



Des Moines Mutual Aid Monthly

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Trump’s Executive Order Calls For Jail And Civil Commitments To Address Homelessness

BY COMRADE FLORENCE

On July 24, 2025, Trump issued a new executive order directly targeting homeless individuals. At its core, the order encourages individual states to civilly commit the unhoused suffering from mental illness or substance abuse and to return to policies which are designed to hurt them the most. This executive order does not have an immediate effect on citizens, but it marks a significant escalation in this administration’s war on the homeless.

The order seeks to return to draconian methods of addressing homelessness by stripping away basic human dignities under the pretense of public safety. This order does nothing to address housing costs or access to healthcare. Trump is encouraging individual states to end support for housing first programs and harm reduction drug programs and to replace them with jail and civil

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commitments. These forced treatment requirements are unethical and ineffective and often result in the abuse and neglect of those who are committed.

Trump’s executive order makes several pointed remarks towards safe injection or safe consumption sites. These harm-reduction drug programs save lives. These

sites offer sterile supplies for drug use and supervision from professionals who can provide life-saving care in case of an overdose. These programs are also highly effective in preventing the spread of infected disease transmission.

The executive order encourages the federal departments of health and human services and housing and urban development to share data with law enforcement authorities as a condition of their funding under the guise of assisting those with mental illness.

DMMA does not receive federal funding and relies on the support of our community. DMMA provides direct support to campers to bring them water, food, batteries, hygiene supplies, propane, and more. This support is what actually keeps people alive when the State actively targets the most vulnerable. ■



Drugs Are Weapons Against Us

BY COMRADE PATRICK

Among the dysfunctional genes which the contemporary US left inherited from the ‘New Left’ of the 1960s is a widespread acceptance, even celebration, of the use of recreational drugs. Prior to the LSD-fueled “strategy meetings” of the Weather Underground and the conflation of hippie culture with activism, communists generally discouraged drug use. An early task of the Chinese Communist Party was the eradication of opium production, the Black Panther Party forbade its members to drink or use drugs on duty, and the Soviet Union initially prohibited the sale of hard liquor in the country.

We would do well to return to this more disciplined attitude and drop the childish idea that drug use is somehow oppositional. The government wants you to get high. States have used both legal and illegal drugs as methods of social control and political repression for centuries. Opium was introduced to China by the British in order to help colonize the former country. Liquor was routinely used as an instrument of genocide against natives in this country. In the US, drugs serve multiple state functions.

The CIA, DEA, and Pentagon are deeply involved in trafficking drugs into the country at the same time that domestic authorities incarcerate individual users of these drugs. The security state thus profits financially by facilitating the import of drugs, locks away a potentially restive section of the working class, generates a population ripe for recruitment as informants, and leaves those users they don’t catch high—and politically inert.

None of this should be taken to mean that we should accept the stigmas which accompany drug abuse and so undermine effective harm reduction, nor that there’s anything wrong with a beer after work or the occasional joint. Instead, what is needed is a materialist understanding of the social and political causes of drug use and the role legal and illegal drugs play with a concomitant attitudinal shift. These substances effect entrapment and political impotence more often than liberation, and their use should be cautious and intentional. Remember that every illegal drug sale directly profits the CIA and every legal drug sale directly funds the local police department—and that in the eyes of the state, the only dangerous leftist is a sober one. ■

ASK

DES MOINES
MUTUAL
★ AID ★

Dear DMMA,

How do I stay safe at a protest?

-MN

Dear MN,

That really depends on what your goal is. Are you there for a liberal wailing match and grabbing some photos and merch, or are you there to attack the state?

In either case, what you need is to form an affinity group of trusted loved ones that will watch each other’s backs. This affinity group will discuss group and personal risk level, plans if someone is arrested (do they need medication, have dependents, immigration status, plan for bond, etc?), a plan to meet if separated, a plan if things go sideways like if the pigs or fascists attack. Inform yourselves on how to counter the pig’s weapons, out maneuver them, and practice it.

If an affinity group is not within your current circumstances, involve yourself with local organizations and find those that make you feel safe and experiment. It’s imperative that we all have our backs watched and be on the offensive. Know that the pigs are itching to escalate and the state does not concede anything until they are up against the wall and fear us.

May all the bearing witnesses become dangerous insurrections.



Dear DMMA,

Is it time for good crime?

-MF

Dear MF,

Yes, period.



Dear DMMA,

What are some ways I can stay active in the movement without attending protests?

-MS

Dear MS,

Protests are definitely a highly visible part of the “movement”, but their effectiveness is negligible in isolation. The majority of contemporary protests are generally futile attempts at repeating history and changing the minds of those with illegitimate power. The pigs love a repeat of the civil rights movement’s tactics, they have perfected the repression, and the public doesn’t even notice it anymore.

