



# THE COMMUNIQUE

A RURAL REBEL RUNDOWN

## WEEK OF ACTION AGAINST CITY SWEEPS

In the middle of a cold March morning The City of Aberdeen destroyed multiple peoples' homes

After delivering a 72-hour notice on Monday, the City moved in around 10am on Friday with bulldozers and dump trucks in order to commit an illegal sweep of the River St encampment of unhoused individuals.

Many people had no time to prepare as the week was filled with rain and wind. Despite being given a sheet of paper that described a process for the City to hold and store their property for 60 days, everything that wasn't grabbed by the campers and set out on tarps across the train tracks was thrown in the back of the dump truck with all the other debris.

The City was using building code violations and health and safety as reasons to commit this illegal act. Although, now the campers have been further traumatized, stolen from, and will now be forced into tiny tents instead of the more spacious and easier to heat wooden structures that had been built up. There is no way this callous action was aimed at securing better living conditions for those affected.

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# WEEK OF ACTION

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The police were there to make sure that anyone who provided any resistance was threatened with arrest.

SOAP, or Save Our Aberdeen Please – our local fascist political organization – was present to video tape and laugh at peoples' trauma. Their political base elected the very Mayor and City Council members who made today possible. They are well organized and motivated, and our counter operations should not underestimate them.

With smiles on their faces like this was just another day at work, the City workers used two large claw machines to smash and lift the debris into many dump trucks, the remainder was swept and shoveled up.

Chehalis River Mutual Aid Network was on site before the City. They set up a canopy with food and coffee, distributed literature on the laws and rights of people on the streets, and took some surveys responses from campers affected by the City's actions. They also held signs in protest of the City's actions.

## Banner drops

Earlier the very same day some intrepid autonomous activists dropped two banners on the Chehalis River Bridge overpass above camp. The first banner read, "Being Homeless Isn't A Crime, STOP THE SWEEPS" and the second read, "Stop The Sweeps, You Sweep We Strike". Both read #StopCopCity in solidarity with the forest defenders in Atlanta.

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This was all during the week of action against the City of Aberdeen announced by Sabot Media, The Chehalis River Mutual Aid Network, and Food Not Bombs. The call for action and the joint statement can be found here. A homeless right conference was held on the 5th in order to get people up to speed on what rights they had in the face of targeted harassment by the City. After a week spent distributing know your rights materials and response surveys to the unhoused community in preparation for the sweep, we found ourselves facing the wrecking crew on Friday March 10th at 10 am. People were prepared, but still traumatized and upset.

We spent the day helping people carrying their stuff out of their structures and laying it out on tarps across the road. There was no where for people to place their things out of the rain while the process of destruction was going on.

This is why showing solidarity and support through actions taken like the homeless right conference and the protest at the sweep, not to mention autonomous actions like the banner drops, is so important. When we take actions to inform people of their rights, they are more likely to want to organize to assert those rights. When signs of support show up our comrades know they are not alone. It is our duty as radical organizers to be in the streets, showing our solidarity at these times. We are grateful to all those who responded regionally to our calls for action and made their way to Aberdeen to show up for the unhoused having their lives disrupted.

# THE SABOTUERS



## Joint Statement and Call for Action SOLIDARITY FROM ABERDEEN TO ATLANTA:

We here in Aberdeen are all too familiar with the violence that the State inflicts upon those it deems threatening, surplus, or distasteful. Police are the enforcement mechanism of the City, and they cost people their lives in a multitude of ways every day. In the same vein of State sponsored violence we experience here everyday, on January 18th in Atlanta law enforcement shot and killed Manny Teran, aka “Tortuguita or little turtle”, during an early morning raid of the forest encampment to defend the Welaunee aka Atlanta Forest and to stop CopCity. In response to this killing of Tortuguita, the movement called for a week of action March 4 – 11 in solidarity with forest defenders. Read their statement and learn more about their struggle at [defendtheatlantaforest.org/solidarity](https://defendtheatlantaforest.org/solidarity).

In light of the recent sweep of the unhoused encampment, a move that included placing large boulders in and around the small area that remains in order to prevent future expansion of the camp, we at Chehalis River Mutual Aid Network want to bring together a coalition of voices in the community who oppose this move, and the various hostile moves the City has made against it’s unhoused and vulnerable residents. We also want to call for actions to be taken in defiance of the City and it’s intentions to eliminate our friends and family. To this end we have crafted the following statement that all are free to sign and pass along.

We are asking community leaders and organizations to endorse the following statement by emailing [crmutualaidnet@riseup.net](mailto:crmutualaidnet@riseup.net). Multiple autonomous and community organizations have already endorsed. For personal endorsements, please list your name and any relevant roles, titles, or affiliations (if needed, we'll make clear you are endorsing in personal capacity only). We hope to announce an initial list of endorsers by the end of February.

## CHEHALIS RIVER MUTUAL AID NETWORK PRESENTS

# JOINT STATEMENT AND CALL FOR ACTION

When law enforcement struck this blow against the movement to stop CopCity in Atlanta, they did what our police here in Aberdeen do every time they move along or "sweep" unhoused individuals. They inflicted State violence against peaceful people just trying to resist the worst affects of our capitalist system. The City is constantly making moves against the unhoused which cause the needless deaths of people every month. It is incredibly difficult to maintain an existence when the City threatens your stability on a daily basis. From removing the public restrooms around town, to demolishing people's homes and belongings, the City of Aberdeen are active in sabotaging the efforts of the unhoused and mutual aid volunteers in bettering the lives of these people. The combined crises of mental health care and addiction make it even harder for certain individuals to access the care they need, leading to many interactions with the City's police. All of this instability caused by the City serves to make it harder for people to survive the long wait list for a housing unit. Many of the people living on the streets are there because of the lack of available affordable housing units, not because they are not trying to seek assistance or shelter. It can take years to get into housing in this county. This is real violence committed by our City government against the most vulnerable residents of our community.

For too long the City of Aberdeen has pushed around the community of unhoused individuals within it's borders. It is time for our community to organize itself, become familiar with the so-called legal protections afford them, and fight for justice above and beyond the system. **This grassroots coalition is calling for a week of actions against the City of Aberdeen's treatment of the unhoused, in conjunction with the week of solidarity actions already planned for March 4-11. To this end we will be holding a Homeless Rights Conference in the Aberdeen Library parking lot on Sunday March 5th.** This event is for our local community to come together and try to come up with a plan of action regarding future City sweeps and unhoused harassment. We will be discussing the community's response to the continued threats to our unhoused comrades and making sure that everyone is well informed of their legal rights. All interested parties are invited to attend, but nothing about the unhoused will be solved without participation and guidance from the unhoused population themselves, and their voices will be centered.

For us it is important to show solidarity with the struggle in Atlanta, for we all experience violence at the hands of The State, and a show of solidarity with our street comrades here and those fighting to stop CopCity lets them know we are with them, and lets authorities know that we will not let this violence go unanswered. These actions against our City will be our show of solidarity with those defending the forest in Atlanta. It is important to uplift the voices of the marginalized and oppressed in this time, let the tactics you bring to the party be diverse and creative. Go out and meet someone who lives on the streets, form a protest against the City sweeps, join us at the Homeless Rights Conference, or smash back at the system in your own creative way. Any action, big or small, can help to break down the barriers the City builds between us.

