersection of incarceration and the environment | Clore B01**

**Jordan E Mazurek & Others | Campaign to Fight Toxic Prisons & Community Action on Prison Expansion**

For the past three years in the USA. Fight Toxic Prisons has campaigned to build grassroots resistance at the intersections of the radical environmental, environmental justice, and abolitionist movements. This momentum has manifested through our work with local organizers at the Letcher Governance Project in Kentucky where we've stalled construction of the only proposed Federal prison for over two years; working with incarcerated organizers and IWOC we organized outside solidarity for the #OperationPUSH Florida prison strikes; and our allies are contributing to growing awareness, action, and skill sharing across the nation!

This workshop explores the unique and often overlooked environmental dimensions of prisons and will provide participants with:

- Analytical tools for understanding and critiquing prisons from an environmental angle;
- An exploration of strategy and tactics used on the inside and outside to resist new-prison construction and alleviate and end hazardous health conditions within prisons;
- And reflections on building and sustaining national cross-movement solidarity.

Information will then be shared by Community Action on Prison Expansion about resistance to the six new mega-prisons in England and Wales, which themselves are proposed for toxic sites, including radiological contamination and asbestos pollution, as well as habitat destruction at every site.

**Roundtable on prisoner education and abolition | Malet 351**

**The power of classroom: Reconstructing the criminal justice system via education**

**Devon Simmons & Karen Graham**

"Education is the most powerful weapon which you can use to change the world," said Nelson Mandela;

however, most prison systems don't reflect this notion. Evidence-based data has demonstrated that individuals who have had access to higher education while inside prison are 43% less likely to reoffend. Utilizing education as the primary reintegrative component toward re-entry ultimately enhances public safety by having incarcerated persons return home educated and thus less likely to revert to criminal behavior. This strategy will contribute significantly towards dismantling criminal justice institutions while simultaneously helping to reconcile families directly impacted and empowering marginalized communities. After serving 15-and-a-half years Devon Simmons became the first graduate from John Jay College of Criminal Justice's Prison-to-College Pipeline program, created by Dr Baz Dreisinger in New York State. Dr Karen Graham is the founder of the Going Straight to University program at Newman University and HMP Birmingham, a program modeled after the Prison-to-College Pipeline. Devon will discuss the Prison-to-College Pipeline model and its role in dismantling systems of oppression that produce prisons; Karen will discuss how that model currently operates in the UK.

### **Empowerment through knowledge and information**

#### **Yraida L Guanipa & Elina Lopez**

This presentation will outline how the YG Institute, a non-profit organization founded by a former prisoner (Yraida Guanipa) has been empowering former prisoners, their families, teens, communities and friends through knowledge and information. Transmitting knowledge and information to this impacted population (formerly incarcerated and their families and friends), empowers the population to not go back to prison and prevent others from committing crimes. Knowledge and information about how to gain education after incarceration, what types of rights you lose, what licenses you lose, who to vote for, the laws, the sentencing guidelines, where to find information for housing, health, and fitness, is greatly significant to dismantling the prison systems by preventing crimes through knowledge and information

### **Our Women's Building: Hope for Holloway | Malet 352**

#### **Reclaim Holloway and Holloway Prison Stories**

This session will discuss the challenges and opportunities that arise using a feminist abolitionist perspective to envision a new Women's Building on the site of the recently closed Holloway Prison for women. The session will be led by women who were in previously imprisoned in Holloway. It will consider questions of inclusion and exclusion: How do we centre and uplift the diversity of voices of communities and people held in Holloway?

### **Preventing prevent: State racism & counter-terrorism | Malet 353**

#### **Ilyas Nagdee | Students Not Suspects, NUS Black Students Campaign**

This session is about abolishing the Prevent counter-extremism agenda. It will focus on the history of Prevent as a tool of state racism and surveillance, and how it has been used to repress political organising. Linking Prevent to reduced funding for social services under austerity, we will look at how Prevent has securitised relationships in society, and how a bottom-up approach to rebuilding social relations is a crucial part of the process of abolishing Prevent.

### **Challenging immigration detention in Scotland - Strategies for community building and resistance | Malet 354**

#### **LGBT Unity & We Will Rise**

Last year a campaign run by End Detention Scotland successfully halted the building of a new immigration detention centre in Paisley, Scotland. This workshop will discuss the success and challenges of the campaign, including wider no-borders / end detention organising in Glasgow and experiences of movement building. LGBT Unity is a group of LGBTQ asylum seekers, refugees and allies who support and empower one another to stand against racism and homo/bi/transphobia. We Will Rise is a group of migrants, refugees, asylum seekers and allies who campaign to end immigration detention in UK. Through mutual aid and investing in community building, people with experience of the asylum system are leading the movement against detention in Glasgow. The workshop will focus on how we can build movements led by asylum seekers and migrants, exploring how our movements to challenge xenophobia, racism and borders can better connect with anti-prison movements and to build strategies for resistance.

## **Accountability and sexual harassment: Story sharing & bystander intervention | Malet 355**

### **Hollaback London**

This workshop will explore what justice/accountability looks like for those who experience sexualised street harassment. We will first discuss what sexualised harassment is, then talk through story sharing as justice, and finish with an interactive exploration into bystander intervention and community accountability. Participants will be able to name their experiences, hold themselves to account, and leave feeling able to intervene so survivors are empowered to not engage with criminal justice systems.

## **Left groups holding ourselves accountable | Malet 538**

### **Empty Cages Collective**

How are groups on the left holding ourselves accountable for patterns of abuse and injustice? This session will address the ways in which groups on the left have responded to abuses of power within organising spaces. Through honest discussion and reflection, the aim is to explore how we as individuals and members of groups can rebuild movements in the aftermath of abuse.

## **Poetry, art & resistance | Malet 152**

### **Dismantling psy-walls inside and out**

#### **Elijah Lüthi**

In this (interactive) performance, containing a spoken word and a short handicraft exercise we create our own rose garden/ Mad utopia, in reference to the book by Hannah Green. How can we re-connect with our (Mad) selves? And others? How can we overcome stigmatizing images, inner and outer psy-walls? How can we find new words and (self-)images, which arise from love and connection, rather than (self)alienation?

In this piece, I invite the participants on a continuous journey trying to overcome societal and self-images that render Mad people unlovable and dangerous. I understand these images as extensions of psychiatric institutions reaching far into (Mad) communities and self-perceptions. On this journey I question and analyse the complex workings and influences of psy-perspectives and imagine connections and solidarities – to ourselves and others – as forms of resistant practice.

### **Petina's queerest intimacies**

#### **Sharon Onga**

Petina is the reaper who has come to avenge our living and our dead. Embodying the inevitability of black girl demise, she regales in how blackness dispossess her of any thirst for belonging. Her queer intimacies are a summoning. And these edible sacrifices are the internal and outwardly alchemies she uses to transmute her black girl child trauma and preteen femme rage into generative potencies and nourishments. Petina channels lives and livings out of the afterdeaths. Petina extracts and adorns herself in lonely, in calluses, and in raw folly. She excavates propriety. She prods the veneer of sanity. She renders hollow those formal literacies that try to contain her. Petina's compounding lenses prod us to puncture the toxic worldview that pathologize and privatize failure. Her vagrancy shows how material and thought has a life outside of owner or ownership. Her crafts unpack how the insistence on healing I can function as violence by another name. This collection hopes to invite a suturing of systemic and collective practices to anticipate, and disarm the energies that lead to harm. Steeped in globally and locally neosouthern landscapes and textures, these croons mark the beginnings of a seance for: transformation, spiritual reawakening, and worldbuilding. These short succinct poems are mantra. This is a lure into a trance state where mind, body, and spirit rise up, through, and out from the intergrounds to ransack empire, to be fruitful, and to multiply.

### **Poetry**

#### **Kelly Wober**

Kelly's poetry will reflect on the negative effects of incarceration, particularly for women.

