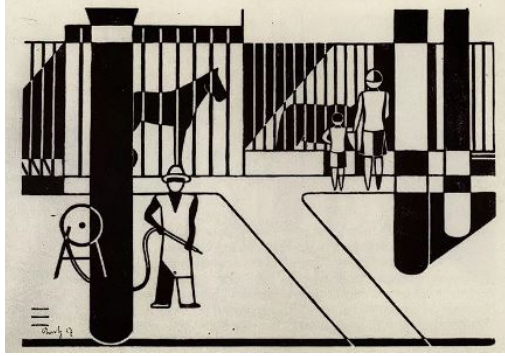


# MUTUAL AID MONTHLY

A Production of Des Moines Mutual Aid

July 2023



## Pig (Animal) Corpse Stench Covers Des Moines

*City Reeks Weekly; Gov't Huffs Happily*

from Comrade Patrick

Have you ever noticed the smell of rotting flesh in the air in Des Moines? On warm, windless mornings, especially on the East side and Downtown, city residents are greeted by the scent of death. It's not your dog, it's not your neighbor's trash, and (whew!) it's not you. The culprit is pretty obvious: there is a one-stop pork processing plant on E. 18th St. that belches this odor into the air when it renders pig fat a few times per week.

The plant is owned by Smithfield, the world's largest pork processing company, last valued at \$4,700,000,000.00. Headquartered in Virginia, its owners live in enclaves for the rich where pig fat rendering is not allowed. The company does not care about the stench it creates here, nor about its largely immigrant workforce, whose fingers and hands are regularly disfigured while butchering pigs.

The government of Des Moines has acknowledged the problem and paid a consulting company \$86,000.00 to inform them that there is a "putrid, rotting smell" (DSM Register), something they could have learned for free by stepping outside. They also plan on buying "scentometers" to monitor the issue, but, as the official in charge, SuAnn Donovan (also responsible for razing homeless camps) has said openly, the city will not even consider shutting down the plant or moving it away from residential neighborhoods.

The solution to this problem is obvious (move the plant!). But this government serves the rich, not us, and is incapable of serving our interests here, or anywhere else. So hold your breath, it smells like death outside. But don't hold your breath for the government to do anything about it under capitalism.

## Fuck off, transphobes! Fuck off, fascists!

*When they turn to attack one of us, they turn their backs on the rest of us.*

from Nimuë

The far right has drawn a line in the sand, introducing over 500 pieces of anti-trans legislation in statehouses across the US, as the media turns these major attacks on bodily autonomy into yet another spectacle to generate capital. Transphobia & sexual repression are old tactics of fascism, and we must remember them for what they are. In 1933, a brigade of Nazi youth held their first book burning at the world's first gender and sexuality clinic, destroying groundbreaking research from an institution that viewed LGBT+ people as deserving of dignity, autonomy, and respect. History reminds us what they wanted then, and what they want now.

They want us to be afraid, to go back to cruising in bathrooms, hiding in closets, and keeping quiet. They want to raid our bars, to count our clothing, to throw trans women in men's prisons. They want us to tell on our neighbors, to be prudes, to form discrete, nuclear heterosexual families, and to mold our desires to produce and consume. We must understand our history; the history of the (ongoing) HIV/AIDS epidemic, the pink triangle, the mass incarceration of our LGBT+ siblings, Compton's Cafeteria, Stonewall, STAR, ACT UP, all which paint a clear message- silence is death.

So, dear reader, step the fuck up. Let it be known that you don't tolerate transphobia, and if you see someone harassing a queer person, bullying a queer kid, or spouting transphobic nonsense, do something about it. Learn to fight, arm the girls, help us like your own survival depends upon it, because when the state normalizes violence against trans people, when politicians call for our eradication, they are sending a clear message to the rest of you; act right, or you're next.

"When they turn to attack one of us, they turn their backs to the rest of us."

**Recommended Reading: The Mass Psychology of Fascism by Wilhelm Reich, baedan by anonymous, Captive Genders by Black & Pink.**

# Proletarian Vengefulness (Part 1)

*Whenever we celebrate some rich asshole getting turned into goo by their own arrogance we hear a lot of moral concern for our immortal souls.*

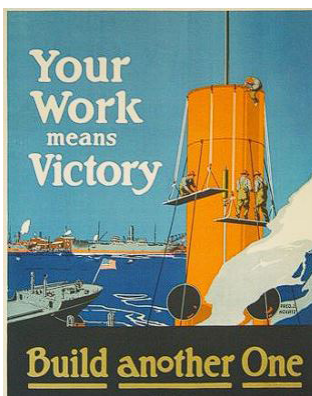
from Jenots Tumsā

Recently, four bourgeois and one of their sons were killed by an imploding submarine, proud to have defied many safety regulations in the vessel's construction, in the process of using their massive wealth to commit a complicated - if quick - suicide. At the same time, hundreds of refugees were drowned in the Mediterranean, turned away by the European states where they sought safety.

CLR James observed that, historically, the oppressed hold back vengeance. Regard for the enemy's shared humanity has cost victory, freedom, and much life. But what about dancing on your enemy's self-made grave? Some smug leftists observe that the most recently deceased bourgeois were 'pretty alright' - if you put aside the exploitation required to amass their wealth - so it's cruel to celebrate!

Cruelty is dragging a son to his death. Many ordinary folks are, reasonably, struck with pain on behalf of this young casualty. There is a sense in which, under capitalism, everyone is innocent. It is, after all, impersonal forces (money, value) that compel some to ruthlessly exploit and others to sell their labor power. Individual blame is always going to seem silly if you 'zoom out' enough. But nobody lives that 'zoomed out'. In everyday life, an exploiter is an exploiter - and there is a moral-cultural canyon between them and us. Ordinary people can see very clearly that millions are spent to rescue four rich assholes (and a young man) and innocent workers are marched to their watery graves. Your soul is not compromised by dancing on bourgeois graves.

It is compromised when it lacks a sense of proportion about the scale and magnitude of human suffering.



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, our basic 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 volunteer know. For more information, including how to donate, visit <https://iowamutualaid.org/>.