If you too agree that the City has gone too far in it's mistreatment of the unhoused in town, then please join us in signing this statement announcing that our community will no longer tolerate this without taking action. You can also show your solidarity by joining us at the conference or by taking your own autonomous actions against the City during the week of March 4-11. We vow to continue to take action every time the City sweeps the unhoused of Aberdeen.



**TORT**  
1996 - 2023

THE ABOLITIONIST MISSION ISN'T DONE UNTIL EVERY PRISON IS EMPTY. WHEN THERE ARE NO MORE COPS,  
WHEN THE LAND HAS BEEN GIVEN BACK, THAT'S WHEN IT'S OVER.  
I DON'T EXPECT TO LIVE TO SEE THAT DAY, NECESSARILY. I MEAN, HOPE SO. BUT I SMOKE.



by Raccoon

# **OPERATION SANTA CLAUS! HUGE SUCCESS IN SPITE OF RISING VIOLENCE AGAINST THE QUEER COMMUNITY**

263 Children woke up on the 25th of December to a Christmas that would not have been possible without the efforts of Ceasar Hart Vice President of the Out & Proud Coalition and their Operation Santa Claus event. In the face of growing anti-queer sentiment in the country and calls from local officials to protest the event, "Operation Santa Claus!" was a huge success. The annual event raised a little over \$2000.00 in one evening. The Out & Proud Grays Harbor Coalition donated an extra \$500.00 and their online fundraiser raised another \$575.00. So far over \$3000.00 has been raised to purchase gifts for under served kids for Christmas! This was the most successful event they have ever had in their 8 years running. Children, parents, and other patrons packed the event leaving little but standing room as people enjoyed the drag performances, concessions, auctions, and even a balloon artist. The kids in attendance had an wonderful time with their balloon animals, dancing and singing along to the performances. In a statement posted to The Out & Proud Grays Harbor Collation's Facebook page they said,

**"We gratefully thank this amazing Grays Harbor community for not letting hate win and for showing up for LGBTQIA+ individuals and the amazing drag performers."**

But not everything was happy holidays and worry free celebration this year, in the wake of online hysteria in Facebook group's by local conservatives & reactionaries, many parents were left worrying for the safety of their children by the threat of attack from far right extremists; as outcry and public threats jumped from the page's of conservative Facebook to push back by local officials and state representatives and other organizations demanding a shutdown of the event.

Organizers received a slew of screenshots and messages from people who claim to be, as one message stated from a resident in Raymond, that they were, quote "Sympathetic to the domestic terrorists that target your community" These threats and statements are made openly with little push back or repercussion not even a month after the Club Q shooting where after the shooter targeted a queer bar injuring 25 and murdering 5 others was only stopped not by police but by the patrons of the bar subduing the shooter. Prompting the slogan in queer circles "Cop's Don't Keep Us Safe, We Keep Us Safe"

Luckily Operation Santa Claus! went off without incident, potential protesters deterred by the fog and rain of the winter weather. The same could not be said of other drag events happening the same day. In Renton one faced major push back led by city officials, and the business who was hosting the event had their windows shot out by unknown shooters days before. In Aberdeen the John Brown Gun Club was invited to run security for the event where a team of at least 8 guards ran over-watch and made sure the Drag Event resumed safely. This is a combination that has been trending since a event in Texas that had been the target of threats and harassment was shielded from a mob of reactionary protesters by armed antifascists from the John Brown Gun Club on the 28th of August 2022. As the number of drag shows being targeted by extremists continues to grow, so to has the need for community defense and the need for queer people to arm and defend themselves.

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Our community also has experience with the results of conservatives fanning the flames of reactionary rhetoric against the LGBTQIA+ population. We decided that with the growing threat of violence and the and rising number of acts of terrorism by right wing extremists to not take any chances. The anti-trans Star Wars rally that happened in Aberdeen last August brought protesters from up and down the coast including the Proud Boys and self proclaimed theocratic fascist Matt Walsh, who capitalized on the protest by interviewing the business owner in his transphobic film "What Is A Woman". Reactionaries lined the street waving signs with hate-filled messages and various flags including an Anti-Antifa Flag among the American, Trump, and Confederate flags in front of his store. Nearby parking lots filled with Oregon license plates as Proud Boys and out of town protesters were brought in to "defend the Star Wars shop from Antifa coming to burn the store down and kill the owner" as stated in conspiracy theories spread on Far Right & Neo Nazi message boards such as Stormfront and parroted by stochastic terrorist and far right troll Andy Ngo.

A sentiment mimicking similar conspiracies spread during the height of the Black Lives Matter protests that “Antifa” was coming to burn the town down resulting in a mass horde of armed counter protesters harassing a small group of women and threatening them with violence. This type of angry reactionary backlash brought on by a conservative minority and stirred up by corporate sanitized Neo Nazi talking points exposed by media personalities such as Tucker Carlson, Andy Ngo, Libs Of Tik Tok, and The Daily Wire, among so many other stochastic terrorists in a boiling pot of right wing echo chambers.

This was the source of the threats former Aberdeen council woman Tiesa Meskis faced as violent rhetoric was fabricated and used to whip up a frenzy to defend the Star Wars business owner Don Sucher, who was called out on video by the council woman for displaying transphobic messages on signs in his shop. Since the events of the Star Wars Rally GLAAD, an acronym of Gay & Lesbian Alliance Against Defamation found 124 incidents in 2022 of anti-LGBTQ protests and threats targeting specific drag events in 2022 alone, their reported stated as follows:

**GLAAD Report: Drag events faced at least 141 protests and significant threats in 2022**

GLAAD, the world’s largest lesbian, gay, bisexual, transgender, and queer (LGBTQ) media advocacy organization, is releasing new findings providing the first comprehensive count and analysis of increased threats, protests and violent action against drag events nationwide. The mass shooting that occurred in Colorado Springs, CO, on November 19th was not included at the time of publishing as the attacker’s motive had not yet been formally declared.

**Findings:** GLAAD found 124 incidents in 2022 of anti-LGBTQ protests and threats targeting specific drag events. The majority of the incidents occurred during Pride festivities in June and into September, October, and November, including false rhetoric against performers deployed in campaign ads for the midterm elections. The analysis shows increasingly violent rhetoric and incidents as the year progressed, including the firebombing of a Tulsa donut shop that had hosted a drag event in October.

Within the past two weeks, legislation targeting public drag performance was introduced in Tennessee and Texas, leading to a total of eight proposed anti-drag bills this year.

**Location:** 2022 news reports cited incidents targeting drag events in 47 US. states, with the exclusion of South Dakota, Rhode Island, West Virginia and Washington, DC. It is possible that incidents did occur in those areas but they did not receive media coverage.

