Our All of Us or None newspaper is a multi-faceted venture linking those of us who have been locked up, those who are locked up, as well as our families and allies in this struggle. As we envision a monthly paper that speaks to our concerns and hears our cries, we want to ensure that the voices of our people inside are heard and the inside artists are recognized for their contributions to this movement. Your articles and poetry are important to us and your art is a valuable tool as we work together to dismantle the injustices in the Prison Industrial Complex. Please submit any articles, poetry and artwork to the following address: AOUON Editor, 4400 Market St., Oakland, CA 94608
As members of All of Us or None, we pledge:

- To demand the right to speak in our own voices
- To treat each other with respect and not allow differences to divide us
- To accept responsibility for any acts that may have caused harm to our families, our communities or ourselves
- To fight all forms of discrimination
- To help build the economic stability of formerly-incarcerated people
- To claim and take care of incarcerated people
- To fight the economic stability for any acts that may have caused harm to our families, our communities or ourselves
- To support community efforts to stop using prisons as the answer to social problems
- To play an active role in making our communities safe for everyone

I would reach out to you in hopes of influencing your communities to ask your support to remove the language and legacy of slavery from the California Constitution. As Juneteenth approaches I thought of the 13th Amendment of the United States Constitution and the 1st Amendment of the California Constitution have exceptions with regards to people duly convicted of crimes. People met by Union General Gordon Granger. They freed enslaved people that had been held in bondage almost two years after the January 1, 1863 signing of the Emancipation Proclamation. Despite this alleged freedom, the prohibition on the week of June 19, 1865, in Galveston, Texas, the Union soldiers arrived, led by General Gordon Granger. They freed enslaved people that had been held in bondage almost two years after the January 1, 1863 signing of the Emancipation Proclamation. Moreover, why can’t they see people being rented out to corporations by the state and traded on the stock exchange as current day slaves? I do not believe people can volunteer at gunpoint or while imprisoned. I wonder if Moses showed up today if we could really see him or his enslaved parents. The narrative associated with right and wrong is so potent that it renders people indifferent. People assume because it is legal, it must be just and it must be right. History has more than enough examples where laws were proven to be unjust over the course of time. Chattel slavery is just one of those examples.

Another open letter to our colleagues in faith-based communities to ask your support to remove the language and legacy of slavery from the California Constitution.

I hope this letter finds you in the loving embrace and grace of the God of your understanding. I am writing you as a former slave of the State of California. As Juneteenth approaches I thought I would reach out to you in hopes of influencing and inspiring faith leaders to speak to their congregations about the issue of current day slavery on the week of June 12th. Juneteenth has been adopted as a Federal Holiday, one that has been celebrated in the African-American community since 1865. On June 19, 1865, in Galveston, Texas, the Union soldiers arrived, led by General Gordon Granger. They freed enslaved people that had been held in bondage almost two years after the January 1, 1863 signing of the Emancipation Proclamation. Despite this alleged freedom, the prohibition on the week of June 19, 1865, in Galveston, Texas, the Union soldiers arrived, led by General Gordon Granger. They freed enslaved people that had been held in bondage almost two years after the January 1, 1863 signing of the Emancipation Proclamation. Moreover, why can’t they see people being rented out to corporations by the state and traded on the stock exchange as current day slaves? I do not believe people can volunteer at gunpoint or while imprisoned. I wonder if Moses showed up today if we could really see him or his enslaved parents. The narrative associated with right and wrong is so potent that it renders people indifferent. People assume because it is legal, it must be just and it must be right. History has more than enough examples where laws were proven to be unjust over the course of time. Chattel slavery is just one of those examples.

If Assembly Constitution Amendment 3 passes in the California Senate, the issue of whether prisoners should be enslaved will be put on the California ballot for a vote. If it is put on the ballot for a vote, it will be the first time in multiple generations that the California electorate will have the opportunity to vote on the issue of slavery. I believe faith leaders will get a chance to ask themselves and their congregations, “What would Moses do if given an opportunity to vote on the issue of slavery?”

