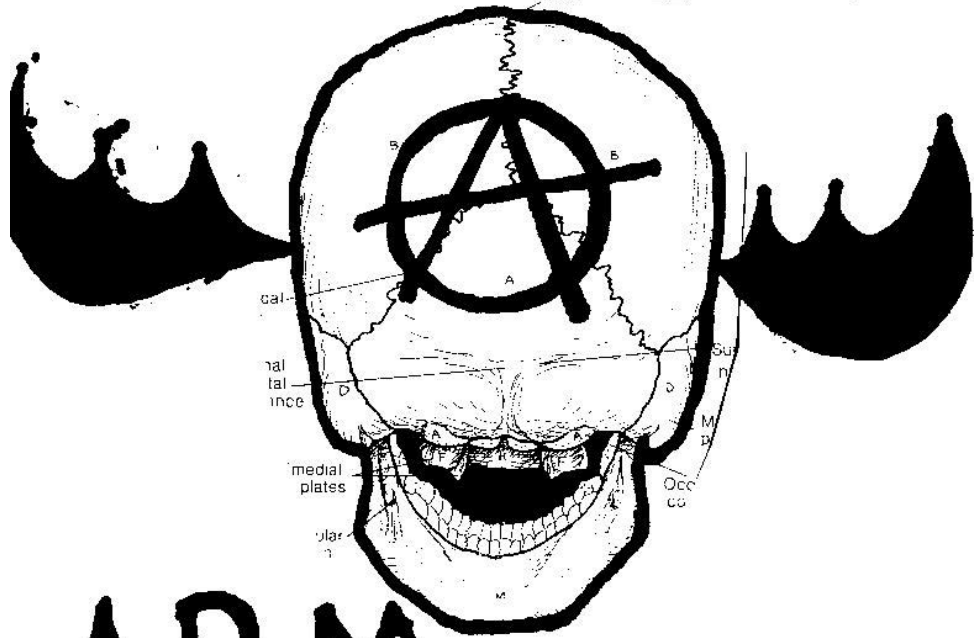
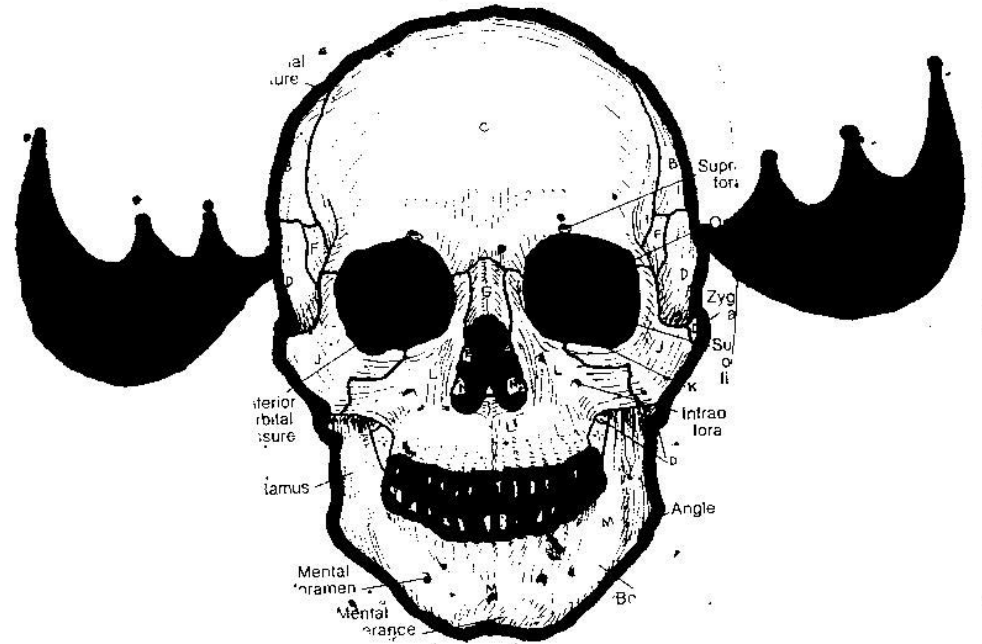


ROB  
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ARM  
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Cuddle Puddles  
and  
Hot Parts #5



THIS IS  
WAR

# C P H P 5

Cuddle Puddles and Hot Pants # 5

This is issue number 5 of Cuddle Puddles and Hot Pants. I am Mo. This issue is going to feature writing from other people as well. I am trying to move to a format that includes more specifically political essays. But still including some personal zine type stuff too!