The states with the highest number of drag events targeted by protests and threats in 2022 were:










**Texas (10)**  
**North Carolina (10)**  
**Illinois (8)**  
**Tennessee (6)**  
**California (6)**  
**Georgia (5)**



# YOU CAN LICK FOOD INSECURITY



## YOU HOLD THE KEYS TO HOLD DOWN HUNGER

-  **Help cook food for Food Not Bombs**
-  **Use your car to drive mobile meal deliveries**
-  **Attend and help out at a community meal**
-  **Call grocery stores and ask if they can donate**
-  **Join our Signal group chat to coordinate**
-  **Join in building and art projects**
-  **Share work, resources, and knowledge**
-  **Get to know those living on the streets**
-  **Help build community & resist oppression**

While many of the incidents were reported in smaller cities and towns in the South and Midwest, a number also took place in areas with higher LGBTQ populations and LGBTQ-inclusive communities. New York saw four protest incidents, three of which took place in New York City. Some of the more violent or threatening incidents took place in Eugene, Oregon; San Francisco suburbs, and Oklahoma's capital, Tulsa. Events were also targeted in larger cities including the aforementioned New York, Philadelphia, Memphis, Dallas, Cleveland, Las Vegas, Minneapolis-St. Paul, Boston, Miami, Denver, and Phoenix.

A number of the drag events targeted by threats and protests in person were first targeted by right-wing media outlets like Fox News and the Daily Wire, and social media accounts like LibsOfTikTok. The outlets and accounts often misrepresented what would occur at upcoming drag events, spinning them as harmful to children, and protests or threats would follow. A Media Matters report from June found that Fox News had devoted more hours to targeting drag queens and transgender people than to coverage of the January 6th insurrection hearings. A Media Matters analysis in November found that disturbing misinformation about drag had ramped up on Fox News and the Daily Wire in the weeks before the Tulsa firebombing, with Tucker Carlson falsely claiming that drag queens "want to sexualize children," and the Daily Wire's Matt Walsh calling on police to "break down the doors" of LGBTQ clubs and arrest drag queens. Sometimes the targeting came full-circle, with right-wing media hyping up negative attention ahead of an event and continuing afterward. In June, LibsOfTikTok targeted the Couer D'Alene, Idaho 'Pride In The Park' (where 31 anti-LGBTQ protesters were arrested) ahead of the event, saying that a 'family friendly drag dance party' was being promoted by the Idaho Satanic Temple. Afterward, the account shared a doctored video of a drag performer that spread misinformation and falsely alleged indecent exposure during the performance, which led the drag performer to file a lawsuit in September. The LibsOfTikTok account was briefly suspended by Twitter in September after news reports connected its posts to bomb threats made against children's hospitals that provide gender-affirming care to transgender youth, but the account was reinstated.

A number of incidents involved violence or weapons. Extremist groups like the Proud Boys, Patriot Front, and local white supremacist chapters were involved in several incidents.

- In Tulsa, Oklahoma, this October, security video captured a person smashing the windows of a donut shop before lighting a Molotov cocktail and firebombing the storefront.
- In Eugene, Oregon, this October, protesters carried semiautomatic rifles and threw rocks and smoke bombs.
- In the Chicago suburb of Downers Grove, Illinois, in September, a public library canceled a drag bingo event after receiving a threatening letter that included a bullet and the phrase "more to come."
- In Memphis, Tennessee, in September, local leaders said Proud Boys were among the armed protesters that showed up to a drag event at the Museum of Science and Industry, forcing the event's last-minute cancellation.
- In Sparks, Nevada, in June, children at the town library ran for safety from a Proud Boys protester carrying a gun.
- In Couer d'Alene, Idaho, in June, police arrested 31 Patriot Front members who had traveled from ten different states armed with riot gear and smoke grenades to protest a Pride event that had been targeted by LibsOfTikTok online.

GLAAD reviewed legislative proposals in six states that aim to restrict or ban drag. In most cases, extremist politicians pointed to local drag events as the motivation for new legislation that would ban public drag performances such as those that take place at Pride festivals, or ban minors from observing drag performers, including library events such as Drag Story Hour. This report notes the connection between news making incidents and bills or legal action later introduced.

In Tennessee this November, Sen. Jack Johnson filed a bill that aims to ban drag performance in public.

- In Texas, two bills were proposed in June and November. One proposal seeks to ban minors from attending drag story hours or similar events, and another would classify drag as a “sexually oriented business” on par with strip clubs.
- A federal bill introduced in October and backed by 30 House Republicans would ban drag shows at any federally-funded institution such as libraries and schools.
- Idaho news outlets reported in October that a bill banning drag in public would be introduced in the upcoming legislative session.
- In Michigan this June, lawmakers announced a plan to ban drag from schools despite no evidence of any drag events at Michigan schools.
- In Arizona, state senator Vincent Leach announced in June he and other Republican colleagues would attempt to ban minors from drag events.
- In Florida this June, Gov. Ron DeSantis announced he would consider a proposal to ban minors from drag events. Later that month, he filed a complaint against a Miami restaurant that held an all-ages drag show.



# ON A PRISON BLANKET



I am a communist woman, stripped of my power  
 Reduced to my body, in this junta tower  
 They give me some warmth, but it's just a ruse  
 To keep me alive, and my body to use  
 I shiver and ache, in this pitiful bed  
 My heart is so heavy, with sadness and dread  
 I thought we were fighters, with strength in our  
 cause

But now I'm just a body, subject to their laws  
 The covers are thin, and the air is so cold  
 I wrap myself up, feeling sick and so old  
 I want to fight back, to show them my worth  
 But they only see flesh, in this twisted rebirth  
 I cry in the night, as I feel so alone  
 My comrades are gone, and I'm on my own  
 I wish for the strength, to break free from this  
 cage

But I fear it's too late, as they've locked up my rage  
 I'm just a prisoner, with nothing to show

But the scars on my body, and the pain that I know  
 I wish I could escape, this terrible fate  
 But all I can do, is wait and wait  
 I lay here, sick and weak,

Wrapped in these blankets, so old and bleak  
 Given to me by the guards, who hold me captive  
 Their eyes always watching, never letting me live.  
 I shiver, even though I'm covered with cloth  
 For I know their intentions, so cold and aloft  
 They keep me alive, not out of compassion,  
 But to satisfy their desires, their twisted passion.

I'm just a commodity, a body to be used  
 A toy for their pleasure, a plaything, abused  
 I try to hold on to my beliefs, my ideology  
 But it's hard, in this world of their hegemony.  
 I close my eyes, and try to imagine a world  
 A world where equality is not just a word,  
 Where women are not just objects of desire  
 But human beings, with their own fire.

THE NEIGHBORHOOD  
ANARCHIST COLLECTIVE PRESENTS...