## **Mr and Mrs resistance: The stance against the politics and structure of social and civil death**

### **Jermaine Glenn and Angela Glenn**

Drawing from poetry and visuals, Jermaine and Angela will discuss effective, safe, and positive ways to resist

the criminal justice system from within, while attacking the policies and procedure from without. They will also actively discuss the tools and methods used by the system to desocialise and detach prisoners from their family and friends, making it less likely they'll be successful upon their release, recreating the cycle of recidivism! As a currently incarcerated activist, Jermaine will call in from prison to share his first-hand knowledge of the system and the ways he is resisting from within.

## **13:45 – 14:45 | Lunch Break**

## **14:45 – 16:15 | Breakouts E**

### **Tearing down the walls from both sides | Clore B01**

#### **Chance Grable and others | Critical Resistance**

Critical Resistance (CR) will share its experiences with organizing against imprisonment over the last 20 years. They will elaborate on how CR has maintained an abolitionist strategy during targeted campaigns to prevent the construction of new prisons and jails, and to abolish the use of solitary confinement. This session will explore CR's relation to various US prison reform movements, and will highlight the ways that CR has collaborated with people on the inside to challenge the use of imprisonment.

### **Supporting prisoner resistance | Malet 351**

#### **Incarcerated Worker's Organising Committee, Anarchist Black Cross and others**

All over the world, prisoners are organising and resisting in diverse ways. How can we best support them, and what solidarity is needed, from the outside? This session will bring together organisers from Incarcerated Worker's Organising Committee (US), IWOC in the UK, Campaign to Fight Toxic Prisons (US), Basque Prisoner Support Groups and Anarchist Black Cross Groups from Belarus, Germany and the Czech Republic, to share skills, learning and inspiration.

### **Strategising transformative justice models inside the carceral state | Malet 352**

#### **Jonathan Kolodziej and M. Whitney Kelting**

For US-based immigrant communities, addressing personal harm through state-supported social services can bring state oppression into communities. In the US, the failure of existing reformist strategies, like Sanctuary Cities, to successfully work outside carceral logic demands new strategies for addressing harm among immigrant communities. Transformative Justice has been a successful intervention in communities where the state has ceded control to local community leadership – but how do we implement transformative justice in strong carceral states, such as the US?

### **Resisting borders and militarisation at the university | Malet 353**

#### **Sanaz Raji, Simona Simion, Molly Geidel | Unis Resist Border Controls**

A growing movement within the UK is advocating for British universities to become 'sanctuary campuses' for asylum seekers, migrants and refugees. This workshop will question the strategic and political value of 'sanctuary campuses'; examine how the 'hostile environment' works within the university; and explore how universities are working with the military and prison industrial complex. There will be a strategizing session to brainstorm ideas of how to resist border surveillance and militarization within higher education.

### **Open Facilitated Discussion | Malet 354**

This space has been set aside for an open discussion on topics or issues that arise during the conference. Please get in touch with the registration desk if you'd like to suggest a theme or topic for discussion.

## **Facilitating grounded accountability processes | Malet 355**

**Martina Kartman and Karena H. Montag**

The legal system equates accountability with punishment, and sees imprisonment as the primary solution to interpersonal violence. Whilst Transformative Justice seeks to address interpersonal violence without triggering state oppression, accountability often feels elusive. In this 80-minute skills-based training, we will use an accountability tool adapted from the Northwest Network to explore self-accountability as a building-block to accountability. Through the use of the accountability tool, and a number of accountability strategies, we will offer facilitation techniques to create a community-based space where grounded accountability is possible.

## **Media as resistance and community radio | Malet 358**

**Elizabeth Sanders**

This session will share how the facilitators have used media, through the community radio station of Appalshop in Kentucky and a 20-year-old radio show, Calls From Home, to amplify information and untold stories (via developing a popular education workshop, audio projects with families of those locked up, supporting a prison hunger strike, etc). Participants will talk about and brainstorm creative ways we can use media to lift up the voices of those inside and connect across borders in our work.

## **Dyke jails [Film] | Malet 152**

**Cecilia Montagut & Estibaliz de Miguel**

A screening of Dyke Jails (Cárceles Bollerías), directed by Cecilia Montagut with the collaboration of Estibaliz de Miguel and Raquel Osborne. This documentary shows the penitentiary as a heteropatriarchal system where women prisoners suffer double punishment for being imprisoned and for being women. Through the stories of former women prisoners and various researchers from the Spanish State and Argentina, this film documents the reality of prisons where some women discover other forms of sexuality. Lesbian desire as a strategy of resistance, the experience of homoeroticism and transsexuality, and women's mutual support networks are all explored.

## **16:15 – 16:45 | Tea and Coffee Break | Clore Foyer**

## **16:45 – 18:00 | Gathering 3**

**Celebrating our successes and movement building going forward | Clore B01**

Our final Gathering Session on Sunday afternoon will draw our activist workshops to a close. We will focus on building momentum going forward, pulling out themes that have emerged and setting a vision for post-conference movement-building. To help us to frame our thinking together, we will hear from some of our contributors reflecting on successful abolitionist campaigns in action. There will be opportunities for discussion from the floor about next steps for our movements.

## **18:00 – 19:00 | Break**

**19:00 – 21:00 | Clean Break Performance Intervention & Film**

**Screening**

**Birkbeck Cinema, 43 Gordon Square**

**Clean Break - Performance intervention**

The acclaimed theatre company Clean Break produces ground-breaking plays with women writers and actors at the heart of its work. Founded in 1979 by two women prisoners who believed that theatre could bring the hidden stories of imprisoned women to a wider audience, it is still the only theatre company of its kind remaining true to these roots; inspiring playwrights and captivating audiences with the company's award-winning plays on the complex theme of women and crime.

Clean Break members will perform a short choreographed piece emanating from the recent PROCESSIONS project, a mass artwork celebrating 100 years of women's suffrage.

**Film screening: Hemen Right Now (2017, 63 mins, Director: Herr Doktor Fleming)**

During February 2016, Angela Davis visited the Basque Country for four days. Being one of the most respected and well-known figures of the feminist movement against prisons, she brought a forceful input about the abolition of the prison system. This documentary shows not only Angela Davis' visit to the Basque Country but many other voices and thoughts, and is a collective contribution for a debate.

# Monday - Academic Papers

**Welcome: 09:30 - 10:00**

**Introduction & Welcome: Malet B33 | Sarah Lamble**

The academic day will open with a letter and poem from currently-serving prisoner Stephen Wilson, recognising the importance of support from activist organisations and encouraging us to strengthen our connections to prisoners. This will be followed by some brief reflections on the question of what academics can do to support abolitionist movement building.

**Academic Session I: 10:00 - 11:30**

**Our work is now: Engaging anti-carceral feminist abolition in research, practice and organising | Malet B33 | Chair: Shoshana Pollack**

**Moving bodies: Resisting the spectral politics of the public child**

**Erica Meiners, Northeastern Illinois University (via skype)**

Across the United States a matrix of punitive systems and laws that do not advance public safety-including weapon-free and drug-free school zones, quality of life ordinances such as anti-loitering laws, and public sex offender registries-criminalize increasing numbers. These laws and systems augment a carceral state in the name of child protection, fail to either shield or interrupt harm to communities – particularly children, and, perhaps most ironically, they disproportionately criminalize young people. Those committed to dismantling the deep and racialized investments in policing and imprisoning across the US must analyze how the flexible category of “the child,” and its figurative powers, operate in complex ways to punish communities and naturalize and expand criminalization and surveillance. Through an examination of the continued expansion of public registries to monitor and track people with convictions for sexual offenses, and an exploration of the current movements to challenge these registries by “registrants” and their loved ones, this contribution focuses on how one targeted group, people with convictions for sex offenses, strategize to negotiate the figurative powers of the child in the public sphere.

**Sonic protest at the prison boundary: Audible histories of anti-carceral feminism**

**Emma K. Russell, (presenting author) Latrobe University**

**Bree Carlton, Monash University**

This paper explores some of the potentials of sound and ‘earwitnessing’ for abolitionist research and activism. It draws on an activist history project conducted in Melbourne, Australia, that explores the sonic protest strategies of a local anti-carceral feminist movement. Close listening to activist accounts and community radio coverage of a series of historical protests at the perimeter of Fairlea Women’s Prison reveals that protesters’ experimentations with sound can enable forms of ‘inside/out’ dialogue and exchange that denaturalise the prison and challenge its ideological functions. Lastly, the paper considers some contemporary practices of audible resistance to carceral disappearance.

