

certain DAYS:
the **2022**
freedOm for
Political Prisoners
Calendar

CREATING A NEW WORLD
IN THE SHELL OF THE OLD

intro- ductions

The Certain Days: Freedom for Political Prisoners Calendar

is a joint fundraising and educational project between outside organizers in Montreal, Hamilton, New York and Baltimore, with two political prisoners being held in maximum-security prisons: David Gilbert in New York and Xinachtli (s/n Alvaro Luna Hernandez) in Texas. We were happy to welcome founding members Herman Bell and Robert Seth Hayes (Rest in Power) home from prison in 2018. All of the outside collective members are involved in day-to-day organizing work other than the calendar, on issues ranging from refugee and immigrant solidarity to community media to prisoner justice. We work from an anti-imperialist, anti-racist, anti-capitalist, feminist, queer- and trans liberationist position.

The calendar: Today's struggles for liberation, and against capitalism's permanent war, ecological destruction, and colonialism, are rooted in the history of earlier struggles for

justice, including the mass movements of the 1960s and 70s.

Many political prisoners and prisoners of war featured in this calendar were organizers during that period: members of the Black Panther Party or the American Indian Movement, Puerto Ricans fighting for their homeland, or white anti-racist allies working in solidarity with oppressed peoples. Many of them have been in prison for 40 years or more. Even more organizers have been locked up in the decades since. Yet these prisoners are not relics of past movements. They are still active in their political work, and despite the hardships of organizing in prison, they continue to organize for justice in the present day, behind bars and on the streets. The dates from movement history noted/commemorated in the pages of this calendar serve to educate/remind us of that rich and ongoing tradition of resistance. Given that prison robs people of the ability to mark time—having access to calendars was one of the demands of the 2011 California prisoner hunger strike—creating a calendar that talks about prisons is an act of resistance in and of itself. We hope our work together on this calendar can act as a bridge between our various contexts: inside and outside the prison walls, the differing realities of the U.S. and Canadian states, and between the movement generations.



Photo by Breno Altman

David Gilbert is a longtime anti-imperialist who has been imprisoned since 1981. David became active during the civil rights movement in 1960, and later organized against the Vietnam War. He helped to start the first SDS chapter at Columbia University and was active in the student takeover of that ivy league school in 1968. David spent ten years as part of an underground resistance to imperialism. In 1981, while working in solidarity with the Black

Liberation Army, David and others were captured in connection with an attempted expropriation (theft for political reasons) of a Brink's truck in Nyack, NY. David was sentenced to 75-years-to-life and is currently being held at Shawangunk, a maximum-security prison in New York State. In 1986, David began advocating and educating around AIDS in prison after his co-defendant Kuwasi Balagoon died suddenly due to AIDS while still in custody. He is the author of *No Surrender: Writings from an Anti-Imperialist Political Prisoner* (AK Press), *Love and Struggle: My Life in SDS, the Weather Underground and Beyond* (PM Press), and *Looking at the U.S. White Working Class Historically* (Kersplebedeb). David has been involved as an inside collective member of the Certain Days calendar project since its inception in 2001. In September 2021, on his final day in office, Gov. Andrew Cuomo commuted David Gilbert's sentence, making him eligible for parole. As of printing, his parole hearing has been scheduled.



Xinachtli (Nahuatl, meaning "seed") is a community organizer and Chicano movement revolutionary, currently imprisoned in Texas. Formerly known as Alvaro Luna Hernandez, he worked diligently in the barrio on civil and human rights issues, and is known widely for his legal skills. Xinachtli gained international recognition as the national coordinator of the Ricardo Aldape Guerra Defense Committee, where he was instrumental in helping to free

Mexican national Aldape Guerra from Texas' death row, where he had been framed for the murder of a police officer.

In July 1996 Xinachtli was arrested after disarming a sheriff who was attempting to shoot him. After defending himself at trial, Xinachtli was sentenced to 50 years in prison for aggravated assault, a charge he vehemently denies. While imprisoned, Xinachtli continues to write frequently, has helped to organize multiple prison strikes, and has been held in solitary confinement for the last 20 years and counting. Xinachtli is a prolific jailhouse lawyer, as referenced by Mumia Abu Jamal in his book *Jailhouse Lawyers: Prisoners Defending Prisoners v the USA*. Xinachtli assists many prisoners in seeking new trials, and filing suits against the repressive, inhumane Texas prison system. He has been a frequent contributor to the Certain Days calendar for many years, and joined as an inside collective member in 2018.

For David and Xinachtli's latest addresses, visit certaindays.org

Certain Days 2022: Creating a New World in the Shell of the Old

If there is one thing that the pandemic has taught us, it is that we must rely on ourselves and the resilient communities we build together if we are to survive. The lack of infrastructure and intent of the state to minimize past and present crises has only been emphasized in the past year. Solidarity, mutual aid, and unswerving optimism in a better world have helped to get us through previous decades, the current pandemic, the Trump reign, and the mounting and brutal violence that comes with the possibility of ecological

and social collapse.

In 2021 we celebrated the release of longtime political prisoner and freedom fighter Jaan Laaman after 37 years. We also mourn the passing of former Black Panther Chip Fitzgerald after 51 years of imprisonment. Through the ups and the downs, we continue to demand freedom for political prisoners and all locked away in prisons across the globe.

Following a recent successful clemency campaign on behalf of David Gilbert, and the latest parole denial for Xinachtli, two of our collective members remain behind bars after decades inside. Both have provided an abundance of examples and guidance in terms of mutual aid, in the form of David's AIDS peer support work and mentoring, and Xinachtli's legal guidance and jailhouse lawyering. Together they have saved countless lives and shortened sentences of those imprisoned alongside them. That radical work—and the similar work of countless others who do the nameless, faceless, essential daily work of mutual aid and support—is at the foundation of the new world that is slowly appearing in the shell of the old.

Mutual aid is nothing new; it has withstood the “vicissitudes of history,” as Kropotkin said. Highlights include relief efforts of the Anarchist Black Cross in supporting political prisoners dating back to the Russian revolution; the self-defence efforts of Robert F. Williams, the Deacons for Defense, and others during the Civil Rights struggle; the Common Ground Collective's efforts to rebuild New Orleans post-Katrina; and the ongoing crisis response efforts to address healthcare, food, and housing emergencies during the COVID-19 pandemic. Mutual aid is at the very root of each of these efforts to build power and self-determination from the bottom up.

While the Breakfast for Children Program is most often lauded, there were over 60 such “survival programs pending revolution” initiated by the Black Panther Party. Other such survival programs included the Sickie-Cell Anemia Research Foundation, the People's Free Ambulance Service, Seniors Against a Fearful Environment (SAFE), the People's Cooperative Housing Program, and many, many more. Similar efforts were successfully implemented by the Young Lords, the American Indian Movement, the Zapatistas, and even more recent Indigenous endeavours to vaccinate urban Indigenous populations, all to address social ills in their respective communities. We are seeing similar efforts now by autonomous mutual aid groups to address food, housing, and healthcare needs, and to reallocate resources from those who have them in abundance to those who do not have them at all. Learning from the successes and failures of our elders—many of whom remain locked away as political prisoners today—can only help us as we create a new and better world.

As Dean Spade has stated, “Mutual aid exposes the failures of the current system and shows an alternative.” Whereas the nonprofit industrial complex and corporate philanthropy offer Band-Aids in the form of charity, mutual aid efforts seek to fix the problem through solidarity, support, and community-building. By addressing the most pressing needs of the community—and working together not just to fill in the gaps left by capitalism and the state, but to build real, lasting solutions to address such needs—we build power where it is needed most.

In mutual aid we find an alternative to the current world of exploitation and repression. Instead of violence and fear, mutual aid offers self-defence and inclusion. Rather than increased military budgets, mutual aid demands that military aid instead be used as reparations for those who have been exploited for generations. Instead of food and housing deserts in oppressed communities, mutual aid provides community gardens, rent strikes, and clothing drives. When

fascist paramilitary groups assault and murder threatened communities, mutual aid provides a united front, safe spaces, and options for transformative justice. When our co-conspirators are locked up and facing charges for confronting the state, visits, correspondence and books, publicity, and solidarity become essential forms of mutual aid.

As we learn to believe in each other and build community, a new world slowly begins to show itself from beneath the rubble of the current failing system. We hope you get a glimpse at this new world of possibilities in the art and writings herein, from the inspiring words to the beautiful art.

*-the Certain Days collective: Amy, Daniel, Josh, Sara
& supporting members: Aric, e.war, Karen, Yumigou*

Scare Tactics (or “The Spectacle Wished to Make Us Appear Dreadful...”)

Panthers were scary when they were feeding babies,
so the system caged them in the universities.
Street Queens were so scary in their defiant beauty,
the system made their legacy about joining the military.
“Antifa” is lovely when we demonstrate “non-violently”
(against Trump and Nazis),
but scary when we turn it on Biden and Bernie, and go to bat
against the po-po.
Even “mutual aid” was scary, until it became sexy,
and the new word for “charity”
(thanks to the “brain fog” of COVID-19)...

“The Uprising” was scary, until preacher-grifters,
ambulance-chasers
and clout-hungry Instagram influencers began bleating for “calm.”
We kneel before corporate sponsors in response to police terror,
for negotiations with the State over budget reallocations,
and maybe no more monuments to the Confederacy.
“Abolition” means complete destruction.
and destruction is NOT safe.
It is certainly not “legitimacy.”
It ain't “respectable,” it's NEVER profitable,
and it will ALWAYS be “criminal.”

The criminal wears a mask
to protect their identity (and community?)
against a disease that is killing them.
If the disease is familiar, the cure is scarier,
because nothing scares people more than change.
Better to live in fear, though, than to die in it,
because this system is not “chess not checkers,”
it is a cancer, and cancer always kills....
It cannot be “reformed.”



authOr

J.“g.”J. has been doing PP/POW support since 2008. He's a working class NYC native, currently inhabiting the Salish Coast while doing what he can to hasten the collapse of Western Civilization. He is a “post-New Afrikan” mulatto nihilist that has been clean and sober for 7 years, vegan for 12 years, a proud heathen for 25 years, and an antagonist since birth. He writes, trains, and dances as often as possible. Experimental film and extreme music have kept him alive thus far. His politics are revenge, and autonomy above all. Free the Land, smash all fascists, and Hail Satan!

proceeds

Thanks to all who have made
this calendar possible, including:

This Calendar is a Fundraiser

All of our proceeds will be divided between
the following organizations:

Release Aging People in Prison (RAPP)

Based in New York state, RAPP works to get elderly and infirm people out of prison. The RAPP Campaign mobilizes currently and formerly incarcerated people, their families, and other concerned community members. We work alongside other prison justice advocates to:

- 1 raise public awareness about the destructiveness of mass incarceration and the benefits to society in releasing aging people, including those convicted of violent crimes who do not threaten public safety; and
- 2 promote the use of key mechanisms for releasing elderly people, such as parole, compassionate release, and policy changes.

rappcampaign.com

Sell Certain Days and raise funds for your project/group

distribute the calendar in your community or
sell it at your events

**Bulk orders (10+ copies)
\$10 each**

make \$5 per copy you sell

**contact us:
info@certaindays.org**

**order directly:
certaindays.org**

Addameer

(Arabic for "conscience")
Prisoner Support and Human Rights Association is a Palestinian non-governmental, civil institution which focuses on human rights issues. Established in 1992 by a group of activists interested in human rights, the centre's activities focus on offering support for Palestinian prisoners, advocating the rights of political prisoners, and working to end torture through monitoring, legal procedures, and solidarity campaigns.

addameer.org

...and more

A portion of our proceeds is set aside to contribute to campaigns or organizations doing work that aligns with the politics behind Certain Days. Past recipients have included Amistad Law Project, Unist'ot'en Camp, Civil Liberties Defense Center, Rosenberg Fund for Children, The Freedom Archives, and many more. Some 2021 proceeds were donated to Barton Prisoner Solidarity (facebook.com/bartonsolidarityproject), Tucson Anti-Repression Crew (instagram.com/tucsonantirepression), Prison Health News (prisonhealthnews.wordpress.com), Austin ABC (atxanarchistblackcross.wordpress.com), Solidarity Across Borders (solidarityacrossborders.org), Buffalo Books Through Bars (instagram.com/bflobooksthru), and Mongoose Distro (mongooseastro.com).



Active Distro
Alanna Kibbe
AK Press
Aric McBay
Briarpatch
Burning Books
Carrot
Claude Marks
Comrade Z
Cory Charles Cardinal
Danielle X. Wobbly
Emy Storey
Eric King
e.war
Hanif Bey
Helen Hudson
Herman Bell
J."g.".J.
Jesus Barraza
Karl Kersplebedeb
Leila Abdelrazaq
Martha Hennessy
May First Tech Collective
Mwalimu Shakur
Nada Dibas
Montclair Mutual Aid
Nancy Van Styvendale
Naomi Jaffe
Noelle Hanrahan
Oso Blanco
Pete Railand
PM Press
QPIRG Concordia
RAPP
Rog
Roger Peet
Roy Pike
Saima Desai
Sean Adams
Shukri Abu-Baker
Tasha Zamudio
Tauno Biltsted
Twitch Entropy
Wade
Wendy Elisheva Somerson
Windigo Army
Virginia Lee
Yumigou

updates

MEDICAL

Russell Maroon Shoatz's petition for a medical transfer was denied by the Philadelphia Court of Common Pleas despite his immobility and terminal cancer diagnosis, because of their bogus claim he is a danger to the community. russellmaroonshoats.wordpress.com

Dr. Mutulu Shakur's health is deteriorating rapidly. His legal team is working to secure his freedom through compassionate release, clemency, and all other avenues. mutulushakur.com

Jamil Al-Amin has received cataract surgery in both eyes, and his eyesight has been fully restored.

PAROLE DENIAL

Ruchell Magee was denied parole in July 2021 and will go to the parole board again in three years. freeruchellmagee.org

NEW AND ONGOING CASES

In the final hours of his governorship, Andrew Cuomo granted clemency to **David Gilbert**. David's sentence was commuted, making him immediately eligible to appear before the Parole Board, after 40 years of imprisonment. friendsofdavidgilbert.org

Daniel Baker, a veteran and a longtime anti-authoritarian protester, was convicted of making threats online against a far-Right rally at the Florida capitol. He faces up to 10 years at a October 2021 sentencing.

Water Protector **Jessica Reznicek** pleaded guilty to one count of conspiracy to damage an energy facility and was sentenced to eight years in prison. She received the 'federal crime of terrorism' enhancement and was ordered to pay over three million dollars in restitution and three years of supervised release. She reported to federal prison on August 11, 2021. supportjessicareznicek.com

Eric King has been in segregation at FCI Englewood since August 2019 and is fighting an indictment accusing him of assaulting a government official at FCI Florence in August 2018. He faces a maximum of 20 additional years in prison. In June 2021, Eric filed a civil lawsuit against the Bureau of Prisons alleging a campaign of harassment and violence against him. supportericking.org

Four Black law enforcement groups have joined with other advocates seeking parole for **Sundiata Acoli**, the former Black Panther member who has served 48 years in prison. Supporters ask for Governor Murphy to commute Sundiata's sentence and release him. sundiataacolifc.org

Thousands of arrests and prosecutions from the Floyd Uprising, including close to 400 federal cases, have brought communities together to support people fighting their cases and those who have been sentenced to prison time. uprisingsupport.org

The **Kings Bay Plowshares 7** were sentenced, reported to prison, and released in 2021. Carmen Trotta, Martha Hennessy, Patrick O'Neill, Clare Grady, Liz McAlister, and Mark Colville received prison sentences between 10 and 33 months. Upon completion of his sentence, Father Steve Kelly has not reported to the federal probation office and a warrant has been issued for his arrest. kingsbayplowshares7.org

Accused Green Scare activist **Joseph Dibee** was released to home confinement on January 12, after being physically assaulted and contracting COVID-19. Imprisoned since his arrest in Cuba in August 2018, Dibee is fighting his case from the outside.

