Des Moines Mutual Aid Monthly

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Pigs Intentionally Cause Collision, Killing Two

"All cops love a chase." -Iowa State Trooper Nathan Ludwig, July 30, 2015

BY COMRADE PATRICK

Dustin Long and April Dogget might still be alive if their tail light hadnt't burned out. The pair was driving on the city's South side on October 15th when an overpaid and apparently bored pig noticed the broken light and pulled them over. Dustin fled on foot before returning to the car and driving away. Des Moines police chased him until the pursuit escalated to high speeds. Police then intentionally rammed Long and Dogget in an effort to make them crash. The pigs succeeded, and their SUV rolled several times at about 80mph. Both driver and passenger were doomed before their vehicle came to a stop: both were dead within minutes.

There is no reason they needed to die that night. Police didn't need to pull them over for a tail light violation. They didn't need to give chase as Dustin drove away, since he was well-known to the local police and could have been tracked down later, at his home or work. Pigs certainly didn't need to intentionally cause a car crash at high speed, something obviously likely to result in serious injury or death, an act especially inexcusable since traffic was reported by pursuing pigs as "light" on the road they were driving.

They rammed their car in order to hammer home to the people they killed and everyone else that the sovereignty of the capitalist state is total and will be enforced with violence, that any refusal to submit can be deadly.

To no one's surprise, accused domestic abuser and police spokesman, Paul Parezik, did not offer an apology for the manslaughter committed by his fellow officers that night in his obligatory interview with the servile local capitalist media. KCCI, the Register, and other groveling worms with cameras did not dain to question Parezik's version of events (despite his history of lying to them). Nor could any of these "journalists" summon the courage to ask how the use of deadly force could possibly be justified on a nearly deserted road—on a car occupied by one person suspected of minor crimes and one person not accused of having done anything wrong at all.

A growing number of countries and even some American jurisdictions do not allow police to engage in vehicle pursuits at all because of the risk to public safety, let alone use high-speed ramming (marketed as PIT maneuvers). In Iowa though, the state repressive apparatus cannot stomach any material rejection of its authority. DMPD didn't chase down and kill Dustin and April because they were any threat to public safety. They rammed their car in order to hammer home to the people they killed and everyone else that the sovereignty of the capitalist state is total and will be enforced with violence, that any refusal to submit can be deadly. Such is the cost of class rule. Dustin and April deserved to be left alone that night, they did not deserve to die, and their deaths deserved more than a complacent shrug from the servile capitalist press. They deserved a better world, one all decent people are struggling to build. Rest in Peace. ■



Film Review: NAZA

BY COMRADE JEN

"NAZA," the Hebrew acronym for "collateral damage," this is the word used by Israeli IOF murderers when referring to the innocent lives they so frequently take. The documentary of the same name is touring the country with limited releases. I was lucky enough to catch the last showing in Des Moines at the Fluer Cinema.

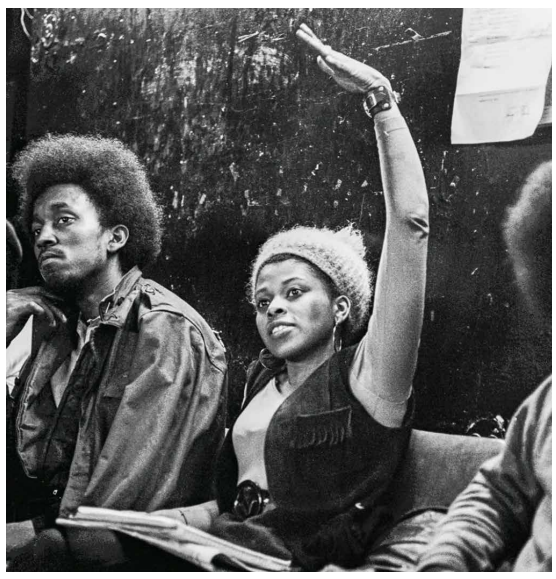
The film was shocking. Set on the rooftops of Tel Aviv at night, filmmakers interview anonymous members of Israel's military. In the film, they describe the process in which artificial intelligence and mass surveillance are used to hunt down Palestinians in Gaza. They explain how the AI is trained to stalk the phones of children and listen for the phrases like "Daddy's home" which alerts the Israelis that the suspected Hamas fighter is within the home. At that point they determine the number of NAZA, often women and children, who will be killed in the attack. They wait until the family has gone to bed and then they use a drone to bomb the home, killing everyone inside.