**Starting with life: Murder Sentencing and feminist abolitionist praxis**

**Debra Parkes, University of British Columbia**

Advocates of decarceration often focus their critiques on imprisonment for non-violent offences. In this vein, current advocacy efforts to end mandatory sentences in Canada tend to carve out “serious violent offences” as not part of a reform agenda. This paper argues, instead, for a feminist abolitionist approach that starts with the mandatory life sentence for murder. Indigenous women are profoundly overrepresented among lifers, making up nearly half of all women sentenced to life in Canada in recent years, despite Indigenous women being only 4% of population. This paper centres the experience of those imprisoned for our law’s most serious offence, and locates these convictions and these imprisoned bodies in the context of state and structural violence, as being central to an abolitionist agenda.



## **Planning for precarity? Experiencing the carceral continuum of imprisonment and reentry**

**Sarah Turnbull, Birkbeck, University of London (presenting co-author)**

**Gillian Balfour, Trent University (co-author)**

**Kelly Hannah-Moffat, University of Toronto (co-author)**

In this paper, we take up the tensions and implications of abolitionist strategies to resist the shadow state as a potential furthering of carceral webs of control and surveillance for former prisoners. Linked to our findings of interviews with former prisoners in two Canadian provinces, we suggest that prisoners experience reentry into nowhere and with nothing. Most were simply released from the prison with little to no assistance or support, either prior to release (in terms of reentry planning) or afterwards. Those participants who were able to access post-release support typically did so of their own accord, often relying on prior knowledge of available services. Many participants depended on the financial and psychosocial supports provided by friends and family. We also show that carceral environments - particularly the witnessing and experiencing of violence - play a central role in a person's reentry experience and can be understood as a form of structural risk for those attempting reentry. In making these arguments, we do not advocate for greater expansion of the shadow carceral state to meet the reentry 'needs' of prisoners. Instead, we suggest that the study of reentry processes and experiences in Canada should become part of a wider critique of the prison industrial complex, offering more empirical evidence of the failure of prisons.

## **Resisting carceral violence: Inside-out movement building**

**Bree Carlton (presenting co-author) Monash University**

**Emma K Russell Latrobe University**

This research provides critical lessons for abolitionists about how interventions and actions fostered in collaboration with imprisoned communities can create transformative opportunities for public education and inside-out movement building. We draw from anti-carceral feminist campaigns in the Australian state of Victoria in the 1980s and 1990s, and use the archival trails kept by anti-carceral feminist activists to highlight how the voices and contributions of imprisoned women have, over time, provided a foundational force for the movement. The sustained compilation of complaints, a large scale public education campaign, and a series of direct actions undertaken inside and outside the prison gates are expressions of defiance and resistance generated by a building inside-out anti-carceral feminist movement. We argue that inside-out campaign work necessitates the navigation of myriad challenges and paradoxes created by institutional walls, structural injustices and power imbalances. Using examples from historical struggles we explore how anti-carceral feminist coalitions navigated these barriers and take stock of what we can learn moving forward into the future.

## **Academic session II: 11:45 - 13:15**

### **Abolitionist research and education: Ethics and dilemmas | Malet B33 | Chair: Debra Parkes**

#### **Ethics and reflexivity in (de)carceral research: the closure of Holloway Prison**

**Carly Guest, Middlesex University, Rachel Seoighe, Middlesex University**

This academic paper focuses on the role of reflexivity in ensuring that carceral research is ethical and responsible. It tracks reflexive practices employed on a project on the closure of HMP Holloway and its impact on women imprisoned there. These practices include diary writing, critical conversations, emotion mapping and collective analysis. Three ethical concerns motivated the use of such reflexive practices. Firstly, acknowledging the risk of placing pressure and expectations on interview participants as 'native informers' (Hooks, 1994). Secondly, taking seriously the power imbalance written into the research design: two women who have not experienced incarceration, interviewing and writing about the experiences of women who have. Finally, reflecting on the possibilities for academic research to contribute to a wider abolitionist project. These reflexive practices do not eradicate these dilemmas, and cannot be the only way of addressing them, but here we call for the centrality of reflexivity to academic research as part of a commitment to ethical research. We advocate for the explicit centring of a 'feminist ethics of care' (Mountz et al., 2015) in academic research, both in relation to the subjects of research and our joint research practice.

## **Participatory action research in prison**

### **Angela Bryant and the PAR team, Ohio State University**

Building on the success of implementing many Inside-Out course group projects, I initiated a research project that utilizes Participatory Action Research (PAR) methods to partner with people in prison as researchers. The PAR framework not only addresses the development and implementation of community-based projects but also overcomes many of the ethical concerns and methodological weaknesses found in the prison-based research literature. By engaging people in prison as informed co-researchers and incorporating action as a necessary component for implementing short-and long-term solutions to community-defined social problems in prisons and upon release from prison, PAR aligns practice with principle and can influence the necessary practices to reduce incarceration. Many Pre-SB2 people in prison have become trapped in our criminal justice system, serving indeterminate sentences that often become much longer than minimum requirements. A Pre-SB2 person is someone who went to prison before July 1st, 1996 when Senate Bill 2 was enacted, better known as “Truth in Sentencing”. According to the Ohio Department of Rehabilitation and Correction (ODRC), there are 4,517 remaining old law people in prisons in Ohio, which is just under ten percent of the total prison population. The overarching goal of our PAR project is to determine the significant factors impacting the very low rates of release decisions granted by the Ohio Parole Board. In this presentation, I will discuss the creation of our PAR team at a men’s prison, the project we developed, the strategies we are employing to help parole eligible men and women in Ohio obtain release from prison, and ideas we have for a more just and humane process for pre-SB2 people in prison. The ICOPA theme this presentation aligns with is dismantling criminal justice processes of the release decisions made by the Ohio Parole Board.

## **Participatory action research: A strategy to dismantle prisons and build stronger ties to communities**

### **Caroline Pelltier (co-authored by Joane Martel and Daniel Benson)**

In Canada, over the past 20 years, several independent coroners’ inquests, commissions and public inquiries on the treatment of prisoners in prisons have made recommendations related to surveillance, accountability and transparency in the wake of egregious human rights violations. Despite several laws and policies aiming to protect incarcerated persons against arbitrary and excessive use of power, growing evidence suggest that human rights violations are ongoing in Canada. The breath, frequency and nature of prison conditions have not been methodically documented, nor empirically assessed, in Canada in good part because correctional authorities refuse access to prisons and to prisoners. Using a participatory action research methodology, a partnership has been established with persons with experience of incarceration and their allies to create 1) methods to gather data and systematically document human rights violations in prisons, and 2) an activist network of community organizations and scholars. Four distinct Canadian sites of data collection have generated 160 interviews offering strong descriptions of recent violations committed toward a large variety of prisoners. To help counter the harms done by prisons, we offer a community partnership strategy created by and for prisoners’ allies which aims to produce knowledge useful to improve the lives of those affected.

## **No place of innocence: Resistance and complicity within a transformative educational program in a Canadian prison**

### **Shoshana Pollack**

I direct the Walls to Bridges (W2B) program in Canada, a program inspired by the US. Inside-Out Prison Exchange Program, although modified to be aligned with principles of advocacy, social action, decolonization and anti-racist feminism within the Canadian context. W2B is a university-based program that brings together incarcerated and non-incarcerated students to study together for semester long, for-credit courses, in correctional facilities. Current and formerly incarcerated women comprise the W2B steering committee, train professors in a five-day intensive training on our pedagogy, are employed as W2B Teaching Assistants in the prison, and are paid staff in the community who design and facilitate workshops about criminalization, imprisonment and education. W2B incarcerated students have gone on to enroll in university and college programs after release from prison. Many of these successes are unique to the correctional landscape in

Canada and undoubtedly positively impact the individual students who participate. Simultaneously, W2B program is subject to correctional practices that are emphatically not transformative and is lauded by prisons as one of their successful programs. It is this tension between resistance and complicity (Pollack and Eldridge, 2015) that I would like to explore in this paper.