The Pennsylvania Supreme Court denied an attempt by Maureen Faulkner and the Fraternal Order of Police to have the Philadelphia District Attorney's Office removed from **Mumia Abu-Jamal's** criminal appeals. Mumia has had his appellate rights reinstated and has multiple legal claims regarding his conviction under consideration by the Pennsylvania Supreme Court. He has also continued fighting for life-saving health care, undergoing successful open-heart surgery in 2021. freemumia.com

RELEASES

We welcome home the following political prisoners released in late 2020–2021:

Jeremy Hammond, Jared 'Jay' Chase, David Campbell, Jalil Muntaqim, Brian Vaillancourt, Michael Markus (Rattler), Father Steve Kelly, Jaan Laaman, Martha Hennessy, Joshua 'Skelly' Stafford, Carmen Trotta, Clare Grady, Patrick O' Neill, and Mark Colville.



Jaan Laaman



Jalil Muntaqim

REST IN POWER

On March 29, political prisoner and Black Liberation fighter **Romaine 'Chip' Fitzgerald** passed away after suffering an episode of massive intracranial bleeding. The longest-held member of the Black Panther Party, Chip entered the California prisons at 20 years old, and while he was first eligible for parole in 1976, he remained behind bars for 51 years.

On January 15, former FALN Puerto Rican political prisoner **Elizam Escobar** succumbed to cancer. Escobar was a committed revolutionary—and a talented artist—until the very end.

Chuck Africa joined the ancestors on September 20, after a long struggle with cancer that began in prison. He will forever be remembered as someone who loved with all his might, and we will keep fighting in his honour.

In October 2020, 74-year-old **Salih Abdullah** died of a stroke during his 14th parole hearing in a NY State prison. Imprisoned for over 40 years, denied parole repeatedly, Abdullah never stopped struggling for his freedom.



Some Thoughts on Prisons & Political Prisoners

We offer the following thoughts and terms not as perfect or cast-in-stone definitions, but as a starting point for discussions on how the prison system functions. More analysis can be found in the resources below.

Make no mistake, today's bloated and brutal prison system isn't broken. It's doing exactly what it's intended to do: keep people repressed and divided so that capitalism can continue to roll forward. The ruling class, feeling threatened by the high tide of resistance in the late 1960s, launched a vicious counter-offensive to turn back the revolutionary movements spearheaded by the **Black liberation struggle**. The U.S. government's illegal programs, such as **COINTELPRO**, to kill, imprison, or disrupt radical activists were soon followed by the **"wars" on crime and drugs**. Thus it's no accident that the number of people being imprisoned began its breathtaking ascent in the early 1970s, at a time when the vested economic interests of the prison industrial complex were still relatively minuscule. The decimation of revolutionary leadership and the giant holes left by mass incarceration have been terribly destructive to the Black, Latinx and Indigenous communities.

Canada has followed suit when it comes to getting "tough on crime," though the **realities in Canada and the U.S. are not identical**. Importantly, the ways in which Canada's colonial strategies have differed from those of the U.S. – particularly the legacy of residential schools – have led to Indigenous people being incarcerated in much greater numbers (proportional to each country's population) both overall, as well as within other categories of oppressed people, such as women, youth, and people living with mental health or addiction issues.

We who want a just society, where the human spirit can flourish, need to challenge both the holding of political prisoners and the travesty of incarceration overall.

Political Prisoner (PP): Someone who is held in confinement for actions, support of, or membership in a group struggling for freedom from oppression, an oppressive government, or exploitation of peoples, animals or the Earth. PPs were active in liberation movements prior to their imprisonment.

Prisoner of War (POW): Someone held in confinement for armed struggle in support of people struggling for self-determination or independence from an oppressive, colonial, or racist governmental regime or its policies. Some class war prisoners identify as prisoners of war.

Politicized prisoners: Many prisoners – such as Ruchell Cinque Magee, George Jackson, Peter Collins, and the Angola Three – were not initially imprisoned for their political actions but became politically conscious and active while in prison. Despite harsh state repression for their organizing, many such prisoners are leading nationwide struggles in the U.S. against prolonged isolation (torture), such as the Pelican Bay hunger strikers who led a unified action of over 30,000 people in California.

The distinction between PPs, POWs, and politicized prisoners is fluid and arguably quite arbitrary: all contribute to movements for justice within and outside prison, and need our solidarity as all are continually subject to state repression. Politically active prisoners contribute to liberation movements as writers, artists, jailhouse lawyers, through HIV/AIDS peer education programs, study groups, and more. They are instrumental in educating people outside prison about conditions on the inside. This is the interplay

between mass incarceration and political imprisonment: support of politically active prisoners and broader work to dismantle the prison system are tightly intertwined.

We believe that all forms of imprisonment are political, as the so-called "justice" system and its prisons are state weapons of social control. In Canada and the United States – and elsewhere around the world – people are targeted by the police and sent to prison in the context of capitalism, colonialism, white supremacy, patriarchy, homophobia, and transphobia. It is therefore no surprise that Indigenous people, people of colour, youth, trans and gender non-conforming people, and poor people are disproportionately represented in prison.

Gender and prison: Though overall there are far fewer women in prison than men, their rates of incarceration are growing faster than those of men both in Canada and the U.S. Most women in prison are mothers. The majority are in prison for economic crimes, such as cheque forgery and illegal credit card use. Of the women convicted of violent crimes, the vast majority were defending themselves or their children from abuse. On a community level, poor women and racialized women are also impacted by men's incarceration as they are left to care and provide for stressed/traumatized families alone in a depressed economy.

Trans people are overrepresented in the prison system due to acts of self-defence and crimes of poverty associated with being marginalized, as well as with the high costs of transitioning. Out of all trans people, trans women of colour are the most overrepresented in the prison system. These women are also the most likely to face violence in prison – from guards as well as other inmates. Since prisons are gender-segregated, transgender and gender non-conforming people most frequently end up being held in institutions that don't match their gender, and are placed in "protective custody" (i.e., solitary confinement). Trans people in prison are often denied access to healthcare needs such as hormones and gender confirming surgery.

Queer people are also overrepresented in the prison system – particularly those who are trans, people of colour, youth and/or poor people. Queer people in prison are subject to extremely high rates of humiliation and other violence – including sexualized violence.

Migrant detention criminalizes asylum seekers for fleeing from conditions created by the same governments who now detain them: war, poverty, environmental devastation. The constant threat of detention and deportation is used as a tool of social control to keep migrant communities compliant. Racial profiling is tightly bound up with this, even for those who have citizenship: from the internment of citizens of Japanese origin in both the U.S. and Canada during WWII to the current systemic targeting of Arabs, Muslims, and people of South Asian descent, imprisonment is used against people who are deemed "undesirable" or politically threatening to the social order.

Mental health and incarceration: People living with mental illness are overrepresented in the prison system in both Canada and the U.S. Being involuntarily remanded to a psychiatric hospital is in itself a form of incarceration, with many of the same injustices as the "correctional" system – long wait times for hearings, inadequate legal representation and explanation of rights, and systemic sexism and racism.



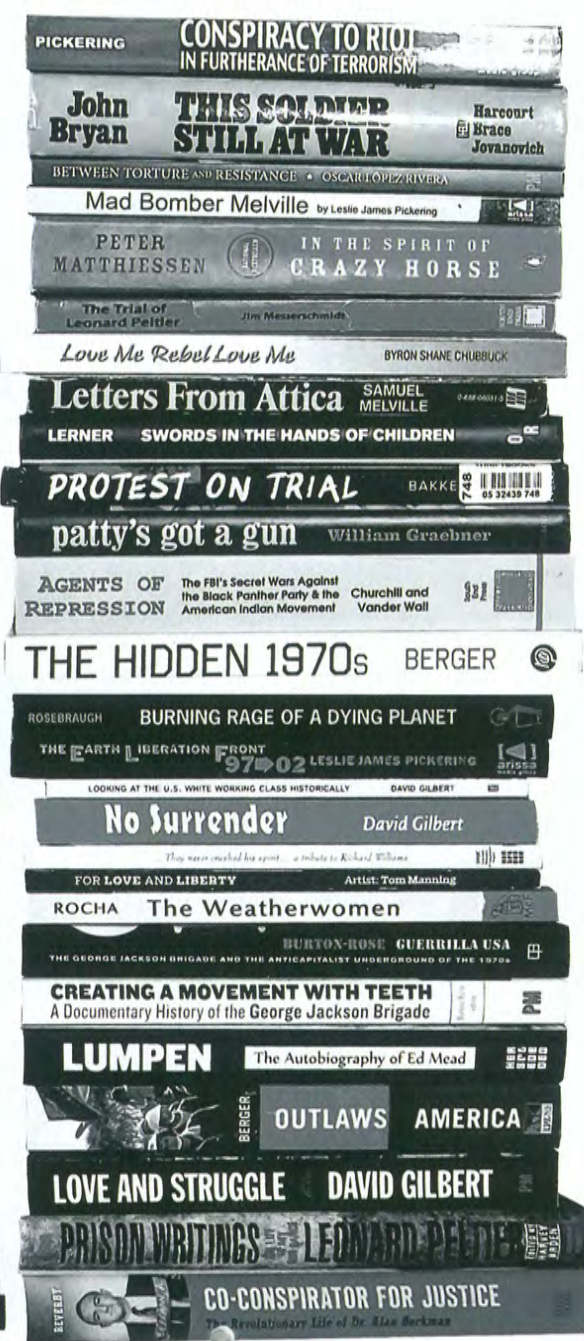
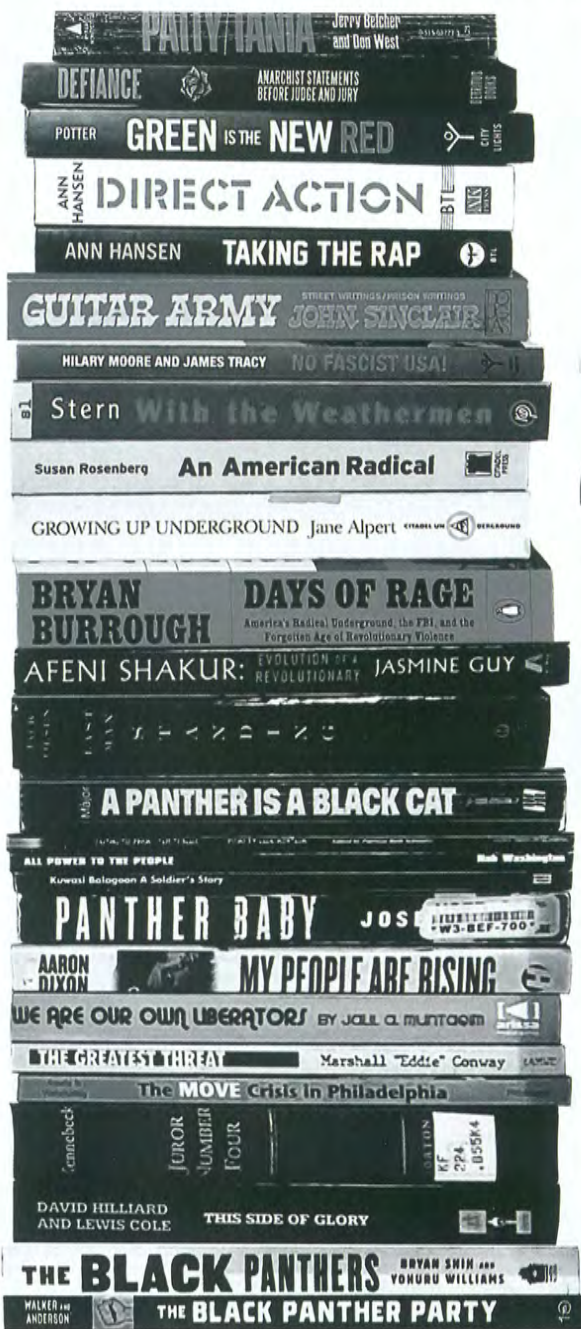
As mental health services (both those accessed voluntarily and involuntary ones) are cut, people with mental health or addiction issues are increasingly locked up in general-population prisons, where they receive no treatment of any kind, and where life inside and/or sudden withdrawal from their medications worsens their conditions. What's more, who gets remanded into psych wards versus who gets imprisoned for the same set of circumstances reflects social oppressions (gender, radicalization, economic status, indigeneity).

Aging prison population: Because keeping people in prison serves capitalists' needs, not many people get paroled. The U.S. in particular metes out some of the longest prison sentences in the world. Politically active prisoners, especially, are singled out for de facto life-without-parole sentences, even though most continue to go before the parole board time after time. As the prison

population ages, more and more prisoners are facing health and disability issues, and increasing numbers of people are dying behind bars. Medical neglect, substandard care, poor diet, lack of exercise, and the stress of being incarcerated all exacerbate the health risks that come with growing older. Requests for medical attention or accommodation for disability are often ignored by prison staff, further reducing prisoners' chances of healing or living comfortably with their health issues or disabilities.

Prison represses not only those behind bars, but whole communities by taking parents away from children, wage earners out of families, and elders out of neighbourhoods. The economic and social stresses this causes means that people from communities that have already been ravaged by the prison system are much more likely to end up in prison themselves.

Some Books & Websites We Like



Anarchist Black Cross Federation: abcf.net
 Books to Prisoners Program Directory: prisonbookprogram.org/prisonbooknetwork
 Burning Books: burningbooks.com
 Freedom Archives: freedomarchives.org
 It's Going Down: itsgoingdown.org
 Marshall Project: themarshallproject.org
 National Jericho Movement: jerichony.org
 Prisoner Correspondence Project: prisoncorrespondenceproject.com
 Prison Radio: prisonradio.org

Creating a New World in the Shell of the Old

january

"Creating a new world in the shell of the old" was a favourite slogan of Peter Maurin, who cofounded the Catholic Worker movement with Dorothy Day in 1933. The phrase was borrowed from the constitution of the Industrial Workers of the World, with Peter adding "a society in which it is easier for people to be good." Our U.S. history in the 1930s witnessed an implosion of the capitalist system that left migrant workers, tenant farmers, sharecroppers, displaced workers, seamen, and whole families starving and homeless.

