A Community Compilation on Police Abolition

Compiled & Edited by Sarah-Ji and Monica Trinidad of For the People Artists Collective
A COMMUNITY COMPILATION ON POLICE ABOLITION
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GONE BUT NOT FORGOTTEN

Gone But Not Forgotten is a collaborative quilting project creating a memorial quilt for individuals killed by the Chicago Police Department or while in police custody. This project was a collaboration with We Charge Genocide, a grassroots, intergenerational effort to center the voices and experiences of the young people most targeted by police violence in Chicago. Over the course of a year, we organized a series of peace circles/quilting circles where participants could read the victims’ stories aloud, while creating a hand embroidered quilt in their memory. By engaging in the slow process of hand sewing, and focusing on the lives and deaths of individual victims, Gone But Not Forgotten encourages participants to engage in radical empathy, remembering that victims of police killings are more than statistics or another headline on the nightly news. The circles provided a safe space where more than 200 people from vastly different neighborhoods and backgrounds could come together and discuss transformative justice, police accountability, and community safety.
We Charge Genocide was an abolitionist organization – they actively worked towards a world without police and prisons. Collaborating with them on this project, I came to understand Gone But Not Forgotten as an abolitionist project as well. At the center of abolition and restorative justice practices lie the beliefs that we are all better than our worst acts; that no one is disposable; and that everyone is capable of change. We chose to include all victims of police killings in this project – not just those that were unarmed or “innocent”- because no one, regardless of their past or actions, deserves to be gunned down in the street without any semblance of justice.

By reading aloud the stories of each of these victims, we take time to remember the people who love and miss them, and recognize the deep failures in our society that led to these moments. As we read story after story about people who were killed after family members tried to get them help for a mental health crisis or people killed after loitering, running a stop sign, or simply “fitting the description” of a suspect, it becomes clear that police and prisons are not making us safer.
I hope that this project prompts us to ask questions about where our investments in police and prisons have gotten us. How many of these people would be dead if the money Chicago has invested in police had been instead spent on public education, mental health services, jobs, and drug treatment? We hope that this quilt inspires more than dialogue, and spurs people to take action to transform this system of violence and impunity.

With that in mind, this zine offers an introduction to the abolitionist framework, and steps that we can take today to fight the devastation that police and prisons have wreaked on our communities.

- Rachel Wallis, Artist and Curator
Gone But Not Forgotten Quilt Project
All of us cause harm and we all experience harm at some point in our lives. In our punitive culture, the solutions offered often rely on the criminal legal system to evaluate and adjudicate harms. Yet many harms are not crimes and many crimes are not necessarily harmful. But we know that harm demands a response.

How might we more readily account for and respond to harms in our communities? Perhaps we can begin by asking some restorative questions. Asking restorative questions offers a path that can encourage new ways of addressing harms.

POSTER CREATED BY MOLLY COSTELLO FOR RJPOSTERS.COM
As Howard Zehr has written: “Restorative justice is a process to involve, to the extent possible, those who have a stake in a specific offense and to collectively identify and address harms, needs and obligations, in order to heal and put things right as possible.” Restorative justice is not a program; instead it is a way of thinking about harm and healing.

Inspired by the following set of restorative questions shared by Margaret Thorsborne, a group of (mostly Chicago-based) artists created beautiful posters. The goal of this project, spearheaded by Project NIA, is to widely disseminate the art so that more people might ask new and different questions when harms are done in their communities.

**When speaking to someone who has caused harm…**
What happened?
What were you thinking at the time?
What have you thought about since?
Who do you think has been affected by what you did? In what way?
What do you need to do to make things right?
How can we make sure this doesn’t happen again?

**When speaking to someone who was harmed…**
What did you think when it happened?
What have you thought about since?
How have you been affected?
Who else has been affected?
What’s been the hardest part?
What’s needed to make things right?
How can we make sure this doesn’t happen again?

**When needing to go deeper…**
Was it the right or wrong thing to do?
Was it fair or unfair?
What exactly are you sorry for?
If you had it to do over, what would you do differently?

View and download all the restorative posters at rjposters.com.
“Abolition is emptying cages and shutting down prisons, dismantling the systems that created them, and creating community-based processes for preventing, intervening in, transforming, and repairing after harm so that we never feel the need for policing and prisons again. Abolition requires us to reclaim our imaginations, address our internalized oppressions, build community, and create collective opportunities for healing generational trauma.”