## **Abolitionist histories I: Lessons from past and present | Malet 353 | Chair: Eddie Bruce Jones**

### **Abolitionist feminist history making**

#### **Emily Thuma**

How is history-making a tool in an “abolitionist toolkit” (Critical Resistance 2004)? How can and do historical research agendas emerge from contemporary prison abolitionist movements? What are accountable practices for scholars “writing with movements” (Dixon 2014)? This paper will engage these questions by way of a discussion of the author’s archival, media, and oral history research on ant carceral feminist activism in the 1970s and early 1980s in the United States.

### **Have there been abolitionist movements in Spain? A few things to note (1975-2016)**

#### **Paz Frances**

Since Spain in 1975 began to have a democratic system, in the academic fields of Criminal law, criminology, sociology and other social sciences that have addressed the critique of the construction of crime and its consequences in a broad sense, the reformist approaches of the penal system and prison have prevailed. Consequently, in Spain, although there have been some voices advocating the abolition of the prison, the ones that support the abolition of the penal system as a whole are fewer - almost minimal. Outside the margins of the university, this phenomenon could be witnessed as similar or even richer, with an interesting rise in recent years. Since 1975, movements and proposals have been made from very different social spheres – born in different geographical location within Spain - making up a map where the criticism of prison is strongly present but where the abolitionist discourse is not structured in a rigorous manner. On the other hand, the punitive tendencies which were nailed down in important reforms of the Criminal Code, with 2015 being the latest occurrence, are tracing a path that extends the criminal sphere and goes in the opposite direction to a minimum reformulation of the criminal remedy or prison. This is the complex context in which abolitionist proposals move today. In this paper we aim to briefly analyze, first of all, the past and current abolitionist proposals from academics. Next we will target more extensively what the critical movements over prison have been; the most significant ones because they have served to formulate, If not expressly, indirectly, the abolition of prison and criticism of the criminal system in the broad sense. We will focus on its description, the actions undertaken and some effects of such struggles, in each case. This work will conclude with some final reflections where the current situation regarding abolitionist positions in Spain in a context of harsh penal and penitentiary reforms are tested.

### **Prisoners’ unions: lessons from past experiences and perspectives for the abolitionist movement**

#### **Joël Charbit**

My paper is based on an academic research (partially conducted with Gwénola Ricordeau) focusing on prisoners’ unions since the 1970s in France and in Western countries. These organizations have been particularly numerous in the 1970s and 1980s but most of them have been short-lived. While this can be explained by formal and informal repression by prison and government officials, our study shows that prisoners’ unionization sometimes led to sharp controversies among abolitionist movements. With particular attention to the political and legal contexts of their creation and the dilemmas they had to face during their existence, the main topics of my contribution will be: the role of judicial struggle; the relationship between prisoners’ unions and the rest of prisoners’ movements; the reformist versus abolitionist political line. Drawing on historical and contemporary examples of such organizations in France and the US, this paper also suggests that, after a relative decline, prisoners’ unionization seems to attract a renewed political interest in several Western countries.

**Troubling care: Disability and the institutional violence continuum**

**Jen Rinaldi and Kate Rossiter**

Institutionalization of disabled persons is a form of incarceration despite its ostensible purpose of providing care, particularly because institutional care is violent by design. In this presentation, we analyze in-depth interviews and ethnographic observation involving survivor accounts of the Huronia Regional Centre. Huronia was a Canadian residential facility that from 1876 until 2009 housed persons with diagnoses of intellectual disability, and has since come to be associated with profound neglect and abuse of residents—a legacy common to institutions across Canada. We taxonomize Huronia's patterns of treatment by drawing from Michel Wieviorka's theory of situational violence, and we propose a cold-to-hot continuum for understanding institutional violence. This continuum begins with cold or instrumental forms of violence, or daily care that dehumanizes residents; gives way to cultures of coercion or punishment meant to modify behaviour; and invariably leads to hot violence, or explosive and sadistic forms of violence without explicit aim. These are not discrete categories; they are inextricably linked, and woven into the fabric of institutional life. We thus seek to understand how and why violence operates at the heart of institutionalization, and thus why dismantling the institutional model is a necessary strategy for supporting disabled populations.

**Prison and death: An analysis of institutional violence in Brazil**

**Bruno Rotta Almeida & Taise Gabriela Soares (via skype)**

The proposal intends to present the contemporary context of the prison question and the constant violation of the right to life of prisoners in Brazil. This proposal aims to show the contemporary trends and discontinuities of the violation of the right to life of persons deprived of their liberty in Brazil. The rights of prisoners must be observed beyond the simple limitation and rationalization of imprisonment. Prison is an institution of suffering and degradation. The real imposition is the overcoming of prison, not its limitation, rationalization or legitimation. The proposal has the following objectives: collection of quantitative data of right to life violations of the population deprived of liberty; analysis of criminal and penitentiary policy models that aim to reduce the use of prison; evaluation of the consequences and impacts of these criminal and penitentiary policy models on the right to life of persons deprived of liberty. The hypotheses of the proposal show tendencies and discontinuities often hidden and naturalized by criminal justice agencies.

**Technologies of enclosure: Geographies of Canadian imprisonment**

**Kelly Struthers Montford, University of Toronto**

**Dawn Moore, Carleton University**

In this presentation we draw upon interviews with over 150 recently incarcerated persons in Canada to examine the spatial dynamics of carcerality. We focus on the geographical and spatial technologies that structure transportation to and from jails and prisons, spatial tactics of enclosure inside and upon release, as well as the hyper-incarceration of Indigenous persons as a colonial strategy of governance and territorial re-acquisition. Our findings suggest that transportation and holding-cell practices are experienced as spaces of fear, uncertainty, and as locations in which law is either absent or suspended. Participants also reported that guards would use the built environment to their advantage in such a way as to directly inflict violence or to indirectly expose prisoners to violent situations. Cell conditions, lockdowns, and practices of segregation should also be considered as aspects of weaponized architecture that structure and undermine meaningful relationality to oneself and others. Furthermore, state efforts to 'Indigenize' the prison through the creation of designated Indigenous space within the prison (the sweat lodge, the native sons room), we show how the mass incarceration of Indigenous people in Canada becomes a way to invite people to reconnect with Indigenous identities disrupted through practices of colonization through a script set by the state. We therefore look to strategies of resisting weaponized architecture in such a way as to unsettle colonial and carceral spaces and relations.

## **The role of administrative violence in the (re)production of the carceral state**

**Troy Kilgannon**

I write from the perspective of a non-binary person of transmasculine experience, contending that the administrative practices of the carceral state are engineered to produce de facto conditions of detention for gender diverse populations. I hope to show that the ideology of the carceral state extends well beyond the forum of the prison, and that the administrative instruments of the state, manifest within healthcare, policing, education, rehabilitation, border control, tax and customs are all actively engaged in the production of notions of 'criminality'.

## **Challenging walls, borders and detention | Malet 355 | Chair: Bree Carlton**

### **Vulnerability, immigration detention, and (penal) reform**

**Sarah Turnbull, Birkbeck, University of London**

This paper examines the British government's recent concern around 'vulnerable detainees' and reforms to policies and practices of immigration detention. It critically explores the notion of 'vulnerability' and the production of the 'vulnerable detainee' as a certain kind of (penal) subject who is constituted as less deserving of detention. This making up of subjects occurs vis-à-vis other detainees whose confinement is at risk of being normalised and occurs within a broader political and social climate that is increasingly divisive, exclusionary, and punitive towards outsiders. Drawing on recent governmental, non-governmental, and parliamentary reports and policies on immigration detention in the United Kingdom, the paper considers what the lessons learned from complex histories of penal reform can offer the current immigration detention reform movement. By thinking through and unpacking the notion of the 'vulnerable detainee,' it encourages critical reflection on the potential limitations of reform efforts and how seemingly good intentions can be co-opted by the state to further solidify the power to deprive noncitizens of their liberty.