The prison industrial system targets these same struggling members of society today, making profits on bringing their bodies into the incarceration complex. The Bureau of Prisons' annual budget of \$84 billion a year is a theft from the poor and working class. We must wrest these resources from the venture capitalists and re-invest them in the people. Another Catholic Worker term that I grew up with is "mutual aid," meaning "self-government" and "each working according to their ability and receiving according to their need," a phrase attributable to Christ, Marx, and Kropotkin. The Catholic Social Teachings also speak to this idea of mutualism and care of the common good. The Black Panther Party's Ten Point Program from the 1960s is still relevant today and needs to

be implemented as part of prison reform and abolition. We must indict the corrupted social order and change the social order, non-violently, to one of justice, sanity, and right relationships. The Pentagon budget is another racket that needs to be held accountable and redirected. We can no longer afford to support the weapons profiteers. Legislation, education, and the right to vote are our avenues for democratic self-transformation and determination. Our money and resources are needed for addiction rehabilitation (drug, alcohol, gambling), employment training, childcare, healthcare, and housing.

President Joe Biden and Congress have to stand up to the bullies who are a minority, and if they won't, then we need to create our own alternative, local, politically functional economies. We can boycott the old world of capitalist imperialism, drop out, and voluntarily live with less so that others can have enough.

The prison industry is linked to the military industry and the current liberals and media won't admit this connection between the U.S. foreign policy and our domestic agenda. We live in a permanent war economy, and we need to not be silent about this and take the profits out of war.

authOr



Martha Hennessy, age 66, lives and works on the family farm in Vermont and at Maryhouse Catholic Worker in New York. She is currently in home detention for her 10-month sentence for the Kings Bay Plowshares action of April 4, 2018, in southern Georgia. Her travels have taken her to Afghanistan, Iraq, Iran, Palestine/Israel, Egypt, Jordan, Russia, Korea, and other places to witness the impact of US imperialism in the world. Other arrests and jail experiences include protesting torture at Guantanamo Bay prison camp, the use of weaponized drones for assassinations, and the US nuclear power and nuclear arsenal industry.

artist



Pete Railand (formerly Pete Yahnke): printmaker, educator, bike rider, self-taught musician and stay at home dad. Born in Milwaukee, WI; raised in the north woods of Wisconsin in a town with one stoplight. Has traversed the US too many times, living and working in Milwaukee, WI, Albuquerque, NM, New York, Red Wing, MN, Oakland, CA, Santa Fe, NM, Minneapolis, MN, and Portland, OR. Recently returned to Milwaukee after a 16-year absence. Wonders when he will leave. Currently plays music with slow speed doomers: The Old Northwest theoldnorthwest.bandcamp.com and Milwaukee's most mysterious: Gnarrenschiff gnarrenschiff.bandcamp.com/releases

I am turning 71 this September, and I will have been locked up for my 49th consecutive year in prison. At the age of 27 I met Leonard Peltier in the US Federal prison at Marion, Illinois, and at the age of 29 I met him again in Lompoc, California. Leonard Peltier is six years older than me.

I recall attending an African Cultural Society program at Marion in 1977, and Leonard was also in attendance. During the question-and-answer segment of the program, as I sat attentively in the background, Leonard approached me and said, "Brother Hanif, you have a political case, and at times like this, you should assert yourself, and let your views be heard."

This encouragement catapulted me through the years, to be outspoken on issues affecting prisoners. In more than 46 years in prison, Leonard has been confined to some of the most violent prisons in the federal prison system: prisons that have always been rife with violence due to disputes and rivalries. Through it all, Leonard has remained a helpful prisoner who gives other prisoners encouraging advice.

I also met and served time in the same cell block with Sundiata Acoli in the mid-eighties in Marion, Illinois. He is 14 years my senior, and a bastion of knowledge in the struggles of the oppressed people of the world. Whenever I approached his cell, I would be met with a broad smile that was enhanced by the thick-lens reading glasses that he wore.

Sundiata is a brilliant educator, with a photographic memory and a gregarious spirit, affectionately called "Sunni" by his prison peers. At least, this is how I recall him, but now at age

84, he has suffered a series of health maladies, including COVID-19, and is now in the early stages of dementia.

Both Sundiata and Leonard are experiencing serious health problems, and with their remaining time, their release would make many contributions to their families and communities. Yes, both of these humanitarians were involved in actions that resulted in two agents of the state losing their lives. However, there has never been any evidence that a bullet from either of their weapons took the lives of their victims. Throughout their incarceration, neither of these men have ever been accused or charged with committing acts of violence against anyone, which attests to the fact that neither has a propensity for violence. Yet still, the State continues to maintain their vindictive state-sponsored attempt to murder.

On November 16, 1968, U.S. troops on patrol in the sovereign nation of Viet Nam came upon the village of My Lai, and one Lt. William Calley gave the order to attack this village. This attack resulted in the death of 138 unarmed women and children. For his actions, Lt. William Calley spent less than five years in a "country club" detention compound in the US. It's as if these two men are paying for Lt. Calley's crime, because they both came to prison around the time Lt. Calley was being released.

The State uses Sundiata and Leonard's continued torture and incarceration to dishearten and put fear into those who would dare to stand up and fight for social justice. When I look at Sundiata's situation, I see myself in the same predicament 14 years from now, and I am not disheartened at the possibility. Instead, my convictions are strengthened to continue resisting a system that is so disparately unjust in the dispensing of justice.

author



Bill Dunne, Hanif Bey, Leonard Peltier

Hanif Shabazz Bey is a member of the "Virgin Island Five," a group of activists accused of murdering eight people in the U.S. Virgin Islands. During a turbulent period of rebellion, the island was put under virtual martial law, and eventually five men, Ismail Ali, Warren (Aziz) Ballantine, Meral (Malik) Smith, Raphael (Kwesi) Joseph, and Hanif Shabazz Bey were charged with the attack.

They were subjected to vicious torture, in order to extract confessions. Hanif has spent over 49 years in prison for his involvement in the movement to win independence from U.S. occupation of the Virgin Islands.



artist

Roger Peet is an artist, printmaker, and writer living in Portland, OR. He is a founding member of the Justseeds Artists' Cooperative and coordinates the Endangered Species Mural Project. He collaborates with artists, organizers, and scientists in the service of a more generous and a wilder world.

Montclair Mutual Aid: Building Our Own Systems of Collective Care

march

Montclair Mutual Aid (MtcMA) was founded in March 2020 in direct response to the COVID-19 pandemic. Montclair, New Jersey, is viewed by many as an ideal place to live: a diverse and progressive city with many idyllic parks, high-end restaurants, and grand old homes. Those of us who have spent enough time here know that, in reality, rapid gentrification and lack of affordable housing units has left many with no option but to relocate from a place they once called home.

Rather than struggling alongside members of the community for structural, transformative change, many Montclairians take their activism no further than hanging a BLM sign in their business storefront. As mutual aid organizers in a town where the construction of an “arts-focused” hotel is prioritized over rebuilding a supermarket in the predominantly Black side of town, we knew that the pandemic would exacerbate inequalities that are deeply embedded within the fabric of our community.

Our mutual aid work in Montclair started off as a series of Zoom conversations among neighbours, with many recognizing that by working cooperatively and sharing resources, we could mobilize others in our town that want to help but don’t know how. At the beginning of this journey, many MtcMA members were totally new to the concept of mutual aid (and community organizing in general), so a central component throughout has been education and continuing to make space for discussion and disagreements.

Our first collective project was community gardening, where, alongside our friends in the Northeast Earth Coalition, we planted, harvested, and donated produce to Toni’s Kitchen, a local food pantry. We expanded this work by supporting Toni’s

with grocery deliveries, knowing that many in our community are elderly, immunocompromised, essential workers with long hours, without transportation, or simply struggling to afford enough food. We helped build “little free pantries,” where passersby are encouraged to take what they need and leave what they can. These have become self-sustaining sources of food and supplies that are accessible 24/7, with volunteers and residents helping keep these stocked. Other affinity groups we have launched include menstrual product distribution, job search support, transportation support, school lunch delivery, and direct cash assistance.

Mutual aid work was happening in Montclair long before MtcMA launched, with many neighbours already engaging in spontaneous and informal practices of collective care each day, like sharing food or giving one another rides. In forming Montclair Mutual Aid, we aimed to support this existing work; to learn from our neighbours; to support and be supported by those around us; to reimagine how our community could function; and to divest from individualism and institutions. We want to strengthen our bonds and build networks within Montclair that can transform into alternative, life- and community-affirming institutions that provide care—as opposed to relying on state institutions, which have always failed us, and charity organizations, which condition care.

The pandemic was, at its onset, a disaster that many of us were unprepared for. Now, as many COVID-related restrictions are being lifted, we as organizers in the community recognize that our work is far from over, with the ongoing disaster of capitalism continuing to devastate our communities. Ultimately, practices rooted in care are the foundation upon which we can continue to build and struggle onwards towards more radical, transformative change.

authOrs

Greg Pason and Phoenix Herring

are members of Montclair Mutual Aid in New Jersey. Greg is part of the Community Gardens, Aisle 7, Harm Reduction and Arts, Culture and Community Affinity Groups. He’s a longtime member and organizer for the Socialist Party USA, has been part of Food Not Bombs groups, Red and Anarchist Skinheads (RASH), Anti-Racist Action and also has a history in music as community organizing with the ABC-No-Rio hardcore/punk collective, Montclair Make Music Day and Serendipity Café. Phoenix has actively worked in her community within affinity groups devoted to gardening, direct aid, arts, culture, and menstrual product distro, and harm reduction.



artist

Jesus Barraza is a socially engaged artist, printmaker, and leader in his community and teaches Xicanx Art History & Practice. He is a co-founder of Dignidad Rebelde, a graphic arts collaboration that produces screen prints, political posters and multimedia projects, and a member of JustSeeds Artists’ Cooperative. As a socially engaged artist, Barraza is best known for his prints and posters, and has worked closely with numerous community organizations to create prints that visualize struggles for immigration rights, housing, education, and international solidarity. Printmaking allows Barraza to produce relevant images that can be put back into the hands of his community and spread throughout the world. He believes that through this work he plays a role in keeping the history of graphic art activism alive.



Next time my ninja-wannabe grandson wishes to visit: to run, jump, and crash his weight against my weight, falling right into my open arms, wanting to test the sturdiness of loving. Or add squeeze to his hug like driving to accelerate one-on-one bonding. Or lock his gaze on my gaze as if waiting for the next big adventure to pull him in. Then let me know because I'm in.

Being a man of dwindling opportunities, I cherish any chance to watch, time and again, how a Free Spirit is passed down from a looking-for-spare-parts elder to a still-in-his-wraps youngster.

But what is really odd is that the two of us first met (and continued to meet) only inside a habitat so plagued it belongs fittingly in a sterile, leather-cold, cadaverous world. Otherwise, how else would you describe a living arrangement that is barricaded behind a synthetic humanism, in the heart of which are demoralizing elements that cause grown men to think of themselves as "Naked and Afraid"? Men, or say creatures of sorts, that consume lowliness thinking it high self-esteem and opprobrium for appropriateness and are conditioned to take any slice of fat-infested, eat-it-at-your-own-risk bologna (like those served here on lockdowns) as a premium-cut steak cooked to perfection surely in heaven. Thus, I wonder how, under such abysmal outrage, could any

Free Spirit survive to see the light, let alone be passed down.

To my comfort though, I believe that from the very beginning, God has always meant to keep earth balanced. Certainly Newton was on point when he stated that for every action there was an equal and opposite reaction. Newton was implying the physical realm; but I would further suggest it is as applicable to the moral and Spiritual realm. Consequently, for every dark spot, there is a point of light. For every buried secret there is an excavator. And for every controlled-narrative there is a can-opener (like Ilhan Omar).

Likewise, for every set of handcuffs that hold down an innocent man, there is a Free Spirit embodied in a child like six-year-old Zackaria. Undeniably, therefore, balance is what keeps the universe intact, and balance is what keeps the air fresh for those who breathe freedom. Speaking of freedom: Zackaria promised he will, one day, get me out this "weird" place, because as he says, I have been such a good grandpa to him. This is not surprising to me coming from a boy who, like a real ninja with a high sense of justice, when given the choice (and the choice is always his) will go for sushi; not a sorry, lockdown-bologna. Too bad I'm unable to join him in body for now, but I will at least join him in spirit. Because just like my boy, I too, would choose to go for sushi. It's all about passing it down, you know.

authOr



Shukri Abu-Baker is of Palestinian and Brazilian heritage, born in Brazil in 1959. He was the president and Chief Executive Officer of the Holy Land Foundation (HLF) when he was taken as a political prisoner for his charitable support of impoverished Palestinians, dubbed "material support [for terrorism]." HLF was the largest Muslim charity in the U.S. until the Bush administration shut it down three months after 9/11. After a decade of raids, arrests, and trials, five men, who came to be called The Holy Land Five or HLF5, received sentences ranging from 15 to 65 years, with Mr. Abu-Baker receiving 65 years. Despite the injustice endured by him and his family, Mr. Abu-Baker has hope for a better tomorrow; a future that brings forth justice, peace, prosperity and friendship across the globe.
freedomtogive.com

artist



Leila Abdelrazaq (b. 1992, Chicago) is a Palestinian author and artist. Her debut graphic novel, *Baddawi* (Just World Books 2015) was shortlisted for the 2015 Palestine Book Awards and has been translated into three languages. She is also the creator of a number of zines and short comics. Leila's creative work primarily explores issues related to diaspora, refugeehood, history, memory, and borders. She earned her MA in Modern Middle Eastern & North African Studies from the University of Michigan in 2020, where her research focused on Palestinian futurist art and post-national imaginaries.

Editors' note: For those in prison, what feels like mutual aid may vary from day to day, and from situation to situation. We recently asked some friends and comrades what mutual aid looks like to them, and here's some of what we heard back.

may

Mutual aid is a mix of the day-to-day and the big picture; of bringing levity to the constant grind and of being present for the long haul. The vignettes below were provided by Eric King. They exemplify some ideas about mutual aid and bring them to life.

Mutual Aid is Friendship

Mutual aid is a packed envelope on a shitty day. It's building bonds you can rely on for life.

Mutual aid is song lyrics in the mail so you can remember 'You.'

Mutual aid is a call-in campaign to keep you safe, money on your books when you thought you'd be going hungry

Mutual aid is knowing you aren't alone, even when the prisons try to convince you otherwise.

Mutual aid is being heard and feeling respected.

Mutual aid is a T. Swift billboard pic 'cause they know you care.

Mutual aid is knowing your family is looked after and valued.

Mutual aid is pranks through the mail. It's having to explain your new Hillary Clinton books...

Mutual aid on the inside is friendship on the outside. It's encouragement to develop projects and passions. It's finding ways to stay in touch when all avenues seem restricted.

Mutual aid is the trust you feel knowing your people won't allow you to be buried or forgotten.

authOr

Eric King is a vegan, anarchist political prisoner serving 10 years in federal prison for throwing a Molotov cocktail at a Congressperson's empty building in solidarity with protests in Ferguson, Missouri. He faces up to 20 more years as he is accused of assaulting a lieutenant.
supportericking.org



artist

Carrot is a non-binary artist and organizer from the city of Bristol, UK. They have been organizing with local groups in solidarity with people incarcerated and are a long-term letter writer to people inside. Their artwork shows the importance of connection to the outside through letters. There has been a recent wave of repression in Bristol, with many arrests associated with demonstrations in spring



2021 that were provoked by the government's plan to increase police powers and create stricter sentencing with the PCSC bill and the murder of a woman by a police officer. For more information about prisoner solidarity in Bristol, visit bristolabc.wordpress.com

Instagram: @Carr0000t
carrotandcarrot.wordpress.com

A Letter from the Organizer of the Saskatchewan Prisoners' Hunger Strike **june**

Editors' note: this piece was originally published in January 2021. It has been updated for publication in this year's calendar.