After October 7, attacks with under 20 NAZA did not require any approval. One soldier recalls an approval on an attack with 500 NAZA. Estimates of those killed so far in Gaza are around 85,000 with around 50% being women and children. The Israeli military officials declare there are 40,000 Hamas fighters in Gaza. With a low estimate of 20 innocent people per strike, the picture quickly becomes clear that the goal of Israel is to kill everyone in Gaza.

Israel has denied the claims made in the film and accused the filmmakers of treason. The film will be free to stream online in November via the Guardian. ■

The Prison Escape of Assata Shukur

"Nobody in the world, nobody in history, has ever gotten their freedom by appealing to the moral sense of the people who were oppressing them."



BY SUBCOMADANTE RONNIE

On November 2nd, 1979, Assata Shakur escaped from the New Jersey Clinton Correctional Facility for Women. Three armed liberators posing as visitors took guards hostage and stole a prison van to liberate her from a life sentence as a wrongfully convicted political prisoner. She went underground and the pigs never got their hands on her again.

Assata was a member of the Black Panther Party and the underground militant organization the Black Liberation Army when she was involved in a 1973 shootout with the police on the New Jersey Turnpike. Assata was shot, her comrade Zayd Malik Shakur was killed, and one pig died. The following trial was a sham and did not prove she ever pulled a trigger.

On the day of the escape, three very brave comrades used fake IDs to gain access to Assata during the prison's afternoon visiting hours. They smuggled in concealed guns, took guards hostage, and fled in the commandeered van. Once they had escaped with Assata to a safe place, they released the unharmed guards and switched vehicles. This was a joint operation between the Black Liberation Army and the May 19th Communist Organization, who later co-conspired in the 1981 Brink's Armored Truck Robbery. The investigation following the robbery resulted in many of the arrests connected to Assata's liberation. *

Six of the participants were captured between 1981 and 1986.** A seventh accused participant, Nehanda Abiodun, escaped to Cuba where she lived until her passing in 2019. Many have never been named.

Assata was never recaptured. She went underground for a few years and resurfaced in Cuba in 1984. The Castro Government gave her political asylum and refused every US administration demanding her extradition. A reward for capture kept increasing until it had reached $2 million dollars.

Assata lived in Cuba continuing her liberation work through writing and speaking until she passed in 2025 at the age of 78.***

Rest in Power Assata, you are a great inspiration to many members of this organization and all those engaged in the struggle for liberation. ■

* The Brink's Robbery - Mutual Aid Monthly October 2026

** Sekou Odinga - 1981, Kuwasi Balagoon - 1981, Silvia Baraldini - 1982, Susan Rosenberg - 1984, Marilyn Buck - 1985, Mutulu Shakur - 1986

*** Rest in Power, Assata Shukur - Mutual Aid Monthly October 2025

DMMA Points of Unity:

O We believe in working shoulder to shoulder and standing in solidarity with all oppressed communities. We ourselves are oppressed, and our mutual aid work is a fight for our collective liberation. We do not believe in a top-down model of charity. Instead, we contrast our efforts at horizontal mutual aid, the fostering of mutually beneficial relationships and communities, to dehumanizing and colonizing charity.

1 We believe in community autonomy. We believe that the communities we live and organize in have been largely excluded from state social services, but intensely surveilled and policed by the state repressive apparatus. Capitalism is fundamentally unable to meet people's needs. We want to build self-sustaining communities that are independent of the capitalist state, both materially and ideologically, and can resist its repression.

2 We are police and prison abolitionists. Abolition and the mutual aid that we practice are inextricably linked. We don't rely on capitalist institutions or the police to do our work. We believe in building strong and resilient communities which make police obsolete, including community systems of accountability and crisis intervention.