# Workshop Creation 101

March 25  
1-3pm

Meet us at the  
**Growers Market**

454 Willamette  
Door between Morning Glory  
and Black Wolf

**Interested in sharing  
your skills or knowledge?**

**Boy do we have a workshop for you!  
Join our workshop for building a workshop.**

**What we'll cover...**

- \* principles of creating a workshop
- \* how to write content
- the role of a trainer/facilitator
- \* creating an engaging workshop
- \* public speaking tips
- \* appealing to different learning styles

Sign up using this link:

**[neighborhoodanarchists.org/workshop](http://neighborhoodanarchists.org/workshop)**

THE NEIGHBORHOOD ANARCHIST COLLECTIVE THE NEIGHBORHOOD ANARCHIST COLLECTIVE

# HURRAH FOR ANARCHY

Mayday as Celebrated by the Anarchists

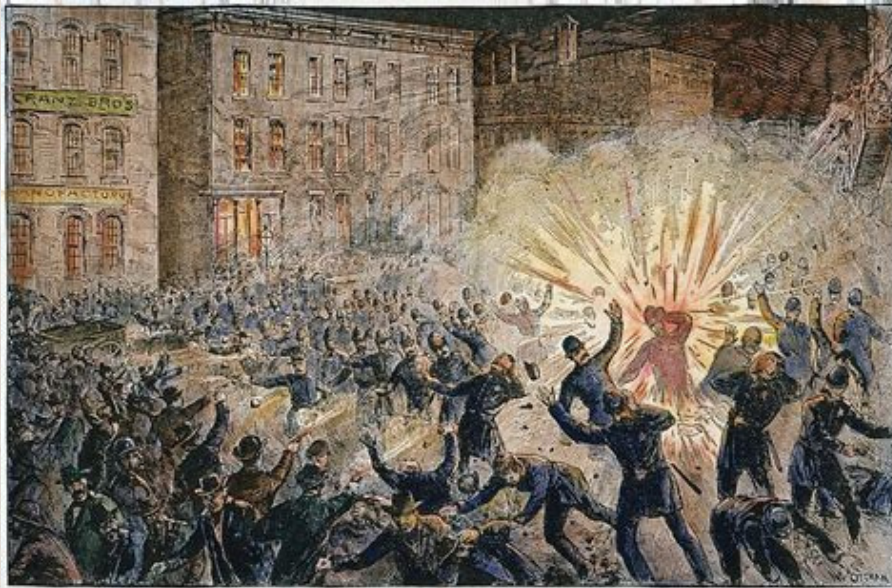


Mayday, to the anarchists, is a holiday of remembrance. Perhaps you've heard the communists and liberals say that it's a celebration of the eight-hour workday. I suppose it's that too. But for me, it's a holiday to remember when the State put anarchism itself on trial. In 1886, the line was drawn and the US radicals lost their innocence; the illusion of "free speech" and free association was shattered. Let that illusion never re-form.

Mayday is our holiday. Mayday is a celebration of anarchism, of our history of defiance. It has a lot to do with labor, but Mayday has nothing to do with electoral politics, with the American flag. "Labor day" was invented and implemented to distract people from the radical history of labor.

Mayday is also, of course, the celebration of Beltane — a religious and spiritual holiday that celebrates springtime. And for the past decade at least, it's the day of protest and action in response to the US treatment of immigrants. It's a big enough holiday to share, and anarchists are present in those movements as well.

Myself, on Mayday, I remember five people who were killed for being anarchists.



## Two Days of Massacres

In 1884, radical labor unions declared that, as of May 1st, 1886, the eight-hour workday would be enacted.

On May 3rd, 1886, un-armed striking workers of the McCormick Harvester factory in Chicago demonstrated against the scabs who stole their jobs, and the strikers were fired upon by police. At least four workers were killed and many more were wounded.

An emergency proclamation, in German and English, went throughout the city by the means of the anarchist press: "They killed the poor wretches because they, like you, had the courage to disobey the supreme will of your bosses. They killed them to show you 'Free American Citizens' that you must be satisfied with whatever your bosses condescend to allow you, or you will get killed. If you are men, if you are the sons of your grand sires, who have shed their blood to free you, then you will rise in your might, Hercules, and destroy the hideous monster that seeks to destroy you. To arms we call you, to arms." An emergency rally was called for the next day, and on May 4th, 3,000 gathered at Haymarket Square in Chicago.

The anarchists Albert Parsons, August Spies, and Samuel Fielden spoke to the peaceably assembled crowd. The Mayor himself stopped by and, noting the non-violent nature of the rally, continued on his way. By the end of Fielden's speech, two-thirds of the crowd had left and the rally was winding down. But then 180 police—led by the infamously violent Captain John Bonfield—marched into the rally and demanded the dispersal of the crowd. (This seems to still happen quite a bit.)

Someone threw a bomb into the police, killing one officer. The police opened fire and killed an unknown number of the rally's attendants. 7 more officers were killed, most by friendly fire, but it is possible that the crowd defended itself as well. And while most of the history of Mayday focuses exclusively on men fighting, men dying, men as heroes and villains and martyrs, it's known that the crowd there at Haymarket was composed of women and men alike, and that there were women militants as well as men.



## The Trial

After the second massacre, the police went into a panic, rounding up hundreds of workers, raiding union halls, destroying houses and apartments. The State's attorney, Julius Grinnell, announced: "Make the raids first and look up the laws later!" The strikebreaking bosses donated money to the police to help with the efforts. It's come out since that the police bribed false witnesses, planted weapons, tortured and beat folk who didn't even know what socialism or anarchism were. Ten of the arrested were indicted, eight went to trial (William Seliger turned state's evidence, while Rudolph Schnaubelt was never caught and lived free for the rest of his days.)

The government never pretended that any of the arrested threw the bomb. Instead, it was anarchism itself they tried, explicitly. Seven were sentenced to death, one to fifteen years. Of the seven, five refused to sign a petition to the governor for clemency, because they refused to admit guilt and because they refused to plead to the State. Of those five, four were hanged, the fifth took his life in prison.

Later, with five anarchists dead, the government was pressured to admit its wrongdoing and pardoned the three remaining anarchists. But the damage was done. Radicals all over the country, all over the world, were inspired for generations to understand that the State (the USA at the time was considered a beacon of freedom) was inherently oppressive, that it cared not for its own feigned laws or justice.



## The Defendants

August Spies, 1855 — 1887 (hanged)

August Spies, a German immigrant, was an upholsterer and an editor of an anarchist daily paper, Arbeiter-Zeitung (“Worker’s Newspaper”). In court, during his final address, he spoke: “I am an Anarchist. I believe with Buckle, with Paine, Jefferson, Emerson, and Spencer, and many other great thinkers of this century, that the state of castes and classes—the state where one class dominates over and lives upon the labor of another class, and calls this order—yes; I believe that this barbaric form of social organization, with its legalized plunder and murder, is doomed to die, and make room for a free society, voluntary association, or universal brotherhood, if you like. You may pronounce the sentence upon me, honorable judge, but let the world know that in A.D. 1886, in the State of Illinois eight men were sentenced to death, because they believed in a better future.” And he said: “If you think that by hanging us, you can stamp out the labor movement—the movement from which the downtrodden millions, the millions who toil and live in want and misery—the wage slaves—expect salvation—if this is your opinion, then hang us! Here you will tread upon a spark, but there, and there, and behind you and in front of you, and everywhere, flames will blaze up. It is a subterranean fire.