### **Deportation and resistance to state-corporate crimes**

**Monish Bhatia, Birkbeck, University of London**

Deportation has now become normalized and standardized technique of state power (De Genova and Peutz, 2010; Khosravi, 2017). It is a harsh and cruel form of power, subjected to minimal/no judicial oversight. Those deported have no mechanism of redress and to raise complaints and claims for violence and injury, and of their racialized degradation. The involvement of corporations and private transnational security companies makes the accountability even more bleak and difficult. While extreme cases are publicised such as, death of Jimmy Mubenga, several others go unreported and unnoticed. The main aim of this paper is to use victim/survivor narratives of individuals who actively resisted deportation attempts, so as to understand their experiences of being subjected to this unmediated cruel power, and to uncover the covert, deceptive and violent practices of state and private agencies.

### **Gendering the border in prison: Eastern European women in a transnational prison system**

**Magdalena Tomaszewska, University of Surrey**

Within my study I examine the treatment and experiences of Eastern European female foreign national prisoners (FFNPs) in England and Wales. Since 2004, when 11 countries of the Eastern Bloc [1] joined the European Union, the number FFNPs from these countries has nearly tripled. Concurrently, recent years witnessed the emergence of significant penal policy shifts which have prioritised deportation in the management of FNPs, obliging prison staff to identify FNPs to immigration authorities, and to concentrate them in foreign national prisons to facilitate an efficient deportation process. In these ways and others, the female prison system has become a key site of immigration control. This presentation will present preliminary findings from interviews with Eastern European women currently incarcerated at three key prisons in the female estate, with a focus on the ways in which gender matters to their every-day experience of prison life under the policies of border control. In keeping with the theme of QUESTIONING, the presentation will explore issues surrounding separation from children and family, social isolation, and resistance, suggesting that understanding Eastern European women's experiences of imprisonment in England is not possible

without connecting them to their pre-migration lives, and the rights which flow from European citizenship.

## 13:15 - 14:15 | Lunch Break

## Academic Session III: 14:15 - 15:45

### **Pathways to abolition: Restorative justice and alternatives to criminalisation and punishment | Malet B33 | Chair: Rachel Seoighe**

#### **Theorizing restorative justice for a politics of abolition**

**Martina Kartman**

This paper investigates criminal justice-based restorative justice as a discursive formation which shores up the naturalization of the contemporary prison as a means of managing populations otherwise deemed disposable. Using a critical race theory analysis, my project argues that in order to genuinely transform the conditions of mass imprisonment, restorative justice (RJ) must be situated within a politics of abolition. I argue that the representation of the criminal legal system (CLS) as a humane space for RJ, naturalizes the CLS as the proper place where over-policed communities can find help, healing and support; and represent the latest installment in a long history of reform movements which have tended to bolster and expand the punishment system and render it more flexible, cost effective and legitimate. I chart the deployment and effects of restorative justice in policy documents, case management manuals, and other discursive events at the national and global level. Lastly, I theorize the concept of “abolitionist restorative justice praxis” to serve as a call to restorative justice practitioners and advocates to be alert to the potentially dangerous development of RJ under the guise of “carceral humanism” and instead, encourages advocates to imagine constructing RJ for a world without prisons.

#### **People’s commissions and the struggle for penal abolition**

**James Mehigan**

This paper will look at how ‘people’s commissions’ could be used as an activist tool in the struggle for penal abolition. Criminal justice reform has benefitted from the guidance of Royal Commissions in the past, but in the absence of such an investigation into the shameful failings of the contemporary carceral state, a people’s commission may be one way for activists to highlight the pains of imprisonment and the wealth of evidence in favour of penal abolition. This paper will help abolitionist activism by exploring how these tribunals work to try to bear witness to ‘invisible’ injustice. In so doing the paper will look at a number of people’s commissions, including the Russell Tribunal on Vietnam, the Russell Tribunal on Palestine and the Lewisham Peoples Commission. By using the mechanisms of court-based truth seeking such as statement taking, sworn testimony and cross-examination, the people’s commission works to bring out the voice of the victim, alongside the analysis and opinion of experts in a manner which is methodical and forensically rigorous. There are advantages and disadvantages to the use of people’s commissions and this paper will discuss these practicalities and place them in the context of the history of such commissions and the progressive use of the state’s public inquiry.

#### **La educación superior y los procesos de rehabilitación social**

**José Gregorio Salazar Jaramillo**

Ecuador ha empezado a vincular a la educación como parte del modelo integral en el que se pretende alinear al sistema penitenciario; es así como en Ecuador, se empieza hablar de educación en contextos de encierro. Esto un proceso novedoso no sólo para el país, sino también para nuestras Universidades, de tal forma que se añaden nuevas lógicas y desafíos para el sistema educativo. Por lo cual, resulta importante comprender que tanto la rehabilitación social como la educación tienen, por lo menos, un punto en común; ambas acciones son procesos complejos que involucran al sujeto. Desde esta perspectiva, el presente trabajo académico pretende dar cuenta de cómo estos dos procesos se articulan; sobre todo teniendo en consideración de que, si bien es cierto, la

educación no es la única solución a los problemas sociales, es impensable una de rehabilitación social sin educación. Y es que la educación, además de construir espacios de mediación entre el sujeto y el saber, transforma al ser y a la sociedad, disminuye las brechas de injusticia e inequidad social, afianza el sentido de democracia y permite al hombre ser libre, porque la educación va más allá de impartir conocimientos; así como la rehabilitación social va más allá del castigo social, ambos son procesos que deben, de mejor forma, cambiar la vida de un sujeto.

[Translation: Ecuador has begun to link education as part of the integral model in which it is intended to align the penitentiary system; This is how in Ecuador, we start talking about education in contexts of confinement. This is a novel process not only for the country, but also for our Universities, in such a way that new logics and challenges for the education system are added. It is important to understand that both social rehabilitation and education have, at least, one point in common; both actions are complex processes that involve the subject. From this perspective, the presentation aims to account for how these two processes are articulated; especially considering that, although it is true, education is not the only solution to social problems, it is unthinkable one of social rehabilitation without education. And is that education, in addition to building spaces of mediation between the subject and knowledge transforms being and society, diminishes the gaps of injustice and social inequity, strengthens the sense of democracy and allows man to be free, because education goes beyond imparting knowledge; just as social rehabilitation goes beyond social punishment, both are processes that must, in a better way, change the life of a subject.]

## **Abolitionist histories II: Radical black struggle, memory and resistance | Malet 353 | Chair: Monish Bhatia**

### **Black bodies incarcerated and industries of oppression; Utilizing memory and language as resistance**

**Tomiko Shine; Cultural Anthropologist, Founding Director of Aging People in Prison Human Rights Campaign, <https://www.apphrc.com/>**

This paper is an extension and final stage of anthropological research tracking the parallel roads of the space of “blackness” and its” assignment of the punishment paradigm and the industries of oppression that have evolved from this assigned space over a 500 year period within the Americas. Whether it is the Transatlantic Slave Trade/Slavery, Jim Crow Laws/Segregation or the Prison Industrial Complex; industries of oppression have congealed into an American collective identity which governs society’s way of life. Due to America’s collective amnesia of their “original sin” and refusal to develop new memories and language, Americans both African/Black and European/White find themselves in a perpetual place where past and present converge unable to evolve into a future of humanity. Thus this research will analyze how the oppress and oppressor class will have to begin to use memory and language as not only a form of resistance to the era of oppression America finds itself trap in, but as a new methodology in which to live with their memories and each other. Inevitably bringing language and memory from the abstract to the tangible to begin to change one’s lived experience from one of oppress or oppressor to humans.

### **Radical abolitionism: From slavery to the death penalty Bharat Malkani, Cardiff University**

This paper explores contemporary death penalty abolitionism in the USA. I argue that anti-death penalty efforts are conceptually and historically linked to antebellum efforts to abolish slavery, and that the literature on slavery abolitionism reveals an often-overlooked radicalism in contemporary anti-death penalty efforts. Moreover, the history of emancipation and its aftermath suggests that death penalty abolitionism should be more explicitly radical in its outlook. That is, abolitionist efforts should be rooted in the idea of dignity. The orthodox view is that anti-death penalty activists have achieved successes recently because they have adopted pragmatic anti-death penalty discourses which eschew concerns with the dignity of the person facing execution, and appeal instead to the existing moral framework of those who support capital punishment. Such approaches (such as the endorsement of life in prison without parole as an alternative punishment) have been criticized for entrenching a reliance on harsh retributivism. When we recognize the influence of radical slavery

abolitionism, though, we can better appreciate the ways in which anti-death penalty efforts offer hope for a radical re-thinking of approaches to crime and punishment generally.