These writers work primarily in mutual aid organizations that struggle towards weakening the illegitimate powers over us and strengthens our communities’ power despite them.

TLDR: Get involved with revolutionary orgs, or deed us your land.

Love,

—Des Moines Mutual Aid.

Send your questions to **desmoinesmutualaid@protonmail.com**. This edition’s Answer Committee was comprised of Subcomadante Amenaza and Subcomadante Ronnie. ■



Gun Control is Class Warfare

BY COMRADE RICKY P

Most clamour for gun control comes from a reasonable enough place. Mass shootings, gun violence in neighborhoods, and dudes who open-carry firearms in Wendy’s all seem like automatic arguments for the state to limit the destructive power of guns and who can own them.

These apparently reasonable assertions fall apart in the face of rigorous materialist analysis, however. Like all policy, gun policy contains a class character. In capitalist society, the guns tend to land in the laps of the ruling class and the control lands squarely on the back of the working classes. The first gun control policies in this country were statues prohibiting gun ownership by black people and natives. Today, the people actually affected by gun control laws are mostly young black and brown men who become incarcerated (often for decades) for running afoul of legal gun restrictions. So much for liberal reform!

It may surprise the reader to learn that there are very few restrictions on what kinds of guns one can buy, provided one is rich enough. If you have about \$20,000 to spare, you can become the owner of your very own full-auto squad-based machine gun! If your tastes are more conventional, you can simply stockpile tons of more conventional firearms, which is what most bourgeois do: half of all civilian-owned guns in the US are in the hands of just 3% of the population.

Communists do have their own program for gun control, which follows roughly. The US military must be relieved of its arms, followed by all domestic police services, and then all civilians whose politics run to the right of Bernie Sanders - these arms to be immediately distributed to the working class, particularly those of color. We live in a country founded on genocide and slavery, one which inspired the Third Reich and absorbed its worst elements after World War Two. We will implement gun control after this foul nation’s overthrow, and not before. Revolutions require arms, and under no pretext should any revolutionary surrender theirs. ■

Toward a Comprehensive Mutual Aid Bibliography

BY COMRADE JENOTS

Kropotkin, Peter. Mutual Aid: A Factor of Evolution.

— The first clear exposition of mutual aid as a practice among not only human beings, but other species. Kropotkin lays out forms of mutual aid in his time, and in the pre-capitalist societies, as well as in the transition between the two. A brilliant, serious, scholarly text that mostly holds up to this day.

Greenfield, Adam. Lifehouse.

— A ‘lifehouse’ is a purposely maintained neighborhood-scale hub where human beings can get some of their most pressing needs met, whatever those may be. As the state retreats from its responsibility to maintain basic standards for human life - healthcare, water, electricity, and more - how can we ourselves fill this gap?

Inhabit. Instructions for Autonomy.

— “Nothing is going back to normal. Nobody is coming to save us. A new age is opening with cries of pain and freedom. The parasites win votes off blood and the rich run to space. We must defend our only home. Everything we need is already here: food, fire, belonging, purpose, power - and care. Your heart is racing for a reason. The door is wide open.”

Ross, Kristin. The Commune Form.

— A short book on rural struggles and the formation of a real human community, emphasizing French land struggles and the Stop Cop City movement. ‘The commune form that Marx called “the political form of social emancipation”, and that Kropotkin deemed “the necessary setting for revolution and the means of bringing it about”’. ■

Rest In Peace Richard Abalos

BY COMRADE PATRICK

Richard Abalos didn’t deserve to die. He was shot to death on July 6th in the presence of a close friend, a few hundred feet from the tent which had been his home the past few months. The police released the man who shot him without charges. Their story is that Richard’s death was related to a hit-and-run earlier in the day (nevermind neither he nor his companion owned a car and neither was known to drive) and that the man who shot him felt threatened (somehow, from the safety of his car).

Not included in the police report or local media “coverage” is that eyewitnesses we spoke to said that the killer had circled the block and taken photos of Richard and his companion before driving off and then returning, with lethal consequences. Also absent from the police-media’s reporting is that the shooter was aiming for Richard’s companion, not him—and that Richard’s final act was to step in front of his friend, saving his life.

This is not the only legacy Richard will leave behind. He was a constant presence in the tent camp communi-



ties where he lived, doing what he could to help others survive. He was patient and kind, and put the needs of his fellow campers above his own. He acted with courage both in his final moment and during confrontations with city workers who incessantly evicted camps he lived in. The pain of his loss can be seen in the eyes of his friends and fellow campers and his absence can be felt in the places he once called home. Richard was 30 years old. He is survived by a loving family, including his 9-year-old daughter. You will be missed, Richard. ■