3 We work to raise the political consciousness of our communities. Part of political education is connecting people's lived experiences to a broader political perspective. Another component is working to ensure that people can meet their basic needs. It is difficult to organize for future liberation when someone is entrenched in day-to-day struggle.

4 We have open disagreements with each other about ideas and practices. We believe there is no formula for resolving our ideological differences other than working towards our common aims, engaging with each other in a comradely manner, and respecting one another, whether or not we can hash out disagreements in the process.

5 We are a revolutionary organization. We are united in a basic agreement that the ultimate goal of revolution is the abolition of the state and of social classes, and that the state's institutions are not a means to achieving that end. We are against participation in electoral politics, because we are for the development of mutual aid as an alternative and widespread institution. ■



Democracy and Information

BY COMRADE JENOTS

Cyberneticist and managerial consultant Stafford Beer coined the phrase "the purpose of a system is what it does" to deter us from losing track of a system's actual behavior behind a cloud of sentiments, habits, and wishful thoughts: if a system persistently produces outcomes that are contrary to what it claims to do, we should at minimum review it.

Democracy has taken many forms over a few millenia. What all forms have in common—from the folkmote to the assembly to the electoral college—is that they are methods for aggregating the preferences of individuals. In most forms, including capitalist democracy, the process of aggregating preferences deletes information. All the individuals who participate, and all their reasons and motives, are boiled down to one bit's worth of information: red or blue. Processes that delete information release heat into the environment. This is known as Landauer's principle, a beautiful bridge between what at first glance seems like an abstract, "theoretical" notion like information and a "real," physical notion like thermodynamics. For us, it's mostly a metaphor: there is, on the one hand, the abstraction of democracy, and on the other the reality of complex human life. And one way or another, there is always a price to pay for failing to assimilate into our democratic process the diverse complexes of reasoning, emotion, action, and intuition that each human being employs before being forced to arrive at one myopic, narrow, artificially imposed electoral choice.

Some parts of the world release their heat more productively than others. Right now, French students and workers are fighting against their government over conditions that seem familiar to many American students and workers. They fight with leverage, and with risk, and with their bodies. Maybe we look fondly and cheer them on—but we don't know what to do about our own situation. Well, except vote—but that has not gotten us any results in living memory, not even as little as the mythological pittance of 'harm reduction' we hear so much about but have never seen realized.

You can still have a good conversation with your coworker, even though many Americans tend to identify their entire political life with the one partisan choice they make every couple of years. Maybe you just have to steer it away from party politics. Most people still want to be listened to, and most don't feel they have been. People, their reasons, and their motives aren't really deleted, but the fact remains that these do not enter into the democratic apparatus at all. You don't need to be a weird commie freak like some of us to observe this fact. Every single liberal political philosopher from Rawls to Habermas has noted that functional democracies require not just methods of democratic decisionmaking but a rich, broad, open, and active public sphere for deliberation about matters of public concern. In none of their works do they end that statement with "...as long as all solutions proposed there appeal to majority common sense, are well-trod and established things described in our high school civics textbook, and introduce minimal friction into the present way of doing things so that no risk is involved".

Capitalism will not give us this public sphere, and neither will democracy, neither does an Instagram comment section. We are further from each other than we've ever been and trust each other less (and our elites more) than our grandparents could ever have imagined. But if logic alone obligates our system to dissipate heat then the US must be a terrible powder keg ready to blow! Put your faith in this, and one day we might make our public forum in the streets like the French have—a forum of dignity, solidarity, and bravery! Three things you will never find in a voting booth. ■

Scan the QR code to visit our website at *https://iowamutualaid.org/des-moines-mutual-aid* to learn more about our mission, read past editions of DMMA monthly, donate to our camper support fund, or get connected with other local mutual aid resources.

To inquire about membership, please reach out to us on instagram at *dsm.mutual.aid*, or via email at *desmoinesmutualaid@protonmail.com*.

In Loving Memory of Comrades KT and Gary