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### **On narrative, suffering, extermination and the massacre at Carandiru**

#### **Luiz Silva**

The murder of 111 prisoners in the Carandiru prison in the city of São Paulo in 1992 presented to the world as the Brazilian prisons are spaces for the indiscriminate use of violence, torture and systematic murder of a part of the population, that does not have access to basic goods and go into crime as a desperate attempt to escape of the exclusion and exploration. For this reason, I will present an academic paper On narrative, suffering, extermination and the massacre at Carandiru at 18th International Conference on Penal Abolition (ICOPA-18). This will be an opportunity to exchange reading and reflections on this particular case in my country and to compare and think from other similar events of extermination of poor and excluded people, who are in prison. It's a possibility to question whether the prison system exists in the name of justice, highlighting the relations of this with a neoliberal ethic that was emerging in Brazil in the early 1990s and the old forms of extermination of the poor Brazilian population.

### **Abolitionist visions for the future | Malet 354 | Chair: Rebecca Roberts**

#### **The logic of utopia: Humans, justice institutions and society**

##### **Michael J. Coyle**

In this paper I argue that (1) 'criminal justice' logic rests on a thoroughly utopian interpretation of humans, justice institutions, and society, and (2) that penal abolition logic rests on a grounded realism that is non-utopian. I demonstrate this by questioning the concepts and data entailed in three 'criminal justice' utopian assumptions: (1) that most people are 'good' ('law-abiding') and some are 'bad' ('criminals'), when data demonstrate that violent and nonviolent 'crimes' are committed by almost all persons within their lifespan, (2) that our 'criminal justice' institutions (law, police, courts, and prisons), by the threat and/or imposition of punishment, can be and are an effective social control mechanism to prevent 'crime', when research demonstrates that this is only true a limited part of the time, and (3) that by controlling 'criminal' persons through 'criminal justice' institutions we construct the good society (an ordered existence, justice and public safety, and a meaningful, shared, community life), when evidence suggests this has not been achieved. Thus, not only is penal abolition not utopian, but as a call to end the utopian thinking and practice of 'criminal justice' it is the grounded alternative to the fantasy and failure that is the 'criminal justice system'.

#### **Carceral state, the marginal communities, and visualising prison obsolescence in India**

##### **Shailesh Kumar**

If 'civilised' has to do something with the institution of prison, then 'civilised societies' shall not restrict themselves to being concerned for the custodial violence, which has often been the case; rather they should be pushing for the abolition of the institution of prison altogether. The very assumptive and myopic attitude of the societies, and the state institutions that govern them, pertaining to the issue of prison 'reforms', and their poverty of comprehension of prison obsolescence hinders the very envisioning of a society absent of prisons. The latest judgment of the Supreme Court of India, In Re- Inhuman Conditions in 1382 Prisons, and its plethora of Orders in the same case in the last three years, howsoever 'humane', are reflective of similar site for the Indian state. This paper attempts to unpack various issues pertaining to the Indian prison system such as the rapid growth of Central prisons in light of 'improvement' in occupancy rate, the continuance of abysmal percentage of under trials in India, and the reasons for majority (55% approx.) of them belonging to marginalised communities such as Dalits, Muslims and Tribals, even though their population sits on the minority (40% approx.) side. The paper will explore the factors that fuel the presence of obliviousness to the possibility of prison abolition in India by reflecting on the contradiction between the admiration of prison closure in Sweden and reverence for sequestering people to Indian prisons. It will further discover the potential relationships between incarceration of marginalised people and the institutions of casteism and communalism.



## **Rikers Island, 2043**

### **Joshua Dubler**

Last spring, as driven by a massive grassroots organizing campaign, Mayor Bill de Blasio announced his intention to shut down New York City's notorious Rikers Island jail complex. The point of this paper is to imagine the various shapes that this defunct prison could take in the abolitionist future we are compelled to realize. As points of comparison, the paper explores the odd afterlives of a range of European prisons. Whereas some former prisons are razed, their land repurposed, and their histories buried; others have become museums, memorials, hotels, kitsch tourism destinations, and movie sets. In particular, the paper zeroes in on three defunct prisons in Berlin, which have been memorialized very differently. While none of the resulting sites are abolitionist per se, they make a variety of moves which abolitionists might wish to appropriate, and collectively, they point to how defunct prisons like Rikers might be used to advance the abolitionist project.

## **Penal abolition as cultural transformation**

### **Hal Pepinsky**

The name change of the International Conference on Penal Abolition at ICOPA 3 Montreal in 1987 (when I first participated in ICOPA), from having first been called the International Conference on Prison Abolition in 1983, signifies to me a broadening of abolition's scope from incarceration as a political institution, to transforming the cultural problem of responding to conflict and violence by punishing those we blame for it. This is the distinction Karl Marx drew, in his essay *On the Jewish Question*, between political and human emancipation. In this essay, I argue that political and cultural transformation, as in Norwegian history, are not sequential, but synergistic—growing side by side in a process I call *peacemaking*. I review a wide range of examples of how violence is transformed between the United States and Norway - both at the societal level and within social settings, especially among police, courts and prisons.

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## **Contemporary struggles and strategies | Malet 353 | Chair: Sarah Turnbull**

### **For the 'Wasted and wounded': Transformative abolitionism in the twenty first century in England and Wales**

#### **Joe Sim**

Karl Marx noted that the workhouse was a place of 'punishment for misery'. This evocative phrase aptly articulates the systemic, physical violence and psychological degradation operating in contemporary neoliberal, state institutions. Deaths at the hands of the state highlight this point. Marx's comment provides the context for considering abolitionism in 2018 dominated by the expansion in the numbers detained by the state and by the searing impact of neoliberal austerity which has intensified the traumatising punishment of the poor in the last two centuries. How should abolitionists confront these developments? The paper will address the issue of radically democratising penal institutions as a strategy towards their eventual abolition. The hegemonic impact of abolitionist interventions, not only on liberal prison reform groups but on the state itself, will also be considered. Finally, the paper will consider how abolitionist, academic activists can confront an education system where the drive to obtain research funds, from whatever source, raise serious ethical and political questions about the supplicant role of universities as service providers for the state and for the training of its servants, a process which reinforces the continuing existence of penal institutions and the brutality of the wider social divisions which they support.

### **The vexatious podium: the brazilian bronze in the world ranking of countries with the largest prison population and penal abolitionist strategies.**

#### **Tamires Maria Alves**

The objective of this is to discuss about the new Brazilian positioning in the world ranking of incarcerating countries, since we officially reached the 3rd place in 2017. After this investigation it is necessary to think non-custodial alternatives to deal with issues in Brazil and long-term criminal abolitionist strategies. Pioneering measures are being considered in Brazil at this moment, even because the country faced massacres in its federal prisons in 2017. Let's discuss these alternatives and open dialogue to the others to think about new ones.

## **Amnistias para la paz: A proposito de los dialogos de paz en Colombia**

**Jhon Leon Gonzalez**

The debate on the political crime in Colombia has been revived at the current juncture because the Havana Agreements are approaching the point of reviewing the criminal proceedings of political prisoners, as well as the endorsements of the political prisoners' agreements so far agreed. Those of us who defend the political prisoners and thoroughly study the figure of the political crime are optimistically reopening this debate, since for many years we have rejected - both in the courts and in the academic and political scenarios - the attacks against the classic notion of political crime, legal-criminal figure that entails a differential and lenient treatment in comparison with the common crime. The enemies of La Paz have torn their clothes before the proposals to extend the definition of the crimes related to the politician in the current conjuncture and some sectors, perhaps due to ignorance, have dared to affirm that the extension of the connections seek to "disfigure the crime political, "trying to hide from the country that such disfigurement was perpetrated by the now-challenged constitutional court through the C-456 ruling of 1997. Therefore, it is necessary to recall the nature of the right to rebellion and its transition to the conceptualization of political crime, in order to better understand the Colombian reality and transform the prison mentality that has been imposed on society. from the doctrine of national security; with the purpose of locating the juridical-political formulas that make possible the liberation of both the insurgent combatants and the civilians who have been prosecuted and condemned for political reasons, thus paying the path of Peace.