There is no reason to assume you have read any prior issues, so here is some background info for you. I am Mo. I will be 24 when this gets published. I live in Richmond, Virginia in the Wingnut Anarchist Collective. I have 2 dog friends. Grits and Flapjack. I identify as a vegan, straightedge, anarchist, queer and genderqueer.

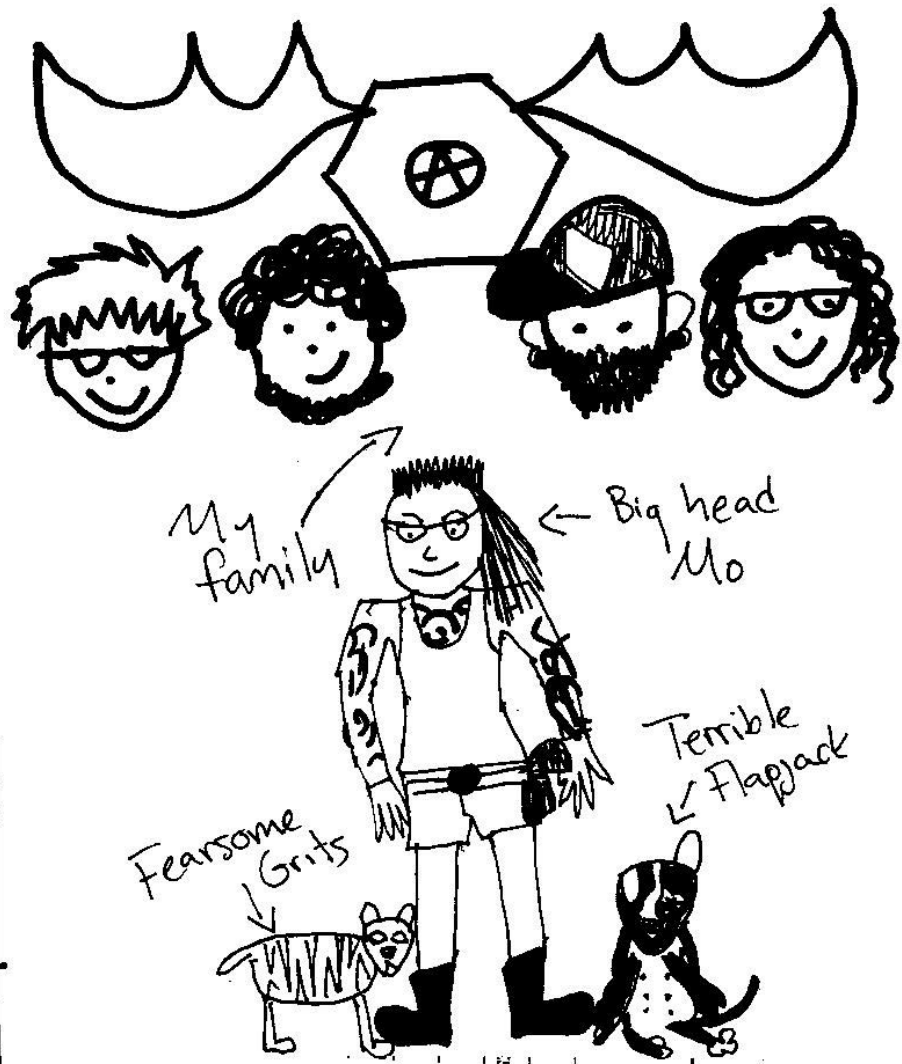
You can find out more about the Wingnut Anarchist Collective at <http://www.thewingnutrva.wordpress.com> and you can email us at [wingnut\\_collective@yahoo.com](mailto:wingnut_collective@yahoo.com)

You can send me or the Wingnut mail at PO Box 6025  
Richmond Virginia. 23222.

My personal email is [xveganarchistrva@gmail.com](mailto:xveganarchistrva@gmail.com)

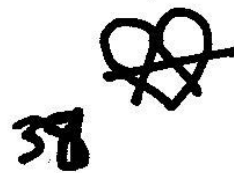
I spend most of my time with stuff like Food Not Bombs, Anarchist Black Cross, Copwatch, free food distribution, Really Really Free Market, Richmond Zine Fest, dumpstering, etc. We spend a lot of time hanging out with our neighbors and with kids. We do craft nights, play games, screen movies, host workshops, etc. We do a lot of construction and building at the Wingnut. We have our own construction company called Punkstruction. Other than that I work part time at a coffee shop in Richmond, as well as part time doing lots of babysitting.