In late 2020 and early 2021, COVID-19 has been ravaging Saskatchewan's prisons, with hundreds of prisoners testing positive in Saskatoon, Prince Albert, and Regina. Saskatchewan also has one of the highest incarceration rates of Indigenous people, with around 75 percent of prisoners being Indigenous.

In response, on January 4, 2021, around 90 prisoners inside the Saskatoon Provincial Correctional Centre and Pine Grove Correctional Centre in Prince Albert began a hunger strike, demanding the resignation of Saskatchewan's Corrections and Policing Minister Christine Tell for her failure to prevent COVID-19 outbreaks in jails.

Cory Charles Cardinal, a prisoner justice advocate incarcerated inside the SPCC who organized the hunger strike, penned this letter to outside advocates.

Dear advocates,

I speak on behalf of a generation of young lost Aboriginal warriors, surviving in a postmodern-day institution of colonial suppression that has unjustly labelled us as "criminals" and "thieves" as part of a 154-year-long campaign to diminish our identities as protectors of our people.

Within this architecture of oppression, we are a vibrant community of strong, intelligent brothers who eat together, wrestle and play together, and protect each other from a system that has exploited us. This system is rooted in a dominant mainstream society voter-base that has, over 154 years, cultivated prejudiced values to elect a biased government that has reduced us to surviving on watered-down peanut butter sandwiches.

It is true we have been targeted as Aboriginal men by a racist system. Despite this epidemic of incarceration, our resilient community of modern Aboriginal warriors has survived by will and creative ambition to prevail over many an enemy of poverty, addiction, and racism to find community and belonging and acceptance in this mainstream model of humanity. It is not by our own standards, for we are an oppressed people.

We are inmates of not only institutions of incarceration, but every other institution that has dominated us for years. We are inmates of poverty, of high suicide rates, of disease, and of overrepresentation in the justice system.

The current events surrounding the COVID-19 outbreak in provincial prisons is an example of the failure to protect vulnerable people in their care, an example of a 154-year-old tradition of ignoring the needs of a vulnerable people in their power to protect, which must not go unrecognized. This cycle of systemic oppression must be broken and must be recognized for what it is: a modern-day act of genocide meant to eradicate a vulnerable people.

We humbly appeal to the intelligent, educated minds that are more suitable and equipped in logic and law to employ and unite in conversations an inquiry into the epidemic of incarcerations, overuse of remand, over-incarceration of Aboriginals, and prevalent structures of colonialism, to mount a defense against the systemic oppression that has tortured our dignity and lives. Please include us in your model of humanity.

On behalf of a generation of young lost Aboriginal warriors,

Cory Charles Cardinal
Advocate with the inmates

authOr

Cory Charles Cardinal was a Cree prisoner justice advocate who spent time inside the Saskatoon Provincial Correctional Centre. He died in June 2021, a tragic loss to Saskatchewan's prisoner justice movement. From Cory: "What happened here was nothing short of a movement that came from a cell. It came from the depths of the prison. The corrections ministry, they were trying to muffle it, bury it, edit it, but they can't muffle that message of humanity that sprouted from the depths of the prisons like a root that blossomed into a tree."

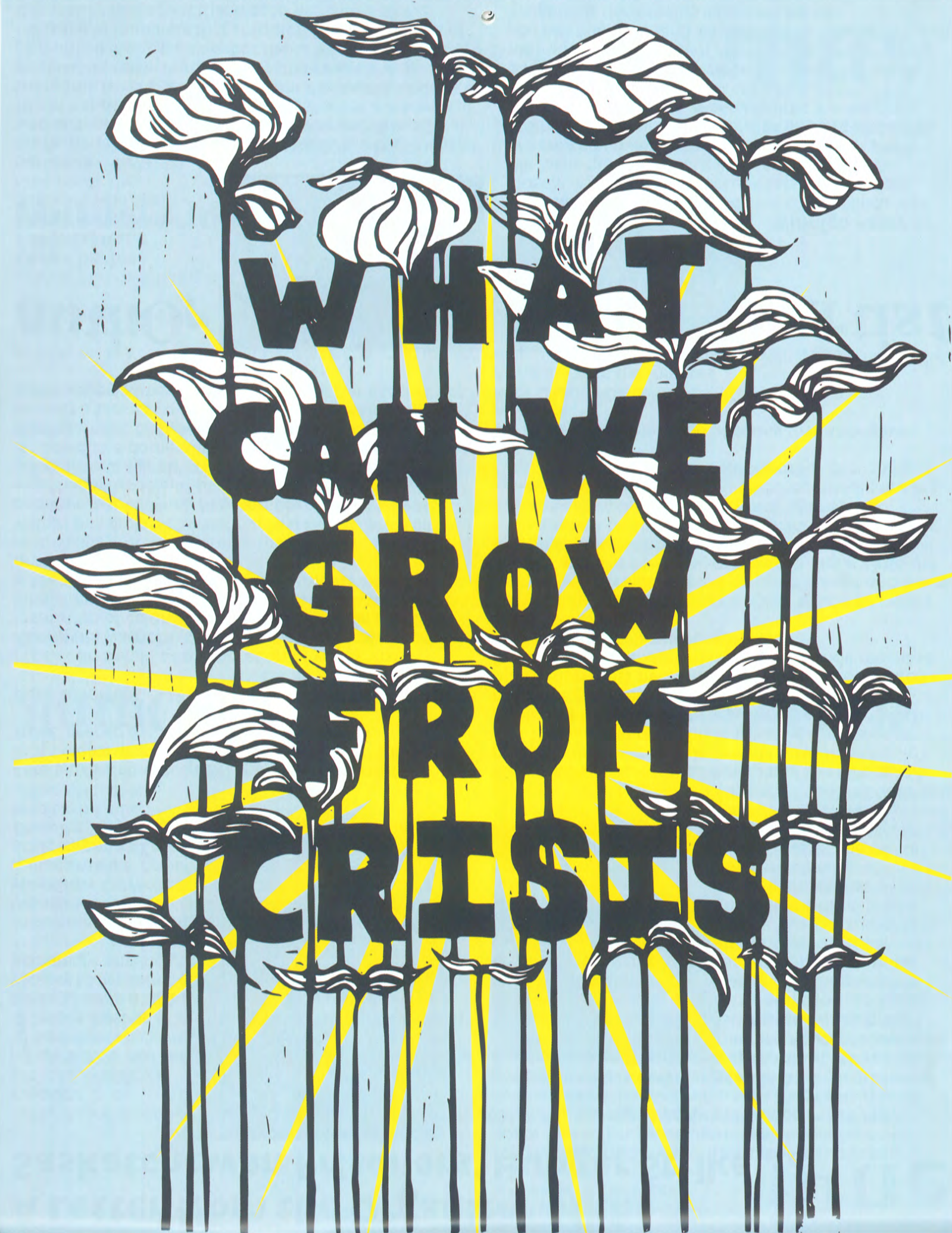


artist

Windigo Army is a small collective of

loosely organized indigenous artists/street artists. We focus the body of our work on "protest art". We are known for making stencils of historic and modern Indigenous Americans to be painted on the streets illegally. These ghostly figures are regularly accompanied by catch phrases which attempt to enlighten the viewer of important ingenious issues we find important. When we're not painting in cities, you can find us at land back camps or helping out with indigenous movements wherever we can.

**WHAT
CAN WE
GROW
FROM
CRISIS**



December 2021

art by Pete Railand

February 2022

S	M	T	W	T	F	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	

january

S	M	T	W	T	F	S
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28					

Su M T W Th F S

1

It is not love and not even sympathy upon which Society is based in mankind. It is the conscience—be it only at the stage of an instinct—of human solidarity. It is the unconscious recognition of the force that is borrowed by each man from the practice of mutual aid; of the close dependence of everyone's happiness upon the happiness of all; and of the sense of justice, or equity which brings the individual to consider the rights of every other individual as equal to his own. Upon this broad and necessary foundation, the still higher moral feelings are developed.

—Pyotr Kropotkin, *Mutual Aid: A Factor in Evolution* (1902)

1804 • Haitian independence is won
1959 • Cuban revolution victorious
1994 • Mexico: NAFTA signed; Zapatista uprising
Last day of Kwanzaa
New Year's Day

2



3

4

5

6

7

8

1973 • San Quentin prisoners strike

1912 • South Africa: ANC founded

9



10

11

12

13

14

15

2015 • Phil Africa dies in prison

1915 • New Westminster, BC: Anti-racist martyr Mewa Singh hanged
2017 • Canadian Indigenous leader Arthur Manuel dies

1970 • CA: W.L. Nolen, C. Edwards & A. Miller murdered by Soledad prison guards
2014 • CeCe McDonald released

2011 • Tunisian President Zine El Abidine Ben Ali flees to Saudi Arabia

1983 • BPP member Lorenzo Kom'Boa Ervin released from prison

16

17



18

19

20

21

22

1969 • L.A.: Panthers Bunchy Carter & John Huggins murdered
1991 • US, Canadian & other imperialist UN forces attack Iraq
MLK Day

2006 • OR: Jonathan Paul arrested for horse slaughterhouse arson. Later sentenced to 51 months.

1983 • British Columbia: Direct Action arrested, known as Squamish 5
2001 • US anti-imperialists Linda Evans & Susan Rosenberg released

2001 • Teddy "Jah" Heath, former Panther, one of the NY 21, dies of cancer in prison

Trans Prisoner Day of Action

23

24

25



26

27

28

29

2007 • San Francisco 8 arrested

30

31

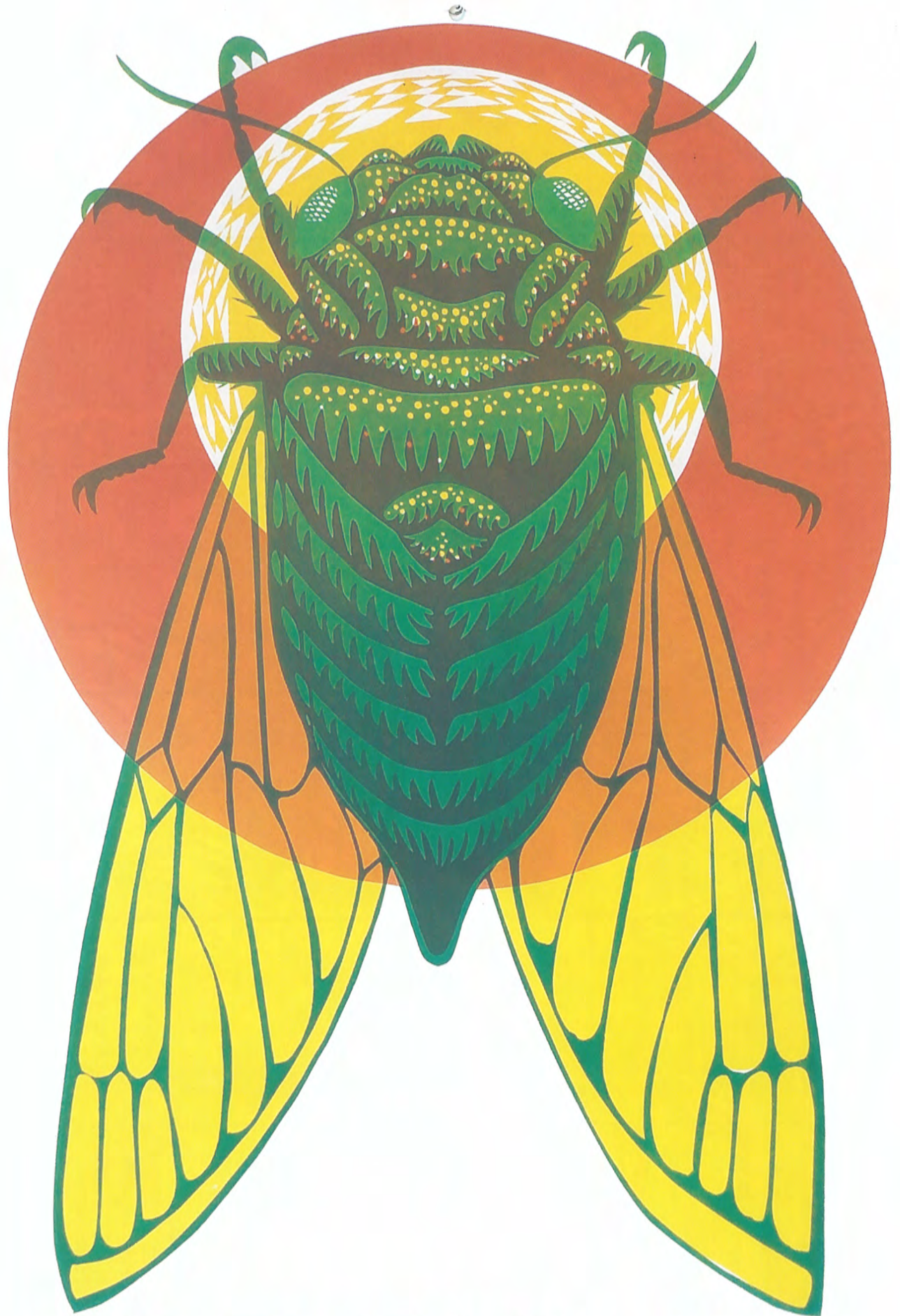
1972 • Derry, Ireland: Bloody Sunday

1787 • MA: Shays' Rebellion. Farmers revolt against imprisonment for debt

1944 • Angela Y. Davis born

1974 • Minnesota Prisoners Union formed at Stillwater

2017 • Quebec City: mass shooting at the Islamic Centre mosque; 6 killed & 19 injured



OUR TIME WILL COME

January 2022

art by Roger Peet

March 2022

S	M	T	W	T	F	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					

february

S	M	T	W	T	F	S
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		

Su M T W Th F S

Win or lose, every resistance redefines the moment, carries the torch forward for the next generation, and keeps alive the possibility of a better world.

—Naomi Jaffe

Find more inspiration
at certaindays.org

1



2

3

4

5

1960 • Greensboro, NC: Sit-in against segregation

Lunar New Year

1913 • Rosa Parks born

6

7

8



9

10

11

12

1976 • Canada: AIM member Leonard Peltier captured by police

2020 • RCMP invade Wet'suwet'en territory; solidarity blockades spread across Canada

1997 • CA: Norma Jean Croy released from prison

1968 • SC: Orangeburg Massacre. Police fire into crowd of anti-segregation protestors, killing 3.