TANUJA JAGERNAUTH
WRITER, HEALER, AND CO-FOUNDER OF SAGE COMMUNITY HEALTH COLLECTIVE
“The span of our imagination is incomplete without abolition - bound by traumas perpetuated, passed down, and internalized. Abolition is honestly a supernova through which these traumas can be shed, and out of which Black wholeness will be born.”

BRIA ROYAL
ARTIST, CORE MEMBER OF FOR THE PEOPLE ARTISTS COLLECTIVE

“Abolition means a world where the basic necessities of folks, such as healthcare, housing, food, and education are met. A world where we work as community to keep each other safe and develop alternatives to caging folks in response to any conflict.”

ARIANNA SALGADO
ORGANIZER, ORGANIZED COMMUNITIES AGAINST DEPORTATIONS
“Making strong communities, making strong friendships, relationships, partnerships, bonds of affection, ties of tenderness and intimacy, the threads that hold us close, through whatever inclement conditions we face, is truly the stuff of what will make police and policing (including each other) obsolete. It is the stuff that makes notions like alienation and commodification, and all the other systemic outerwear that keep us insulated from being honest, open, and held by each other throughout this all-too-brief life of ours, obsolete too. It is the stuff, more crucially, of us reappropriating our imagination about what’s possible — more specifically, about what’s possible within our hearts as human beings, newly being and becoming.”

CINDY MILSTEIN
WRITER, EXCERPT FROM
ARE OUR COMMUNITIES STRONG ENOUGH FOR POLICE TO BE OBSOLETE?
cbmilstein.wordpress.com
“As there is no blueprint for abolition, we must spend time imagining, strategizing, and practicing other futures. In my work this encompasses many facets: we organize and mobilize to address the root causes of oppression and violence. We test the limits of our imagination of what’s possible in terms of addressing violence and harm. We creatively rethink our current structures of policing and warehousing individuals. We expose the brutality and abject failure of the current system. We foreground a revolutionary transformation of ideas while demanding that our resources be radically reallocated. Collectively envisioned and determined, abolition will look different from one community to the next. There are many vexing questions and unknowns to puzzle through, but we can do this together. We must, we will, and we are.”

MARIAME KABA
WRITER, ABOLITIONIST, VISIONARY,
EDUCATOR, FOUNDER OF PROJECT NIA
TO FIGHT FOR BLACK LIVES IS TO BE ANTI-POLICE

(excerpt from radflag.com/2016/07/21/to-fight-for-black-lives-is-to-be-anti-police/)

Whenever we say “police brutality” we are implying that the issues presently facing Black communities are isolated instances of violence perpetrated by biased individuals. This approach derails us from the deeper truth: That policing itself is brutality.

The actions of individual officers—like their political values, their prejudices, etc.—are irrelevant. The role of law enforcement is to keep in place a social and economic structure dependent on the exploitation of Black people, poor people, immigrant people, queer people, and which is utterly unconcerned with our deaths. What we must finally comprehend is that police who murder us, are—in fact—just doing their jobs...

Black people struggling for their lives cannot be blamed for this realization. To call us scornful is to protect the obsolete systems that have always caused us the most harm.

We cannot be intimidated by guilt, tossed from the mouths of the representatives of the very systems that feel no guilt, no internal conflict as they starve and dismantle Black communities. We must recommit and stay grounded in a message and an inalienable value of police abolition. And, yes, when we say ‘abolition’, we mean all police.

‘Abolition’ is still a word I see members of my community and of the movement shy away from. Sometimes it is deemed inaccessible or academic—a concern I can understand. More often it is thought too radical. At best it is a dream, but not a realistic one. A world without police cannot be achieved any time soon. Why scare off potential supporters with overly-aggressive language?

Yet, what I feel frightens us most about the idea of abolition is that we ourselves are not totally clear on what we mean when we say it, nor are we confident in the vision of a world without police.

Here is the most crucial value of abolition still lacking from so many of our tactics and conversations, both within and beyond Black communities: Abolition does not—and cannot—mean the mere removal of the police and prison systems. This alone does not address the centuries of violence whose trauma we still carry in our psyches and bodies, nor does it account for poverty, misogyny, racism, and all the other systemic struggles that terrorize us every day.