Ultimately, if the historic ACA3 winds up on the ballot, I want to offer my formerly incarcerated staff and All of Us or None members to speak or lead discussions on this most important political and moral issue. People could see my incarceration, but why can’t they see people being rented out to corporations by the state and traded on the stock exchange as current day slaves? I do not believe people can volunteer at gunpoint or while imprisoned. I wonder if Moses showed up today if we could really see him or his enslaved parents. The narrative associated with right and wrong is so potent that it renders people indifferent. People assume because it is legal, it must be just and it must be right. History has more than enough examples where laws were proven to be unjust over the course of time. Chattel slavery is just one of those examples.

Moreover, why can’t they see people being rented out to corporations by the state and traded on the stock exchange as current day slaves? I do not believe people can volunteer at gunpoint or while imprisoned. I wonder if Moses showed up today if we could really see him or his enslaved parents. The narrative associated with right and wrong is so potent that it renders people indifferent. People assume because it is legal, it must be just and it must be right. History has more than enough examples where laws were proven to be unjust over the course of time. Chattel slavery is just one of those examples.

As Juneteenth approaches I thought of the 13th Amendment of the United States Constitution and the 1st Amendment of the California Constitution have exceptions with regards to people duly convicted of crimes. People met by Union General Gordon Granger. They freed enslaved people that had been held in bondage almost two years after the January 1, 1863 signing of the Emancipation Proclamation. I question the moral implications of the prohibition on the week of June 19, 1865, in Galveston, Texas, the Union soldiers arrived, led by General Gordon Granger. They freed enslaved people that had been held in bondage almost two years after the January 1, 1863 signing of the Emancipation Proclamation. Moreover, why can’t they see people being rented out to corporations by the state and traded on the stock exchange as current day slaves? I do not believe people can volunteer at gunpoint or while imprisoned. I wonder if Moses showed up today if we could really see him or his enslaved parents. The narrative associated with right and wrong is so potent that it renders people indifferent. People assume because it is legal, it must be just and it must be right. History has more than enough examples where laws were proven to be unjust over the course of time. Chattel slavery is just one of those examples.

If Assembly Constitution Amendment 3 passes in the California Senate, the issue of whether prisoners should be enslaved will be put on the California ballot for a vote. If it is put on the ballot for a vote, it will be the first time in multiple generations that the California electorate will have the opportunity to vote on the issue of slavery. I believe faith leaders will get a chance to ask themselves and their congregations, “What would Moses do if given an opportunity to vote on the issue of slavery?”

Ultimately, if the historic ACA3 winds up on the ballot, I want to offer my formerly incarcerated staff and All of Us or None members to speak or lead discussions on this most important political and moral issue. People could see my incarceration, but they still have not caught up with the notion of my enslavement.
June 2022

Spotlight

All Of Us Or None:

In slavery time, slavery was considered legal. It was done under the color of law where families were taken apart and there was legal reasoning as to why it was justified to have family members stripped away from each other. In this day and time, 2022, there still exists this justification that still does not consider the rights or the humanity of the people that they’re stripping their kids from. It still does not consider the rights of the humanity children have to be in communication with their biological parents and the harm it does to them when their parents are stripped away. I know that you have a modern day version of this example so please tell us a little about your story?

Stephanie Jeffcoat:

I grew up in Orange County and many people think because I grew up in Orange County that I must come from an affluent family. They think I must have had a good life growing up. Okay. For the most part I did. But I grew up in a dysfunctional house. I grew up in a house where my mom suffered from addiction. Our house was the party house. We had people coming in and out all throughout the night and all day long.

At the age of 21 is when I first started experimenting with drugs and that’s when I went downhill from there. For over 10 years, I cycled in and out of incarceration. Dealing with my addiction to not just alcohol, but drugs as well. My mom had my kids but when I was pregnant with my last daughter, I was homeless and sleeping in my car. When I gave birth to her, they took her from me at the hospital.

AOUON:

And what was their justification?

