



# THE COMMUNIQUE

A RURAL REBEL RUNDOWN

## HELLO WORLD!

We would like to take this time to introduce ourselves. Our names are Fox, Raccoon, Possum, Frog, and Annie, the May Queen, the Anaculture Druid, Maiden, the Goddess of Spring, flower bride, Queen of the Faeries, and the Lady of the Flowers, and we are here to tell you stories. Stories of incredible depth of emotion, the highest highs and the lowest lows. Stories we hope you've never heard before and wouldn't find elsewhere. So grab a pillow or a stump and light that fire in your heart, take care and listen while we tell you who we are and why were here. Our stories are the first we will tell, but we will certainly bring you more in time. As we build this project we want to hear from you, our audience. We want to hear your story, we want to tell your story, whatever it may be. It's importance isn't merely sentimental, the act of storytelling is communal and instructive. You can never know what someone may take from it. We will never know what you take from these stories, but we hope you take something you can use, something that makes you able to expend the strength you need to and accept the weakness we all need. (continued on page 2)

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# HELLO WORLD

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Fox found their way to our collective through the music of the struggle, being musical from a young age. Always drumming on everything they provide the heartbeat of our radical core. They raged against machine after machine all through school and young adulthood. After experiencing the brutality of the police firsthand in Oakland, CA during the occupy years, they were radicalized and on a path of learning leftist politics and history like never before. Since fox is neurodivergent its hard for them to read the theory that a young anarchist might be inclined to read, but luckily the magic of the internet was able to bring them into contact with the Crimethinc podcast and things were never the same again. They were soon deep in anarchist culture, exploring every nook and cranny they could. always in audio format, always listening. They were moved by the history of radical femmes in the likes of Emma Goldman to Cindy Milstein, from Lucy Parsons to Carla Bergman. They love the tradition of radical joy and love that these figures exude. This joy, armed against the darkness on the horizon, is the center of centers in all our lives, joy makes our work worthwhile, the flames worth fanning. Fox hopes to spark this fire in others through this project, from embers to firestorm, a fire that can change the world.



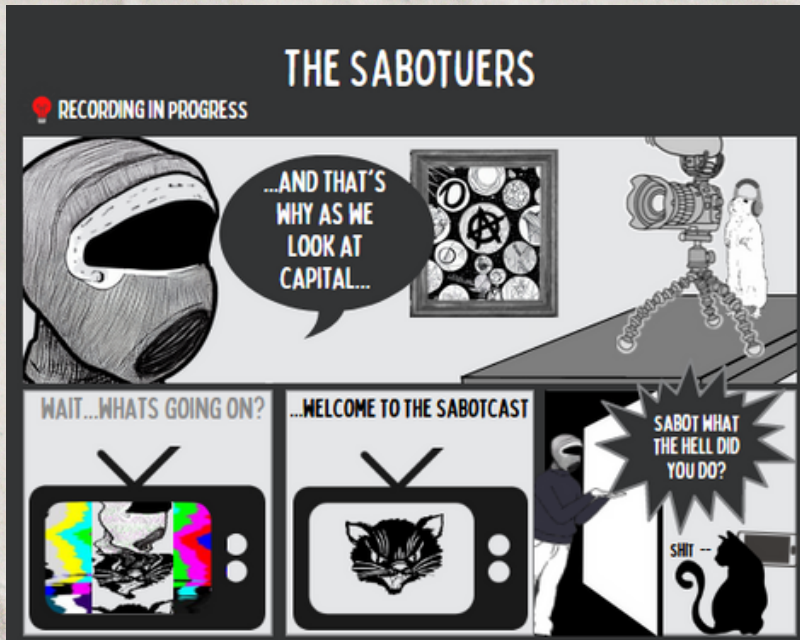
## RACCOON



Not having been raised in house with defined political leanings Raccoon was left alone to decipher the world from their own perspective. Their house was led on a few principles, a few of which did however tilt the scales left as the house had an policy of an open door, an open couch, and an open fridge. This led to meeting a lot of various kinds of people all telling various kinds of stories. Being a mostly quiet individual they sat back and listened, watched, and evaluated. After being introduced to various genres of punk by their cousin such as CRASS and corrupted by a couple of clowns they know also helped in pushing the needle even further left. These experiences coupled with those brought on by personal experiences with the cycles of poverty and addiction raccoon began to open their mind to a wider understanding of the various systems of oppression we all face as individuals. Finally, after years of making mistakes and educating themselves on these topics. One day, during a lunch break at one of their four jobs, they thought they would try to find some sort of philosophical basis for this anarchism that had been brewing in the back of their mind the past twenty plus years. On YouTube they eventually found a neat little channel called Thought Slime, which led to a plethora of other creators such as Non-Compete & Luna Oi!. These channels forever changed the course of this forest creature's life path and they want you to know they have quit all of those jobs for a full time career of organizing.



## MEET THE SABOTEURS



Annie, the May Queen, the Anaculture Druid, Maiden, the Goddess of Spring, flower bride, Queen of the Faeries, and the Lady of the Flowers

Possum got their start in all of this through cooking weekly with Food Not Bombs in the desert. They learned why they ought to question the supposed "natural order of things" and why they ought to trust their fellow woodland denizens. They got small glimpses of the world could be like,

learning from the lessons of Murray Bookchin, Peter Kropotkin, music, their fellow comrades, and life itself. They work to build a freer world, an abundant forest, a nurturing and empowering society.



## POSSUM

## FROG



Although Frog's upbringing made a huge impact on their journey to radicalization, it was not just one life-changing event that drew them to their beliefs today, it was the gradual letdown of the community by authority figures. They saw firsthand how CPS works, and the corruptness within the system. They were failed by the people who were supposed to protect and serve. They will not forget the unforgivable things these authority figures have done to them, and will seek personal justice, as they are not a simply a file on their desk anymore. Frog grew up in a careless environment, with little to no political talk. It wasn't until they got older that and realized they can create their own path to their journey. Frog started hanging around a wonderful human in November of 2021 and they helped me realize who they wanted to be and who they are. That person introduced frog to a lot of amazing people. A lot of those people have educated them and helped them define who they want to become. They have been introduced to actively participating in change.



# WHO IS TERRY EMMERT?

## AND WHAT DOES HE WANT WITH GRAYS HARBOR COUNTY? BY FOX

Terry W. Emmert is an American capitalist from Clackamas, Oregon, a suburb of Portland. He is the founder and owner of Emmert International, an engineering and transport service company, the International Basketball League's Portland Chinooks and the Portland Thunder professional Arena Football League team, and has been hoarding properties in various communities such as Portland, Grays Harbor, and patches of Texas all of which are inside what is known as an "Opportunity Zone".



"My Darling Dopamine"  
by Days n Daze

When everything seems all sped up  
And you can't clear your mind  
Your palms are all sweaty  
Though try as you might  
You just can't catch your breath  
And you're certain you're going to die

When reality folds in on itself  
You're the exemplary blueprint of poor mental health  
There's only so much that one mind can take  
Sometimes life's overwhelming we need an escape

Oh, my darling dopamine  
Does the reward outweigh the risk?  
Well I'm on the fence  
Is a numbing normalcy on tap  
Worth a week trembling and sick  
And every time I tell myself's the last  
Cause goddamn the price is high  
To rot in comfort this grueling routine  
I've succumb to has grown so fucking old  
I just want out

Another day and one less dollar  
One more year we soaked in beer  
And were content to live in squalor  
Just so long as we can cheers  
To one more lesson we've forgotten  
Once again we've gotten rotten drunk  
This time we really fucked it up  
So far beyond repair  
It's a tough thing to realize you're only a blip  
We rely on the comforts  
We smoke and we sip  
In the grand scheme it seems that  
The point of existing is trying our best to forget

An Opportunity Zone is a designation and investment program created by the Tax Cuts and Jobs Act of 2017, and signed into law by President Donald Trump, allowing for certain investments in lower income areas to have tax advantages. To qualify, the Opportunity Fund must invest more than 90% of its assets in a Qualified Opportunity Zone Property located in an Opportunity Zone. The property must be significantly improved, which means it must be an original use, or the basis of the property must be double the basis of the non-land assets. Capital gain taxes are deferred for investments reinvested into investments in these zones and, if the investment is held for ten years all capital gains on the new investment are waived.



**TERRY'S LIST OF PROPERTIES**

		
Self Service Government MapsFilter Search		
Examples: Parcel: 78770000300 Name: SMITH JOHN Address: 273 MAIN ST or 10MAIN		
MAP IS FOR INFORMATIONAL PURPOSES ONLY DATA MAY NOT BE CURRENT		
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So long as Terry Emmert maintains the illusion that he is investing into our city and “fixing” these properties up, he is allowed to use them as tax shelters to write off millions of dollars in taxes, taxes that would be going into your schools, your roads and infrastructure, your hospitals, your social welfare services like food stamps, Medicaid, treatment facilities, and yes even your police. All of which, well most, are things that are certainly needed to help lift our people out of poverty. This callous hoarding of properties also hurts the local economy as no businesses can afford his exorbitant rent prices, and other local landlords are able to raise their rents nearly or just as high due to the artificial scarcity being created by Emmet’s capitalist mindset of infinite monetary growth. These actions further entrenching our communities in poverty that will have ripple effects of crime and gentrification for years to come.

Gentrification is the process of changing the character of a neighborhood through the influx of more affluent residents and businesses. It is a common and controversial topic in urban politics and planning. Gentrification often increases the economic value of a neighborhood, but the resulting demographic displacement may itself become a major social issue.

When we first wrote about Terry Emmert he owned 45 properties around Grays Harbor County. His assets have grown in that time between June and today to 62 properties. Most are commercial properties in downtown Aberdeen. He owns the majority of empty buildings around town that could be housing our homeless community instead of sitting as tax shelters for this shady character. But who really IS Terry Emmert? Most of what we have found written on him have been tepidly critical of his lavish and flamboyant lifestyle and brash behavior, but very little has been written about his business practices, his court record, or his personal acquaintances. We spent months assembling this article outlining a small man with a big wallet. Famous for moving heavy objects, will Terry Emmert be able to move the public’s perception of him from shabby jerk, to small town hero?

Did you want to buy some property in so called Grays Harbor county? Too late!! Terry bought it all. And at half price too. And he’s far from done by the looks of it. His realtor, David Quigg & Co, have found him deal after deal and negotiated incredible bulk buys for this high paying client. The average house sells for 17% more than list price these days, according to Redfin’s 2021 Housing Market Update. That’s list price, not assessed value, which is on average far less than the market price. Terry Emmert on the other hand has been able to secure the vast majority of his properties at about 30-40% BELOW assessed value. When having more money to your name allows you to spend less on property that will in turn allow you to spend less in taxes while poor people struggle to live on our streets another winter, its plain to see who public policy is written for. Below you can see his multitude of properties as of the date of publication. This list is an ever growing shrine to his cancerous greed.





# DOUCHE

"I like scoring," he says. "You don't see a lot of young men that go into a nightclub who don't want to score." - Terry Emmert

If Emmert's conquest to landlord over our entire community is not impeded and reversed all the associated public health issues, that are the result of newly homeless populations displaced by Emmert's obscenely high rent rates, will continue to worsen. Community leaders will seek to correct the woes caused by Capitalist investors such as Terry Emmert, but they will fail to do so as they attempt to solve the problem by bringing in more of the very thing that caused it, venture capitalists.