I love living at the Wingnut, and I love how much the other Wingnuts push me and each other to grow and grow as a family. Having a supportive but still critical environment is really amazing. Calling each other out on shit and working our way through problems is something that I know has had tangible effects on my life and my



Thanks for reading this issue of Cuddle Puddles and Hot Pants! Again, please write me letters! I need to get back into the penpal game! I am willing to trade zines too. I have the 4 previous issues also available.

Love and Solidarity  
Mo Karmage



# PARKS BELONG TO THE PEOPLE!

2) During the construction, at any time that the bathroom facilities are not accessible/functional we require at least 4 portable toilets and two hand washing stations, as well as a source of drinking water, to be accessible to the public.

3) We require open, clear, and direct communication from the City Council, the Monroe Park Advisory Council, and any other companies, groups or organizations involved in the renovation efforts. This is to include publicly posted signs IN the park regarding renovation proposals, active dissemination of any new developments in construction, and active participation in dialogue with the current users of the park.

4) There will be no regulations at any time restricting the distribution of free food, clothing, or other resources.

5) IF a private security company is hired to do security for the park, their protocols and handbooks will be available for free on request from any member of the public, and there will be a predetermined and transparent accountability process for any instances of security officers abusing their powers or violating individuals' rights.

We feel that these are reasonable requests, and we will NOT compromise on any of them. Public parks are for the people who use them, not "Advisory Councils" or universities who would like to see them change to better suit their vision of gentrification.

We will not tolerate further attacks on those already most oppressed by the oppressive institutions of capitalism that are behind the push to "renovate" Monroe Park, and we WILL fight back against them.

-Because food is a right, not a privilege.  
Food Not Bombs



behavior and thinking. I feel like we really are pushing the boundaries to function as both a collective and as an anarchist group.

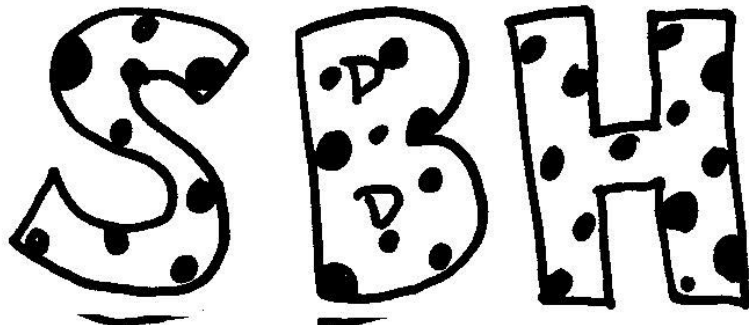
Richmond is my ball and chain. Richmond is not always a particularly welcoming place for anarchists (is there such a place?). I feel like many subculture and counterculture groups are really forging their own path here. I always feel distant from anarchists in other cities whom I perceive of having an easier time of it. I know that might not be accurate, but it is how I feel. At least other places might have more anarchists.

Something that has been coming up A LOT lately in my life is the reality that many of the people who hang out with radical and anarchists here, either as friends or because of their support of a particular project, like Food Not Bombs, have been getting extremely upset about any militance of politics coming from anarchists. Because there are not really very many self-proclaimed anarchists here, we end up hanging out/socializing with non-anarchists. Which is something I have come to realize that I am totally interested in when it comes to my neighbors and fellow community members. But, alternately, I am finding it harder and harder to maintain friendships with fellow members of various 'subcultures' of which I am a part who are not explicitly radical or anarchist.

I haven't figured out where this leaves me, except for that I do feel a little loss at not participating in subcultures so much. When I do participate I often feel really frustrated and anxious and angry. I feel like my neighbors are my allies and my friends. But I don't feel the same way about the hipsters at folk punk shows, or the bro's at friends' parties. I also realize that some of my subcultural tendencies create a gap between me and my neighbors. Punk rock, zines, veganism, sobriety, tattoos, piercings, and radical queerness are not necessarily things one would expect my neighbors to be into. I question how much those things matter to me though. I am pretty set and content in my identity as a stinky punk vxx queer zinester- that is not going to change, but I am just less interested in the scenes associated with them.