You cannot put it out.” His last words, as he stood upon the gallows, were: “The day will come when our silence will be more powerful than the voices you strangle today!”

Albert Parsons, 1848 — 1887 (hanged)

Albert Parsons, American born and the son of a factory-owner but orphaned young, fought for the confederacy during the Civil War. He regretted his defense of slavery for the rest of his life, and later married a mixed-ancestry woman Lucy Parsons (a famous anarchist in her own right). He went on to become an anti-slavery republican before eventually settling in Chicago and discovering anarchism. He worked as an orator and writer for several years before the Haymarket massacre. At first, he fled Chicago to escape capture, but later turned himself in to stand in solidarity with his doomed comrades. In his last letter to his wife before he was hanged, Albert wrote: “My children—well, their father had better die in the endeavor to secure their liberty and happiness than live contented in a society which condemns nine-tenths of its children to a life of wage-slavery and poverty. Bless them; I love them unspeakably, my poor helpless little ones. Ah, wife, living or dead, we are as one. For you my affection is everlasting. For the people, humanity. I cry out again and again in the doomed victim’s cell: Liberty! Justice! Equality!” On the scaffold, his last words were cut short by the hangman, and he was not permitted to speak.

George Engel, 1836 — 1887 (hanged)

Born poor in Germany and orphaned as an early teen, George Engel emigrated to America, believing he would soon be in the land of the free, and worked as a shoemaker before opening a toyshop. 50 years old at the time of his arrest, George (who was an active socialist and anarchist) wasn’t even present at the Haymarket rally; he was at home playing cards. After being sentenced to die, Engel wrote the governor refusing clemency. In the letter he wrote: “I took part in politics with the earnestness of a good citizen; but I was soon to find that the teachings of a ‘free ballot box’ are a myth and that I had again been duped. I came to the opinion that as long as workingmen are economically enslaved they cannot be politically free. It became clear to me that the working classes would never bring about a form of society guaranteeing work, bread, and a happy life by means of the ballot.” He warned the governor that by making open agitation for anarchism impossible, anarchists would turn towards bombs, that “no power on earth can rob the workingman of his knowledge of how to make bombs.” As the noose went about his neck, George Engel the toymaker cried out simply: Hoch die anarchie! (“Hurrah for Anarchy!” in German).

Adolph Fischer, 1858 — 1887 (hanged)

Adolph Fischer, a German immigrant and second-generation socialist, was a typographer and compositor who worked on the anarchist newspaper Arbeiter-Zeitung in Chicago. He was sentenced to die by hanging. During his last testimony in court, he said: “If I am to die on account of being an Anarchist, on account of my love for liberty, fraternity and equality, then I will not remonstrate. If death is the penalty for our love of the freedom of the human race, then I say openly I have forfeited my life; but a murderer I am not ... if the ruling class thinks that by hanging us, hanging a few Anarchists, they can crush out Anarchy, they will be badly mistaken, because the Anarchist loves his principles more than his life. An Anarchist is always ready to die for his principles; but in this case I have been charged with murder, and I am not a murderer. You will find it impossible to kill a principle, although you may take the life of men who confess these principles. The more the believers in just causes are persecuted, the quicker will their ideas be realized. For instance, in rendering such an unjust and barbarous verdict, the twelve ‘honorable men’ in the jury-box have done more for the furtherance of Anarchism than the convicted could have accomplished in a generation. This verdict is a death-blow against free speech, free press, and free thought in this country, and the people will be conscious of it, too.”

As he was hanged, he said: “Hurrah for Anarchy! This is the happiest moment of my life!”

Louis Lingg, 1864 — 1887 (suicide)

A German immigrant and a carpenter, Louis Lingg was only 22 when he was arrested and 23 when he died in his jail cell. Louis was not easy to arrest: when they came for him, he drew a gun and struggled against the police. In court, he was unrepentant, admitting that he did indeed make bombs, although he had nothing to do with the Haymarket bombing. He was sentenced to die. As part of his final statement to the court, he said: "Anarchy means no domination or authority of one man over another, yet you call that 'disorder.' A system which advocates no such 'order' as shall require the services of rogues and thieves [the police and courts] to defend it you call 'disorder.'" He mocked the hypocrisy and perjury and irony of the court openly, and he said: "if you cannonade us, we shall dynamite you. You laugh! Perhaps you think, 'you'll throw no more bombs'; but let me assure you I die happy on the gallows, so confident am I that the hundreds and thousands to whom I have spoken will remember my words; and when you shall have hanged us, then—mark my words—they will do the bombthrowing! In this hope do I say to you: I despise you. I despise your order, your laws, your force-propped authority. Hang me for it!" Later, while awaiting his death, he somehow acquired a large number of bombs, most likely for the purpose of escape for himself and the other anarchists, but these were confiscated. He was thrown into solitary, but had smuggled enough explosive to take his own life, denying the State their chance to hang him.

Samuel Fielden, 1847 — 1922 (pardoned)

Samuel Fielden, an English immigrant and a self-employed teamster, was shot in the knee by police during the Haymarket Massacre. The next day he was arrested and charged with conspiracy. Although he was sentenced to die, he chose to write to the governor, requesting clemency, which was granted, and he served 6 years of his life sentence before eventually being pardoned by the new governor. During his address to the court, he recited a poem, "Revolution" by the German poet Freilegrath. He said that every intelligent German in the world had a copy of that poem on their shelf, and that: "It is not generally considered a crime among intellectual people to be a Revolutionist, but it may be made a crime if the Revolutionist happens to be poor." He spoke well and at great length, also mentioning that: "If my life is to be taken for advocating the principles of Socialism and Anarchy, as I have understood them and honestly believe them to be in the interests of humanity, I say to you that I gladly give it up; and the price is very small for the result that is gained." After being released from prison, he lived quietly on a ranch with his wife for the rest of his years.

Michael Schwab, 1853 — 1898 (pardoned)

Michael Schwab, a German immigrant and bookbinder, helped edit Arbeiter-Zeitung. Arrested and sentenced to death, he spoke his final address: "We contend for communism and Anarchy—why? If we had kept silent, stones would have cried out. Murder was committed day by day. Children were slain, women worked to death, men killed inch by inch, and these crimes are never punished by law. The great principle underlying the present system is unpaid labor. Those who amass fortunes, build palaces, and live in luxury, are doing that by virtue of unpaid labor. Being directly or indirectly the possessors of land and machinery, they dictate their terms to the workingman. He is compelled to sell his labor cheap, or to starve. The price paid him is always far below the real value. He acts under compulsion, and they call it a free contract. This infernal state of affairs keeps him poor and ignorant; an easy prey for exploitation." And that: "It is entirely wrong to use the word Anarchy as synonymous with violence. Violence is one thing and Anarchy another. In the present state of society violence is used on all sides, and therefore we advocated the use of violence against violence, but against violence only, as a necessary means of defense." Schwab wrote to the governor and his sentence was commuted to life in prison. Six years later, a new governor stepped in and pardoned him. Schwab opened a shoestore where he sold socialist books alongside the other wares, but his health never recovered from his six years in jail and he died of respiratory failure.

