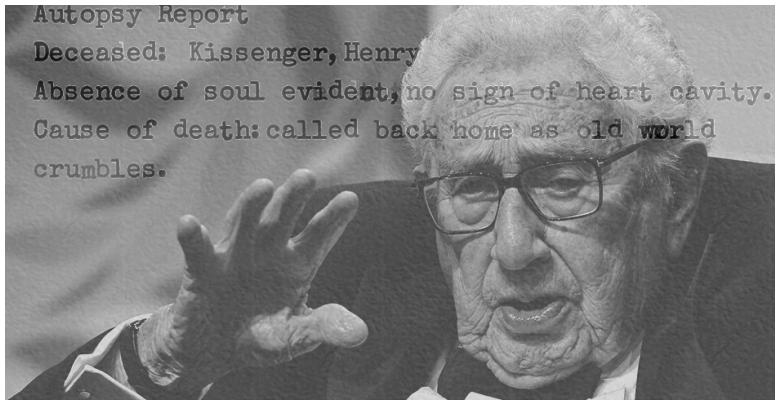


MUTUAL AID MONTHLY

A Production of Des Moines Mutual Aid

January 2024



Autopsy Report

Deceased: Kissenger, Henry

Absence of soul evident, no sign of heart cavity.

Cause of death: called back home as old world crumbles.

A Demon Returns to Hell *Henry Kissenger is Finally Dead.*

Comrade Pat

Henry Kissinger was born to Jewish parents in Germany in 1923 and fled that country before the Holocaust in 1938. He arrived in the United States and began his career just as our country was actively absorbing the remnants of Nazi Germany into its own defense, intelligence, and financial apparatuses. Over the following eight decades, he disgraced himself by acting as a key agent of the Fourth Reich's foreign policy apparatus, and never met a torturer, right-wing dictator, or fellow genocidaire he didn't like.

His crimes are too numerous to even generalize here. As a sampling, he was an architect of the carpet bombing of Laotian and Cambodian civilians under Nixon in the 1970's, orchestrated US support of the fake-communist Khmer Rouge's killing fields in the latter nation throughout that decade, provided diplomatic support for the Pakistani military in its ethnic cleansing of Bengalis in East Pakistan in 1971, cemented China's status as a de facto US ally against the Soviet Union in the last decades of the Cold War, helped to engineer the 1973 coup against Allende in Chile, supported every torturer-president the CIA could erect in Latin America, backed apartheid in Israel and Rhodesia...

We could go on. Libraries could be filled with accounts of Kissinger's affronts to human dignity. If there was a hell, he would be there now, being tormented by his millions of victims. As materialists, we can take no comfort in this fantasy, less in the knowledge that Kissinger's acolytes still roam the halls of power in this God-forsaken country. The only hope we have of retribution against this demon is by annihilating the international order he spent his life building.

Henry Kissinger, 1923-2023. *Rot in piss.*

The 1981 Fort Madison Prison Revolts

The one where they commanderred a tractor.

Subcomandante Ronnie

The morning of September 2nd, 1981, inmates at the original Iowa State Penitentiary in Fort Madison took four officials hostage, including the security director and assistant security director, with homemade shotguns and other weapons to force a response to inhumane treatment and living conditions.

This particular maximum security prison was constructed before Iowa became a state and held the last federal execution of the 20th century. It was shut down in 2015 and replaced by a new prison a mile away.

During the 11 hours that the inmates controlled the prison they gained 8 more hostages who they traded clothes with. They would release a hostage to gain a demand such as speaking to the media. They commanderred a prison tractor and forklift and began attacking cellhouses, managing to rip the front door off one, but not before the pigs managed to cut off the bars on the back and release the prison employees inside. 2/3rds of the prisoners escaped their cells and rioted throughout the prison causing one million dollars in damage (roughly 3.5 million in 2024 dollars). Unfortunately their demands are lost to history, a common tactic by the state to prevent any sympathy and solidarity with the prisoners.

Six weeks later, while the prison was on 23 hour per day lockdown, 15 prisoners returning from exercise jumped their guards, held 13 of them hostage, took their keys, and let the 100 other prisoners in their cellhouse out of their cages. They again demanded to speak to the media, which has also been lost to history.



Friends and Enemies, Part One

*Criticism is a gift - to others and to oneself.
Why give it to the enemy instead?*

Jenots

1. Specifically from the standpoint of ending class society, most 'praxis' is as effective as staying home, even when effective in other ways, like forcing a policy change. It does not necessarily amount to revolutionary leverage, organization, or even 'consciousness'. Should I go to the protest? Yes! But I can't be deluded about the power it imparts, or fails to impart, to our side. What is the strategic/positional value of the things I do, and when do those things distract me from this question?

2. Most of the left's standard moral rhetoric belongs to the enemy. Talk of 'rights' usually devolves into appeals to the state's duty to protect those rights, or the "responsibility" one's opponents supposedly have to be respectful, etc.

3. A person who wants to defeat their enemy does not constantly try to help them. The bourgeois parties cannot manage a decaying system - they can only look like they are. We should deny them this appearance, and think carefully about how our criticisms instead lend them credibility. For example, "the Democrats need to ___". No - they don't, and they *can't*.

4. We rarely criticize our friends, because our environment prohibits this: instead of being a method, the left is a social club - with all the emotional stakes of one.

5. The honesty of criticism does not come from truth-telling, e.g. choosing not to lie about facts. It comes from self-consciousness and a basic degree of self-doubt. To self-doubt one must have aims and values about which to doubt. The left's core aim is still reforming capitalism, not constructing communism.

This flyer is a production of Des Moines Mutual Aid, which is a local network of anarchists, communists, and socialists building community autonomy from capitalism and the state. Below are our points of unity - basically, the political and social outlook which binds us together.

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.

If you want to get involved, let a collective member know. For more information, including how to donate, visit <https://iowamutualaid.org/>.