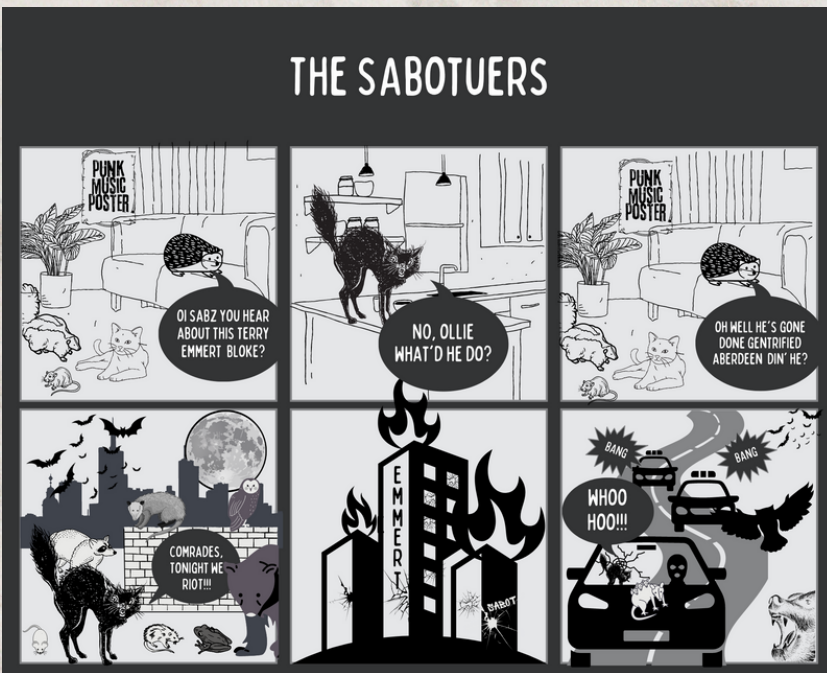
As venture capitalists such as Emmert continue to hoard property in our city in this manner then the inevitable displacement of the very families that call this place home will happen two fold:

1. The poor will be forced out of the area or onto the streets as rent skyrockets and the lack of jobs paying a livable wage decrease from very rare to non existent.
2. Then even the home/business owners are forced out of town or onto the streets as they are out competed by venture capitalists with more money to bully the community and city hall into accelerating this process of gentrification.

As the city looks to bring in more outside investments into the community by venture capitalists under the guise of revitalizing the city, or gentrification, displacement of what few local businesses we have left will follow. In order to start having business that can meet the high demands of these empty properties, they are either evicted for new businesses or out competed by multibillion dollar companies. As the last of what's left our original community is pushed to the streets, and the housing crisis reaches it's peak the venture capitalists that have come to own the town in deeds and on city council will begin to enact their own solutions to the homeless epidemic. They will resort to even harsher punishments mimicking those of our current gentrifiers in city hall who collude with Terry Emmert now. For those who dare to be poor and ruin the image of the tourist trap they are trying to make out of our community as they turn it into their corporate empire will surely suffer.



Terry's investments in our county are not without their own inherent risks. There's so many ways these things can go badly for these speculative investors. Not being a member of the community, and making such public moves as Terry has done, his public image matters a great deal to the residents here. What if he cant find tenants? What if no one will rent from such a slimy capitalist? What if property values start going down? Local crime, vandalism, property damage...there's a lot to consider before making an investment of so much money. There are always inherent risks to investing and buying up a whole town is bound to pose its own set of challenges. Terry has to improve the properties and show a new use of them, and yet almost everything he owns is sitting as vacant as ever, as derelict as ever. His actions has had zero positive impact in this community. In fact the lack of available spaces for rent, lease, or sale has become a real issue for those wanting to have businesses located in downtown Aberdeen.



This man Terry, who owns eight ranches and a collection of vintage basketball courts, has been snuggling up to the local power structures for some time. Crafting lucrative below market real estate deals through local agents, gaining the local connections to bypass all the pesky bureaucratic hoop jumping, you or I would face. He's already renting out the decrepit Becker building without even a working fire suppression system. With approval from the local far right and liberal politicians alike it seems like anyone who wants to do anything in our town will now have yet another rich and powerful person to go through.

To be clear, this man has **NO INTEREST** in building our community, he doesn't belong to this community... An outside investor – with quite a backstory – now owns an alarming amount of real estate in our town. There seems to be no pattern to his purchases beyond simply owning as much as he can. As mentioned he hasn't had any positive impact on our town, and conversely has been downright harmful. These buildings have sat empty and unused for long enough, it's time the people of Aberdeen stand up and take back these valuable resources for the community.

**We FULLY oppose Terry Emmert's takeover of our town for either speculative investing or for gentrifying development. We need housing and community programs, NOT some uber rich playboy from Oregon buying everything in sight so he can flip it for a massive profit once the planned levee project goes through.**



Terry Emmert is well known bordering on infamous in his hometown of Portland. He owns a racquetball court in Eastmoreland, an affluent neighborhood in inner southeast Portland, that was the subject of a lawsuit against the city brought in 2015, by neighbors of his tennis club, who complained that he was illegally host basketball tournaments bring in unwanted amounts of traffic to the area. From the Willamette Weekly:



“In March, a city hearings officer agreed, ruling that Emmert didn’t have the right under city code to use a neighborhood tennis club to host sports tournaments. But nothing changed. The controversial events have continued. Neighbors say city officials are afraid to crack down on Emmert, a Clackamas County heavy-hauling magnate notorious for battling city and county bureaucrats in court.”

He has been accused of emptying the pool from his club into the nearby river. He has sued many people including Clackamas County for \$40 million dollars in 2013 for allegedly denying him his “legal rights to sell and/or develop” his properties. This was over a verbal arrangement he had with the County Commissioners in regards to a highway expansion project to alleviate Portland traffic. According to The Oregonian the county spokesperson said, “The county has provided many benefits and reasonable accommodations to help grow and expand his businesses. Many of the commissioners meet regularly with Mr. Emmert to discuss issues of concern and to keep open lines of communication. Commissioners are disappointed in this lawsuit. Clackamas County intends to zealously defend these claims.” So despite all his privileges previously granted to him by the county he sued them for \$40 million dollars.

Besides inducing traffic woes he also has inhibited the free movement of Portlanders by fencing off access points to popular public areas. In 2020 BikePortland.org wrote that, “A property owner’s effort to curb crime has resulted in the loss of an access point to the Marine Drive bike path.” Remarking that, “This isn’t the first time one of Emmert’s properties has intersected with the issues of public access and crime on a popular bike path. In 2012, as owner of the Eastmoreland Racquet Club, Emmert caused an uproar when he closed a popular access point to the Springwater Corridor.”

The most comprehensive report this far has been by the Willamette Weekly who wrote in 2014 about Terry Emmert’s personal life, sending a reporter to interview him. What turned out to be a slyly critical article on this dirtbag mentions these public controversies and also how Terry is not a stranger to the courts system in his personal life either. He has been sued by multiple people in his employ and business partners too.

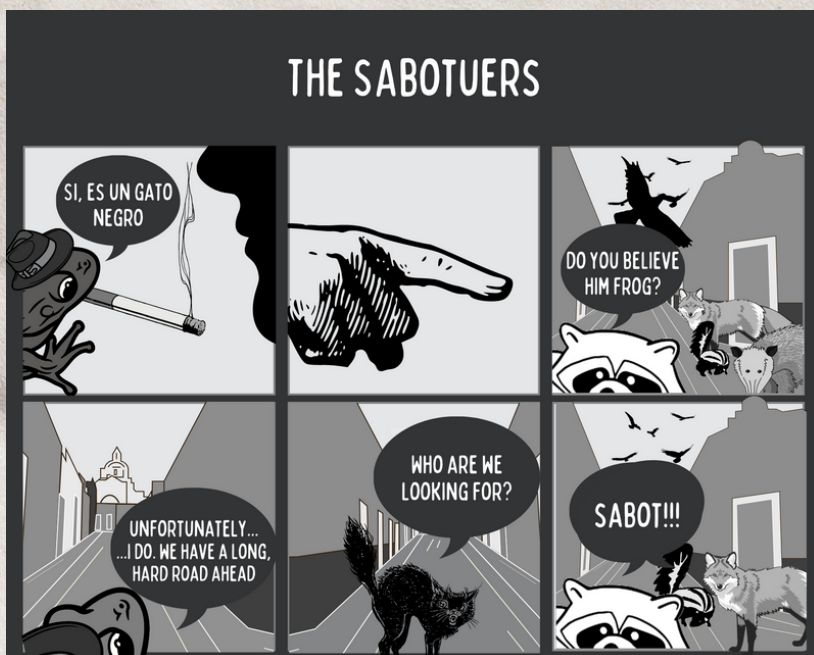


## From the Weekly article Touchdown Terry,

“

His court record is littered with lawsuits, fines and penalties. The state of Oregon has fined him for allowing his water buffalo to defecate in a creek that feeds into a salmon and steelhead habitat. Emmert paid the fine, but maintains the fecal pollution was left by 3,000 Canada geese. In 2007, his business partners in a Washington County development deal sued him for letting the bank foreclose on their land, then buying it out from under them. That case is still in court; Emmert says it has no merit. Two years earlier, Emmert settled a lawsuit alleging he and his partners bought a house that had been used as a meth lab, didn't clean it up, then rented it to a single mother and two children. Emmert says it wasn't a meth lab, and the renters were suing to get his insurance money.

One of his in-house attorneys sued him for sexual discrimination—he countersued, and the case is on appeal. Another employee gave a sworn statement that Emmert once fired a secretary because her younger replacement “will really give us something to look at.” (He denies any gender discrimination). Another Emmert employee, Michele Matesi, told Clackamas County Sheriff's detectives in 2001 that Emmert pointed a silver revolver at her face and threatened to kill her.



We are always accepting anonymous tips and leads for this story, just download Signal messenger and use [bit.ly/sabottipline](https://bit.ly/sabottipline) to get in touch with us securely. You can also email us with any encrypted email service at [sabot\\_media@riseup.net](mailto:sabot_media@riseup.net). Thank You.

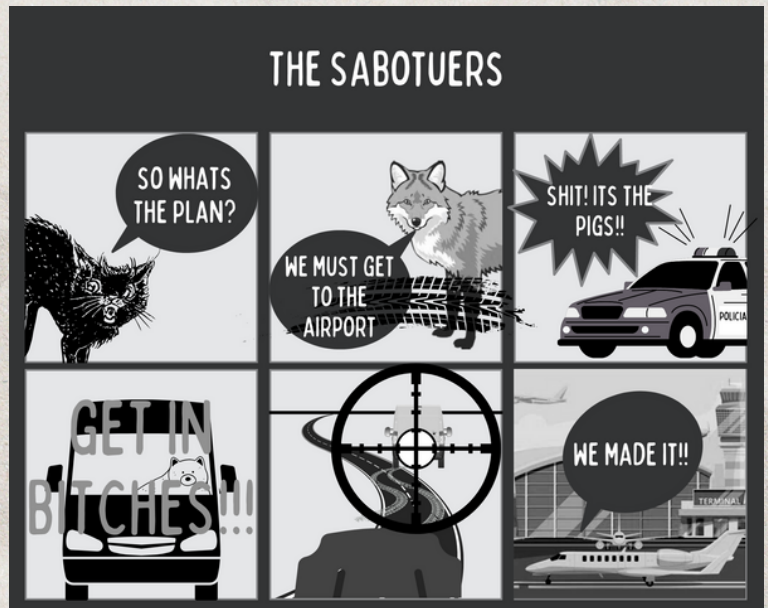


Ken C. Bauman, a former assistant United States district attorney who has known Emmert for more than 50 years now serves as his attorney. He owns a herd of more than 400 water buffalo on ranches outside Oregon City, as well as a slaughterhouse and meat-packing plant in Sandy.