30

2



And more often than one might think, the average person on Barton Avenue CAN relate, and is open to comparing and contrasting our hobbies and identities.

I have also noticed that a lot of the subcultural connections and a lot of the bullshit passive aggressive liberal crap I experience in my life comes from the Internet. I just demolished by facebook, twitter, and (godhelpme) formspring. I tried to demolish facebook a couple of months ago so I wouldn't have to look at liberal BS all the time. That attempt didn't stick. This time I have added the analysis of what I miss out on because of my reliance to the internet. And I think that it is real community. Imagined community is a cool concept, but not if it means forsaking actual community. Arguing in real life is more honest and interesting and useful anyways. I live around the people in my neighborhood. Not these liberal's who co-opt radical posturing and strategy to be trendy. Fuck them, eliminate the internet and my life is so much nicer.

I feel so much more fulfilled breaking out of subculture, and breaking out of the young, white, privileged, childless scene. Not because I want to play like I don't have tons of privilege myself, but because I want to be around people who understand issues of privilege and are open to talking about them. And the conversations I participate in on the streets of Southern Barton Heights are so dynamic and interesting and inspiring and awesome! Having friends of many ages, backgrounds, races, classes, etc. is so great. Also, knowing people who are from Richmond is really neat, because there is a sharing of knowledge and stories and histories of the place. I have found more resonance for anarchist ideas in my lower class mostly people of color neighborhood than I have with white liberal upper-middle class kids. I definitely think that unanalyzed privilege and the comfort of privilege has a lot to do with this. That is what the next section is about, in a way.

PARKS BELONG TO THE PEOPLE!

The proposed renovations to Monroe Park are an attack . a judgement on who the park should and shouldn't be for. It is an attack on the homeless, the "homeless-appearing" (whatever that means - it's in the Monroe Park Advisory Council's renovation plans), and groups and individuals who don't judge people by their social status or whether they have conventional means of acquiring shelter.

We will not stand for it.

The only change that the park really needs is for the city to do its job when it comes do doing maintenance on the bathrooms, as they are

functional but one of the water pipes to the sinks has corroded away. Other improvements, such as installing permanent chess tables, or a playground area for kids would be nice, but NOT at the cost of driving out the folks who currently congregate in the park, shutting the entire park down for 18 months, or privatizing the security of the park.

Food Not Bombs will resist all attempts to shut the entire park down for any amount of time. This is a congregating place for students, families, homeless individuals, activists, folks who like to play frisbee, and various other people who currently enjoy the dynamic of the park. The ONLY people currently not represented in the day-to-day activity of the park are affluent white folks, and the proposed renovations are CLEARLY designed with ONLY them in mind.

To the end of maintaining the park as a place for people from ALL walks of life to gather, enjoy themselves, share meals, resources, and conversation we have a few very specific demands:

- 1) We require that a minimum of two acres be kept open and un-fenced at all times during construction. We understand the nature of construction and are ok with it not being the SAME two acres at all times, but they must be contiguous and accessible to ALL people.

Monroe Park is an eight acre park which is pretty conveniently divided into various individual islands. It would be extremely easy, and probably much more economically viable, to do phased construction, leaving at least some of the park available to students, food sharing groups, and other folks who rely on the park for recreation and relaxation.

The proposal to centralize "homeless services" to the Conrad Center is a non-solution, and is unacceptable for various reasons, which have been expressed by homeless individuals and homeless advocates ad nauseum.

We, the people of Richmond who are currently an active part of the dynamic of Monroe Park, demand that a minimum of 25% of the park remain available for public use at all times during the renovations. We

further demand open, clear communication from the entities involved in the renovation if/when the area of the park open to the public is subject to change.

We will not compromise on these two very simple demands under ANY circumstances.

We stand firmly in solidarity with the homeless community in Richmond and with those groups who seek to alleviate the problems they face.

The Wingnut Anarchist Collective

Demands from Richmond Food Not Bombs:

Richmond Food Not Bombs has been sharing food in Monroe Park for over sixteen years now. We have developed many connections and friendships over the course of our existence, helped provide healthy food to many individuals who may not have had access to it otherwise, and become a staple of social activity for many people's Sunday afternoons.