Abolition means, fundamentally, the returning of resources, not their revoking. Taking away police and prisons is meaningless if they are not replaced with the resources that prevent violence—housing, healthcare, mental health services, public education, nutritious food, transportation, etc. When we say ‘abolition’, we are talking about taking back the resources that have been extracted from our communities and funneled towards their militarization. We are talking about reclaiming them, and channeling them into the options and opportunities that make our communities healthier, happier and stronger.
This is the safety we seek. Police and prisons have nothing to do with it.

Yesterday [July 20, 2016], in chorus with a host of actions carried out around the nation, Black Youth Project 100 and the #LetUsBreathe Collective shut down Homan Square in Chicago, an off-the-books detention site where thousands of Chicagoans—a majority of them Black—have been illegally held, harassed and tortured by Chicago police without access to lawyers or family. The message of activists was clear: We don’t need no cops; Fund Black Futures. When guns and cages are replaced with schools and clean water, with gardens and community centers, with homes and families unscathed by incarceration, only then can we be free.

To confront the violent nation state is to call out its tactics, not adopt them. Unlike the U.S. government, we do not tolerate murder in the ways that this country tolerates our murders daily. But we are deeply, fervently, anti-police. Accountability for Black death does not look like more death, more incarceration, but instead must be the disarming, defunding and disbanding of the orders that kill us.

When we say abolition, we mean a permanent end to the police and prison systems, a clear divestment from weapons manufacturers and the business of war. We mean a world without police, without jails, with no more genocide of poor, Black and Brown people anywhere on this planet.

This cannot be sanitized. And in the wake of unspeakable violence, this has not changed.

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rad fag is a Black, mixed-class, queer femme dedicated to combining arts and education to inspire direct action. Their writing has been featured in the AK Press anthology Taking Sides, as well as at Truthout, Salon Magazine, Socialist Worker and other abolitionist and feminist-based media. Find their work at radfag.com.
WHY POLICE?

POLICE ARE THE GATEKEEPERS OF THE CRIMINAL LEGAL SYSTEM.

In moments of crisis, they determine who gets access to life-saving treatment vs. who gets shackled, caged or killed. Around the clock, they are the needles that weave the social fabric of anti-blackness in the U.S., maintaining a reign of terror on Black people, and criminalizing non-black communities of color through practices like stop & frisk, traffic stops, serving arrest warrants, patrolling school hallways, and responding to emergency calls.

While abolition itself is a far-reaching concept that demands transformation of all of our institutions, focusing on the police is essential because it forces us to disrupt the primary point of encounter with armed white supremacy for communities in the U.S. There is no relief from the police anywhere. There are no ‘safe-zones’ to which people experiencing criminalization can hide or escape and practice a liberated way of being. Collective liberation demands the abolition of the police.
I also believe that police abolition is particularly important for white communities to grapple with, because when white people are asked to imagine a world without police, we are asked to imagine a world in which our safety is not guaranteed at the expense of Black people’s death, Native communities’ erasure, and Muslim, Latinx and Asian Pacific Islander (API) communities’ exploitation.

So much of how we’ve learned to be in the world is immediately called into question, and structural white supremacy is laid to bare. When the legitimacy of our 'protectors' is questioned, we become vulnerable. Transformable.

- DEBBIE SOUTHORN
ACTIVIST, ORGANIZER, CHICAGO CHILDCARE COLLECTIVE, CO-FOUNDER OF BLACK & PINK: CHICAGO AND PEOPLE’S RESPONSE TEAM
POLICE ABOLITION:
THE STRATEGY

Utilizing resources from For a World Without Police:
aworldwithoutpolice.org

☒ DISEMPOWER
☒ DISARM
☒ DISBAND

[Image of a person holding a sign with the words "DISARM DEFUND DISMANTLE"]
DISEMPower

How Can We Disempower the Police and Empower Ourselves?

✪ Rely on each other ✪ Develop phone trees ✪ Develop rapid response networks ✪ Share conflict mediation skills with our neighbors so that minor beefs like noise complaints can be settled between neighbors without involving the police ✪ Begin building these skills in neighborhood and tenant associations ✪ Build community organizations against police violence ✪ Fight against evictions ✪ Build women, queer and trans led groups to defend ourselves against street harassment and queer bashing ✪ Protest and shut down police recruitment campaigns, such as at job fairs or career days ✪ Organize Know Your Rights workshops to minimize the legal impact of police interactions ✪ Develop “cop free zones” within our communities
How Can We Disarm the Police and End Police Violence?