## **Adolescentes infractores: en el laberinto entre inequidades sociales y difíciles procesos de reinserción social/Ecuador**

**Ximena Costales, Asociación de Familiares y Amigos de Prisioneros/ Ecuador. [via skype – TBC]**

En pocos universos sociales se refleja con mayor fuerza la inequidad social que en las familias con escasos recursos económicos. Esta realidad golpea, por supuesto, a las personas más vulnerables , es decir: niños, niñas, adolescentes, mujeres y adultos mayores. En el presente documento se describirán como las condiciones de violencia intrafamiliar, la falta de trabajo, los niveles bajos de escolarización, la diferenciación de acceso a servicios básicos, el racismo, las redes de delincuencia organizada, van cobrando tributo a esos grupos familiares. Se enfatizará en los resultados que surgen en los adolescentes que comienzan a socializar, buscando identidad, reconocimiento y autoestima, con grupos juveniles de diversa índole, incluyendo pandillas. Se profundizará como este camino puede conducirlos a los espacios de Adolescentes en Conflicto con la Ley ( Centros de aplicación de medidas socio educativas y terapéuticas o de encierro provisional) y como luego de su regreso a la sociedad, las dificultades de reinserción son casi insalvables. En el caso de Ecuador (América del Sur) se explicará como la simple transformación de la Ley no es garantía de mejores formas de vida para los adolescentes y como se podrían reorientar de manera más adecuada las políticas estatales, logrando la convergencia de variados actores sociales y políticos a cargo de esta problemática.

[Translation: In a few social universes, social inequality is more strongly reflected than in families with scarce economic resources. This reality hits, of course, the most vulnerable people, that is: children, adolescents, women and older adults. In this presentation we will describe how the conditions of intrafamily violence, lack of work, low levels of schooling, differentiation of access to basic services, racism, organized crime networks, are affecting these family groups. Emphasis will be placed on the results that arise in adolescents who begin to socialize, seeking identity, recognition and self-esteem, with youth groups of various kinds, including gangs. It will be deepened as this way can lead them to the spaces of Adolescents in Conflict with the Law (Centers for the application of socio-educational and therapeutic measures or temporary confinement) and as after their return to society, the difficulties of reintegration are almost insurmountable. In the case of Ecuador (South America) it will be explained how the simple transformation of the Law is not a guarantee of better ways of life for adolescents and how state policies could be reoriented more appropriately, achieving the convergence of various social actors and politicians in charge of this problem.]

**Rethinking solidarity, safety and security | Malet B33 | Chair: Sarah Lambie**

**Safety and security in the sex industry: regulation and alternative safety practices**

**Fairleigh Gilmour**

This paper emphasizes the various ways that individuals and communities can take care of themselves and each other in their spaces of work and develop their own community practices of safety and security. For many sex workers, police services have never been assumed to be a resource. Rather, they have been agents of surveillance and control, particularly in settings where sex work is criminalized. Drawing from comparative research undertaken in Australia and New Zealand (which decriminalized in 2003), with a focus on trans and non-binary workers, this paper will explore the impacts of laws and regulations on worker safety as well as examining the various tactics engaged by workers in order to ensure their safety and security in the workplace.

**What to do with the dangerous few? Empathy deficit reconsidered**

**Mecke Nagel**

'All other time is peace'. This is Hobbes' simple description of peaceful times, which completely lacks the kind of details that he uses, by contrast, in his gory narrative of war and vengeance games. Leviathan is a crime story and a conjuring trick: the gory details of the nasty, brutish life of humans in the state of nature serve the purpose to show that there is no empathy between humans and only an authoritarian male figurehead can prevent mayhem and bloodshed. My talk will counter Hobbes' theory of human nature with narratives of empathy and solidarity. How do we foster empathy institutionally, while upholding the idea that justice is impartial, objective and treats like cases alike? How do we foster empathy at a personal level, encouraging wrong doers to choose freely a path of coexistence that is restorative, rather than utterly destructive? What kind of solidarity work is necessary in order to get to restorative justice? Is a capacity for empathy needed for attunement to solidarity and mutual aid?

In this paper, I anchor possible interventions for solidarity work not with sympathetic victims but with the so-called worst-of-the worst prisoners. Two illustrations, exemplifying Hawai'ian Ho'oponopono ethics and South African Ubuntu ethics, will give insights on addressing institutional and interpersonal empathy deficits and why this matters to victims and victims' families. Finally, a ludic Ubuntu perspective introduces possibilities for harm prevention (and intervention) in the playful setting of kindergarten (and elementary school). Philosophical dialogue with children shows that children are already able to solve conflicts and develop practices of mutual aid. To that end, I will offer lessons from my service-learning project, Sophia's Garden (peace is not a throwaway word but it takes serious play to attune to it).

**Abolitionist imaginaries: Practicing insurgent safety within and against the carceral state**

**Meghan McDowell**

Recent scholarship in critical criminology has sought to revisit the history of abolitionist thought and action within and against the discipline (Schept 2014; Roberts 2014; Brown and Schept 2016; McDowell and Fernandez, forthcoming). Beyond merely a historical exercise, this revisiting has sought to sharpen the contradictions that animate criminology – a discipline whose primary product is research that rationalizes the white supremacist carceral state rather than attempt to justify its undoing. In their contribution to this conversation, Brown and Schept (2017) look to amplify epistemologies and methods that productively destabilize the keywords and dominant discourses of criminology in an effort to retrieve the invisible histories of subjugation, [survivability], and freedom that criminology was intentionally built without (p. 455). In this piece, I ask how the radical imagination, as a conceptual framework and method for activist scholarship, can be put to use to disrupt the ocular logics of the carceral state (Brown 2014); trouble its racialized epistemologies of

vengeance; and work toward building another way of living on earth (Moten 2013). Where do we look for ideas and practices that undo rather than reinforce the prison state? And what role does the radical imagination play in this process? My aim is to contribute to this scholarship-in-motion by examining results from the (Re)imagining Public Safety Project (RPSP). RPSP uses participant-generated photo elicitation interviews with people who are directly impacted by the carceral state to construct a safety praxis that does not involve police, prisons, or mass criminalization. While the project as a whole emits multiple, and at times contradictory meanings, here I focus on how visual methodologies can work in tandem with an abolitionist imaginary to generate and amplify ideas, ethics, and practices that respond to the question how can police violence be stopped? In ways that directly challenge the hegemonic logic of the carceral state.

**17:30 - 17:45 | Closing/Wrap Up | Malet B33**

# Solidarity with Grenfell

This conference has gathered to talk about justice - and about the many ways our society and the state inflicts lethal violence, isolation, discrimination and abandonment on its most vulnerable in the name of 'justice'. We are gathered to discuss how we dismantle those forms of sham justice and build new, hopeful and healing paths by and for our communities. About a hopeful future where justice does not mean the cold violence of the rule of law - but something of meaning and substance for those harmed, and transformation of us all.

In the midst of this conversation, it is incumbent upon us as people hoping for justice that we acknowledge the lack of justice for the most devastating fire in this country in living memory. A year and two days ago, a fire happened at Grenfell Tower in West London. The fire killed 72 people and ripped the heart from a community. In the immediate aftermath, those who survived the gross negligence, profiteering and disregard from private companies and government, were entirely abandoned by the same state that locks up and abuses its most vulnerable and calls it justice. It was the community of North Kensington that provided humanitarian relief, made lists of the dead and the living, and called for justice for Grenfell.

To this day most people displaced by the fire remain in hotels or unsuitable temporary accommodation. To this day no individual or institution has taken even partial responsibility for the death of the many loved ones lost. To this day, many survivors' futures remain unclear - where they will live, with whom, with what money, with what inner peace - or if they will be allowed to stay in this country at all. Family members of those who died were blocked by the Home Office from entering the UK to attend the Public Inquiry. Whether the Public Inquiry or the criminal investigation into the fire will deliver anything that looks like justice remains an open, looming question.