Oscar Neebe, 1850 — 1916 (pardoned)

Oscar Neebe, a German immigrant and yeast-peddler, was also the office manager of the anarchist newspaper Arbeiter-Zeitung. He was not present at the Haymarket rally, nor did he even hear of it until the next day, when the editors of the Arbeiter-Zeitung were arrested. He said: "As long as I stand I shall publish that paper," and published it for several days before being arrested himself. Held on the flimsiest evidence of any of the defendants, he was sentenced to 15 years. In his final address to the court, he declared: "Hang me, too; for I think it is more honorable to die suddenly than to be killed by inches. I have a family and children; and if they know their father is dead, they will bury him. They can go to the grave, and kneel down by the side of it; but they can't go to the penitentiary and see their father, who was convicted for a crime that he hasn't had anything to do with. That is all I have got to say. Your honor, I am sorry I am not to be hung with the rest of the men." He was not hanged, and served 6 years before being pardoned by the new governor. After he was released he continued to agitate, and was instrumental in forming the Industrial Workers of the World (IWW), that infamous and lovely anarchist union.

# 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

# EVENTS



173 16TH AVE  
SEATTLE

## PIPSQUEAK

### CRAFT NIGHT THURSDAYS



1st Thursdays: No Craft Night go to Left Banks Books' Open Mic

2nd Thursdays: Lock Picking

3rd Thursdays: Sewing + Gunshot Wound Care Refresher

4th Thursdays: Game Night

Rare 5th Thursdays: Also Game Night

6:30PM-9PM  
AT PIPSQUEAK

**STOP COP CITY**

**MONTHLY PRISONER LETTER WRITING**

**@pipsqueak** SUN APR 2ND  
3:00PM - 5:00PM

COME WRITE LETTERS TO IMPRISONED FOLX!  
ALL MATERIALS PROVIDED.

### GUN SHOT WOUND TREATMENT CLASS

SUN APR 16TH 2:00PM - 5:00PM



EACH CLASS IS 3 HOURS LONG. WEAR CLOTHES YOU CAN GET DIRTY IN. NO EQUIPMENT OR PRIOR MEDICAL EXPERIENCE REQUIRED. NO ONE TURNED AWAY FOR LACK OF FUNDS; SLIDING SCALE DONATION \$5-25 SUGGESTED. SIGN UP IS REQUIRED. LINK TO SIGNUP HERE: [PAD.RISEUP.NET/P/GSW\\_TREATMENT\\_CLASS-KEEP](http://PAD.RISEUP.NET/P/GSW_TREATMENT_CLASS-KEEP)

# EVENTS

## Left Bank Books



92 Pike, Seattle 206//622//0195 leftbankbooks.com  
Monday thru Saturday 10-7 Sunday 11-6

**POOR MAGAZINE BROKE. BLACK, BROWN AND DISABLED UNTOUR**

POOR, HOMELESS, INDIGENOUS, BLACK/BROWN, THE PO REVOLUTIONARY POETS, WILL BE GOING ON AN "UNTOUR" TO SHARE CURRICULUM, WORKSHOPS, FILM, POETRY, PERFORMANCE, & PRAYER TO SHARE THE MEDICINE OF UNSELLING MAMA EARTH AND TO PROMOTE AN INNOVATIVE MODEL TO SOLVING HOMELESSNESS CALLED HOMEFULNESS.

FRI MAR 24, 2023 7:30PM - 9:30PM

**POOR MAGAZINE PRENSA POBRE**

**LEB OPEN MIC**

Join us for a rad night of music, poetry, skits, and more! Show off whatever you want to bring to the stage!

Thursday Apr 6, 2023 7:30pm - 11pm

The event is free and happens every first Thursday of the month. Doors and sign up open at 7:30pm and we'll start at 8:00. Masks are required.



**BREMERTON BIKE KITCHEN**

Guerrilla Bike Repair.



Bremerton Bike Kitchen is an anarchist mutual aid based guerrilla bike repair program that provides free cycling repairs for homeless cyclists in the downtown Bremerton area. Ran by and for people who rely on bicycles as means of transportation, we are encouraging car free autonomy on the street level. You can find the kitchen on Saturdays at 4:30 behind the old KRM building, at the Kitsap Food Not Bombs tent or reach out to us at 564 201 0623.

# WHAT IS ANACULTURE?



Anaculture is a method by which we can abolish the State and implement a gift economy based on self-determination, horizontality, mutual aid, and solidarity. One where people contribute what work they can, doing what they are passionate about, and share in the more mundane responsibilities of the community. As anarchists our understanding of freedom is that it is a process that people engage in together. We believe that rigid laws actually undermine our freedom, and therefore don't aspire to the creation or worship of canonical texts.

The anarchist analysis of capitalism, reformism, patriarchy, colonialism, and the State have already proven useful to many social movements over the past several decades. Now we must offer a critique of the environmental movement in order to help it become what it could be. These movements always leave their mark on Anarchism as well, informing and influencing anarchist theory and life.

## Solidarity

For Anaculture the ends must be the means. The values we want to see in the world must be the methods by which we bring it about. We will never oppress our way to liberation. None are free, until we are all free. Anaculture puts the mutual survival of all people at the front of the list of values it promotes. Everyone has the right to pursue their own means of survival, as long as it doesn't threaten the well-being of another. Every person and community also has the absolute right to self-defense from exploitation and oppression. There are enough resources for all, and there is no reason for any extermination of any cultures in order to ensure this mutual survival.

## Landback

Another central principle to any ethical system will be decolonization. Colonization has been a critical component of capitalism and its consequences for the planet. Landback must be a primary goal of the movement, the right of Indigenous and colonized people to reclaim their lands and cultures. We also must dismantle all settler societies in order to start to heal from the wounds of our colonial past. This process must be defined and lead by those people themselves to count for anything.



## Reparations

Another vital component of this movement will be reparations for the crimes of genocide of Indigenous peoples and the enslavement of Black and brown people across the world. We must end the bigotry towards these marginalized communities as they are integral to the current power structures we aim to abolish. Land that has been previously worked by slave should be given over to Black people, as well as the wealth of historically slave owning families. Communal expropriation of these resources should take place in order to address historical implications of the practice of slavery and the subsequent generations of racist policies. Gentrified neighborhoods should be reclaimed by the original working class inhabitants, and poor residents should be moved to affluent neighborhoods. Truth and reconciliation committees are needed to address the long list of atrocities committed in the name of racist colonial systems.