SJ:

Failure to protect. I had just given birth to her. They drug tested me and they drug tested her without me knowing and immediately called child protective services. They came to the hospital, took her from my arms then told me that if I wanted to see her that she’d have to get up and go into the nursery, that she could no longer be alone in the room with me. AOUON:

What is the legal term for this?

SJ:

Emergency placement.

AOUON:

In addition, the Dred Scott case, in practice, has even more truly been overturned. It was said that Blacks “had no rights which the white man was bound to respect, and that the negro might justly and lawfully be reduced to slavery for his benefit.” So aside from constitutional documents and court cases, I’m trying to figure out, like I have a friend that told me once never ascribe to malice, what you can ascribe to ignorance. And so I’m trying to figure out, where is the breakdown in people being able to actually see the humanity of other people.

SJ:

Yeah. And I’m glad that you brought that up because it’s so true. My daughter will be six years old next month. It’s been six years since I’ve seen her. I don’t even know what she looks like. I’ve never seen a picture – nothing!

It took three years before I even was able to get the documents from the court, like any minute orders. And so last year, after fighting for three years to get that information, I received the information I had been fighting so long to try and get them because I knew that their information was in there. And so we found them, I had my attorney contact them, I sent them character letters.

We sent them my transcripts. We’ve sent them my certificate, my awards that I’ve gotten. We did a video, my pastor, and a couple other close friends from my church. Did a video.

It’s been six years. My daughter will be six years old next month. It’s been six years since I’ve seen her.

AOUON:

Wow. Wow. And so what are you supposed to do? What is the reunification plan?

SJ:

Because of the probation violations there was no way I was going to be able to complete everything in that timeframe. I was incarcerated about four times. They were marking that I didn’t go to my visits or court dates but I was in jail. They set the plan for adoption and never notified me. I had no idea they were going to court. They did the whole adoption plan during the time that I was incarcerated. AOUON:

How long was that timeframe?

SJ:

I gave birth to her in June of 2016 and by January of 2018, she was adopted. I knew people who are in jail right now who have been there for over a year and they’re still waiting to go to trial. So they have people that are still sitting in the criminal justice system waiting years. You go to trial.

AOUON:

They can do a speedy adoption, but they can’t do a speedy trial.

SJ:

My daughter being taken the way that she was is what ignited that flame in five minutes. That was my wake-up call. One morning I woke up and I was like, what am I doing? I got to get my baby back. I need to get it together. And since then, I’ve had fire lit in me to go back to school to get into the work that I’m doing now to try and help and advocate for those parents who are going through what I went through and try to be that support. So just having that, understanding that, it’s bigger than me. I have faith that I’m going to see my daughter again. And she’s going to know all the interviews that I’m doing. The book that I’m publishing, the legislators, the people that I’ve spoken to, like I’ve shared my story everywhere and I’ve been documenting that. And so she’ll know that I was over here fighting for her.

AOUON:

As of the end of May you will be graduating from Fullerton College with an Associate Degree in Political Science, an Associate Degree in Social Sciences, an Associates Degree in Human Arts and Expressions, and an Associates Degree in Social Behavior & Self-Development. First I gotta say, Wow! And then I want to ask, Why those areas?

SJ:

All of those degrees really relate to just human and human connections and behavior. And why you know we do the things that we do, how we end up in the circumstances that we do. How the laws are written. How to change the laws. And so all of them are aligned with the work that I’m doing and what my passion is. My end game is law school. I want to help parents who have gone through what I went through. My attorney failed me. My own attorney didn’t notify me or let me know what was going on with my court dates or anything. And so I want to be able to help other parents not have to go through what I’ve been going through these last six years.

It was just having that, understanding that, it’s bigger than me. I have faith that I’m going to see my daughter again. And she’s going to know all the interviews that I’m doing. The book that I’m publishing, the legislators, the people that I’ve spoken to, like I’ve shared my story everywhere and I’ve been documenting that. And so she’ll know that I was over here fighting for her.

AOUON:

At the age of 21 is when I first started experimenting with drugs and that’s when I went downhill from there. For over 10 years, I cycled in and out of incarceration. Dealing with my addiction to not just alcohol, but drugs as well. My mom had my kids but when I was pregnant with my last daughter, I was homeless and sleeping in my car. When I gave birth to her, they took her from me at the hospital.