Family Day (BC)

1953 • Eisenhower denies clemency to Rosenberg's due to 'nature of the crime'

1990 • Nelson Mandela released from prison after 27 years

1971 • Raiford Prison, FL: 63 peaceful hunger strikers shot

13

14

15

16



17

18

19

Valentine's Day

2003 • Oakland: After 35 years, Lil' Bobby Hutton's gravesite receives tombstone

1942 • 120,000 Japanese-Americans sent to internment camps

20

21

22

23



24

25

26

1965 • NYC: Malcolm X assassinated

Family Day (AB, SK, ON, NB)
Heritage Day (NS)
Islander Day (PEI)
Louis Riel Day (MB)
President's Day (US)

2017 • Standing Rock: All #NoDAPL camps cleared by police

2018 • Rolling teacher strike begins in W. Virginia and spreads across US

1976 • SD: AIM activist Anna Mae Aquash found dead

Día de la Bandera (Mexico)

27

28

1973 • SD: Oglala Sioux & AIM seize town of Wounded Knee

1989 • Caracas, Venezuela: Popular revolt against neo-liberal policies

2004 • US troops remove democratically elected Haitian President Jean-Bertrand Aristide

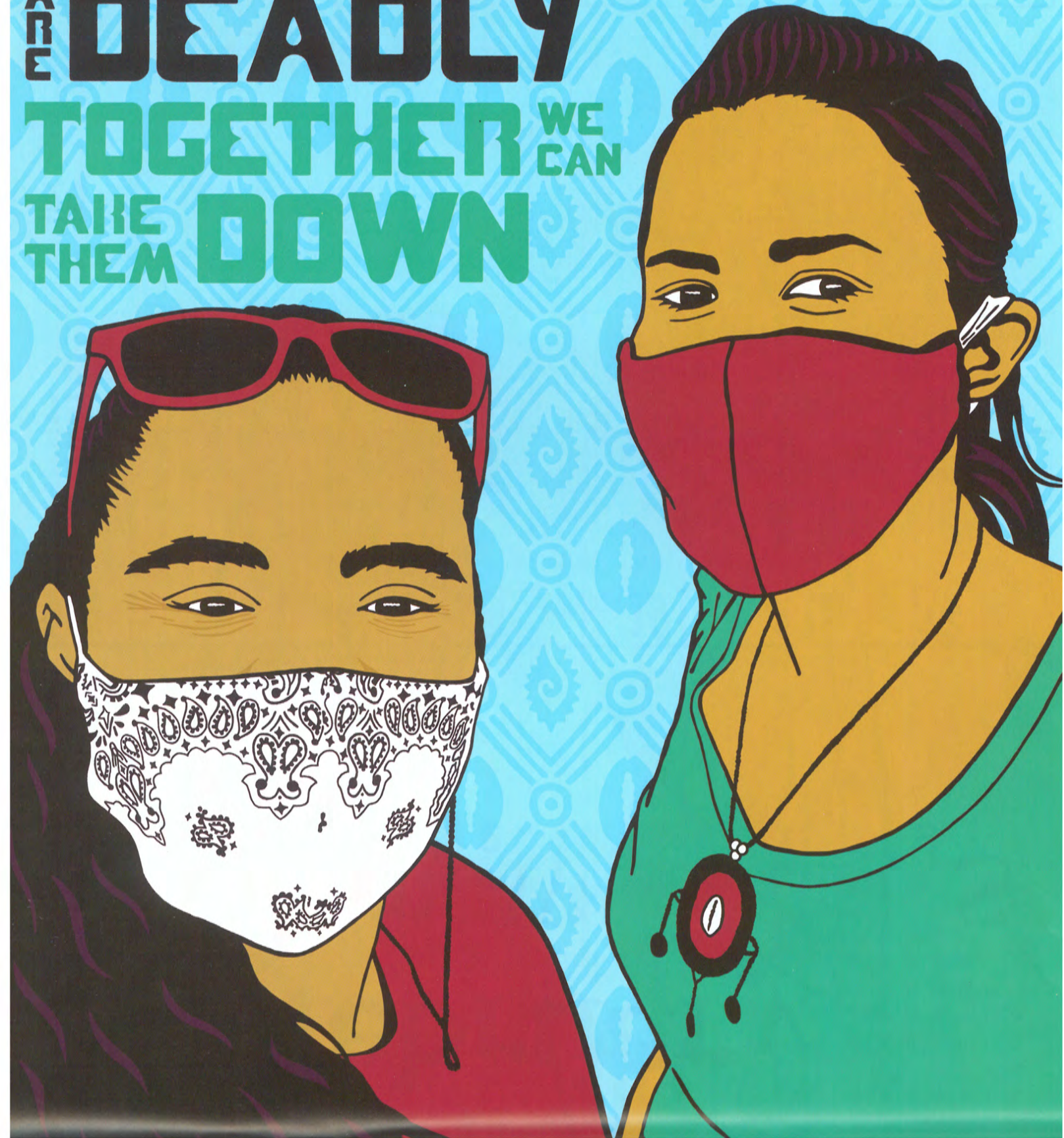
Mutual aid projects are a form of political participation in which people take responsibility for caring for one another and changing political conditions, not just through symbolic acts or putting pressure on their representatives in government, but by actually building new social relations that are more survivable. Most mutual aid projects are volunteer-based, with people jumping in to participate because they want to change what is going on right now, not wait to convince corporations or politicians to do the right thing.

—Dean Spade, "Big Door Brigade: What is Mutual Aid?"

**COVID &
CAPITALISM**

ARE DEADLY

**TOGETHER WE CAN
TAKE THEM DOWN**



February 2022

art by Jesus Barraza

April 2022

S	M	T	W	T	F	S
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28					

march

S	M	T	W	T	F	S
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

Su M T W Th F S

Mongoose Distro is an anarchist project with a focus on publishing literature to, from and for prisoners. According to the Texas Department of Criminal Justice, our pamphlets "contains material solely for the purpose of achieving breakdown of prison through disruption."

—mongoosedistro.com

1

2

new moon

3

4

5

1954 • Washington, DC: Puerto Rican Nationalists attack US congress

2006 • SHAC 7 convicted & sentenced to 3-6 years

International Sex Workers' Rights Day

6

7

8

9

10

first quarter

11

12

1857 • Dred Scott decision

1970 • NYC: 3 members of Weather Underground die in accidental explosion

1971 • PA: "Citizens Commission to Investigate the FBI" raid FBI office exposing COINTELPRO documents

International Women's Day

1976 • WA: George Jackson Brigade member John Sherman liberated

2008 • Marius Mason arrested

2016 • NE: Former Black Panther Mondo We Langa dies after 44 years in prison

1976 • WA: George Jackson Brigade member Mark Cook captured

13

14

15

16

17

18

full moon

19

1988 • 500 Palestinian police resign in protest of Israeli policies

1998 • Merle Africa dies in prison

Daylight Savings Time begins

1973 • North Carolina Prisoners' Union formed

International Day Against Police Brutality

1792 • Denmark becomes first Western country to outlaw the slave trade

1968 • Mỹ Lai massacre

2003 • Palestine: ISM volunteer Rachel Corrie killed by Israeli forces

1992 • Escaped Puerto Rican political prisoner Luis Colón Osorio is recaptured

2008 • The K16, Indigenous leaders opposed to mining on First Nations land, sentenced to 6 months

20

21

22

23

24

25

last quarter

26

Spring Equinox

Human Rights Day (South Africa)

2016 • BC: Wolverine, former PP from Gustafsen Lake standoff, dies

1977 • NJ: Assata Shakur convicted of murder & sentenced to life + 33 years in prison

27

28

29

30

31

1984 • Sekou Odinga gets life sentence for Brinks robbery

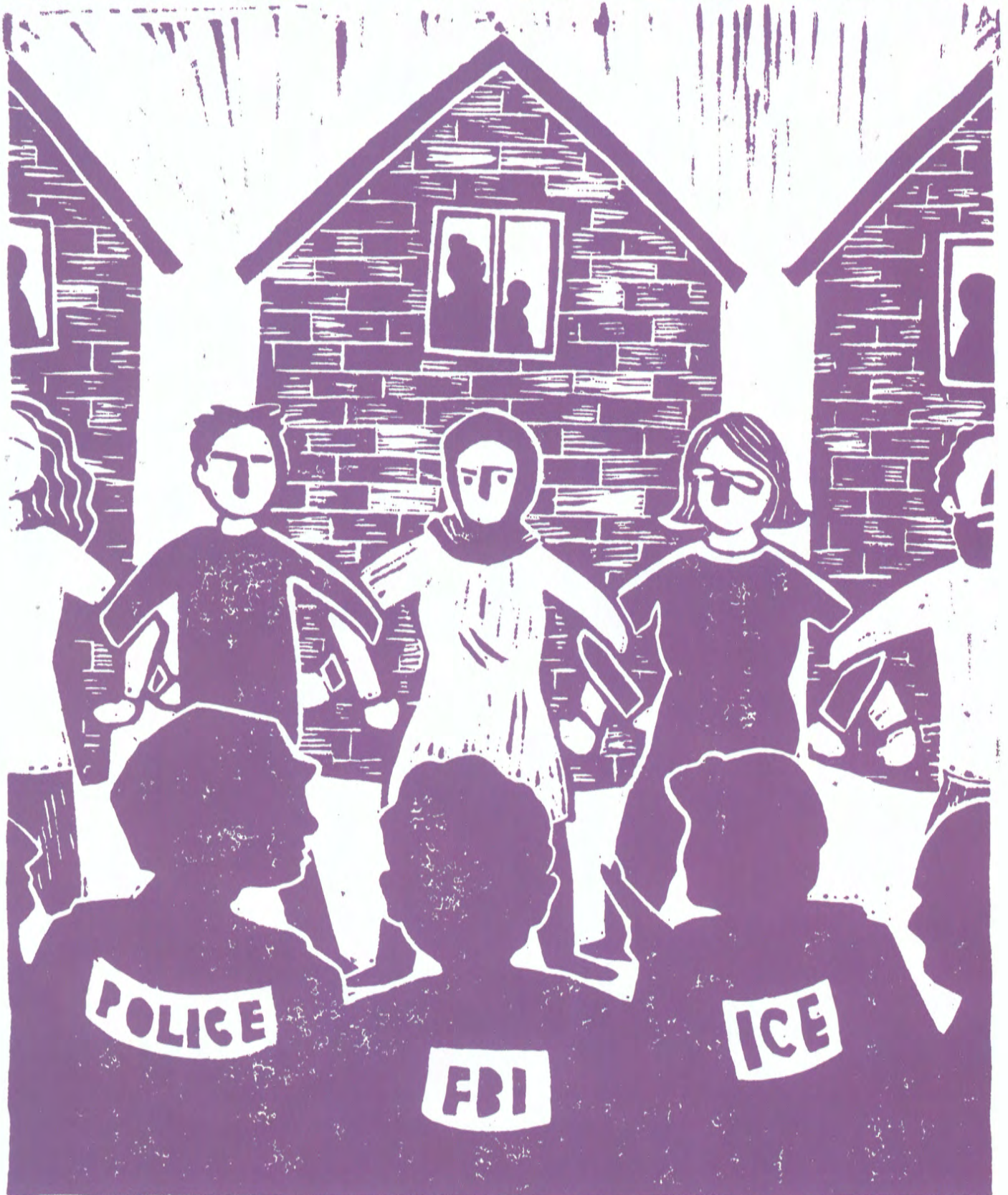
2018 • Great March of Return begins. 110 Palestinians killed, over 13,000 wounded by Israel.

César Chávez Day
International Transgender Day of Visibility

You have to act as if it were possible to radically transform the world. And you have to do it all the time.

—Angela Davis

RESIST SURVEILLANCE



BUILD SANCTUARY

March 2022

art by Leila Abdelrazaq

May 2022

S	M	T	W	T	F	S
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		

april

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

Su M T W Th F S

If Palestine is now legible to more people in North America, then it's only because untold individuals forgotten to social media stood tall amid decades of ostracism, defamation, and punishment... Over the years I've heard dozens (hundreds?) of stories from people of all backgrounds whose parents faced recrimination for defending the colonized. We can't take away that suffering, but we can honour their legacy by refusing the petty rewards that come of appeasing power. We have to accept to suffer alongside the people we defend... No compromise on Palestinian liberation—not with management, not with corporate media, not with (or for) politicians. Let steadfastness be your reward. —Steven Salaita

1 ● 2
new moon

2016 • Standing Rock: Sacred Stone Camp founded, an Indigenous sovereignty & treaty rights movement #NoDAPL

Ramadan begins

3 4 5 6 7 8 9 ● first quarter

1968 • Memphis, TN: Martin Luther King, Jr. assassinated
1980 • Chicago, IL: 11 Puerto Rican FALN Nationalists captured

1968 • Oakland, CA: BPP member Bobby Hutton murdered by police

1999 • 3000 unarmed Zapatistas retake San Andrés from Mexican Army

10 11 12 13 14 15 16 ○ full moon

1993 • Lucasville Uprising/Prison Riot

2006 • ON: Millhaven Prison hunger strike & uprising

1971 • ON: Kingston Penitentiary riot lasts 4 days; 2 prisoners killed

Good Friday
Passover begins

17 18 19 20 21 22 23 ● last quarter

1965 • SDS leads 1st national march on DC against Vietnam War
Easter Sunday
Palestinian Prisoners' Day

1977 • Leonard Peltier convicted of killing 2 FBI agents
Easter Monday

1914 • CO: Ludlow massacre; National Guard attack striking coal miners & families

2008 • ON: Week-long standoff at Tyendinaga Mohawk territory; Shawn Brant & 11 others face charges

Earth Day

Last Day of Passover

24 25 26 27 28 29 30 ● new moon

2000 • Coxsackie, NY: Black Panther Albert Nuh Washington dies of cancer in prison

Holocaust
Remembrance Day

1899 • Wardner, ID: 1000 miners dynamite their mine to protest working conditions
Lailat al Qadr

1975 • Saigon surrenders, Vietnam united
2012 • Arrest of Cleveland 4



April 2022

art by Carrot

June 2022

S	M	T	W	T	F	S
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

may

S	M	T	W	T	F	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

Su **M** **T** **W** **Th** **F** **S**

1 2 3 4 5 6 7

1973 • Shootout on NJ Turnpike leads to arrest of Assata Shakur and murder of Zayd Malik Shakur

1970 • OH: National Guard open fire on student protestors at Kent State, killing 4
1973 • Sundiata Acoli captured after escaping NJ Turnpike shootout

1981 • IRA PP Bobby Sands dies on hunger strike

1954 • Vietnam: Battle of Dien Bien Phu ends

May Day

Eid-al-Fitr

Cinco de Mayo

8 9 10 11 12 13 14

first quarter

Mother's Day

1800 • Abolitionist John Brown born

1857 • Beginning of Great Mutiny against British Imperial rule in India

1916 • IRA leader James Connolly executed for his role in Easter Rising

1985 • Philadelphia: Police drop bomb on MOVE home, killing 11 people

1970 • MS: Police open fire on student protestors at Jackson State, killing 2

15 16 17 18 19 20 21

full moon

2004 • Poet & activist Gloria Anzaldúa dies
2021 • Ohio 7/UFF member Jaan Laaman released after 37 years

Nakba Day (Palestinian commemoration of the catastrophe of 1948)

1954 • U.S. Supreme Court declares school segregation illegal

1890 • Ho Chi Minh born
1925 • Malcolm X born

1996 • Abdul Haqq released from prison

22 23 24 25 26 27 28

last quarter

Journée nationale des Patriotes (QC)
Victoria Day (Canada)

2001 • NC: Eddie Hatcher sentenced to life without parole

2020 • Minneapolis, MN: George Floyd killed by police, sparking #BlackLivesMatter protests around world

1974 • Reyes Martinez, Neva Romero, and Una Jaakola (first 3 members of Los Seis de Boulder) killed in car bombing

29 30 31

new moon

2008 • Indigenous leaders K16 freed after blocking mining on their land

Memorial Day (US)

1921 • OK: Tulsa race riot; group of whites violently attack the black community

The catastrophic failures of the state and corporations to help with the coronavirus, to stabilize the economy, to stop police violence, to halt the climate catastrophe, to do any of the functions that our collective consent is predicated on brings up a bigger question altogether: Is this the best we can do? The future of our survival depends on our ability to come together in community and social bonds, and in doing so we will undermine the entire complex that is crumbling around us.