305

# This is War

Fuck the vote  
Fuck change from  
within the system  
Fuck reform  
Fuck liberals  
Fuck fake-ass  
'radicals'  
Fuck apologists for the oppressors

This is War. We exist in a state of war. I strongly suspect that stating "This Is War" is going to be taken by some as a declaration of war. It is not. This is an observation of war. This is an acknowledgment of war. Anarchists are at war. People of color are at war. The poor are at war. Women are at war. Queers are at war. Animals, the environment, differently abled folks, and the elderly are at war.

This war was declared on us. And I think it might have always been a factor, since the beginning of human history, at least for some of these groups. Capitalism is a major factor in the way that today's situation is played out- it defines the format of the struggles/war.

Let me break it down some. War is defined as- 1- a state of usually open and declared armed hostile conflict between states or nations or -2- a state of hostility, conflict, or antagonism- a struggle or competition between opposing forces or for a particular end.

Without even stretching the definition of war it is clear that the capitalist/straight/white/rich/male powers that be are at war with the rest of us. The capitalist system, as well as the governing system in the United States of Amerikka, depend on hierarchy to exist. And hierarchy is maintained by keeping certain people down/oppressed.

Memes like the War on Terror and the War on Drugs make this situation even more explicit. The bottom line is that for centuries people have been enslaved, hurt, tortured, harassed, sexually assaulted, imprisoned, massacred, murdered, executed, assassinated, assaulted, and generally speaking really fucking oppressed. Our side is losing and it hurts.

Memes like the War on Terror and the War on Drugs are also important to understand as meaning more than simply fighting drugs and fighting terror. Because there are basically certain groups of people who are more effected by these concepts than others. The War on Drugs is basically a cover for a racist and classist war against people of color and poor people. The War on Terror is racist, colonial and Islamophobic, as well as clearly an oppressive political tool.

Why does this matter? Might be the question running through your head. I strongly believe that we need to conceptualize this situation as war in order to understand fully the gravity of it, as well as in order to develop appropriate and effective tactics and strategies.

It is extremely unpleasant to realize or think about the fact that we are at war. It is daunting, depressing, and scary. We are all traumatized, hurt, and damaged by this world. Trying to find it in us to get past that to fight an uphill battle is one of the hardest things we will ever have to do.

Comfort has a lot to do with this. When we have the privilege of comfort we choose not to deal with our terrible reality. To not realize how dire the situation is can be the result of privilege. But alternately, realizing that we are at war does not eliminate the daily reality of privilege.

I think that privilege is what allows certain people to think that the situation is not so bad. Privilege makes things like pacifism, reform, voting, etc. seem like effective tactics. Privilege blinds people to the extent of the problems we face.

If you want to know more about the stance of privilege that I am citing, please read Pacifism as Pathology by Ward Churchill. In fact, I recommend reading lots of things written by Ward Churchill!

Ask pigs if you are being  
detained. If not, leave. If  
they say yes you only have  
to give your name + address!  
Name:  
PHN 222

More recent news- Monroe Park

This is a last minute edition to this zine, but I just wanted to include a little bit about the situation in Richmond in regards to Monroe Park. We just found out a couple of weeks ago that the plans created by a private group to renovate Monroe Park include fencing off the entire park for 18 months, a private security in charge, discouraging homeless and 'homeless appearing park-goers', and removal of all groups that give out food or clothes etc.

Richmond Food Not Bombs has been serving in Monroe Park for almost 17 years now. Richmond Really Really Free Market has been in the park for over 2 years. We are going to fight and win, because it is unacceptable to allow this blatant classism and racism in Richmond. If

anyone wants to help us with this struggle we would definitely appreciate it. Petition can be found at [www.monroecampaign.wordpress.com](http://www.monroecampaign.wordpress.com) and more info at [www.thewingnutrva.wordpress.com](http://www.thewingnutrva.wordpress.com)

Demands from the Wingnut Anarchist Collective:

In the so-called "conversation" surrounding the proposed Monroe Park renovations, there is a lot that isn't being discussed. Leaving aside councilman Charles Samuels' blatant lies about the functionality of the bathrooms and drinking water availability in the park, the lack of inclusion of either food sharing groups or the people who eat with them, and the question of whether the proposed renovations are even necessary, that still leaves us with the problem of the TOTAL lack of communication in regards to the plan to close the ENTIRE PARK for 9 months to a year and a half (we've recieved two different numbers from two different people involved in the planning, ) while the renovation takes place. That is unacceptable.