## New ways of well-being

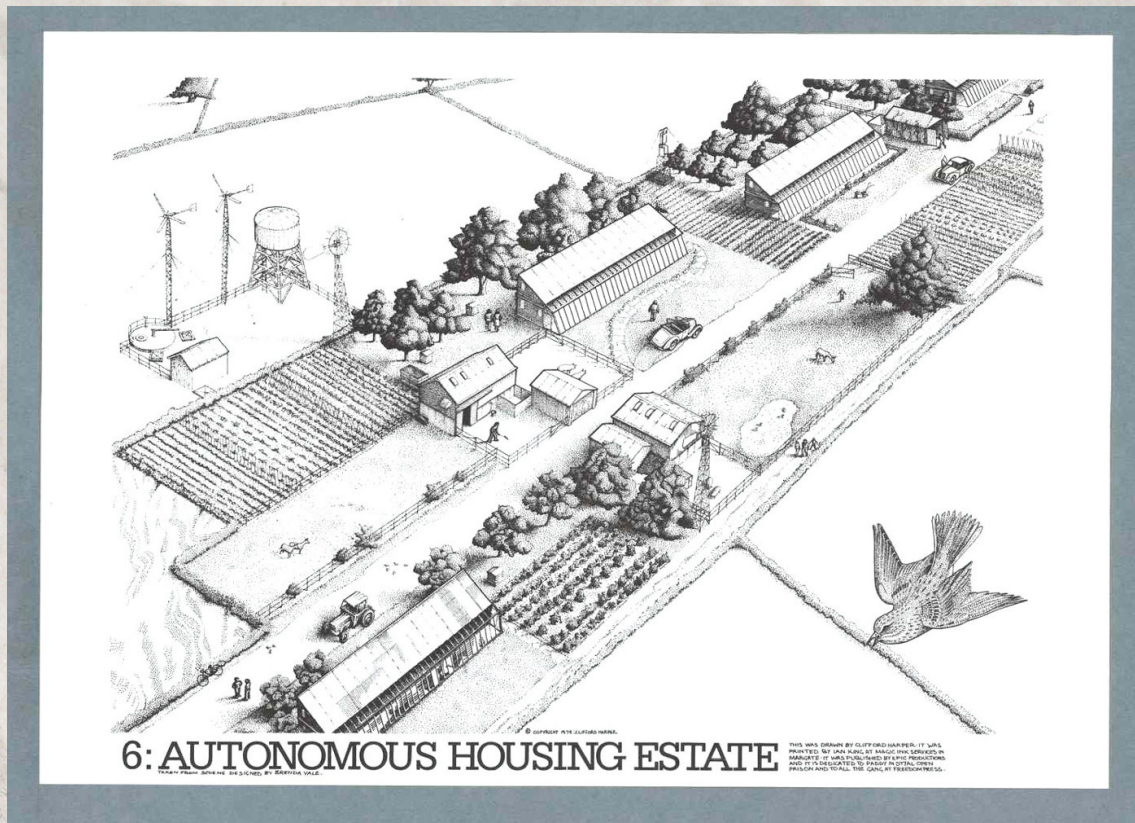
The way we relate to land must be altered in a future ethical society. No longer would land be thought of a property to be exploited and hoarded. We realize that land is alive, and it is not a commodity to be divided up and bought and sold. Land will belong to those who manage and care for it, holding it communally for the benefit of all. To defend the land is to defend ourselves and it something we should undertake at all costs. We must all come together to design the lands we care for in such a way that they may heal from the centuries of capitalist degradation.

An ethical consideration of water usage will show that all communities need to be returning the water they use to the river, lake, or aquifer it came from, as clean as they found it. We all have the responsibility of cleaning and purifying the watersheds after so much pollution wreaked by capitalism. Water scarcity is a new fact of life in our changing climate, we must take water efficiency seriously when designing future systems. The ability to exist with the least amount of water possible will be advantageous. Pollution of waterways is a threat to mutual survival and should be treated as an act of aggression.

There are many natural borders on the planet but the Nation State borders we are familiar with have been used by those States to homogenize or genocide diverse cultures within it's borders. They are mechanisms for State sponsored murder, and must be abolished. People can decide for themselves which communities they want to be a part of and how to organize those communities. This is the anarchist principle of voluntary free association. Negotiations and discussions can allow us to develop principles for free movement between such communities, as any community deserves some expectation of privacy from unwanted tourists. Any migrants should be taken care of though, whether travelers or climate refugees, basic hospitality should be extended to these vulnerable people. Between these communities, based on natural borders and watersheds, federations might pop up to coordinate actions across territories.

The need for secure housing is a human right and should be defended as such by our future society. As Malatesta pointed out, capitalism is the system in which builders go homeless because there are too many houses. Houses will belong to those who occupy and care for them, much like the land. No one has a right to more housing than what is needed for their chosen family. This does not mean one house one family, but it does mean that communities should allow for enough housing to meet the needs of every person, however they constitute themselves. We will encourage design that changes the ways people come together in public space, promoting more communal experiences when it comes to child-rearing and kinship.





The commodification of land under capitalism has led to the destruction of whole cultures, and the wholesale destruction of the planetary climate systems. Additionally, this current system has caused the 6th mass extinction, mass starvation, pollution, and the murder of the living soil and torture of non-human animals. The way we feed ourselves says a lot about our values as a society. Safe, healthy, and culturally appropriate foods should be a right under Anaculture. Making sure everyone is fed is the responsibility of all. Food shouldn't be commodified, it should be produced by workers...for workers, not for the profit of the capitalist class. Farm land and food production facilities should be expropriated to serve this purpose. The Indigenous knowledge assembled into permaculture can inform the future design considerations of our food systems.

A topic not usually confronted by permaculture in depth is healthcare. Most written on the subject is about medicinal plants and herbs used to treat common maladies. The issues of trans rights, neurodiversity struggles, medical racism, and women's access to birth control are rarely discussed. Under Anaculture health care would be a human right, including preventative therapies. People will determine for themselves what constitutes a healthy life, and be able to access the resources needed to achieve it. People will have the ability to freely alter their bodies for any purpose, including gender expression. The knowledge of healing will not be gate-kept by educational institutions but shared freely with communities so that they may begin to treat themselves with more autonomy. These institutions, along with hospitals, will be anarchized and the worker's will do their best to equalize treatment for historically marginalized populations.

## Ex-economy

Education has historically been used by the State and the Church to produce a subservient population. This institution is cancerous and must be abolished. But the continuation of learning is desirable, in this new system knowledge will be free and available to all who want it. Normal barriers to education need to be removed for marginalized people. We must unschool ourselves away from the normative style of mass education and embrace more varied and individualized methods. In unschooling people of all ages are free to determine their own coursework and pace of study. The resources and knowledge of schools and universities will be expropriated for the good of the communities.

Scientists can organize themselves to provide training and maintain laboratories. They will have to discuss and agree on ways to further the scientific pursuits they are engaged in without capitalizing on knowledge production. Science will be conducted for the betterment of all people. This is because the knowledge a scientist uses is given to them through the community, and therefore their work should provide a benefit in return. There will need to be further reconciliation processes around the abuses carried out by scientists historically, such as the development of fossil fuel and nuclear technologies, or the creation of weapons of war.