—Shane Burley



May 2022

art by Windigo Army

July 2022

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

S	M	T	W	T	F	S
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31						

june

Su

M

T

W

Th

F

S

There are those who are devoted to imagining that the rudder exists and to fighting for its possession. There are those who are seeking the rudder, certain that it has been left somewhere. And there are those who make of an island, not a refuge for self-satisfaction, but a ship for finding another island and another and another. —Subcomandante Marcos

1975 • WA: George Jackson Brigade bombs DOC HQ in support of Walla Walla prisoners

1977 • SD: Leonard Peltier receives 2 life sentences for deaths of 2 FBI agents

1863 • Harriet Tubman's Combahee River raid

2011 • Geronimo Ji-Jaga dies of a heart attack in Tanzania

1972 • Angela Davis acquitted of murder & kidnapping charges

1989 • China: Tiananmen Square massacre

5

6

7

8
first quarter

9

10

11

2000 • Kingston, ON: Prison for Women formally closes

1997 • L.A.: Geronimo Ji-Jaga released after 27 years in prison

International Day of Solidarity with Marius Mason & All Long-Term Anarchist Prisoners

12

13

14

15
full moon

16

17

18

2016 • Orlando, FL: 49 killed & 58 wounded at Pulse nightclub, the deadliest incident of violence against LGBT people in US history

1971 • Classified documents on Vietnam (Pentagon papers) released
1983 • Toronto: Police raid Bulldozer prison abolition journal

1976 • Soweto, South Africa: 700 students killed in uprising against apartheid

19

20

21

22
last quarter

23

24

25

1953 • Ethel & Julius Rosenberg executed by the state

Father's Day
Juneteenth

June Holiday (NL)
Summer Solstice
Indigenous Peoples Day (Canada)

St. Jean Baptiste
Holiday (QC)

26

27

28

29

30
new moon

30

1859 • San Quentin: Breakout of Chicano & Indian prisoners; 40 escaped & 10 killed

1975 • Shoot out at Oglala between AIM members and FBI

1905 • IWW founded

1969 • NYC: Stonewall resistance

Almost all the anti-social behaviour which makes us think it's necessary to have armies, police, prisons, and governments to control our lives, is actually caused by the system inequalities and injustice those armies, police, prisons and governments make possible.

—David Graeber



June 2022

art by Wendy Elisheva Somerson

August 2022

S	M	T	W	T	F	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

july

S	M	T	W	T	F	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

Su M T W Th 1 F 2 S

The essential element of meaningful support to prisoners is being open-minded, non-judgmental and keeping an available line of communication open. Providing a prisoner an ear to listen to their views on issues of concern provides that prisoner a form of hope rather than despair; confidence rather than arrogance; a sense of caring rather than avoidance; a sense of embracement rather than emptiness.

—Piru Umoja. See certaindays.org for more thoughts from Piru.

2011 • Indefinite hunger strike begins at Pelican Bay & other prisons throughout California

Indigenous Day of Mourning (Canada Day)

1963 • CA: Soledad prison food strike

3

4

5

6

7
first quarter

8

9

Independence Day (US)

1934 • "Bloody Thursday" strike

1971 • Terre Haute, IN: Prisoners stage 3-day strike

Nunavut Day

10

11

12

13

14
full moon

15

16

1978 • NY: Women at Bedford Prison strike to protest beatings & harassment

1990 • Quebec: 500 police attack Mohawks in Kanehsatake

2006 • Israeli Defense Forces begin 33-day bombing of Beirut & South Lebanon

2019 • Willen Van Spronsen killed by police at NWDC in Tacoma, WA

1970 • Young Lords occupy Lincoln Hospital in the Bronx

2010 • Marilyn Buck is paroled

1947 • Assata Shakur born

17

18

19

20

21
last quarter

22

23

New Afrikan Freedom Fighter Day

1848 • Seneca, NY: Women's rights convention
Eid-al-Adha

2013 • CA: Guards at Corcoran State Prison ignore distress calls; hunger striker Billy 'Guero' Sell dies in cell

24

25

26

27

28

new moon

29

30

31

1898 • US colonization of Puerto Rico begins

Al-Hijra (Muharram New Year)

2019 • Tom Manning, of Ohio 7, dies in prison



July 2022

art by Oso Blanco

September 2022

S	M	T	W	T	F	S
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31						

august

S	M	T	W	T	F	S
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	

Su

To be truly radical,
to create that new
world we hope is
possible, we have
to subvert the
values of the world
we inhabit now.
—Laura Whitehorn

M

1979 • Veronza Bowers
attempts self-liberation
from USP Lompoc

2010 • San Juan:
Former Puerto Rican
PP Lolita Lebrón dies

Civic Holiday (Canada
except QC, NL)

T

W

Th

F

S



1945 • Hiroshima: U.S.
drops atomic bomb,
killing approx. 150,000
1999 • Laura
Whitehorn released

7

8

9

10

11

12



13

1970 • CA: Jonathan
Jackson, William
Christmas & James
McClain killed during
liberation attempt

1979 • Maliki Shakur
Latine arrested
Ashura

1977 • NY: Napanoch
Prison Rebellion
against klan guards

1945 • U.S. bombs
Nagasaki, Japan, killing
approx. 80,000

International Day
of the World's
Indigenous Peoples

1970 • Tombs Prison, NY:
Prisoners stage rebellion
Prisoners' Justice Day

1999 • U.S.: 11 Puerto
Rican political prisoners
granted clemency

2017 • Charlottesville,
VA: Fascist drives
car into protestors,
injuring 19 and killing
Heather Heyer
2015 • CA: Hugo Pinell
killed in prison

2015 • ON: Peter
Collins dies in prison

14

15

16

17

18

19



20

Discovery Day
(Yukon)

1955 • NY: Strike at
Comstock prison

1985 • OH: Prisoners
seize supermax unit; air
grievances over radio
2003 • Anti-imperialist
Kathy Boudin
granted parole

21

22

23

24

25

26

27



1971 • San Quentin,
CA: George Jackson
assassinated by guards
1831 • Nat Turner slave
rebellion begins

1989 • BPP founder
Huey Newton killed

1927 • MA: Anarchists
Sacco & Vanzetti
executed

2003 • NY: Black
liberation fighter &
political prisoner
advocate Safiya
Bukhari dies at 53

28

29

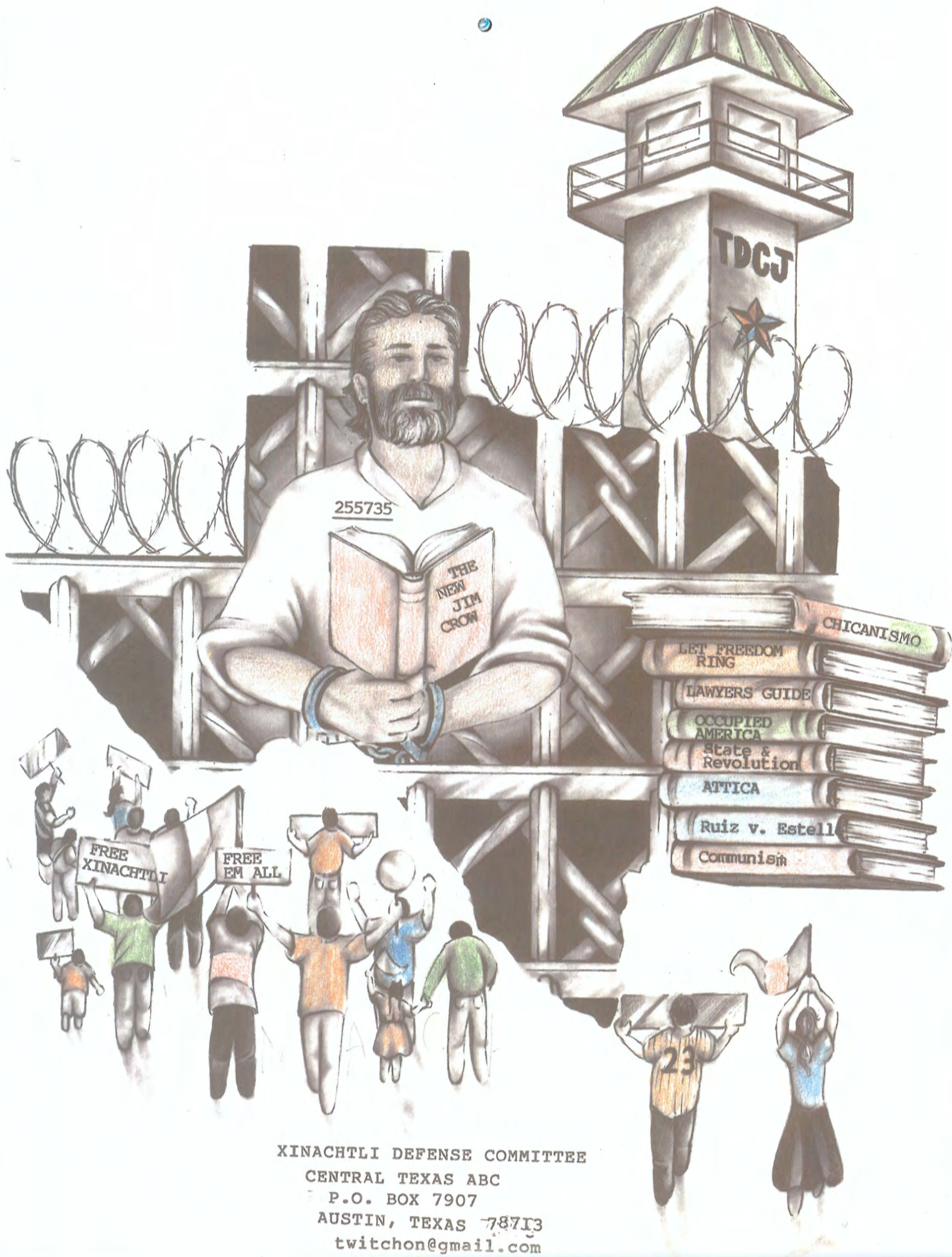
30

31

1970 • Chicano
Moratorium Against the
War. 3 killed by LAPD
in anti-war protest.

Indigenous women's resistance—rooted in
community, future generations and ancestral
struggles for land and livelihood—is a feminist
resistance, but it is also fundamentally anti-
capitalist and anti-imperial, demanding respect and
protection... not only of women's bodies, but also of
land, water, mother earth, culture and community.

—Heather Gies (briarpatchmagazine.com)



XINACHTLI DEFENSE COMMITTEE
CENTRAL TEXAS ABC
P.O. BOX 7907
AUSTIN, TEXAS 78713
twitchon@gmail.com

August 2022

art by Xinachtli

October 2022

S	M	T	W	T	F	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

S	M	T	W	T	F	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					

September

Su M T W Th F S

1 2 3

first quarter

The question of how to regain and assert the power of the people during a pandemic seems daunting. Indeed, capitalism has an effective method of isolating people—reinforcing the idea that unemployment, hunger, and lack of housing is an individual problem. This is where mutual aid has been powerful: it connects this despair to tangible solidarity. It offers an opening for people to show up for other people beyond their own needs. —Upping the Anti (uppingtheanti.org)

1971 • Jackson, MI:
Prisoners form
labour union

1973 • New Orleans:
Herman Bell captured

4 5 6 7 8 9 10

full moon

1877 • Crazy Horse
arrested, killed during
escape attempt

Labour Day
(Canada/US)

1971 • NY: Attica Prison
Rebellion begins

11 12 13 14 15 16 17

last quarter

1973 • Chile: U.S. helps
overthrow Allende

2001 • NYC: World Trade
Center destroyed,
Bush's "war on
terror" begins

1977 • South
Africa: Steve Biko
killed in prison

1971 • Attica Massacre:
police kill prisoners
and guards

1973 • CA: Veronza
Bowers captured

1982 • Massacre at
Sabra & Shatila refugee
camps; over 1000
Palestinians murdered

**Mexican
Independence Day**

18 19 20 21 22 23 24

1968 • Mexico City:
Army invades UNAM
university in response
to protests

1971 • KS: State
prison food strike

Autumn Equinox

1898 • Birth of the
Puerto Rican Nation,
El Grito de Lares

2005 • Puerto Rico:
FBI assassinates
Filiberto Ojeda Rios

**Native Americans'
Day (CA)**

2000 • PA: Political
prisoner Jihad
Abdumumit released

25 26 27 28 29 30

new moon

2014 • Iguala Guerrero,
Mexico: 43 student-
teachers forcibly taken
and disappeared

2000 • Palestine:
2nd Palestinian
Intifada begins

Visit
certaindays.org
for extended
versions of articles
and beautiful art.
Find out how you
can contribute to
the 2023 edition!

Rosh Hashanah



May 210

September 2022

art by Comrade Z

November 2022

S	M	T	W	T	F	S
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	

October

S	M	T	W	T	F	S
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30			

Su

M

T

W

Th

F

S

Since February of 2020, our communities and collective spaces have gone through changes, organizing is not quite the same as in days before. In the process of dismantling toxic systematic power structures, we have dismantled some of the ways we used to work with each other, some of which had great continuity / Are we reaching – are we walking through the past and healing the future – are we accountable to ourselves – assessing the false self to collectively embrace the paths our ancestors have for us... / When we see the sorrow and the suffering of the enslaved, the tortured are we sticking our hands out in freedom and building a culture of liberation / Abolition is the lifeblood of our movement – we decolonize for it to breathe.

—Ed O’Keefe, an East Coast dock worker

2



3

4

5

6

7

8

1968 • Mexico City:
Tlatelolco Massacre,
thousands killed
during protest

Yom Kippur

2001 • U.S. begins
bombing Afghanistan

Mawlid al-Nabi
Day of the Heroic
Guerrilla

9



10

11

12

13

14

15

1967 • Che Guevara
killed in Bolivia

2008 • NYC: Jericho
10th Anniversary
National March to UN
**Cuban Indep. Day
Day of Mourning**
(Colonial holiday known
as Canadian Thanksgiving/
US Columbus Day)

Día de la Raza
(Mexico)

1970 • Angela
Davis captured

1968 • Presidio Mutiny,
military prisoners strike
against Vietnam War
1979 • DC: 100,000
people at 1st march for
lesbian & gay rights

1948 • Robert Seth
Hayes born
1966 • Oakland, CA:
BPP founded
1968 • U.S. federal
court prohibits use of
whips on prisoners

16

17



18

19

20

21

22

1859 • WV: Abolitionist
John Brown leads attack
on Federal Armory

1969 • LA: BPP member
Walter Toure Pope
murdered by cops

1981 • Nyack, NY: Brinks
robbery by BLA & allied
anti-imperialists

1963 • Folsom, CA:
Strike protesting 4
cents/hour wage

National Day Against
Police Brutality (US)

23

24

25



26

27

28

29

Diwali

30

31

Halloween

1967 • Oakland, CA:
Huey Newton arrested



COPS^{OUT} OF CARE WORK



October 2022						
S	M	T	W	T	F	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					

art by yumigou

november

December 2022						
S	M	T	W	T	F	S
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

Su M T W Th F S

Sometimes we are blessed with being able to choose the time and the arena and the manner of our revolution, but more usually we must do battle wherever we are standing.