Copwatch Mission Statement:

Richmond Copwatch is a non-hierarchical network of groups dedicated to ending police abuse. We believe that monitoring and recording police interactions with community members is a vital first step towards ensuring accountability and protecting ourselves and our communities. We are committed to anti-authoritarian principles and seek to transform the nature of the police and explore alternative methods of community conflict resolution.

Richmond Copwatch's Goals:

- 1) Reduce police violence by directly observing the police on the street, documenting incidents and keeping police accountable. We provide support to victims whenever possible. We also seek to educate the public about their rights, police conduct in the community and issues related to the role of police in our society.
- 2) Empower and unite the community to resist police abuse. We will do this by sharing information with the community, conducting "Know Your Rights" trainings, sponsoring rallies, supporting victims and other community based efforts to deal with the problem.
- 3) Encourage people to solve problems WITHOUT police intervention. We want to explore alternatives to calling the police.
- 4) Encourage people to exercise their right to observe the police and to advocate for one another.
- 5) Provide assistance in the formation of neighborhood cop watch groups in areas where they do not currently exist, and provide networking information for neighborhoods that do already have cop watch groups.

For more information, you can contact Richmond Copwatch by email at [rvacopwatch@gmail.com](mailto:rvacopwatch@gmail.com) or by phone at (804) 303-5449.

Realistically a lot of people who are outside of the anarchist/activist/radical explicit scenes have a really good understanding of how dire the situation is. I have had conversations with my neighbors where they bring up how prisons are perpetuations of slavery. People have seen first hand the murderous actions of the police. It is very clear to many people who directly face oppression that the situation does indeed have sides. Lots of folks recognize the War on Drugs as racist.

I believe that we need to understand that our opponents DO perceive this situation as an us vs. them. They see us as enemies, and as a real threat. We have to realize that we are so it doesn't come as a surprise when they knock down our doors and take us away. Security

Culture, security culture, security culture. It is during the aboveground and formative stages that the folks in power initiate their investigations into any group that challenges their power. We need to understand the threat that challenges to their power represents, so we take ourselves seriously.

Examples of how the powers that be do see us as enemies and work to eliminate us: American Indian Movement, Black Panther Party, Alien and Sedition Act, Patriot Act, MOVE, AETA, etc. This is a conflict, this is war. Their tactics clearly show just how seriously they are taking this situation. We painted a giant mural on the 2<sup>nd</sup> floor of the Wingnut in time for Memorial Day this past year. The mural says at the top "In Memory of People Murdered By the State" and then we have images of oppressive state forces, police brutality, and then people from a variety of movements fighting back. Our neighbors loved it. Liberals hated it. Guess who I see as allies. The general sentiment that liberals who didn't like it seemed to give about the mural was that it was 'too aggressive' or militant or brutal or confrontational. As if genocide and slavery aren't the real problems. I think that people are just more comfortable ignoring reality than trying to talk about what has and does happen and then what that must mean.

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Test Tonics

Study Plan

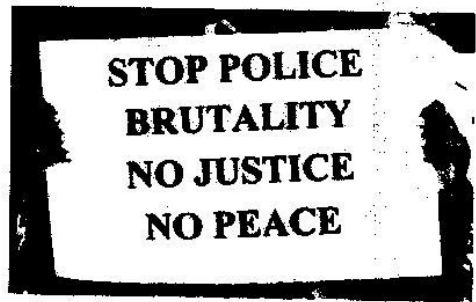
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In Virginia, the 2009 Terrorist Threat Assessment report was leaked on to Wikipedia. In 2009, in the state of Virginia, the number one domestic terrorist threat? Anarchists. (wooo go team!) We joke about it, but it is serious, they know we are their enemy. This is significant! If the ideas of anarchists were not directly in conflict with the existence of the state we wouldn't be such a threat. Being against oppression or for social justice places one in opposition of the people in power.

I know, the liberals and the nice people, and even fellow anarchists are not down with the us versus them concept. I can see where it is problematic, on a personal face to face level. But I think that systematically it is something we have to deal with. If you are being treated as a 'them' you need to know that you are being treated

If people want to have further discussion about accountability, restorative justice, perpetrators, survivors, consent, etc. please write me! I don't have a good model in mind right now, just know that we

need to push for something better.