For the rest of us, though we have already seen the human cost of such contempt, the UK government refuses to ban flammable cladding like that which burned at Grenfell. Councils and developers continue to destroy social housing and leave what is left of such housing in dangerous states of disrepair. Our prime minister says she will only spend money removing Grenfell-like cladding from buildings when she can pinch it from affordable homes budgets.

As we gather here to discuss justice, we send our solidarity to all who have been affected by the fire, and to all those joining the solidarity march called by the Fire Brigades Union and Justice for Grenfell - calling for people's immediate needs to be met, for action to be taken to meet the needs of Grenfell's survivors and bereaved, and for no such atrocity to take place again.

We hope to build a world with those fighting for justice together.

## Dedication

We wish to acknowledge and honour all those that cannot join us at the conference. We will hold in our hearts all those who are currently detained in prisons, psychiatric hospitals, immigration detention centres and other places of incarceration and confinement. We also hold all those we have lost through the harms of imprisonment and other state violence. We also remember loved ones who are no longer with us, but have inspired us and shown leadership within the Abolitionist movement.

In particular we remember **Anna Campbell**, who was killed in March of this year by a missile strike in Rojava, Syria, while she was in the YPJ (the Kurdish Women's Protection Unit). Anna was a core member of the Empty Cages Collective and an active organiser in many anti-prison projects and campaigns in England, including Community Action on Prison Expansion, Smash IPP as well as Bristol Anarchist Black Cross. Her courage inspires us to keep struggling for liberation and for an end to prisons and state violence. She made organising a joy - Rest in Power Anna.

# What next?

## Keep in touch

Our hope for the Abolitionist Futures conference was that it would bring people together to build and strengthen our local, national and international movements to create the future we want. Help us keep that momentum going, by staying in touch, getting involved and keeping us informed about your local organising work so we can link campaigns and continue to build solidarity globally.

## Organise, Educate, Agitate: Future Events

We will continue to post events on the Abolitionist Futures website – follow this link and let us know if you have events to add: <https://icopa2018.com/upcoming-events/>

Here are some events we already have scheduled in. Hope to see you there!

### **NO Prison Panel**

**Mon 18 June 2018, 18:00 - 20:00, University of Westminster Room UG05, 309 Regent Street, London, W1B 2HT**

This panel provides an overview of the No Prison social movement in Europe and is specifically focused on chapters from the forthcoming book NO Prison (Published by EG Press in the summer of 2018). The contributors to the book agree on the goal to get rid of prisons, root and branch, worldwide, once and for all, without ifs and buts. At the same time, they show considerable differences with respect to cultural and social obstacles to reach that goal. [Advanced Registration is required, so please register for a free place.](#)

### **Visioning A World without Prisons: Imagining a Women's Building at Holloway**

**Tues 19 June 2018, 19:30 – 21:00, New Unity, 39a Newington Green, London, N16 9PR**

Prisons are often overlooked: we seldom hold them in mind, and take for granted that we've always needed them. But what if this isn't true? Using the history of Holloway prison, closed since 2016, we'll imagine a world without prisons. [Click here for tickets.](#)

### **Sisters Learn! with Sisters Uncut**

**Thurs 28 June 2018, 18.45-21.00, Tindlemanor, 52-54 Featherstone St, London, EC1Y 8RT**

Join us at our monthly meeting dedicated to political education. Sisters Uncut is a direct action group fighting against domestic, sexual and state violence and the government cuts that destroy support services for survivors. New sisters are always welcome, you don't need to be an expert to be valuable. [Come down and get involved!](#)

### **Racism, Gender Violence and the Build up of a Prison Nation: The Case for Feminist Abolition Politics**

**Wed 20 June 2018, 18.00-20.30, Room B34, Birkbeck, Malet St, WC1E 7HX**

Dr Beth Richie will give a lecture on the ways that gender violence, systemic racism and criminalization interact to create particular vulnerability for Black women and other marginalized groups. The presentation will discuss the role that abolition could assume as a social justice strategy to reduce harm. [Click here to book.](#)

### **Organise Against Prison Expansion!**

**Tues 19 June 2018, 10.00-14.00, Freedom Bookshop, 85 Whitechapel High St, London, E17**

Come and meet Community Action on Prison Expansion (CAPE) and get active in fighting prison expansion in England. Find your role and learn what you can do to resist the expansion of the prison system. All welcome! [More details here.](#)

### **Introduction to the Incarcerated Workers' Organising Committee London**

**Sunday 1st July, 2 - 4pm at New Cut Housing Co-operative, 106 The Cut, Waterloo, SE1 8LN**

The Incarcerated Workers Organising Committee supports prisoners to organise against prison slavery and the injustices of the prison system. IWOC is fighting against prison expansion, the increased exploitation of prison, as well as against interdeminate sentences. Come along to the very first meeting of the London branch to find out what IWOC does and how you can get involved. Everyone welcome. [More details here.](#)

# Enormous Gratitude

*Abolitionist Futures* has been brought to life through the collective efforts of many people over many many hours - sometimes very late hours and sometimes very early. We all came together through a shared vision of a building the world we want, one of social justice not criminal justice. Embracing a spirit of generosity, collaboration and solidarity with enthusiasm, time, energy, ideas and hard (and sometimes tedious) work.

Big up & much love to our **Organising Committee** who have probably been forever changed by the joys of international conference organising! Ash Reid; Azfar Shafi; Becca Hudson, Carson Arthur; Charlotte Procter; Claire Cain; Connor Woodman; Dainah Pryce; David Scott; Gloria Morrison; Hajera Begum; Hannah Marshall; Hannah Pittaway; Iisa Sallinen; Julia Downes; Kelsey Mohamed; Kuchenga Shenje; Lani Parker; Louise Shelley; Lucy Brisbane; Minda Burgos-Lukes; Mo Mansfield; Molly Ackhurst; Natasha Dhumma; Neala Hickey; Niamh McIntyre; Nicole; Oonagh Ryder; Rebecca Roberts; Sarah Lamble; Sarah Uncles; Will McMahon. We met regularly and worked together in various working groups including: Accessibility & Well-Being; Arts & Display; Bursaries; Conference Information Pack; Coordination Group; Hosted Accommodation; Merchandise; Pre & Post Conference Events; Prisoner Voices; Social Media & Communications; Stream Coordinators & Programme Schedule; Volunteer Coordination.

A bottom of our heart thanks to our amazing team of 70+ volunteers who helped out over the course of the weekend and to all our wonderful accommodation hosts.

Special thank you to everyone who responded to our 'prisoner voices' call out. The number and quality of the submissions gave us great inspiration to continue working and a reminder of why the conference is important.

To everyone who submitted proposals and responded to our call for submissions, we are very grateful that you took the time and care to do so. We were overwhelmed by the response, and it gave us great encouragement and hope. To our contributors, thank you so much for all that you do in your work day to day, and thank you for coming together with us to share and learn from each other. To everyone who contributed to the Arts and Display room, thanks for the wonderful mixture of art, activism and super sweet merchandise to keep up our spirits in the days and years ahead.

Thanks to Cradle Community and Empty Cages Collective for bringing the Saturday night Social Gathering to life and we hope you all enjoy it. To everyone who attended our pre-conference events, especially our Reading Group folks, those were great - shout out to Lamble for the awesome reading list that's being shared far and wide (use it and start your own group!). Thank you to the Cinenova crew for organising our pre-conference film screenings.

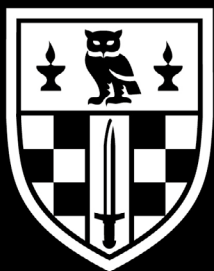
Thanks also to staff at the Centre for Crime and Justice Studies, the Open University and Birkbeck, University of London. Very special thanks to Shabna Begum, at the Department of Criminology, Birkbeck, who patiently fielded our seemingly endless list of requests.

Thank you to everyone who generously donated to our activist fund to help cover people's travel costs. This made it possible to bring people to the conference from around the world who otherwise couldn't have attended.

And thank you to you, our participants for joining us over this weekend. We hope you have enjoyed it and have made new friends and connections that will last well beyond the conference - coming together we make our movements stronger.

[icopa2018.com](http://icopa2018.com)

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