“The only reason I bought that slaughterhouse,” Emmert has been known to say, “is that it has a 2,000-pound incinerator. And you can fit 10 200-pound attorneys at a time.”

So this is the man who brings his greedy LLCs to our town to buy everything he can. Some people will say, “But he bought the properties and that’s his right” but is it? Is it right to use your wealth to influence the housing market so you can get sub-market real estate deals while the rest of us see values rise to unaffordable levels? Is it right to joke about shooting homeless people for fun, and casual blame the homeless for the lack of renters in his buildings when he is now directly responsible for creating those conditions of poverty? We think not. We hope to help cultivate a strong movement of diverse tactics against all millionaire investors like Terry Emmert and his acquisition of our town. We will do whatever we can to resist his plans for us, and as always, the local fascists cozying up to him. In this vein you can expect much more reporting from us on his activities both in our community and in his own life.

Let’s consider, what tactics would best illuminate the threat posed by this type of gentrification? What best helps to mitigate it? As always let’s keep our tactics diverse and creative. Without class solidarity we will continue to fight among ourselves for scraps while the rich buy up everything possible at pennies on the dollar, pay workers starvation wages, then turn around and charge astronomically high rents. There is no housing crisis, there is manufactured scarcity. There is only a capitalism crisis, and grassroots resistance is the only way to stop this incursion of vapid, useless wealth into our community.





## ASK ANNIE

To get your questions answered email us  
at [sabot\\_media@riseup.net](mailto:sabot_media@riseup.net)

Dear Annie,

I recently started doing mutual aid work in my town and one thing we run into a lot of opioid use and overdose. I hate to see people die from something I know there is a simple solution to like Narcan. But it seems so hard to get and I've never used it before. I don't know enough to feel comfortable administering it since I don't want to do anything wrong in such a emergency situation. I was hoping that you could help me figure out a good place to get my hands on Narcan in Aberdeen. Also, is there any way you can tell me how to administer it properly here? Any information would help since I'm new at this whole thing. Thank you for your time. – Scared But Determined



Dear Scared But Determined,

Im glad to hear about your community work doing mutual aid! What a blessing it is to have people practicing these ideas in the world today. You are correct to want to learn how to get and administer Narcan, it is a literal lifesaver and there's no good reason why everyone shouldn't have it on them and know how to use it. First, let's talk about what Narcan is. Narcan, which contains the active drug naloxone, is classified as an opioid antagonist. Naloxone belongs to a class of drugs known as opioid antagonists. It works by blocking the effects of the opioid in the brain. This medication comes as a nasal spray, an auto injector kit, or as an intramuscular injection. Narcan is available as a brand-name drug only. There's no generic form of Narcan available at this time. You can purchase Narcan without a prescription in any state and it's available at many pharmacies. If you have Medicare you can usually get a certain amount for free from the pharmacy.



# NARCAN INSTRUCTIONS

## For using nasal Narcan:

Narcan nasal spray is designed to be as simple to use as possible during an emergency. To use nasal Narcan, simply:

1. Remove the cover from the tip
2. Insert the tip into one nostril
3. Press the plunger to administer

As soon as you have administered Narcan, you should call 911 — even if the Narcan works and the effects are reversed.

One dose of Narcan is given by a caregiver or loved one once every 2 to 3 minutes. It should be given until the person affected becomes responsive or an emergency medical technician (EMT) arrives. Sometimes only one dose is needed. But sometimes several doses of Narcan are needed. Even if someone becomes responsive after getting Narcan, their caregiver or loved one needs to stay with them until EMTs arrive. There's no initial dose or maximum dose of Narcan. Instead, one spray of the drug is given into one nostril every 2 to 3 minutes as needed. You can't give too much Narcan to someone.

## For auto-injectable Narcan:

1. Remove the outer case. Injectable Narcan, labeled as EVZIO, comes in a case. Take the device out of the case, but do not remove the red safety guard until you are ready to inject the medicine.
2. Take off the red safety guard. When you are ready to inject, remove the red safety guard. You might need to pull the red safety guard a little hard to get it off. Do not touch the black area of the EZVIO after you get the red safety tab off. This is where the needle is located.[11]
3. Place the black end of the device against the outer thigh and inject. Place the black area of the device on the middle of the person's outer thigh so that it is right over the muscle. To inject the medicine, hold the device firmly against the person's thigh for five seconds. You do not need to remove the person's clothing to do this.
4. You will hear a click and hiss sound as the device automatically injects the medicine into the person's thigh. This is normal and means the device is working. The needle will retract into the device after the injection is complete.
5. As soon as you have administered Narcan, you should call 911 — even if the Narcan works and the effects are reversed.

## For injectable Narcan:

How do I draw up the medication into the syringe?

Here's a list of basic steps to draw up a medication from a vial:

1. Inspect your medication. Make sure the medication name on the vial matches the name on your prescription label. Check for any unusual colors, clumps, or changes inside your vial. Make sure that the medication hasn't expired.
2. If this is the first time using the vial, remove the plastic top. A rubber stopper will be underneath. Clean the stopper with an alcohol pad.
3. Keeping the syringe cap on the needle, pull back the plunger and add some air into the syringe. A good rule here is to add the same amount of air as the dose of your shot. For example, if you're injecting 1 mL of medication, fill the syringe with 1 mL of air.
4. Remove the cap from the needle. Insert the needle into the top of the vial and inject the air. This added air makes it easier to remove the medication. Make sure to leave the needle in the vial.
5. Hold the vial with one hand and the syringe with the other. Turn the syringe and vial upside down, and draw out the amount needed for your dose. If you draw out too much medication, push on the plunger to place the liquid back in the vial.
6. With the needle still in the vial, check the syringe for air bubbles. If you see bubbles, gently tap the syringe with your finger to make the air rises to the top. Slowly push the plunger in to remove any air.
7. Remove the needle from the vial.

Now you're ready to inject your medication. Before we move on to where to give it, here's another important tip: Avoid recapping the needle. It's very easy to accidentally poke yourself doing this.

## Where do I inject my shot?

Intramuscular injections are given in the outside of the upper arm, in the hip, in the buttocks, or in the thigh. The thigh is usually the easiest place to give yourself an intramuscular shot. Insert the needle on the outside part of your thigh about halfway between your hip and knee. The needle should enter your thigh at a 90-degree angle. That means it should be a straight shot — not given diagonally. A good tip is to rest the heel of your palm against your thigh and insert the needle quickly. Pushing the needle in slowly is more painful.

I hope these instructions prove useful for you and your friends in helping save lives out on the streets. Be aware that when someone comes out of an opioid overdose with Narcan they will be dope-sick and in a VERY bad mood. They may be unaware of where they are or who you are and why your stabbing them with a needle. Be patient with them as they come to grips with the situation and let them know what you did and that emergency services are on their way. Stay strong and take care of each other.

– Annie



# NO SHELTER HERE

DESPITE COURT RULING, CITY OF ABERDEEN REFUSES TO FIND ADEQUATE SPACE FOR HOMELESS ENCAMPMENT  
THE URGENT NEED RIGHT NOW IS SIMPLE. LAND & COMMUNICATION. A STORY IN FOUR PARTS. BY FOX AND ANNIE

## Preface:

The city of Aberdeen has renewed its harassment of the local homeless population by clearing out an area of the encampment that has taken root under the Chehalis River Bridge. They claimed that this was necessary in order to allow PUD to access an electrical box. They have yet to do so. The city also claimed that fully one half of the camp would need to move because they were on WADOT land. There are no alternative locations determined by the city for them to go. The map, made as a result of a court settlement over previous harassment, that the city has released recommends people sleeping on the sidewalks of downtown Aberdeen. This is a move calculated to upset the local business owners in order to legitimize the city's harassment of the homeless. This is a continuance and an escalation of their tactics to clear encampments that have been established for such a long period of time. The city has refused to find a permanent spot for people to sleep, despite being order to do so by the courts. They have also refused to designate the current camp as an official site, even though the city does provide a single restroom (for about 60 people) and trash service. The city keeps letting the trash pile up, even though they are in charge of sanitation there.





One of our core organizers felt that this was unjust, seeing as though these people were told to move to this exact location by the Mayor. Without an officially designated space for people to go the homeless will continued to be shuffled around and face constant lack of stability in their lives, making it harder to get off the streets. What is needed is land for people to be able to stay long term and set up a shelter that can be heated in winter. People need enough stability to know they wont be kicked out and shuffled to another spot of town at any moment. That way they can focus on other things to improve their conditions. But when Mayor Pete Schave was reached out to for comment he declined multiple emails. When the city will not even communicate their plans it makes people in town wonder what is going in terms of planning for a solution. The City's ad hoc homeless committee has been stacked with local fascists and has no hope of reaching consensus even amongst them. Most of the city council is angry and disappointed with the Mayor currently, they feel he hasn't gone far ENOUGH in eliminating the homeless from Aberdeen. That's what their rhetoric resembles at it core, eliminationist talking points. With politicians like this its hardly surprising to hear that they are unresponsive, conceited, and out-of-touch with what the average citizen wants, a fair and humane solution to poor people having to sleep on the street. To some this means land and warmth, to others this means incarceration or expulsion.







Since Mayor Pete chose not to respond to the following emails we chose to publish them here. Our hope is that this can spark a larger discussion in our community about what needs to be done, what is being done, and the gap between those two. Below you find four emails starting more than two weeks, written by someone who regularly drives around the streets passing out supplies, checking on wounds, and assisting people however she can. She has been instrumental in building a community capable of taking on our local political elites, yet she does it with uncompromising grace. We hope that you find something in these words that resonates with you. Then we hope you take action. See you in the streets. continued on next page.





# MAYOR PETE SCHAVE

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Cell: 580-3776

City Hall: 537-3227

mayor@aberdeenwa.gov

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**Date: Wed, Sep 14, 2022, 11:45 AM**

Hello, I hope all is well,

My name is [redacted], a resident here in Aberdeen. I lend support to our people struggling & low income families when I can. I wanted to reach out to you today after some internal struggle of how we can best stop patterns with camp & how hard it has been to place people. The constant conflict with campers & city workers, more so when a large group has to be moved. I've talked to workers, I get it. I talk to campers, I it. I am here because I think we can make things go easier for everyone. We just need to communicate. I am willing to help & there are people I believe you trust, who will vouche for the bridges I already mend in our community. I'm reaching out because I know we can work together.

I was down at camp & talked to Jay Staten, DOT & the PUD last week. Due to a number of variables campers on the nearest side are going to need to move their tents. 1, away from the PUD box, 2, out from under the curve of the bridge. After reviewing its almost that entire side.

In an effort to have campers relocate with ease & to give the PUD & DOT access towards the end of this month as they need, I wanted to see where the appropriate spot for those campers to go is? Camp is aware & I've asked they start going through their things in anticipation so was trying to piece together the rest before the end of the month.