AOUON:

When you say the foster family, walk me through that part. How did they process your kids into the system and when did you find out about it?

SJ:

So basically when a child is born and they’re immediately taken from their parents, they will put them in this emergency placement home. That family typically only keeps the child for maybe like 30 days until they can find a more permanent home for the child. And so this lady that had gotten my daughter, she had agreed to keep my daughter longer until I was able to be reunified with her. So my daughter had been with her for about two and a half months and then somehow they decided that instead of leaving my daughter with her that they would just take her and put her into another home.

AOUON:

As all of this all part of what CPS does? And is emergency placement the legal term for it?

SJ:

Yeah, it’s specifically with newborns. So when they moved my daughter from that home to the other home, the family that got her then was looking to provide more long-term care and was looking to adopt. The way that the law is written with the Adoption of the Safe Families Act, the moment that the child gets taken the time clock starts and you only have six months to a year to complete your plan or they seek to terminate your parental rights.

AOUON:

So they basically give you a list and tell you good luck.

Stephanie Jeffcoat:

Yeah. In LA County the parents have to pay for these classes. Parents are not only given that list of things to complete but they are responsible for paying for them on their own.

AOUON:

Well, I’m just wondering about the parents about who I am today and the woman that I’ve become and why it would be beneficial for my daughter to know who I am and these people don’t care. They’re like, we’re glad that she’s doing that, but we just want to be left alone.

AOUON:

And what was their justification?

SJ:

One of my friend’s children was taken when he went to prison. For years, the adoptive caretakers wanted to get him to communicate with his own son. He went through hell trying to stay in contact. But it wasn’t until his kid got of age that he started to feel the burn of what they did by not allowing that relationship because a child started to say, “Who and where is my daddy?” I have no doubt that your daughter will ask, “Who and where is my mommy?”

AOUON:

Are you still in communication with your kids?

SJ:

I have some sort of job or income in order to be

AOUON:

And can you do a speedy adoption, but they can’t do a speedy trial.

SJ:

We have the right to parent. Like in our conversation, it clearly states the 14th amendment like that’s our right. And we have due process and they didn’t do that. They didn’t notify me. AOUON:

It was just having that, understanding that, it’s bigger than me. I have faith that I’m going to see my daughter again. And she’s going to know all the interviews that I’m doing. The book that I’m publishing, the legislators, the people that I’ve spoken to, like I’ve shared my story everywhere and I’ve been documenting that. And so she’ll know that I was over here fighting for her.

AOUON:

As of the end of May you will be graduating from Fullerton College with an Associate Degree in Political Science, an Associate Degree in Social Sciences, an Associates Degree in Human Arts and Expressions, and an Associates Degree in Social Behavior & Self-Development. First I gotta say, Wow! And then I want to ask, Why those areas?

SJ:

All of those degrees really relate to just human and human connections and behavior. And why you know we do the things that we do, how we end up in the circumstances that we do. How the laws are written. How to change the laws. And so all of them are aligned with the work that I’m doing and what my passion is. My end game is law school. I want to help parents who have gone through what I went through. My attorney failed me. My own attorney didn’t notify me or let me know what was going on with my court dates or anything. And so I want to be able to help other parents not have to go through what I’ve been going through these last six years.
Juneteenth

By Angel M. Garcia

The definition of Juneteenth equates to emancipation. But freedom still has not been realized in the truest sense of its meaning. Some in this nation falsely believe that equality is a reality in North America. One of the definitions of slavery in the Merriam-Webster Dictionary is, “a situation or process in which people are entrapped (as by debt) and exploitation.” The exception to slavery (which is involuntary servitude and slave by another name) as permitted by both the California and US Constitutions is still practiced in the USA and this is abhorrent and causes me to feel bitter.