—Audre Lorde

1  2
first quarter

1950 • Puerto Rican activists attempt to assassinate U.S. President Truman

Day of the Dead (Mexico)

1979 • NJ: Assata Shakur liberated from Clinton Women's Prison

1970 • NY: Rebellion at Auburn prison

2001 • ALF activist Barry Horne dies on hunger strike

6 7 8 9 10 11 12


full moon

Daylight Savings Time ends

1972 • NJ: Work strike at Clinton Women's Prison

1995 • Nigerian Kenule Beeson "Ken" Saro-Wiwa dies

1831 • VA: Slave rebel Nat Turner hanged

1887 • IL: Haymarket martyrs hanged

Veteran's Day (US)

13 14 15 16 17 18 19


last quarter

1969 • Chicago: BPP member Spurgeon "Jake" Winters murdered by police

1983 • Mexico: The Zapatista National Liberation Army is born

1803 • Victory of Haitian revolutionaries in anti-slavery & independence struggle at Vertières

20 21 22 23 24 25 26


new moon

1969 • Alcatraz: AIM occupation demands return of island to Indigenous peoples
2018 • Mujahid Farid dies

1922 • Leavenworth Prison: Ricardo Flores Magon assassinated

2011 • Alleged G20 co-conspirators strike plea bargain together that frees 11 while 6 serve jail terms

Day of Mourning (Colonial holiday known as US as Thanksgiving Day)

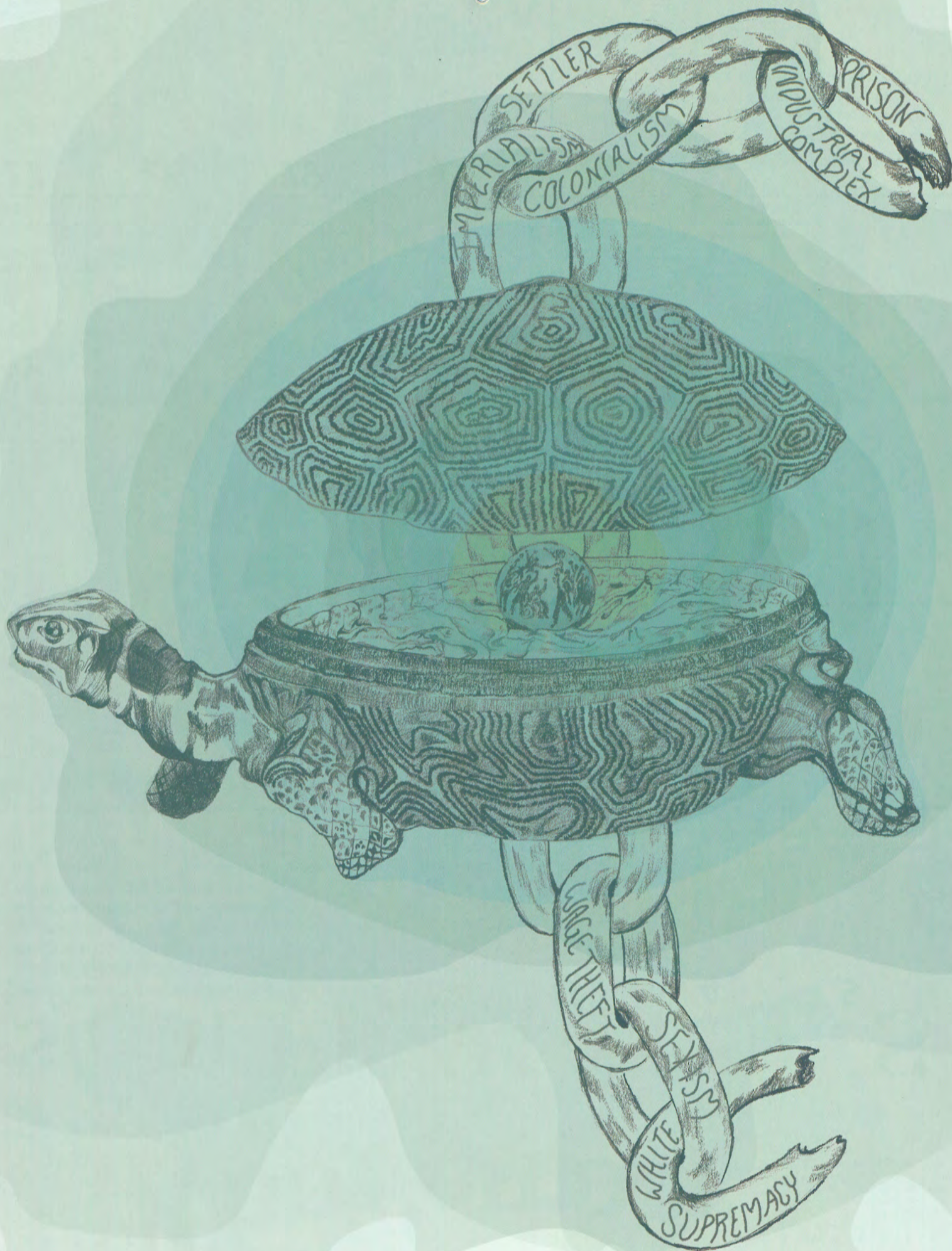
International Day Against Violence Against Women

27 28 29 30 
first quarter

1999 • Seattle, WA: Demonstrations against the WTO

We are not in the least afraid of ruins. We are going to inherit the earth; there is not the slightest doubt about that. The bourgeoisie might blast and ruin its own world before it leaves the stage of history. We carry a new world here, in our hearts. That world is growing in this minute.

—Buenaventura Durruti



November 2022

art by Virginia Lee

January 2023

S	M	T	W	T	F	S
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30			

december

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

Su

M

T

W

Th

F

S

There is always room to debate politics, points of view, strategies, and tactics. To confront differences and questions is a good thing. Any struggle for liberation demands free and open debate of ideas and practice. At the same time, active struggles need to support those who act consciously, politically. To do so is a part of asserting the right to struggle as well as to defend activism and promote stronger resistance to the military, financial, and political apparatus that denies our society and the whole world true equality and justice. —Marilyn Buck

1955 • AL: Activist Rosa Parks refuses to give up bus seat, leading to bus boycott

World AIDS Day

1859 • Abolitionist John Brown hanged

International Day of Persons with Disabilities

4

5

6

7

8



9

10

1969 • Chicago: Panthers Fred Hampton & Mark Clark killed by Chicago police

1989 • 14 women killed by anti-feminist in the Montreal Massacre

2005 • Richard Williams, of Ohio 7, dies in prison
2005 • Daniel McGowan & Bill Rodgers arrested

1981 • Philadelphia: Mumia Abu-jamal shot & accused of killing a cop
1987 • 1st Palestinian Intifada begins

Human Rights Day

11

12

13

14

15

16



17

1979 • FL: Puerto Rican POW Angel Rodriguez Cristobal assassinated
2012 • Daniel McGowan released

1903 • Ella Baker born
1986 • Former Black Liberation Army & New Afrikan anarchist PP Kuwasi Balagoon dies

1972 • Framingham, MA: Women prisoners strike
2016 • Prince Albert, SK: riot involving 185 prisoners leaves one prisoner dead, 8 injured and a large part of the prison uninhabitable

1890 • ND/SD border: Lakota Chief Sitting Bull (Tatanka Iyotaka), killed by US soldiers

1972 • Walpole, MA: State Prison run by prisoners for 4 months

18

19

20

21

22

23



24

Chanukah begins

2011 • G20 protestor Leah Henderson sentenced to 10 months

2005 • Bill Rodgers dies in jail of an apparent suicide
Winter Solstice

2006 • SF, LA: Former Panther & grand jury resister John Bowman dies

25

26

27

28

29

30



31

Christmas Day

Chanukah ends
Boxing Day
(Canada/UK)
Kwanzaa begins

Saving Prisoners' Lives

july

COVID-19 is the second pandemic to sweep through prisons since I've been locked inside. In the 1980s and 90s, AIDS was the grim reaper. The two scourges are very different in terms of means of transmission and how they attack the human body, but they are all-too-similar in terms of the inevitability of pandemics under capitalist globalization and of the failures of the health care system—bankrupt in terms of saving lives but super-profitable for big pharma, the insurance companies, and private hospitals. Once again, it is the oppressed who pay the deadly price: the billions of human beings in the Global South, people of colour within the U.S., and the incarcerated. Prisoners are four times more likely to be infected with the novel coronavirus than the general population.

The initial government response to AIDS was malign neglect—for the first four years, President Reagan wouldn't even say the word publicly—because it was considered a “gay disease.” At Auburn Correctional Facility, probably typically so, ignorance and fear prevailed. Many prisoners shunned casual contact with those they perceived as gay, while injection drug use continued unabated. The administration claimed that there was no AIDS problem because sex and drugs were prohibited. We knew the banned activities went on apace, not to mention the 50% of those in the system with prior IV drug histories.

The stark reality of AIDS struck home when beloved New Afrikan Freedom Fighter Kuwasi Balagoon died suddenly of it on December 13, 1986. This tragedy led three of his friends to pull together a Prisoners' Education Project on AIDS. The core of this project was to develop trusted and well-versed peer educators, with the training done by an outside, community-based AIDS organization. We needed enough people

not only to do outreach educationals that would reach the entire population but also so that every prisoner could find someone he trusted for detailed, one-on-one work on risk reduction. Our program, and others like it that arose around the country, saved hundreds of lives of prisoners and thereby also saved lives in the communities to which parolees returned. We also fostered a much more supportive culture for persons living with AIDS (PWAs). Linked with our prevention work, we helped PWAs form mutual support groups which transformed frustration into focused demands for things like nutritional supplements and a more respectful, engaged response from medical staff.

Peer education is a form of community-based health care and the most effective approach to prevention for any pandemic. For COVID-19, as for AIDS, it could be the basis for appropriate methods of testing and contact tracing and ways to provide support for folks who are isolated. It can also serve as a foundation for the broader fight to prioritize human need over corporate greed. The trillions of dollars that go to the military, to financial speculation, and to the super-rich need to be redirected to community-controlled health care, education, housing, and environmental remediation for all.

In the face of crisis, those on top look to maximize profits and to keep the oppressed powerless—at colossal cost to human life. The far right takes advantage of legitimate distrust of establishment medical care to promote conspiracy theories used to deter people of colour from accessing the quality of medical care enjoyed by well-to-do whites. Our approach is to develop education, organization, and mobilization from below to take control of our lives and to fight for a just society.

authOr



David Gilbert is an inside Certain Days collective member. See his bio on Page 1.

artist



Wendy Elisheva Somerson is an activist, artist, and healer who also helped found the Seattle chapter of Jewish Voice for Peace.

Instagram: @wendyelisheva

etsy.com/shop/
CorvidCrossingStudio

Mutual aid was not born out of survival - its initial purpose was to help our communities thrive. Yes, it has been used in times of crisis to help the most targeted in our society survive. We must be committed to seeing people thrive, not just scrape by. Mutual aid is Indigenous lifeways and sovereignty; it is Black thrivance and power.

-Regan De Loggans, *The Co-option of Mutual Aid*

Mutual Aid Behind Enemy Lines

Mutual aid behind enemy lines for us New Afrikans is socialism. We teach it in practice, and one way to do this is by putting together a black box, or what some people might call a kitty, that one comrade keeps in his cell. It's for New Afrikans or indigent comrades to live off and get their needs met. It's equipped with everything available that one may need to live. Every comrade who's financially able donates something to the black box monthly, such as cosmetics, note tablets, pens or pencils, food items, or some clothing for exercising. And we all have jobs that are beneficial to the people, like the kitchen, laundry room, dorm/building porters, barber, and yard crew. Implying socialist practices

teaches others how a shared economy works and allows for everyone's needs to be met. Everyone thrives and prospers.

We also create safe spaces where you can be assisted with medical help and legal work by those who are knowledgeable in those areas. Our liberation schools are also being implemented in every building, and we're generating a lot of attention from the younger generations who return to their communities once they are released. Going forward, I believe we'll be successful in all our endeavours if we continue to find ways to be helpful towards others. We are our own liberators!

authOr

I am **Mwalimu Shakur**, a New Afrikan Freedom Fighter from Los Angeles. Before coming to prison, I was a gang member and drug dealer, given a 6-year sentence in 1994. Upon entering prison, I was faced with violence. Race wars and wars with the staff were common, and one such incident landed me an indeterminate SHU (Security Housing Unit) sentence for having a weapon. I read and studied religiously all sorts of subjects: history, cultural studies, politics, economics, psychology, theology, law, and the works of Marx, Engels, Lenin, Chairman Mao, Che, Amilcar Cabral, Patrice Lumumba, Malcolm X, and George Jackson. The struggle for liberation is ongoing. We still have countless POWs behind enemy lines who need to be back in their communities where they can do some good things, like creating self-sufficient programs designed to bring the change we need. I know one day I'll be able to do my part in transforming my community.



artist

Oso Blanco is a Cherokee Nation citizen; a direct descendant of high-ranking Cherokee war woman Nanyehi Ward and first cousin to Dragging Canoe. He is also of Choctaw and Celtic ancestry and was raised in New Mexico. Known as "Robin the Hood" by the FBI, he has the second highest record of banks "robbed" in New Mexico, turning the



money into necessary supplies that he then smuggled to the EZLN in Chiapas, Mexico. He's also hit banks in Texas and Colorado. The US government declined to prosecute to avoid another escape attempt during extradition (he successfully escaped from custody twice). He started out expropriating food trucks for Project SHARE and has done much more for the movement that can't safely be mentioned here. He's been an anarchist since 1982 and follows a traditionalist spiritual path. He believes in Stomp Grounds, "Going to Water," and has adopted the practice of the sweat lodge (borrowing it and ceremonies from other Indigenous Nations). He prays daily for the end of the industries destroying the land and water. He prays daily for the blockades and camps of water protectors opposing the oil industries.

freeosoblanco.org

Books to Prisoners: Mutual Aid in Action

With the sheer number of prisons, jails, camps, detention centres, and other cages in the United States, sending books to imprisoned people can feel rather Sisyphean at times. I work with NYC Books Through Bars, which has been sending free books, magazines, pamphlets, and zines to people inside for 21 years. While daunting, this task is simultaneously satisfying and prefigurative.