Disarming the police involves more than taking away officers' deadly weapons. It also includes removing the “less than lethal” weapons, and cyber and surveillance tools, that police departments use to repress us.

✧ Close the pipeline between the military and the police, by shutting down programs that sell military equipment to police departments, provide military training to officers, or find veterans jobs in the police force.

✧ Launch campaigns to remove police weapons in specific settings, such as schools, hospitals, and ultimately on street patrol.

✧ Work to defund the police. This will disrupt the department’s ability to buy weapons, hire more officers, and make the job desirable by providing pay incentives.
How Can We Disband the Police?

We’re not the first to envision a world without police. Residents of Marinaleda, Spain have lived for 30 years without municipal police. In Mexico, indigenous communities in Guerrero developed their own security in 1995 to replace the corrupt police force, while Zapatista communities in Chiapas have resolved conflicts autonomously since driving out state authorities in 1994.

All these efforts seek to disband police institutions and replace them with forms of collective, democratic power and conflict resolution. None of them is perfect, but they all indicate a way forward. Achieving police free communities is not a question of “if,” but how.

Transform how we think about crime, conflict and identity. We can expose how “crime” talk is used to de-humanize Black, indigenous, non-black people of color, poor, queer, unruly and rebellious people. When we don’t think in terms of punishment, control and division, we can begin to imagine what real justice might entail.

Organize to drive police forces out of specific institutions, such as schools or hospitals. Instead of replacing them with private security, develop community safety teams that are democratically elected and directed by those they protect.

Decommission police precincts when they’re threatened by funding shortages, demographic changes, or challenges by popular protest.
“COMMUNITY SAFETY LOOKS LIKE...”

Several years ago, Mariame Kaba and photographer Sarah-Ji began documenting Chicagoans’ responses to the prompt: “Community Safety Looks Like...” The responses ranged from “neighbors having potlucks” to “accountability” to “my family, my home” to “jobs with a living wage and health care for all.” The photos have been compiled in a booklet as well as at communitysafetychicago.tumblr.com. The hope is that these photos will spark reflections and conversations about what community safety can look like beyond police, prisons, and punishment.
Community Safety Looks Like...
neighbors on the stoop laughing with each other.

Homies: family taking care of one another. We have always taken care of our own! Block by block we’re learning to heal. We don’t need police/prisons!

FTP

See more photos at communitiesafetychicago.tumblr.com.
In the fall of 2015, We Charge Genocide organized a campaign to educate Chicagoans on how the city was spending their tax dollars. They created a banner that visually represented what the city was spending on its operating budget, 40% of which (or $4 million a day) was going to the police. We asked community members how THEY would spend $4 million a day to improve the city, since we knew that putting more cops on the streets would mean LESS safety for many communities.

Many people were shocked to learn just how much money was being spent on the police, and many expressed that they would prefer to see the money go into services such as job training, affordable and accessible housing, mental health clinics, community outreach programs, and public education. Defunding the police and instead funding projects that would materially improve people’s lives is crucial to creating the conditions that would make the police unnecessary.
How would you spend $4 million/day?

Affordable, accessible housing

With $4 million a day, I would work...

More Community Outreach Programs
Mental Health Services
Better Budget for Public Schools

How would you spend $4 million/day?

Centre for After-hours Programs
I would spend most of the money on inner-city schools (CPS)
Assata's Daughters March for Alton, Philando, & Abolition NOW
July 15, 2016
Ronnieman Park
(Formerly Known as Washington Park)

Assata's Daughters organized a march from Ronnieman Park in honor of ALL Black lives taken by state violence. The march also drew attention to specific areas near Washington Park that had suffered from years of disinvestment, areas that had once thrived. Those who participated in the march unequivocally called for the abolition of prisons and police NOW and to reallocate funds directly into communities and into resources such as jobs, schools, health care, mental health clinics, and access to healthy food.

“\"We've been saying abolition for a long time and some people can't imagine it, but people also couldn't imagine abolition of slavery. We have to be clear prisons are the new plantations.\"”

- bella bahhs speaking at #AbolitionNowChi Rally
“We should not be afraid of the word [abolition], because we as Black people and oppressed people have abolished the shit that has kept us down before...There have been huge systems dependent on the exploitation of our bodies, and we have abolished them...It’s not about taking anything away. It’s about giving back. It’s about providing safety through resources, not violence.”