You can reach me here. I am open & asking to coordinate something so the impact at camp, the interaction between the city workers when the move happens & the timeliness of it all goes smooth. We have a estimated date, where do I put everyone? My goal would be to have everyone moved so public works could come in on the agreed day & do their thing without issue. Also lessening the impact on campers that need to move again. All of us on the same page.

I appreciate your time.

[redacted]







# MAYOR PETE SCHAVE

Cell: 580-3776

City Hall: 537-3227

mayor@aberdeenwa.gov

**Date: Fri, Sep 30, 2022, 10:52 AM**

Pete, I hope the week has been good to you.

I was hoping to hear back from you by now as it's Friday, 3 days before the PUD goes into the nearest side of where campers have been for 6+ months to do what they need to there equipment. We would like to know where I can tell them they can go so, I can help support them, with the community over the weekend. This insures when PUD shows up Monday, they can just get their job done. If I go to camp and tell them they have to take down their structures, tents, places without you giving an appropriate place for them to go, they aren't going to go in a timely fashion. Its a whole thing. I know you know that and it doesn't have to be like that. This snowballs and wastes so many resources and peoples time. The City employees that have to deal and evict. The cops that have to mediate and handle the confrontations and all the stuff in between. It's traumatic for the people who have lived there and now have nowhere.

We all really just want to work together. I'm just asking for a location to relocate these people that have to move. They have to have a place to go.

I am available always. Here is my cell [redacted]. Please do not hesitate to reach out. We can work together too make all this stuff so much easier.

Thank you!!!

[redacted]







# MAYOR PETE SCHAVE

Cell: 580-3776

City Hall: 537-3227

mayor@aberdeenwa.gov

**Date: Tue, Oct 4, 2022, 9:28 AM**

Mr Mayor.

Hi. Today is Tuesday October 4th and as you can imagine we have a number of displaced individuals with more to come this week. Our attempt to combat this before hand failed because I was unable to get a response from you. I understand that you do not want to say "yes this small area is okay" but Pete you already have and you really by law have too. I have a lot of concerns right not and I am trying my very best to reach a middle ground here for everyone. This whole side of camp is going to disperse to the streets. Business doorways, alleys, abandon houses etc. I promise you us being able to move them over to a area is not only less impactful on them but our community as a whole. This is temporary until the homeless committee and all others who are working towards solutions figures things out. But you have to know just evicting over 30 people here without a place to go is not a smart move.

It's my assumption that you had CCAP come down yesterday as a solution. Which is great, however CCAP doesn't offer services that this situation calls for unless they have an area that can house these people and/or they can get them all approved and into houses by Thursday (not reality). So, that does not solve anything for right now. CCAP coordinators call me for crisis response needs like this. Tents, tarps, people stuck in the woods etc. because although funding is there somehow resource and the correct programs are not so their hands are tied. This vulnerable group faces barriers that often do not get them the services they need.

Tomorrow, DOT will be down to place huge boulders around the bridge areas needed. In short, we need to move camp.

Where do they go?

It's also important you understand these campers have resided here for 6+ months knowingly. The City has provided the bathroom and picked up garbage. In this, there has not been any notices served to any residence by your office. No evictions, no notices in writing, nothing. Yet, they are being forced to move without any space not to mention adequate.

In short, we just do not want all these people who have had this spot displaced. We don't want 30+ added, having to sleep around town, when they have had their own shelters via tent or what not. I literally just need a strip of concrete, a grassy patch, a field, a parking lot..... I have lists too. List of county and city owner properties. If you want to sit down together and discuss what would work best let me know. If you want to pick a little nook or cranny you think would be the least frowned upon by your peers, that is fine too. I do not care. I just need a place to put our homeless citizens right now.

Cell available 24/7

[redacted]







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Cell available 24/7

[redacted]





# MAYOR PETE SCHAVE



Cell: 580-3776

City Hall: 537-3227

[mayor@aberdeenwa.gov](mailto:mayor@aberdeenwa.gov)

**Date: Mon, Oct 10, 2022, 3:07 PM**

Good afternoon.

As there is an apparent lack of communication throughout the city, county and all persons whom have "control" over what happens to our homeless population and the population not knowing a single thing as well. I thought I would write, again. I write because we now have a camp full of scared people and a bunch of rumors being told to them by lord knows who. What is happening? They were told DOT was coming in and half of the front camp corner was moving and have all been on pins and needles waiting.... I do not get it. Now because of last weeks trauma all of camp (both sides) thinks the city is coming in to sweep it all. To you all this might not inflict feeling but I promise, it is massive to the people who have been residing at this site. These are literal people who've been living there and are afraid to wake up to COA every morning not knowing if all their things are going to be taken, and to the sidewalk they go. We also have some very sick, mentally ill, declining homeless people just roaming the streets or sitting on the sidewalk day in and out without anywhere to go. They are tired and can't ever stabilize because of all of this manufactured instability being inflicted on them. The bottom line and what needs to happen now is our homeless need a designated safe area where they can reside. That is it. This is 100% insanity.

The City of Aberdeen owns literally thousands of acres of land. Pick one. Anyone can access the Assessor's website, type in "City of Aberdeen" and see everything that is owned. There ARE options. It is my strong opinion that none of us are here to determine what program, treatment option, or path of support an individual needs. We are talking about shelter and the safety of everyone. Our people are literally dying in doorways because we do not have a chunk of property to setup a camp. Do you understand how hard it is to support someone into housing, treatment, mental health, etc. when they do not even have a place to lay their heads? The people who get the funds to help this population can then get out to the camp to support these individuals where they are at. Each person has completely different needs. Whether it's getting them on services, approved for housing, or into programs that fit their needs and then out of there. Yes, not everyone takes help the first or second time but if you are in this type of work, you know that is realistic. Persons with massive trauma, mental health issues and addictions STILL need a place to sleep, eat, meet hygiene needs and survive.

The solution is very simple. Pick a parcel of land from the extensive list of available properties. The location does not have to be in the downtown area, but it does need to be accessible by bus. Aberdeen business owners and housed residents agree that downtown is an unacceptable location for such a camp, and the sentiment is echoed by several members of the unhoused population as well. Say "Here is where our unhoused people can setup for survival." And then let the agencies and support teams do their jobs. I promise you there are a lot of people in Grays Harbor working very hard right now for all our people who are struggling. We are finding solutions. We just need our people to be safe and by refusing or delaying the selection of a suitable location, while continuing to displace people, you remain to be in violation of the law. This community will support them because we know you all don't want to. Giving everyone the run around, doorway sleeping, camp moving, city harassment, community harassment, persistent threats towards the unhoused, and so much more continues to drain any health and well-being from those who are already starting with an empty cup.

These are people we love. I have watched completely drug free people, riding around town on their bikes, and happy just one year ago, become homeless and ultimately die this year. Solely from the decline of their health and living conditions. I have begged other services like Adult Protective Services and DCR over and over for help, to no avail. There was not a suitable space where I or anyone could provide care for someone with the needs so many of our unhoused have - needs that are challenging enough even when a roof and adequate medical care are available. One particular individual, I knew could not survive on the sidewalk. He died at Harbor Regional Hospital within weeks because nobody would help, and he was left on the street. At least 17 people have died since January. Please - help us help them.

I don't know what else to say besides I hope you hear me. These are people we love. We are at that camp every day, so we know exactly what is going on, all of the time. Every time a citizen shows up to threaten them with a gun, they get shot with paintballs, they are freezing and need blankets - we show up and will continue to show up. We being Aberdeen, your community. Hundreds of citizens who have organized and continue to do so. We cook 7 nights a week and feed the people in the camps and on the streets. We clothe and provide hygiene and medical supplies and crisis response. We support them into sobriety, housing, jobs and so much more. From pastors, moms, grandpas, homeless, housed, we all do what we can. Taking care of each other works. It is just extremely hard to do so when it is a constant battle to even keep campers together, safe and alive.

Our priority is our people first.

I hope everyone has a great day.

Take care of each other & yourselves.

THIS has to stop. Aberdeen is better. Together we can be better. This was last week.....

I thought best to share this with you all here.





# HOW TO SPOT WHEN YOU'RE IN A CULT



BY QUEER  
SATANIC

How to recognize that you're in a cult seems so obvious and therefore unnecessary to ask that most people never even bother to do so.

Consequently, it should not be a surprise so many people continue to find themselves to be in cults and not realize it till years later, if at all.

So, a couple of misconceptions: we are not talking about New Religious Movements (NREs)—at least not exclusively. To begin with, those are not necessarily cults, and more importantly, cults are not exclusively “religious” movements.

From Heaven's Gate to Scientology to for-profit face-to-face canvassing, you cannot rely on the self-description of an organization to accurately describe what it does, and like with NXIVM, it usually isn't the supernatural or religious aspects that are actually problematic.

A cult may never have explicitly supernatural or spiritual aspects; they may define themselves by their strict adherence to materialism, even. Thus, if those are the red flags you're looking for, you're not going to notice when no one is talking about god, reincarnation, or quantum pseudoscience.

Multilevel-marking schemes tend to be so exploitative of their “independent contractors” that they cannot persist without some amount of cult dynamics holding them together. It is rare that even those actually profiting in the pyramid do so solely in the cynical belief that they are exploiting bigger suckers.

There are more traditionally structured business cults as well. Philadelphia-based antifascist journalist Gwen Snyder has talked about her experiences with what others have called a “liberal sweatshop” but what Snyder described as a business cult: for-profit canvassing corporation Grassroots Campaigns, Inc.



# She identified five elements of the sort of job that ends up actually being a cult.

1. Enforced poverty
2. Organization-facilitated group living
3. Geographical isolation to facilitate indoctrination / retention
4. Coerced begging
5. Organizational incest



Her whole piece is worth reading, especially the elements that a naive person might assume are unrelated, like “incestuous” sexual relationships with co-workers serving to further isolate members/employees and make them reliant on their job not just for compensation but for all socializing.

Like with GCI, in many cults, the vast majority of exploited people are not even part of the cult. The union-busting or precarious employment-guarantees do harm many people, sure, but those are not the ones likely to stick around, either. The selection bias of the sort of folk competent enough to be milked in the intermediate and long term are not at all what people assume cults are looking for, and those watching how they do better relative to others won't spot their own exploitation.

Remember: GCI is as mainstream as it gets, fundraising for Democratic candidates and the ACLU while facilitating and experiencing horrendous labor violations.

Cults are a normal part of modern society, not something only at the fringe.

Considering the likely audience of this, it may be tempting to say, “No gods, no masters,” or “obviously capitalism is a cult.”

But this is a feature that appears within the radical, anticapitalist left as well.



The abusiveness of the Party for Socialism and Liberation (PSL) or Democratic Socialists of America (DSA), of Bob Avakian's Revolutionary Communist Party USA, or Gazi Kodzo's Black Hammer organization and its rapid turn toward failed Colorado commune and predation of unhoused people in Atlanta — it is not just "those people" who can fall into this. A Maoist transbian polycule with a central node who controls the sex lives of her partners while leading the "self-crit" sessions — this is only tangentially the faults of capitalism.

No one is immune from this, no one is safe. Because while cults can express themselves in all of these various ways, they are not only taking advantage of the weakest or worst of us; they don't even always take us in our weakest or worst moments.

Cults also will, like a cordyceps fungus, repurpose your strengths and talent to their own ends. Your incredible intelligence and reasoning abilities will be turned to explaining why you should continue to support this particular cult despite all evidence to the contrary. Your empathy will make you care about others still in the cult that leaving it would mean leaving behind. You will convince yourself that reform is possible and you just need to go through the proper channels that the abusers just happen also to control.