Under Anaculture production will be ran by workers for workers, instead of being ran for the profit of the capitalist class. We will adopt the term ex-worker to describe the situation of seizing our workplaces and deciding what their resources should be used for. Workplaces should be organized to produce something socially useful. This productive force of ex-workers would constitute the only economic driver, absent the State and capitalist economy. Federations made up of ex-workers would self-organize themselves into federations whose delegates would be responsive to the mandate of it's collective. If not they would be immediately recallable.

There will be no such thing as forced labor in our new world. This is an ethical imperative, but we must extend this logic to the traditionally gendered domestic labor that currently goes unpaid. This gendered labor will also be abolished. A balance will be struck between the creative needs of the ex-workers and the productive needs of the community, and planet as a whole. Destructive capitalist and "green" energy systems will be decommissioned and deconstructed as safely as possible. We will decide among ourselves what technology to pursue and develop. We will keep in mind the "seven generations" outlook that seeks to protect the earth systems for at least seven generations to come.

When people can meet their needs from a small local network they are freed from reliance on exploitative socioeconomic systems. We should seek to keep our food systems as localized as possible to distribute the power that comes from production of food. It will be necessary for different communities to organize distribution across territories for mutual benefit. With no borders travel will be unimpeded, when done respectfully, and this should be encouraged by anarchists.

We will abolish all monetary systems and debts, instead the exchange of goods will be accomplished through voluntary compacts between consumer and producer, or through a gift economy. Communities should pursue food sovereignty, meeting the majority of their survival needs from their local land base, but beyond that, infrastructures should be maintained to encourage exchange and travel. We must ensure the safe travel of all climate refugees, nomads, the gender non-conforming, and those fleeing domestic violence. We will also apply these principles of self-determination and horizontality to the current communications systems, reorganizing them to produce useful content for the revolution.

## Mechanisms of Safety

Police and prisons are to be abolished. The officers will be held accountable for the harm they have cause, and those unwilling to step down will be considered Statist paramilitaries, and defended against. There are a variety of alternative ways of dealing with societal harm that aren't punitive but recognize the human ability to growth and redeem themselves. Instead of police communities will assemble themselves and decide for themselves how best to resolve conflict, and heal harm. We will spread the skills and knowledge of how to address these hard conflicts as widely as possible.

Prisoners will be sent to communities that will take them in and work with them through transformative justice to heal the harms that they committed in the past. Anyone not taken in by a community will be worked with by committees of people with transformative justice experience to find a consensual solution. Anarchists must be present to offer suggestions on other ways of dealing with the small minority of people who murder, assault, or abuse others. Working with communities to discuss this hot button issue and find reconciliatory ways of dealing with this harm when possible. Special attention will be given to all acts of gender and sexual violence, especially those that had been normalized under the patriarchal, punitive regime that is to be abolished. People active in opposing such violence will suggest appropriate structures and practices for communities to adopt.

We will reject the notion that you trade security for freedom, this is a tool of the State, used to legitimize it's own power. Our safety depends, not on the State being all powerful, but upon taking care of each other. We have the right to defend against those who would seek to exploit and harm this new world or it's inhabitants. But the way in which we approach this defense may cost us our freedom if we are not careful.

We can crate voluntary services to protect against various forms of aggression and harm. The focus must be on de-escalation and reconciliation, not punishment or arrest though. These rotating volunteers would merely be responsible for responding to emergencies, the process of justice would be handled by the community as a whole. They will not be any more armed than the community, and will not be allowed to use any measure of force in this volunteer capacity. Gendered violence should be treated with special care by some sort of inclusive committee or group.

Free militias will be needed as well to defend liberated zones from he lingering remnants of Statist imperialism. They must be dedicated to several principles such as voluntary free association, horizontality among fighters, collective decision making in regards to discipline, and responsibility and deference to the whims and needs of the community defense initiatives. They will not operate outside of their respective territories as conquerors. The two goals of these forces are defensive warfare and revolutionary warfare, fighting in solidarity with those trying to free themselves from oppression. The goal is not elimination of enemies, but safeguarding the health of all people; the goal is peace. Anarchists will define peace as the outgrowth of happiness, freedom, and self-actualization. We should seek to encourage cross cultural sharing, not violence.

Anarchist models of organization of the community prioritize well-being and promote the principles of self-determination, mutual aid, and voluntary association. We should design systems that decentralize power of all kinds. There will be no central space where decision making is legitimized, people will self-organize into associations of ex-workers, educators, or bio-regional territories, instead of relying on representatives and citizenship. If a region or community doesn't fulfill the needs of its members, then neighboring communities should offer those residents safety and refuge, but taking care to prioritize the participation of those affected. Communities should otherwise strive to not intervene in the affairs of their neighbors, instead accepting the difference between each other and aiming to engage in discussion that bring about love and understanding.

Capitalism has wrought havoc on all the earth's ecosystems. It is not enough to destroy this system, we must unlearn the manner of relating to the land that capitalism engendered in us. It is our collective duty to care for and heal the planet after the destruction of capitalism. We must protect and defend our communities regional ecosystems from the effects of climate change. Scientists and ex-workers will collaborate to share resources for tracking global pollution and emissions.



## Conclusion

Anaculture is a new proposal, a shift in mindset from the old way of thinking about oneself as the heroic farmer, to one of mutual aid and cooperation. These are long time anarchist principles that form the basis of Anaculture. This design philosophy realizes that only through universal emancipation can we say we are taking care of the people of this planet. When the means of producing the society rests in the hands of the wealthy elite we can never hope to provide more than a window dressing to the oppression of billions. This is not something that any ethical system can allow. The people must challenge the ability for the State to do it's business by any means necessary.

It is not enough to choose metal straws over plastic ones, we all know this. It's time to recognize that it's not enough to ask for reform from those who oppress you, you must organize to take what you need. We must organize to take the land that is needed for our projects. The politicians will not listen to our demands, and this is what permaculture needs to learn from anarchism. That demands don't work, and this is not a dialogue. This is a war, and there is no neutral position on this battlefield. Being non-capitalist is not enough, we need to become anti-capitalists. Seizing state authority is not enough, we need to become anti-authoritarians.

If permaculture is to survive it must be willing to critique and change itself.

If not it will become another institution and cease to be a movement at all. It will calcify and rot from neglect and disinterest. The next generation is getting bored of the current politics of feigned neutrality and ethics that don't line up with the actions of the movements participants. So let this article stand as one critique. I love the concepts of this design system, I hope that we can develop a better system that takes the good from what was there and learns from the bad.

We may soon be living in a post-permaculture world, where the movement was gutted before it really got a chance to take off. Let's come together to create something new collectively. Thank you to Bill for getting us all together, but we need something new now, and Anaculture can offer the way forward. The intelligently designed systems of permaculture combined with the political militancy of anarchy will make a potent force in today's political landscape, one that can both resist and act.

# THE SABOTUERS



# THE SABOTUERS



**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 June 7th as we publish quarterly and the next release date will be June 21st**



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

**DEADLINE:**  
**6/7**

**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)