- Benji Hart speaking at #AbolitionNowChi Rally
#LetUsBreathe Collective
Freedom Square
North Lawndale
July 22 - August 31, 2016

The #LetUsBreathe Collective called for an occupation of an empty lot across the street from Homan Square, a site of police torture in the North Lawndale neighborhood. They called this space #FreedomSquare. The space was free of money exchange, offered free three meals a day, a free store, a free library, arts & crafts workshops, political education, a garden, a first aid tent, and a place to sleep. With no law enforcement welcomed, Freedom Square helped put into practice the experimentation needed to imagine a world without prisons and police. #LetUsBreathe collective members, community members and allies occupied the space 24/7 for 41 days.
“Freedom Square accomplished more beautiful things in each of its 41 days (and counting) than we can name: we built relationships with survivors of Homan Square torture, we fed 200-300 people a day, we taught kids pottery and about Assata Shakur, we chanted, we marched, we roasted marshmallows, and in every moment, we stood for love, no matter how violent or chaotic things became.

But Freedom Square also hurt a lot of people. Women were silenced and verbally abused. So many phones were stolen it’s dizzying. And maybe most tragically, core organizers were so physically and mentally fatigued from multi-day shifts of physical and emotional labor that we failed to successfully value and offer structure to the many contributions of volunteers and fellow organizers. Too many people left Freedom Square feeling dismissed or unheard, when we proclaim to stand for the opposite.

What we faced in these past 41 days is in large part due to the fact that building a world without police is hard work. The Freedom Square occupation was a laboratory for the politics of abolition. We were building what we’re in favor of, not protesting what we’re opposed to. Organizers had the opportunity to co-create a new society within the shell of the old, a world where it was easier for people to share their gifts without intimidation. It was a project of liberation and most of the structures that society has taught us are not liberating...

...As we pivot into local self-determination and community control of the space, we reflect on all that’s transpired and agree that the vision of an abolitionist future has never seemed more possible...”

- Statement by the #LetUsBreathe Collective
10 THINGS YOU CAN DO RIGHT NOW TO ABOLISH THE POLICE

1. PRACTICE RESTORATIVE JUSTICE IN YOUR PERSONAL RELATIONSHIPS. Use the RJ Questions (rjposters.com) and peace circles to address harm in your intimate, family, and community relationships.

2. CREATE A SAFETY PLAN WITH YOUR NEIGHBORS. Be prepared for a crisis by talking with your neighbors about what to do, or not do, when something scary happens. Preparations means both you and your neighbor are way less likely to call the police in a fast-moving moment.

3. READ ABOUT AND EDUCATE YOURSELF MORE BROADLY ON THE ORIGINS OF THE POLICE. David Whitehouse wrote a great article examining the creation of the first police forces. Find it at: https://libcom.org/history/origins-police-david-whitehouse

4. STOP RELYING ON AND CALLING THE POLICE TO SOLVE ANY AND ALL COMMUNITY PROBLEMS. Consider some alternatives to policing. Visit project-nia.org and alternativestopolicing.com for more resources and ideas.

5. WAGE A CAMPAIGN TO REMOVE POLICE OFFICERS FROM SCHOOLS. These efforts can be led by student groups, teacher’s unions, or parent associations, on their own or in collaboration with other teachers.
6. ORGANIZE CAMPAIGNS TO REPEAL REPRESSIVE POLICE POLICIES AT LOCAL, STATE, AND FEDERAL LEVELS. For example, Stop-and-Frisk in cities like New York and Chicago, broken windows policing, or racially disproportionate arrests for marijuana possession.

7. LEARN HOW TO COP WATCH. Visit peoplesresponse-teamchicago.org for upcoming training and resources on cop watching and filming the police. Let the cops know we’re always watching by using phone apps to film them, preferably ones that automatically stream footage to a remote server in case your phone is taken away or destroyed.

8. DISRUPT GENTRIFICATION. Plans for urban renewal bring heavy policing to poor and POC neighborhoods. Find out how communities are fighting back and support them.

9. STOP POLICE MILITARIZATION. The city of Chicago spends over $4 million a day on the police, and much of that is spent on equipping CPD with military grade equipment and SWAT tactical training through organizations like the Illinois Tactical Officers Association (ITOA). Follow the #StopITOA, #Unite2Disarm, and #DemilitarizeChi hashtags or visit stopitoa.wordpress.com for ways to get involved in demanding money for human needs like housing, health care, and education - not for militarization.