**To review: a cult can look like anything and anyone can find themselves in one.**

But most cults, by their nature, do not lead with the weirdest shit first. Some go as far as to have front companies recruiting people to one thing, then slowly introduce this other thing when that person is thought suitable and their defenses are down.



**Remember: using the example of GCI, most people who worked there were not in a cult. They helped fund a cult and got ripped off by one, but they weren't in one. A "fundraiser manager" who ran an office, reliable "field managers" who ran crews day after day, and top performing canvassers who made good money and went to conferences — these were people in the cult. You had to be useful and reliable enough to be brought into the fold and made to invest deeper.**

**For most people, there won't be a clear sudden indicator because they will be surrounded by others who treat these power dynamics as normal and good. Peer pressure is not just something middle schoolers fall victim to but something all of us experience.**

**Even if you leave, all that does is reinforce the survivor bias and culture of those who remain, feeding the narratives of exclusivity, elitism, and persecution to keep members cleaved from the outside.**

**Back to the question: how do you spot that you're in a cult?**

**It's crucial that you actually bother to ask. It's crucial that you have the humility to assess your surroundings, your choices, and be willing to walk away from stuff you've invested in when you realize your mistake, sunk costs be damned.**



 Grassroots Campaigns Inc



# What then are you looking for?

There are various guides you can use, but a pretty robust if still subjective one is Isaac Bonewits' Advanced Bonewits Cult Danger Evaluation Frame (ABCDEF), rating 18 categories to score from one-to-10.

1. **Internal Control:** Amount of internal political and social power exercised by leader(s) over members; lack of clearly defined organizational rights for members.
2. **External Control:** Amount of external political and social influence desired or obtained; emphasis on directing members' external political and social behavior.
3. **Wisdom/Knowledge Claimed by leader(s):** amount of infallibility declared or implied about decisions or doctrinal/scriptural interpretations; number and degree of unverified and/or unverifiable credentials claimed.
4. **Wisdom/Knowledge Credited to leader(s) by members:** amount of trust in decisions or doctrinal/scriptural interpretations made by leader(s); amount of hostility by members towards internal or external critics and/or towards verification efforts.
5. **Dogma:** Rigidity of reality concepts taught; amount of doctrinal inflexibility or "fundamentalism;" hostility towards relativism and situationalism.
6. **Recruiting:** Emphasis put on attracting new members; amount of proselytizing; requirement for all members to bring in new ones.
7. **Front Groups:** Number of subsidiary groups using different names from that of main group, especially when connections are hidden.
8. **Wealth:** Amount of money and/or property desired or obtained by group; emphasis on members' donations; economic lifestyle of leader(s) compared to ordinary members.
9. **Sexual Manipulation of members by leader(s) of non-tantric groups:** amount of control exercised over sexuality of members in terms of sexual orientation, behavior, and/or choice of partners.
10. **Sexual Favoritism:** Advancement or preferential treatment dependent upon sexual activity with the leader(s) of non-tantric groups.
11. **Censorship:** Amount of control over members' access to outside opinions on group, its doctrines or leader(s).
12. **Isolation:** Amount of effort to keep members from communicating with non-members, including family, friends and lovers.
13. **Dropout Control:** Intensity of efforts directed at preventing or returning dropouts.
14. **Violence:** Amount of approval when used by or for the group, its doctrines or leader(s).
15. **Paranoia:** Amount of fear concerning real or imagined enemies; exaggeration of perceived power of opponents; prevalence of conspiracy theories.
16. **Grimness:** Amount of disapproval concerning jokes about the group, its doctrines or its leader(s).
17. **Surrender of Will:** Amount of emphasis on members not having to be responsible for personal decisions; degree of individual disempowerment created by the group, its doctrines or its leader(s).
18. **Hypocrisy:** amount of approval for actions which the group officially considers immoral or unethical, when done by or for the group, its doctrines or leader(s); willingness to violate the group's declared principles for political, psychological, social, economic, military, or other gain.

Again, there are others. ABCDEF works best for new religious movements; Gwen Snyder taking business cults to task highlighted some issues Bonewits did not. Certainly, neither person is, themselves, infallible. Consider both nothing more than starting points.



So far, we haven't talked much about anarchist groups or dynamics, and you may assume that's because we are not power worshipers, fascists, Marxist-Leninists, so our praxis inoculates us. That is bunk.

**It is true that anarchist critiques of hierarchy apply to cults as well. An anarchist may not always be able to recognize a hierarchy, but we ought to have a good idea of our response when we do.**

Anarchists are not immune from becoming cult leaders. Those who do that are not uniquely evil or a different species from us. A cult leader may be wholly sincere and actually believe they are that special, that irreplaceable. If you are an anarchist, you should always be thinking about and planning for your replacement. You will die one day. You may be disabled before that, or jailed before that, or "canceled"; don't think you are not capable of being an abuser, including in ways that meant almost nothing to you but everything to them.



Anything you're doing should not rely solely on you to not fail. The group you are part of should not require one person, you or anyone else, who is so essential that others are tempted to give them a pass because they are so valuable to the work.

Having said all this, is the vaccination against hierarchical cult abuses a panacea against all abuses? Clearly not. If Grassroots Campaigns were only exploitative and union-busting, that still would be bad. Actually, the Southern Baptist Convention is structurally remarkably non-hierarchical and laudable in many ways. Yet, there are invisible, cultural hierarchies in the SBC and its member churches facilitate all kinds of abuse, as the Houston Chronicle's investigations revealed in recent years.



**A cult is one kind of hierarchy. It is often starkly hierarchical and dangerous but not the only way for an org or group dynamics to be abusive. We have to work very hard to guard ourselves against these, too; that is anarchism.**

**We need collective action from non-blood relations willing to work together and help one another. We need to radically re-imagine and embody different ways of living, different possibilities of seeing the world. The taboos of the status quo are not extant always because they serve most of us or benefit any but a few.**

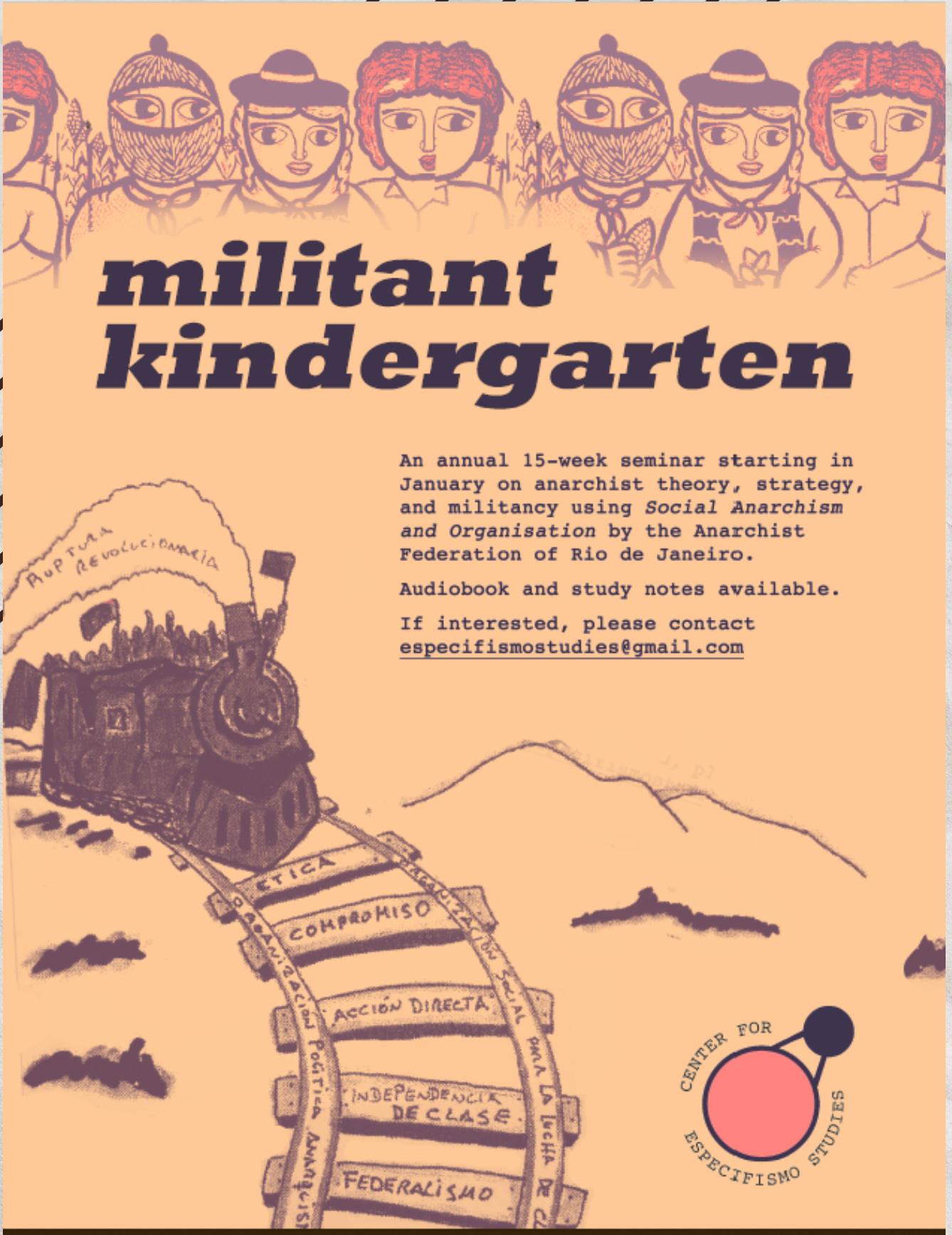
**And yet, attempts to create alternatives to what we have inherited are not guaranteed to be improvements, and in our desperation at the state of the world or just our own lives, we can pursue groups—usually new groups—that lack the protective guardrails erected by necessity to keep a collective functioning since, without them, the group implodes.**

**How do you spot you're in a cult? Think about what power is and who has it, and never stop looking or talking to other people about what you see. Interrogate yourself, don't make excuses for your friends, and kill your heroes so you can meet real people worth knowing.**

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# militant kindergarten

An annual 15-week seminar starting in January on anarchist theory, strategy, and militancy using *Social Anarchism and Organisation* by the Anarchist Federation of Rio de Janeiro.


Audiobook and study notes available.

If interested, please contact [especifismostudies@gmail.com](mailto:especifismostudies@gmail.com)



# ESPECIFISMO: THE ANARCHIST PRAXIS OF BUILDING POPULAR MOVEMENTS AND REVOLUTIONARY ORGANIZATION

By Adam Weaver

 [blackrosefed.org/especifismo-weaver/](https://blackrosefed.org/especifismo-weaver/)

First published in The Northeastern Anarchist #11 in Spring 2006, “Especifismo: The Anarchist Praxis of Building Popular Movements and Revolutionary Organization” broke new ground as the first English introductory article on the concept of Especificismo. While being short and limited in scope, it has since become a standard introductory text which has been translated into multiple languages and is now used by Latin American political organizations. The piece was based on early translations and exchanges by Brazilian-American anarchist Pedro Ribeiro but since it’s publication new translations have further deepened and enriched the understanding of Especificismo. These include the Federación Anarquista Uruguaya’s 1972 theoretical piece “Huerta Grande” and the multi-chapter booklet “Social Anarchism and Organization” by the Federação Anarquista do Rio de Janeiro (FARJ).