This land as a nation has not yet demonstrated it is a land of opportunity for all because those of us with melanin are still treated worse than those with little to no melanin. This Land Is Your Land is a folk song written by Woody Guthrie in the 1940s. The tune is catchy, but those words have never been true for African Americans, nor for the indigenous people of this land, and never will be true until justice is realized for all.

Incarcerated individuals are exploited by being forced to work for pennies on the dollar. Also, the corruption extends far beyond prison walls to boardrooms, courtrooms, the music and film industries, media outlets, and hospitals. In the words of the late J. Otis Powell, “We ain’t free, we just loose.”

Although African Americans are no longer legally enslaved on plantations, the chains have been placed on our minds. Those of us who have never been incarcerated have been limited by our own imagination, due to the real stigma this system has placed on us because of our skin color. This system has attempted to brainwash African Americans for centuries through programming - meaning - doing everything in its power to break our spirits through vicious treatment, media, and sheer madness in a myriad of forms. The examples of cruelty to keep African Americans from their God-given right to life and liberty are too countless to name. Many of us have broken through parts of this system’s schemes of trying to keep us oppressed and have achieved some of what some of what our ancestors hoped and prayed we would see one day.

Until this nation fully accepts responsibility for the inhumane treatment of African and their descendants endured in the United States, this country will never fully have peace. I have committed to partnering with the All of Us or None movement, other viable social justice movements, and social activists to continue the fight for freedom. In the words of the late, great Donny Hathaway, Someday We’ll All Be Free.

The tune is catchy, but those words have never been true for African Americans, nor for the indigenous people of this land, and never will be true until justice is realized for all.

Pastor Richard Jackson Manasseh Ministry

AOUON-STL

At what point, does a sane minded person, whom nationality isn’t Black, African American, Negro or colored (since those are adjectives) celebrate this day? How can one be happy about a day of freedom, and we are still considered slaves? How does one celebrate slavery ending on paper in 1863 but is still alive and harming many lives today, in 2022? How is it? What does the educational system look like, the employment, housing, criminal justice system, and all other ingrained systems. All are planted systems of racism ingrained into the lives of those with power, influence and entitlement. Convict leasing or the slave codes were implemented to ensured business owners, slavery was still alive and productive. Black men, children and women all returned to slavery and such disrespect lasted in the 20th century. Even the 1964 Civil Rights Acts, when protesters were arrested and beaten, didn’t change the system. Mass incarceration is still increasing, and the Civil Rights Acts didn’t target criminal justice or injustices and those biases remain in full time affect, continuing the works of slavery and oppression.

How does one celebrate bondage? How can it be a holiday of freedom and cherished, when the effect of slavery remains and isn’t hidden on any level here in these United States of America LLC of the Republican? The holiday was given to silence the people, but there remains no respect for our nationality, some called Moors or Asiatic even American Indians but never those above adjective names.

How was I affected by slavery and involuntary servitude? While awaiting trial, one may work in the kitchen, laundry, library, be a hall attendant, help a disabled person ALL with no salary. I have been called to work in the inmate store and while already working elsewhere many times and still no salary. My family was forced to pay high prices for visiting room food. The system now forces each incarcerated person to pay taxes on every purchase, that’s another slavery code. I never asked to work in the local jails but was intimidated by loss of visitation rights if I didn’t clean the toilets. There wasn’t any pay for that! The modern-day slavery plantations and its hidden agendas are working in the design manner of its intent which causes the genocide of families, creates crimes, increases, and causes division among youth while pretending to care about gun violence, but steady support NRA. Slavery never ended!
**Chapter Contacts**

National AOUON Headquarters  
c/o Legal Services for Prisoners with Children  
4400 Market St., Oakland, CA 94608  
Phone: (415) 255-7036 x337  
Fax: (415) 552-3150  
AOUON National Organizer:  
Oscar Flores: oscar@prisonerswithchildren.org

California  
Bakersfield  
Ucedrah Osby: AOUONBakersfield@gmail.com

Los Angeles/Long Beach  
c/o A New Way of Life Reentry  
PO Box 875288, Los Angeles, CA, 90087  
Phone: (323) 563-3575  
Fax: (323) 563-3445  
Stephanie Jeffcoat (657) 262-0670  
stepjefco@anewwayoflife.org