10. SUPPORT CPAC. A Civilian Police Accountability Council, consisting of democratically elected community members from all police districts, should be empowered to hold police accountable for the crimes that they commit. This is a necessary step towards police abolition. Visit naarpr.org for more information.
ADDITIONAL READINGS/RESOURCES

MANY OF THESE READINGS AND RESOURCES BELOW ARE LISTED ON MARIAME KABA’S BLOG POST THINKING THROUGH THE END OF POLICE:
usprisonculture.com/blog/2014/12/29/thinking-through-the-end-of-police/

ALTERNATIVES TO POLICE
rosecitycopwatch.wordpress.com/alternatives-to-police/

AUDRE LORDE PROJECT’S SAFE OUTSIDE THE SYSTEM (SOS)
alp.org/community/sos

CHAIN REACTION: ALTERNATIVES TO CALLING POLICE
alternativestopolicing.com

COMMUNITY ACCOUNTABILITY: IDEAS, ACTIONS, ART, AND RESOURCES FOR COMMUNITIES RESPONDING TO AND TRANSFORMING VIOLENCE
communityaccountability.wordpress.com

FOR A WORLD WITHOUT POLICE
aworldwithoutpolice.org

NO ONE IS DISPOSABLE: EVERYDAY PRACTICES OF PRISON ABOLITION (Video series by Dean Spade & Reina Gossett)
bcrw.barnard.edu/event/no-one-is-disposable-everyday-practices-of-prison-abolition/

NOT CALLING THE POLICE
usprisonculture.com/blog/2012/03/08/not-calling-the-police/

TRANSFORMATIVE JUSTICE
usprisonculture.com/blog/transformative-justice/

ROBIN D.G. KELLEY IMAGINES A WORLD WITHOUT POLICE (VIDEO)
youtube.com/watch?v=iz4-YFQrp7A/
THIS ZINE WAS CREATED BY ARTISTS OF FOR THE PEOPLE ARTISTS COLLECTIVE

Monica Trinidad is a queer Latinx artist and organizer born on the southeast side of Chicago. Monica was one of eight young activists of color who traveled to Geneva, Switzerland in 2014 to present a report on police violence in Chicago to the United Nations Committee Against Torture. Representing We Charge Genocide, they staged a direct action inside the UN, calling attention to the murder of Dominique Franklin, a 23-year-old Black man tased to death by the Chicago Police Department. She is the co-founder of Brown and Proud Press and For the People Artists Collective.

Sarah-Ji is a movement photographer who documents freedom struggles in Chicago. Sarah’s long term work is to build a world in which prisons and police are not necessary and no one is disposable. She currently works towards that by supporting the Movement for Black Lives, #BlackLivesMatter, and #SayHerName campaigns. Sarah is a core member of For The People Artists Collective and organizes with Love & Protect. Her main "claim to fame" is having taken more photos of Mariame Kaba (after 2011) and gotten away with it than any other person on earth.

All photos used in this zine were taken by Sarah-Ji, unless otherwise noted.

Cover art and zine design by Monica Trinidad.

forthethepeoplecollective.org
Thank You

Gone But Not Forgotten is a collaborative, community project, which would have never been possible without the help of hundreds of individuals and organizations. Special thanks to our community partners: the National Museum of Mexican Art, Cultura in Pilsen, 8th Day Center for Justice, CEW Design Studios, Trinity UCC Church, Circles and Ciphers, Blocks Together, Tzedek Chicago, American Friends Service Committee, Community Justice for Youth Institute, Grace Place, Apna Ghar, the Rogers Park Peace Circle, the Hyde Park Art Center, Lillstreet Art Center, For the People Artists Collective, and the dozens of individuals who advised this project, served as circle keepers, made donations, sewed squares, donated fabric, and otherwise helped carry the weight. Thank you to my incredible collaborators Salome Chasnoff and Tiana Marie Mincey, to Roosevelt University and the Mansfield Institute for Social Justice and Transformation for exhibiting the project, and to AFSC Chicago for printing. Finally, thank you to We Charge Genocide and Mariame Kaba, whose wisdom, passion, and commitment to liberation inspired and shaped this project.

For more information see:
www.wcgquilt.com
www.wechargegenocide.org
www.forthepeoplecollective.org
www.rachelawallis.com
or contact us at gbnf@rachelawallis.com