Throughout the world anarchist involvement within mass movements as well the development of specifically anarchist organizations is on the upsurge. This trend is helping anarchism regain legitimacy as a dynamic political force within movements and in this light, Especificismo, a concept born out of nearly 50 years of anarchist experiences in South America, is gaining currency world-wide. Though many anarchists may be familiar with many of Especificismo’s ideas, it should be defined as an original contribution to anarchist thought and practice.

The first organization to promote the concept of Especificismo—then more a practice than a developed ideology—was the Federación Anarquista Uruguaya (FAU), founded in 1956 by anarchist militants who embraced the idea of an organization which was specifically anarchist. Surviving the dictatorship in Uruguay, the FAU emerged in the mid-1980s to establish contact with and influence other South American anarchist revolutionaries. The FAU’s work helped support the founding of the Federação Anarquista Gaúcha (FAG), the Federação Anarquista Cabocla (FACA), and the Federação Anarquista do Rio de Janeiro (FARJ) in their respective regions of Brazil, and the Argentinean organization Auca (Rebel).

While the key concepts of Especificismo will be expanded upon further in this article, it can be summarized in three succinct points:

- 1 - The need for specifically anarchist organization built around a unity of ideas and praxis.
- 2 - The use of the specifically anarchist organization to theorize and develop strategic political and organizing work.
- 3 - Active involvement in and building of autonomous and popular social movements, which is described as the process of “social insertion.”





## A Brief Historical Perspective

While only coming onto the stage of Latin American anarchism within the last few decades, the ideas inherent within Especificismo touch on a historic thread running within the anarchist movement internationally. The most well known would be the Platformist current, which began with the publishing of the “Organizational Platform of the Libertarian Communists.” This document was written in 1926 by former

peasant army leader Nestor Makhno, Ida Mett and other militants of the Dielo Trouda (Workers’ Cause) group, based around the newspaper of the same name (Skirda, 192-213). Exiles of the Russian revolution, the Paris-based Dielo Trouda criticized the anarchist movement for its lack of organization, which prevented a concerted response to Bolshevik machinations towards turning the workers’ soviets into instruments of one-party rule. The alternative they proposed was a “General Union of Anarchists” based on Anarchist-Communism, which would strive for “theoretical and tactical unity” and focus on class struggle and labor unions.

Other similar occurrences of ideas include “Organizational Dualism,” which is mentioned in historical documents of the 1920’s Italian anarchist movement. Italian anarchists used this term to describe the involvement of anarchists both as members of an anarchist political organization and as militants in the labor movement (FdCA). In Spain, the Friends of Durruti group emerged to oppose the gradual reversal of the Spanish Revolution of 1936 (Guillamon). In “Towards a Fresh Revolution” they emulated some of the ideas of the Platform, critiquing the CNT-FAI’s gradual reformism and collaboration with the Republican government, which they argued contributed to the defeat of the anti-fascist and revolutionary forces. Influential organizations in the Chinese anarchist movement of the 1910’s, such as the Wuzhengfu-Gongchan Zhuyi Tongshi Che (Society of Anarchist-Communist Comrades), advocated similar ideas (Krebs). While these different currents all have specific characteristics that developed from the movements and countries in which they originated, they all share a common thread that crosses movements, eras, and continents.



## Espezifismo Elaborated

The Espezifists put forward three main thrusts to their politics, the first two being on the level of organization. By raising the need for a specifically anarchist organization built around a unity of ideas and praxis, the Espezifists inherently state their objection to the idea of a synthesis organization of revolutionaries or multiple currents of anarchists loosely united. They characterize this form of organization as creating an,

**“exacerbated search for the needed unity of anarchists to the point in which unity is preferred at any cost, in the fear of risking positions, ideas and proposals sometimes irreconcilable. The result of these types of union are libertarian collectives without much more in common than considering themselves anarchists.” (En La Calle)**

While these critiques have been elaborated by the South American Espezifistas, North American anarchists have also offered their experiences of synthesis organization as lacking any cohesiveness due to multiple, contradictory political tendencies. Often the basic agreement of the group boils down to a vague, “least-common-denominator” politics, leaving little room for united action or developed political discussion among comrades.





Without a strategy that stems from common political agreement, revolutionary organizations are bound to be an affair of reactivism against the continual manifestations of oppression and injustice and a cycle of fruitless actions to be repeated over and over, with little analysis or understanding of their consequences (Featherstone et al). Further, the Especificists criticize these tendencies for being driven by spontaneity and individualism and for not leading to the serious, systematic work needed to build revolutionary movements. The Latin American revolutionaries put forward that organizations which lack a program,

“which resists any discipline between militants, that refuses to ‘define itself’, or to ‘fit itself’, ... [are a] direct descendant of bourgeois liberalism, [which] only reacts to strong stimulus, joins the struggle only in its heightened moments, denying to work continuously, especially in moments of relative rest between the struggles.” (En La Calle)

A particular stress of the Especificismo praxis is the role of anarchist organization, formed on the basis of shared politics, as a space for the development of common strategy and reflection on the group’s organizing work. Sustained by collective responsibility to the organizations’ plans and work, a trust within the members and groups is built that allows for a deep, high-level discussion of their action. This allows the organization to create collective analysis, develop immediate and long term goals, and continually reflect on and change their work based on the lessons gained and circumstances.

From these practices and from the basis of their ideological principles, revolutionary organizations should seek to create a program that defines their short- and intermediate-term goals and will work towards their long-term objectives:

The program must come from a rigorous analysis of society and the correlation of the forces that are part of it. It must have as a foundation the experience of the struggle of the oppressed and their aspirations, and from those elements it must set the goals and the tasks to be followed by the revolutionary organization in order to succeed not only in the final objective but also in the immediate ones. (En La Calle)



The last point, but one that is key within the practice of Especificismo, is the idea of “social insertion.” It stems from the belief that the oppressed are the most revolutionary sector of society, and that the seed of the future revolutionary transformation of society lies already in these classes and social groupings. Social insertion means anarchist involvement in the daily fights of the oppressed and working classes. It does not mean acting within single-issue advocacy campaigns based around the involvement of expected traditional political activists, but rather within movements of people struggling to better their own condition, which come together not always out of exclusively materially-based needs, but also socially and historically rooted needs of resisting the attacks of the state and capitalism. These would include rank-and-file-led workers’ movements, immigrant communities’ movements to demand legalized status, neighborhood organizations’ resistance to the brutality and killings by police, working class students’ fights against budget cuts, and poor and unemployed people’s opposition to evictions and service cuts.





Through daily struggles, the oppressed become a conscious force. The class-in-itself, or rather classes-in-themselves (defined beyond the class-reductionist vision of the urban industrial proletariat, to include all oppressed groups within society that have a material stake in a new society), are tempered, tested, and recreated through these daily struggles over immediate needs into classes-for-themselves. That is, they change from social classes and groups that exist objectively and by the fact of social relations, to social forces. Brought together by organic methods, and at many times by their own self-organizational cohesion, they become self-conscious actors aware of their power, voice and their intrinsic nemeses: ruling elites who wield control over the power structures of the modern social order.

Examples of social insertion that the FAG cites are their work with neighborhood committees in urban villages and slums (called Popular Resistance Committees), building alliances with rank-and-file members of the rural landless workers' movement of the MST, and among trash and recyclables collectors. Due to high levels of temporary and contingent employment, underemployment, and unemployment in Brazil, a significant portion of the working class does not survive primarily through wage labor, but rather by subsistence work and the informal economy, such as casual construction work, street vending, or the collection of trash and recyclables. Through several years of work, the FAG has built a strong relationship with urban trash collectors, called catadores. Members of the FAG have supported them in forming their own national organization which is working to mobilize trash collectors around their interests nationally and to raise money toward building a collectively operated recycling operation. [1]

Especifismo's conception of the relation of ideas to the popular movement is that they should not be imposed through a leadership, through "mass line," or by intellectuals. Anarchist militants should not attempt to move movements into proclaiming an "anarchist" position, but should instead work to preserve their anarchist thrust; that is, their natural tendency to be self-organized and to militantly fight for their own interests. This assumes the perspective that social movements will reach their own logic of creating revolution, not when they as a whole necessarily reach the point of being self-identified "anarchists," but when as a whole (or at least an overwhelming majority) they reach the consciousness of their own power and exercise this power in their daily lives, in a way consciously adopting the ideas of anarchism. An additional role of the anarchist militant within the social movements, according to the Especifists, is to address the multiple political currents that will exist within movements and to actively combat the opportunistic elements of vanguardism and electoral politics.



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## Espezifismo in the context of North American and Western Anarchism

Within the current strands of organized and revolutionary North American and Western Anarchism, numerous indicators point to the inspiration and influence of the Platform as having the greatest impact in the recent blossoming of class struggle anarchist organizations world-wide. Many see the Platform as a historical document that speaks to the previous century's organizational failures of anarchism within global revolutionary movements, and are moved to define themselves as acting within the "platformist tradition." Given this, the currents of Espezifismo and Platformism are deserving of comparison and contrast.

The authors of the Platform were veteran partisans of the Russian Revolution. They helped lead a peasant guerilla war against Western European armies and later the Bolsheviks in the Ukraine, whose people had a history independent of the Russian Empire. So the writers of the Platform certainly spoke from a wealth of experience and to the historical context of one of their era's pivotal struggles. But the document made little headway in its proposal of uniting class struggle anarchists, and is markedly silent in analysis or understanding on numerous key questions that faced revolutionaries at that time, such as the oppression of women, and colonialism.

While most Anarchist-Communist oriented organizations claim influence by the Platform today, in retrospect it can be looked at as a poignant statement that rose from the morass that befell much of anarchism following the Russian Revolution. As a historical project, the Platform's proposal and basic ideas were largely rejected by individualistic tendencies in the Anarchist movement, were misunderstood because of language barriers as some claim (Skirda, 186), or never reached supportive elements or organizations that would have united around the document. In 1927, the Dielo Trouda group did host a small international conference of supporters in France, but it was quickly disrupted by the authorities.

In comparison, the praxis of Espezifismo is a living, developed practice, and arguably a much more relevant and contemporary theory, emerging as it does out of 50 years of anarchist organizing. Arising from the southern cone of Latin America, but its influence spreading throughout, the ideas of Espezifismo do not spring from any call-out or single document, but have come organically out of the movements of the global south that are leading the fight against international capitalism and setting examples for movements worldwide. On organization, the Espezifists call for a far deeper basis of anarchist organization than the Platform's "theoretical and tactical unity," but a strategic program based on analysis that guides the actions of revolutionaries. They provide us living examples of revolutionary organization based on the needs for common analysis, shared theory, and firm roots within the social movements.



I believe there is much to take inspiration from within the tradition of **Especifismo**, not only on a global scale, but particularly for North American class-struggle anarchists and for multi-racial revolutionaries within the US. Whereas the Platform can be easily read as seeing anarchists' role as narrowly and most centrally within labor unions, **Especifismo** gives us a living example that we can look towards and which speaks more meaningfully to our work in building a revolutionary movement today. Taking this all into consideration, I also hope that this article can help us more concretely reflect on how we as a movement define and shape our traditions and influences.