When I was in prison, I got a lot of irksome shade from the guards at mail time. They would say, "Why are YOU getting all this mail, books," and so on. To me, the naïve answer was obvious: "People care about me. My family and friends think reading is a good diversion for me. I asked for books." My answers conflicted with the guards' conception of my status there: inmate, bad person, criminal. You are here because you did something BAD and must be punished or minimally, kept away from the public. Mujahid Farid, founder of Release Aging People in Prison (RAPP), would call this attitude the "punishment paradigm." Why the fuck would anyone send YOU a book? I used to think the guards' flack was mere jealousy, but it is so much more—it's an expression of disdain at a person in prison acting outside their status by receiving a book (and being treated like a human).

Let me tell you what Books Through Bars (BTB) and other prison book programs do. We get hundreds of requests per week from people all over the country, via a local supportive bookstore. Seventy percent of our letters are from Texas, and we also prioritize mail from New York. Pre-COVID, we had three packing sessions per week with up to 25 people at each session and packed up to 800 packages each week. In the pandemic

September

era, we have had to be more flexible, with tiny packing sessions of BTB collective members. We are sending out a lot, but a smaller group is carrying this load. When a volunteer gets a letter, they walk through our cramped basement, full of mostly used and donated books, fill the requests, and pack them carefully with reused brown grocery bags. We stamp each one with an old-fashioned ink pad and then affix postage—our main cost.

Most people will tell you this project can be challenging at first, but once you learn the process, it really is quite fulfilling. We are dealing in the material realm here—you put some hours in, and at the end there is something practical: a pile of packages. Unlike a lot of the work I do which exists on a laptop and does not produce anything, this results in people having their name called at mail call and walking back to their cell with something concrete.

More so, it stands against everything the jailers, guards, judges, and prosecutors think about people in prison. They may be in prison, but that does not mean they are trash. They should have access to reading materials and not just mass-market fiction, but books that can help people learn new skills, expand their horizons, and get their mind off their separation from their families for a second. If we got a package of free books to the two million or so people held behind bars in U.S. jails and prisons tomorrow, our goal of abolition would still be unfulfilled. Yet, each time we send a package of well-chosen books to someone behind the walls, we are recognizing their humanity. In that simple action, we are creating a new world in the shell of this rotten one.



authOr

Daniel McGowan is a former political prisoner and former member of the Earth Liberation Front (ELF) who did seven years in federal prison, much of it in Communication Management Units. He has been involved with political prisoner support and prison struggles for most of his political life. He is a member of the Certain Days collective, NYC Books Through Bars and the Anarchist Black Cross Federation. Daniel is from Far Rockaway, Queens, NYC, and is a big RUSH fan, which annoys his fellow Canadian collective members.

@thetinyraccoon



artist

Xinachtli is an inside Certain Days collective member. See his bio on Page 1.

Interdependence Is a Transformative Power: We Can Hold Each Other into Healing

We cannot serve each other and the earth on our own. Mutual aid is a framework for interdependence and care, so powerful as to transform aloneness and the forced independences of capitalism. As the current structures falter, interdependence can rise as a healing force that bridges gaps in our disconnection from each other, and in our need for each other. Unlike the limited resources of the systems of governance we currently stand beneath, the sharing of care through cooperation resides in a bottomless well of solidarity. We are not alone on this harsh earth and can heal what ails us—in turn healing the world around us, in the care of community and each other. The reciprocity of interdependence takes care from commodification to sustainability: we can hold each other into healing.

Healing is not a reintegration of wellness; it is a becoming of wholeness. Just like we must envision and believe in future worlds grown of abundance and abolition, uncaged and in liberation, we must also envision futures overflowing with community healing:

To envision a world where birth is gentle, and all children are welcomed with awe and grace;

Where the ill are cherished with the hope and resilience and courage of those who are well;

Where the mad are honoured for their wisdoms and knowing;

Where disabled bodies are seen for their holiness, and treasured in all their vulnerability and strength;

Where all people are offered sustenance no matter the cost, because we should all have access to that which is nourishing and all that we need;

Where neighbours share gardens and the medicines they grow;

Where we hold each other with loving kindness when we need holding, or holding up.

On this harsh earth, lightning may strike and turn everything we know upside down; rivers of strife or sorrows may attempt to wash our hearts away. With interdependence in holding and community care, we can heal the traumas of our hearts, our bodies, our communities, and the systems that seek to keep us in separation from each other. While we create new worlds, we must hold each other into healing.

authOr



Alanna Gail Kibbe is a multi-media artist and writer, an embodied disability justice advocate, and a chronically ill breast cancer survivor based in Toronto, Ontario. She began her current era

of creative work after her body retired her from midwifery, moving her from a world of birth into the world of making magic and art. Through her creating she heals and through her healing she creates. In her work, she storytells of survival and resilience, and hopes to inspire hope, healing, and courage for those who witness it. Her work and community engagement are intrinsically linked.

inapowerfailure.com

artist



My name is **Julio A. Zuniga**, X386969, anarchist communist, freedom fighter, Wobbly, and friend to all who befriend me. Incarcerated Workers Organizing Committee, Local 613 #1. The Final Straw Radio interview with Comrade Z from April 23, 2020, has not only changed my life, but brought me into my calling to liberate, educate, and organize my convict sisters and brothers. I have been as successful as I have today in destroying the system, piece by piece, because of out-of-state anarchist comrades and a handful of

badass Texas abolitionists/anarchists. I've grown in this movement because of my comrades – Eric King, Sean Swain, Jeremy Hammond, Bursts O'Goodness, Aragorn Bang, Mongoose Matt, Cathy von Cyanide, Comrade Arwen – beings, humans that I've grown to love and respect. Special thanks to Kansas City IWOC, The Oracle, New Mexico IWOC, Atlanta IWOC, and Comrade Arwen. I love you all. Solidarity and struggle.

Instagram: [@julioazunigaart](https://www.instagram.com/julioazunigaart)

no vember

No Justice, Just Us

Prison is a toxic environment designed to poison and destroy our very essence. But two things they can never take from us are our minds and our hearts. This was made even more evident during the pandemic. Restricted movement and lockdowns that could drag on for months weighed heavily on us. Starvation-level meals made things worse. One such meal consisted of two slices of bread with jelly and two slices with a piece of cheese.

Information blackouts and zero COVID testing in the early months caused many to wonder if we would live to see the end of the year. I personally witnessed grown men I respected writing wills and goodbye letters "just in case." But rather than let this break us, we used it to unite us. We formed a collective and held weekly discussions on our situation and how we could improve it. First, we pulled our resources together, checked in with our elders to identify their needs, and then distributed down from there. We also protested the quality of the food being served with success. We

began to get hot trays and larger portions. Outside of making sure people had hygiene products and enough to eat, we also focused on mental health and morale. With support from a comrade outside, we put together a library consisting of 50-plus radical texts, which saw mass circulation.

We also shared any information on the disease and its spread through newspapers and articles sent in by family members. We knew what pressures the pandemic caused and the problems that could arise. Recognizing this, a core group of dedicated people constantly checked in with others to talk and keep spirits up. When problems did occur, we were able to successfully de-escalate every single one. By continuing to converse and educate, we were better able to understand our situation. No longer viewing people as competition, but instead by our commonality, we were able to keep conflicts to a minimum. Not because of prison, but despite it, we were able to put our politics, our solidarity, and our humanity into action.

authOr



Sean Adams grew up in Houston where he started organizing in his late teens. These experiences were pivotal in helping him through the last decade in Texas prison. Along with the unconditional love and support from his comrade and partner, Em. For without them, most of this wouldn't have been possible. Together, attempted ways of reimagining the roles we play on both sides of the wire in expressing our solidarity. Working with others to pragmatically combat the toxic nature of prisons.

Sean looks forward to continuing this work, lending his voice and experiences in creating a better world.

artist

Yumigou is a Chinese illustrator and graphic designer dreaming of building racialized queer disabled community from over on illegally occupied Algonquin territory, in what is currently known as Canada. He aspires to use art to elevate the ideas and demands of movements against capitalism, colonialism, and imperialism. His work can mostly be found in the background of a miscellany of local campaigns or passed around anonymously through social media. While he has no exhibits or publications to speak of, he welcomes opportunities for collaboration on political projects. He can be reached on instagram [@yumigou_](#)



Learning the Dance:

Practices of Mutual Aid Across History

Mutual aid practices have deep roots in the human experience. The Windover boy, whose remains were found in the Florida peninsula, died over 7,500 years ago at the age of 15, after being affected from birth with crippling spina bifida. Our ancient hominid relatives practiced community care, as evidenced in a Neanderthal skeleton found in Shanidar, Iraq, who died over 45,000 years ago at the age of 50, after living for many years with injuries that left him blind and missing an arm. That he lived as long as he did was only possible with the support of the community.

It's well documented that nomadic hunter-gatherer societies thrived by sharing resources between community members, and Indigenous practices of land management in North America and Australia shaped the land to ensure a bounty for all who walked it. Practices of solidarity, care, and distribution of collective resources to the vulnerable are a persistent facet of human behaviour, stretching from our prehistory to the present day.

I've lived in the East Village/Loisaida, New York, since my family immigrated to the United States in the mid-1980s, where I've been involved with community struggles around housing, community gardens, and supporting autonomous spaces. Since a few weeks into the pandemic, I've been plugging in with local mutual aid efforts around food security—not as an organizer, but just as someone with a car, reasonable physical ability, and time on my hands.

I started working with different community groups

that were organizing food delivery for folks who were COVID-vulnerable or quarantined. For a few months I worked with a food pantry organized through the 6th Street Community Center. Deliveries were often late and the wait long, and sometimes tensions arose between non-English-speaking Chinese neighbours and other community members. The folks at 6th Street organized with local Mandarin and Cantonese speakers to provide more opportunity for everyone to understand each other. Waits are still long, but at least folks are waiting together.

My mornings got moved around and I couldn't keep going to the pantry, so I started doing a weekly pick-up of fresh vegetables to bring to a community fridge in the neighbourhood. The produce came from a food distribution hub at a Christian ministry in Queens. The pastor is a white lady with punky hair and hand tattoos who was noticeably uninterested in wearing a mask. One morning, I brought some cabbages, carrots, grapes, and coveted Girl Scout cookies. As I was unloading and packing the fridge, a few people came by. One woman was very interested in the cookies, taking as many as she could carry, to loud complaint of an older gentleman. A worker from a health food store came to drop off some vegan salads nearing expiration. An elegant older Chinese woman left individually packaged meals she had prepared, while picking up grapes and carrots for her homebound neighbours.

A whole life, people behaving the way they do. A dance—not without friction—but in a direction towards holding each other, supporting each other, simply.



authOr artist

Tauno Biltsted:

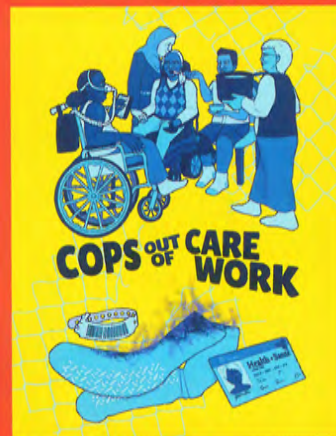
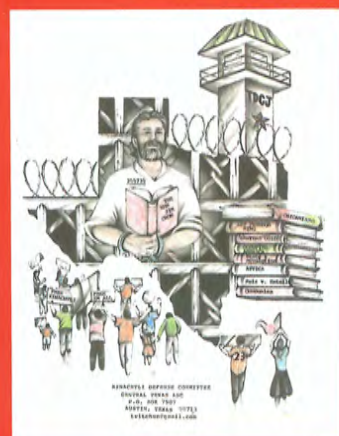
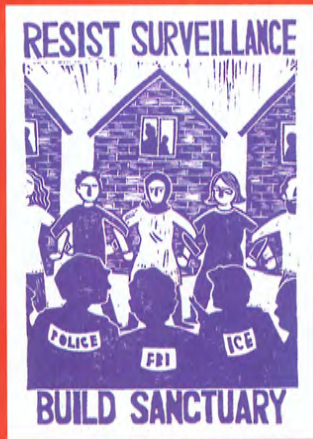
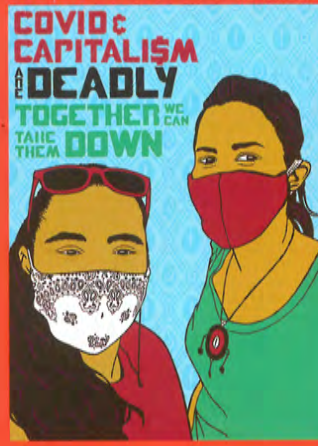
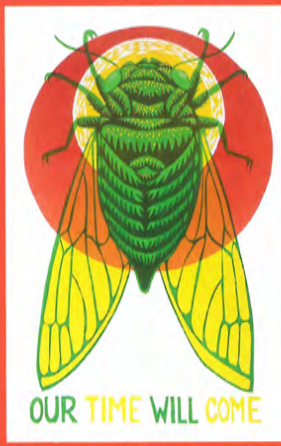
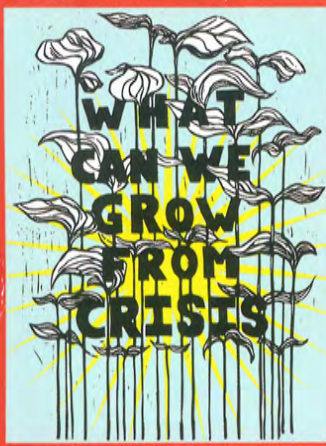
Writer, former cab driver, squatter on the Lower East Side of Manhattan, partner, social worker, plumber

and electrician, father of a grounded and sparkly 23-year-old. In my first novel, *The Anatomist's Tale* (2020), I explore the historical experience of pirates, maroons, and Indigenous folks, whose survival depended on mutual aid practices. I got involved with post-COVID food distribution thanks to the hard organizing work of groups like the 6th Street Community Center, EV Neighbors, LES Mutual Aid, Mutual Aid NYC, and all the other tireless neighbours, activists, and organizers out there.

Virginia Lee studied

Anthropology at Concordia University, located in Tiohtià:ke/ Montréal, from where she received her B.A. in 2021. A settler from St. Louis, Missouri, located on the traditional lands of the Osage Nation, Missouri, and Illini Confederacy, she believes that it is the responsibility of those like her to educate themselves in the political and economic exploitation of Indigenous and Black communities, the history of which forms the bedrock of everyday life on Turtle Island; prison abolition, then, is a crucial way of opposing these structural inequalities. Her undergraduate research was informed by a dialectical materialist approach to issues revolving around sustainability, imperialism, and capitalist economic development. Interested in several fields concerning the visual medium, she works as a freelance visual artist, and her works have been commissioned privately.





Featuring:

Pete Railand
 Martha Hennessy
 Roger Peet * Hanif Bey
 Jesus Barraza
 Montclair Mutual Aid
 Leila Abdelrazaq
 Shukri Abu-Baker * Carrot
 Eric King * Windigo Army
 Cory Charles Cardinal
 Wendy Elisheva Somerson
 David Gilbert * Oso Blanco
 Mwalimu Shakur * Xinachtli
 Daniel McGowan
 Comrade Z * Alanna Kibbe
 Yumigou * Sean Adams
 Virginia Lee
 Tauno Biltsted

\$15 (\$8 for prisoners)
 ISBN: 978-0-9881283-9-2

certaindays.org
info@certaindays.org

certain days c/o QPIRG Concordia
 1455 de Maisonneuve Blvd. O.
 Montreal, QC
 H3G 1M8 CANADA