Orange County  
Stephanie Jeffcoat: stephaniejeffcoattoacauon@gmail.com  
Danielle Dancer: ddancertnap@gmail.com

Sacramento  
PO Box 292967, Sacramento, CA 95829  
Henry Ortiz: henry@prisonerswithchildren.org

San Bernardino  
c/o A Time for Change Foundation  
PO Box 25040, San Bernardino, CA 92406  
Phone: (909) 886-2994  
Fax: (909) 886-0218  
Kim Carter: kcartertimeforchange@gmail.org

San Diego  
Curtis Howard: allofusornonesandiego@gmail.com

Idaho  
Mary Failing: maryfailing@my.cwi.edu

Illinois  
Central Illinois  
PO Box 3026, Peoria, IL 61612-3026  
Phone: (309) 232-8583  
General Parker: centralillinoisaouon@gmail.com

Chicago  
Richard Wallace: Chicago.ILAOUON@gmail.com

Kentucky  
Louisville  
Savvy Shabazz: AOUONLouisville@gmail.com

Missouri  
St. Louis  
Patty Berger: AOUONSIL@gmail.com

North Carolina  
Durham  
Andrea "Muffin" Hudson: AOUONNC@gmail.com

Eastern N.C.  
Corey Purdie: AOUONENC@gmail.com

Charlotte  
Kristie Puckett Williams: AllOfUsOrNoneNC@gmail.com

Ohio  
Greater Cincinnati  
Zaria Davis: CincyAOUON@gmail.com

Texas  
San Antonio  
Steve Huerta: AllOfUsOrNoneTexas@gmail.com

TRI-STATE  
New York  
Ivelisse Gilestra: AOUONNewYork@gmail.com

Northern New Jersey  
P.O. Box 9812, Newark, NJ 07104  
Tia Ryan: AOUONNJ@gmail.com

Washington  
Eastern Washington  
Megan Pirie: EasternWAOUON@gmail.com

Wisconsin  
Madison  
Caliph Muab-el: WAOUON@gmail.com

Georgia  
Atlanta  
Walesah Wilson  
(404) 860-2837

South Jersey  
Ronald Pierce (732) 608-4752  
rpierce@njsis.net

South Carolina - Greenville  
Angela Hurks  
(864) 991-1388 (m) (854) 236-1393 (f)  
stepbystephopeproject@charter.net  
www.stepbystephopeproject@charter.net

**All of Us or None Membership Form**  
Yes, I want to become a member of ALL OF US OR NONE!

| Name & Number: | |
| Institution: | |
| Address: | |
| Country of Origin: | |
| Do you have children? YES / NO. Do you need support with family issues? YES / NO | |
| Earliest Parole/Release Date: _____________ County of Parole/Probation: _____________ | |

**If you would like to send feedback or contribute to the All of Us or None newspaper, please contact the Editor.**

AOUON  
4400 Market Street  
Oakland, CA 94608  
info@prisonerswithchildren.org

---

**ALL OF US OR NONE**

Slave, who is it that shall free you?  
Those in deepest darkness lying.  
Comrade, only these can see you  
Only they can hear you crying.  
Comrade, only slaves can free you.  
Everything or nothing. All of us or none.

You who hunger, who shall feed you?  
If it's bread you would be carving.  
Come to us, we too are starving.  
Come to us and let us lead you.  
Only hungry men can feed you.  
Everything or nothing. All of us or none.

Beaten man, who shall avenge you?  
You, on whom the blows are falling.  
Hear your wounded brothers calling.  
Taught the time by need and sorrow,  
Counts the blows that arm his spirit.  
Who, oh wretched one, shall dare it?

Who, oh wretched one, shall dare it?  
He who can no longer bear it.  
Counts the blows that arm his spirit.  
Strikes today and not tomorrow.  
Everything or nothing. All of us or none.  
One alone his lot can't better.  
Either gun or fetter.  
Everything or nothing. All of us or none.  

Bertolt Brecht (1898–1956)