#### Footnotes

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# Aberdeen and The Non Profit Industrial Complex

coastal  
**Community Action**  
program

How the national system of poverty management manifests in our local non profit sector. by Possum

Humans are, to our core, cooperative creatures. The anarchist and anthropologist, born Pyotr Alexeyevich Kropotkin, more commonly called Peter Kropotkin, charted this fundamental human instinct, the "mutual aid instinct" throughout human history and into his modern day, the turn of the 20th century. Arguing against Social Darwinian logic, he demonstrated how cooperation provided the true evolutionary advantage. He demonstrated how it has, and continues to, aid in humanity's continued survival and advancement as a species.

Over time, humans have been increasingly alienated from this true nature. We are pit against one another in arbitrary competitions for artificially scarce resources, yet still mutual aid continues, often most visibly amongst the most oppressed. This continues to be true wherever there are oppressed and impoverished communities, or communities in a state of emergency.





In the wake of the George Floyd uprising and the COVID-19 pandemic, thousands of independent grassroots mutual aid efforts were started by organizers all over the country that saw the need that wasn't being filled by the corporate nonprofit agencies. This need was apparent when George Floyd called out for his mother as the knee of Derek Chauvin bore down on his neck, because police are called to all manner of incidents where they don't belong, where community intervention and deescalation would suffice.

It was apparent when people took to the streets in the wake of the killing only to find the streets of our cities are already full of unhoused people, cast out after our national housing crisis. The need was apparent when fires broke out on the West Coast and there was no institutional help for thousands as they were displaced or affected by smoke. The need became perhaps most apparent when the pandemic hit and our so called leaders did nothing to stem the virus. During all of these manufactured crises there were everyday people willing to lend some aid to their fellow human. People stepping up to make masks or sanitizer, cook and distribute food, and come up with ingenious ways to protect themselves and their communities from these threats.

There is another more insidious form of aid though. One that makes itself seem charitable and good but actually does nothing but provide cover for the wealthy that impoverishes so many. It provides nothing but a veneer of giving to a system that, in actuality, does nothing but take from us. In the modern spectacle even this basic human instinct has become perverted to serve the wealthy. According to Forbes, the top corporate charities in 2022 are United Way Worldwide, Feeding America, and the Salvation Army. [1] For-profit corporations regularly donate to such charities for massive tax write-offs and to improve their public image. By donating large sums of money to nonprofit organizations they control, either through ownership or by being major donors, the wealthy are able to store their riches outside of the reach of the taxman.





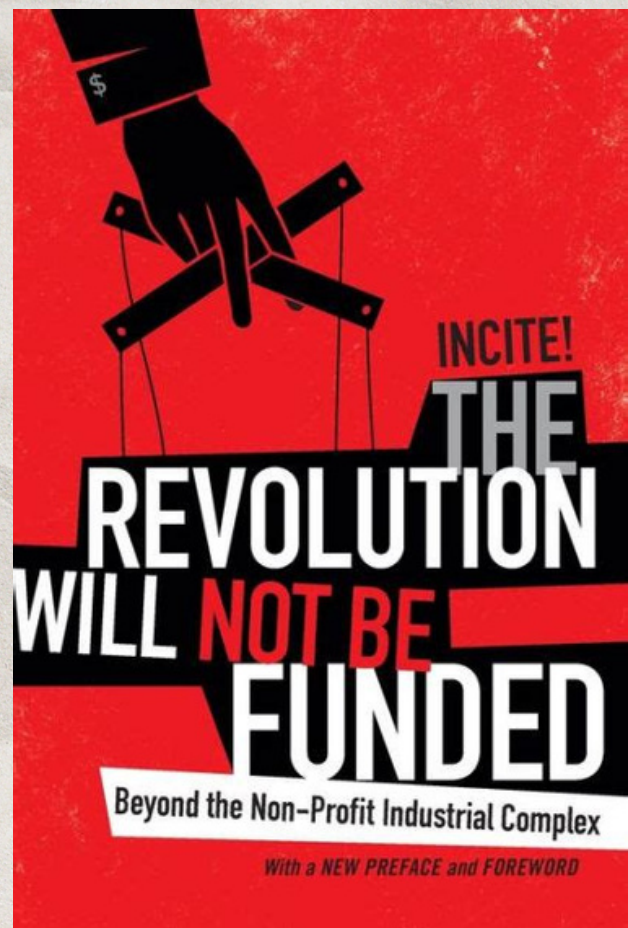
Donors give out their funds through foundations in the form of grants, and charitable nonprofits are but one of 32 different kinds of nonprofit entities. Charitable nonprofits have to, by necessity, model themselves after for-profit businesses in to be more appealing to these wealthy donors in order to compete with other nonprofits for the funding. Naturally, nonprofits can't do anything that remotely seems like it might harm their earnings. These grants dictate exactly how the money will be spent, typically by explicitly designing a new program or position to carry out the will of the wealthy donors and the foundations they control. This reality leads to things like our local nonprofit Coastal Community Action Program (CCAP) refusing to operate a cold weather shelter because it upsets local far right political interests, some of whom serve on the board of directors for the nonprofit.

According to *The Revolution Will Not Be Funded*, by the radical feminist organization INCITE! [2]

"Foundations provide tax shelters for wealthy families and thereby take away tax income that could be used for social programs and entitlements. And then [the foundations] dole out little bits of money for nonprofits to replace the services that the government no longer funds."

The book states, the nonprofit sector is

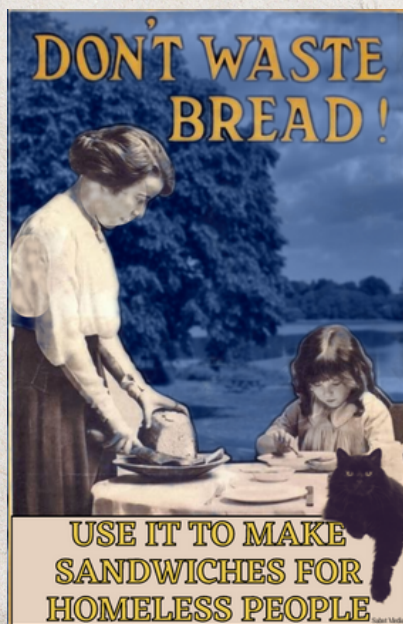
"A trillion-dollar industry, the US non-profit sector is one of the world's largest economies. From art museums and university hospitals to think tanks and church charities, over 1.5 million organizations of staggering diversity share the tax-exempt 501(c)(3) designation, if little else"





On the other hand, many for-profit retail and grocery businesses solicit donations from their customers by asking them to round up to the nearest dollar, giving them more tax-free money. The research of Katie Kelting, Stefanie Robinson, and Richard J. Lutz found, "consumers respond more favorably to a roundup than to a flat donation request, even when the requested amount is identical," at a rate of about 21% more, according to a Marketplace.org article. [3] These additional charges allow companies to take on larger projects they might not otherwise have the resources or infrastructure to accomplish and make larger charitable contributions to write off their taxes. This, the article suggests, is because it gives the consumer a "warm glow" without the "painful financial loss" typically associated with donations, forging a sense of loyalty that builds customer retention.

Far from being purely out of the goodness of their hearts, these donations serve effectively as PR stunts that allow for-profit companies to raise their prices in a way that makes the customers happy. Soliciting donations with customers also creates loyalty through a psychological loophole wherein the customer feels enabled to do good in the world through the corporation, thus making them more likely to purchase more from that company. Customers feel like partners in the quest against poverty, hunger, or whichever issue they're being solicited donations for.





Dean Spade points out in his piece, *Solidarity Not Charity*, the ruling class uses only mere reforms to address the poverty and inequality caused by their wealth. "Many reforms, if they do provide any material relief, provide it only to those who are least marginalized within the group of people who were supposed to benefit from the reform," he points out: [4]

"For example, immigration reforms that cut out people with criminal records or who are 'public charges,' or that make military service or college graduation conditions for relief, are likely to be accessible only to those least targeted by police, those who can pay tuition, those not pushed out of school by able-ism and racism. Reforms often merely tinker with existing harmful conditions, failing to reach the root causes."



These charities serve as little more than the modern version of giving alms to the poor, purchasing indulgences to get into heaven regardless of one's actual moral fiber or adherence to sacred tradition. They are how the wealthy both boost their public image, to be seen as good and noble, absolve themselves of any guilt they may feel for rising rates of poverty across the globe, and PR campaigns to make them seem like virtuous paragons who deserve their wealth, even at the expense of the rest of us. This is the insidious nature of corporate charity, it lets the wealthy feel good about being wealthy. When, in fact, it is their hoarded wealth that is the reason people want for anything. We have the means to produce enough for every person on this planet. It is the manufactured scarcity of capitalist markets that keep us from doing so.





These charities do good for individuals (for the mass of people who suffer in order to power capitalist abundance) but are only used as a tool, rather than as something that can actually resolve the issues these organizations address. On April 3rd, 2016, documents detailing the financial and attorney-client information of over 214, 488 offshore entities with records going back to the 1970s were leaked to a German journalist, Bastian Obermayer, from the newspaper *Süddeutsche Zeitung*. The leak names 12 current or former world leaders, 128 public officials and politicians, and hundreds of celebrities, businessmen, and other wealthy individuals from over 200 countries; in other words, the global elites. These "Panama Papers," as they have come

to be known, describe the methods through which the members of the global ruling class hide their wealth in trusts and foundations, making them less dependent on nonprofit charities for the same purposes. They describe how the elites increasingly use offshore accounts and shell companies to house their wealth, which has caused a steady decline in charitable donations. [5]



# PANAMA PAPERS

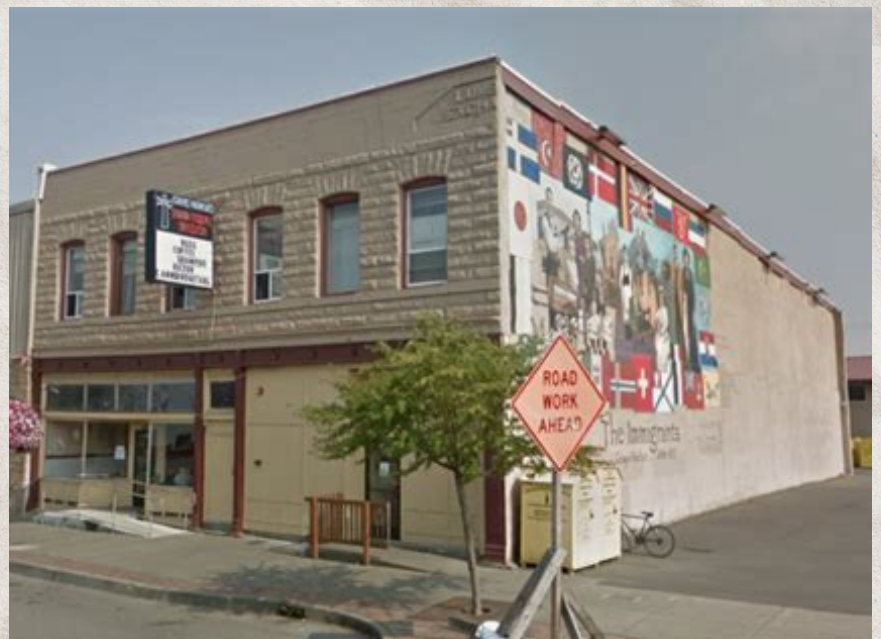


The funding the charities receive comes in the form of grants. These grants offer money for specific programs and positions the nonprofit charity must adopt in order to receive the money they need to keep their doors open, lights on, and employees paid. It does not take any ill intent for this to corrupt the nonprofit's original mission and slowly cause what is called in the industry, "mission drift." They also tend to look to their grantors for guidance, and to seek to impress them. The charities then become little more than wound care, rather than medical professionals who diagnose the source of a problem and take steps to eliminate it. Without changing the underlying structural problems these companies simply become entrenched institutions maintaining the status quo. Our local non profit CCAP has become a major power player in town in it's short history, gobbling up virtually every grant available and stifling competition. The Mayor of the City of Aberdeen is a board member of CCAP as well as serving as board president for the Catholic Union Gospel Mission.



Mayor Pete Schave was elected on a platform of anti-homeless campaigns while serving on the boards of the two largest nonprofits dedicated to serving the homeless. This has influenced the decisions of both institutions to not pursue a low barrier

shelter option in town. [6] The grants they go for determine their mission just as much as they choose which grants to apply for based on local politics and power dynamics.





This creates a dynamic some researchers and activists have called, "The Nonprofit Industrial Complex." The zine, *Working for You, Me, We, Us, and Them: What is the nonprofit industrial complex and why should I care*, defines this dynamic as, "A system of relationships between the State (or, local and federal governments), the owning classes, foundations, and nonprofit/NGO social service and social justice organizations that result in the surveillance, control, derailment, and everyday management of political movements. The state uses nonprofits to:

"Divert public monies into private hands into private hands through foundations; manage and control dissent to make the world safe for capitalism; redirect activities energies into career-based models of organizing instead of mass-based organizing capable of actually transforming society; allow corporations to mask their exploitative and colonial work practices through 'philanthropic' work; Encourage social movements to model themselves after capitalist structures rather than to challenge them."

Charities must closely track how every dollar is spent, so service users are often required to provide detailed personal records and pieces of information, such as social security numbers, as a requirement of receiving services. This information is then transmitted to the funders to track demographics, allocate funding, track service usage, and so forth. Many times this data collection element serves as a barrier to entry for many people trying to access much needed services and resources.

Whether it is because someone is fleeing domestic violence or doesn't have the proper documentation, people often would rather avoid these resources than deal with the identifying paperwork and data collections efforts of these agencies.

[7]





**"Of course these NGOs are helping people eat and survive," states the zine. "But people should be able to survive on their own terms, not on the terms of the wealthy, neocolonial/imperialist countries who stole the resources and money in the first place."**

This is far from the reality on the ground. The rank and file workers who do the grunt work required for these organizations to function all, in the experience of this author, want to do good in the world and help others - manifestations of our shared mutual aid instinct. The problem is, however, how these workers are often not given the tools to truly solve the problems their "service users," or "clients," have given the layered social conditions of these clients. The workers do try to honor the complexity of each individual, but can only do so much on a grant-dependent, nonprofit budget. The same can be said for the middle management, as many managers are still closely involved in the daily operations, often knowing the clients as well as the workers, and in many cases barely make more than the employees they manage. The rare exceptions are the workers who have reached burnout, just there to do a job, a phenomenon common enough in the field to be openly discussed. Many nonprofit managers work proactively with their employees to avoid such a thing. A vast majority of the case workers at CCAP are generous souls looking to give back to their community while they earn a living. Who can blame them? There really is no other game in town if you want to go into that line of work and CCAP is - for some reason - always hiring. The reason of course is the incredibly high turnover rate in the industry due to burnout.





Unfortunately the phenomenon of burn out is not unique to corporate nonprofits, many grassroots organizers experience this too. These organizers are typically unpaid volunteers, yet they face the same challenges that social workers do and with less resources at their disposal. Part of the reason grassroots organizers get so burnt out is in fact because they are left picking up the slack left by larger corporations. The limits imposed on these large institutions make them largely unresponsive to the public and their clients needs. This leaves a huge gap of services to be filled by mutual aid efforts. Many corporations know this effect well and factor this grassroots volunteerism into their budgeting.

When they know we can and will step up they know that they can actually reduce services in that sector. Chehalis River Mutual Aid Network here in Aberdeen, WA has experienced this many times with our local non profit Coastal Community Action Program. CCAP case managers routinely give out their information as a resource to their clients, even going so far as to call CRMAN to help get them tents. This company gets millions of dollars each year and yet they rely on our volunteer labor time and time again. This is a type of exploitation that is not typically accounted for or discussed but one that negatively impacts grassroots organizations all over the world. These companies use our labor while taking millions each year in order to provide sub par services and actually prevent the efforts of mutual aid organizers who are trying to accomplish systemic change, not engage in careerism.

"The problem," states the article, The Nonprofit Industrial Complex, "is that while providing for social change is the only long-term solution, short term services feel so good, both for those working in the nonprofit sector and for those funding them." [8] Paul Kivel is quoted in Working For You, Me, Us, and Them as saying, "The focus on the individual achievements of a few can distract us from looking at why there's not enough affordable housing, educational opportunities, and jobs for everyone."

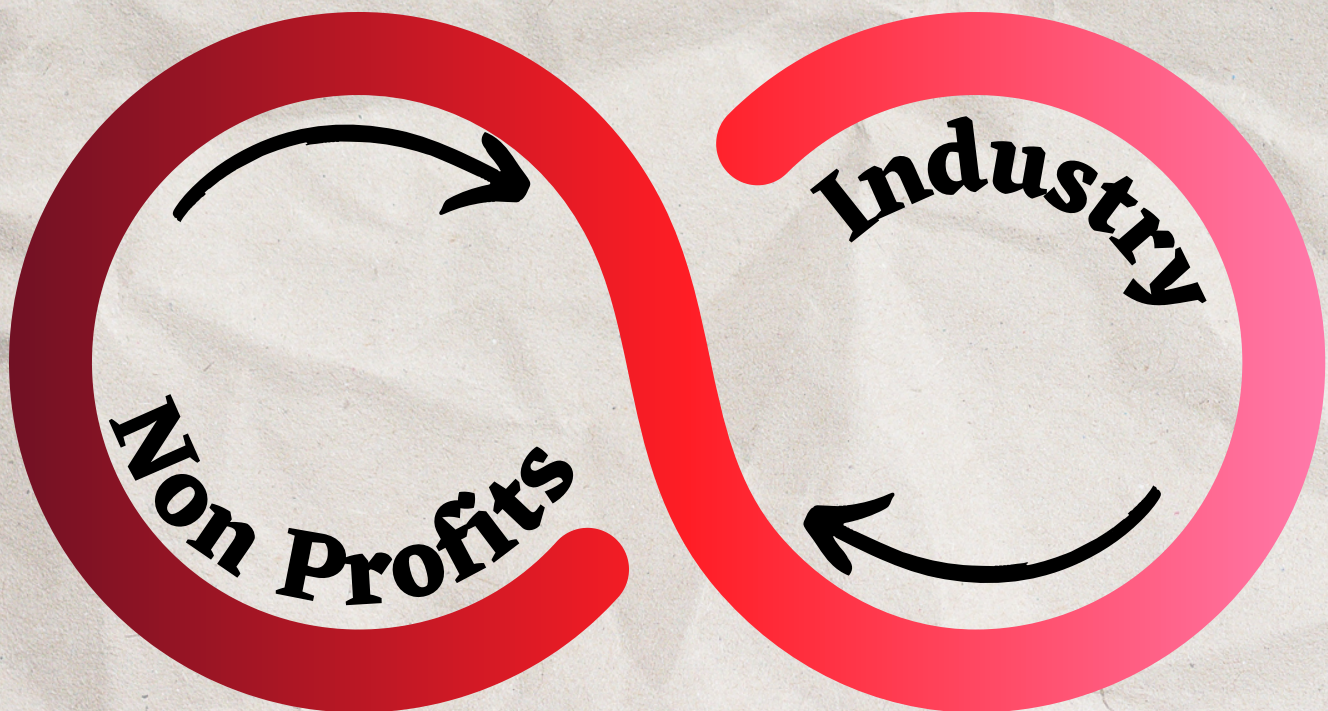
Nearly every, if not every, social worker gets into the field out of a desire to devote their careers toward improving the world, to "giving back." The existing system of capitalist nonprofit entities exploits this willingness to serve by often underpaying it's staff. It is not uncommon for the workers at a social service organization to be below, or barely hovering above, the national poverty level, \$13,590 a year for a single person household and \$27,750 for a household of four. [9] Middle management at many nonprofit charities make little more than the employees they manage, and are pressed by regional supervisors to do more with less. This is, of course, all despite the already shoestring budges these companies run on.



Despite the fact that the majority of nonprofit managers are nearly always promoted from the pool of rank and file workers, new managers must adapt their foci from being exclusively on the service users to being on to managing the general well-being and continued survival of the organization. Given how tight their budgets are already, these managers have to then hunt for and attract additional funding in order to continue to pay their employees' wages, along with the costs required for the continued operation of the site or project they manage. These pressures create natural blind spots, an inaccurate analysis of the issues, sometimes failure to consider the social conditions that give rise to the problems, and little-to-no ability to address these social conditions in a meaningful way.

Even if the nonprofit managers share the same materialist analysis of social conditions like poverty that complicate naturally occurring conditions like disabilities, they cannot meaningfully change these systemic problems beyond what the organization's lobbyists are able to do. They must instead focus on the individual cases of each client, becoming their allies and champions in the best of cases.

"Just as the military-industrial complex exists to link the military and industry in a self-feeding loop in order to perpetuate and grow, the nonprofit-industrial complex links nonprofits and those funding nonprofits in a likewise perpetuating and self-feeding loop," states The Nonprofit Industrial Complex.





We here in Aberdeen need to be aware of these issues and openly and candidly discuss them. For a long time CCAP has been a black box for this town. Money goes in...services come out right? But people seem dubious, and rightly so, about both sides of that equation. There does seem to be a lot of money going in, but what services are being rendered for that money? Is CCAP the most effective way to help people in this town? As a local organizer you get asked all the time, "Well what about CCAP?" "Why do you need funds when CCAP exists" or the old standard, "Did you talk to CCAP yet?". All of this misinformation floating around serves to scare some into being suspicious of the company while others become complacent thinking there are Grade A social services in town. Why contribute your time or money to mutual aid efforts when CCAP surely has all that poor person stuff handled, right? Well, they don't. They are understaffed and overworked, they have serious structural issues with management, and they aren't doing enough for the people on the streets. We need people to get involved in grassroots community building and mutual aid, so that we can begin to actually change the material circumstances of poverty and homelessness. We will never get out of this if we continue to turn to the very system that oppresses us for relief. We must collectivize and get organized to take what we need.

## Solidarity Forever

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**Thanks for reading our newsletter, we would love to hear your feedback on what we could change or improve. We are also looking for submissions and collaborators. If you are an organizer in the PNW with a story to tell get a hold of us. If you want to submit art, poetry, or anything else to be published in our next edition please submit by March first as we publish quarterly and the next release date will be March 20th**

**SABOT MEDIA'S** THE  
**COMMUNIQUE**  
A RURAL REBEL RUNDOWN

**DEADLINE:**  
**3/1**

**SUBMISSIONS  
WANTED**

Our quarterly newsletter is looking for artist / author submissions, if you organize in the PNW hit us up at [sabot\\_media@riseup.net](mailto:sabot_media@riseup.net)