Richmond Copwatch  
 I am really excited that the Wingnut Anarchist Collective took the initiative, based on the needs we saw in our community and started the Richmond Copwatch group. We are willing to talk to people who want to start up other branches in Richmond (or other places), and would love to share info/fliers/resources etc. with other Copwatch groups (we totally need website help). We have meetings on the 4<sup>th</sup> Monday of each month at 7pm at the Wingnut.



I also acknowledge that my ability to tolerate perpetrators in a variety of situations definitely is connected to my privilege of not being a survivor of sexual assault. I completely understand why someone who has been violated might feel much less interested in the possibilities of accountability for perpetrators. Sometimes, one really does just have to avoid a situation to cope with it. We all have different coping mechanisms at different times. Even in some non-sexual assault

situations I have chosen to just eliminate people from my life who were too problematic. I recognize that this might not be the best solution. I just wanted to acknowledge my own culpability in bad versions of accountability.

I have been interested in the Anarchist Black Cross organizing model for years. And I am a prison abolitionist. I would rather see versions of restorative justice than punitive justice. Which is part of the reason why it is so important to me that people not be totally ostracized before they have been given the opportunity for accountability. If we seek to move beyond prisons, beyond police, beyond patriarchy, and beyond rape culture, we need to find ways to heal perpetrators and survivors. We need to build alternative systems of functioning as communities. We need to build alternative systems for dealing with people who have violated consent.

We are all survivors, we are all perpetrators.  
We are all survivors, we are all perpetrators.  
We are all survivors, we are all perpetrators.

Consent is hard. We are approaching this world from broken backgrounds. None of this is easy, all of this is worth it.

Perpetrators do not necessarily deserve to just be given a swift kick in the ass out of our communities. Perpetrators who are willing to talk about it, willing to respect the wishes of the survivor, and willing to work on their shit should be given a chance. Not just because they deserve it, but because we all deserve it. Because ultimately, that will make the world safer, not just our isolated communities. Because perpetrators who learn from their mistakes are less of a threat to the survivor and to the rest of us.

NS 31

that way. Understand the situation you are getting yourself into. Trying to understand is the only way to be able to prepare as best as possible.

I don't think the reality of war means we have to engage it in standard ways. We need to be creative and smart and resist the recreation of hierarchies and oppressions that we are fighting. We have to take it seriously. We can try to be a more personable 'them'. And we can do our best to have more and more people understand who we are and what we fight for. But that does not mean we should waste our time feeling sorry for cops, or that we should put ourselves or our comrades at risk by thinking that we are the special people who can make cops understand and change. (This relates to the MICE acronym for reasons why people violate security culture- Money, Ideology, Coercion and EGO. We've got to check our egos).

Saying that cops are just workers ignores the function of the police, and the choice that one has before choosing such a job. It sucks that people get brainwashed into that career. But my empathy for them on the level of workers should not get in the way of doing what needs to be done to protect my allies and my friends. I have about as much pity for a cop as I do for a Nazi soldier. Excuses don't eliminate accountability- and a stack of excuses don't make up for what they do on the job.

I also want to point out that this is not a promotion of 'insurrectionist' ideas. War doesn't mean that isolated insurrectionary tactics in North America will be effective. There may be and will be times and places where these tactics are useful, but I don't think it is necessary to embrace insurrection as a strategy at this point.

Just to clarify, a tactic is an action taken in a particular instance, a maneuver. A strategy is a long term plan of how to achieve one's goals. We don't have to be dogmatic about the tactics that we use. In fact, that frequently makes strategies fail. Employing a variety of tactics at the right times and in the right situations has a much larger chance for success than dogmatic clinging to non-violence or insurrection or anything else really.

The reality of war doesn't mean we don't be as creative, loving, queer, sexy, gender bending, trashy, serious, careful, consensual as we have been. In fact, lets do all of that harder. But not without meaning. And while being conscious about serious issues like privilege, passing, consumerism, communication, and accountability.

B

Our allies and friends and mentors and neighbors and environment and non human animals are being murdered and imprisoned. The United States of Amerikkka has more people imprisoned than anywhere else. Folks involved in movements that were at all threats to white male power and capitalism were assassinated, harassed, and are still locked up. (Support your local Anarchist Black Cross, or start one in your town- prisoners need your support).

I don't know what you think the anarchist movement should look like. At the Wingnut Anarchist Collective in Richmond, Virginia we are taking the approach of building local community. It is slow, but I think has more potential than, say, summit hopping ( I know, 90's reference).

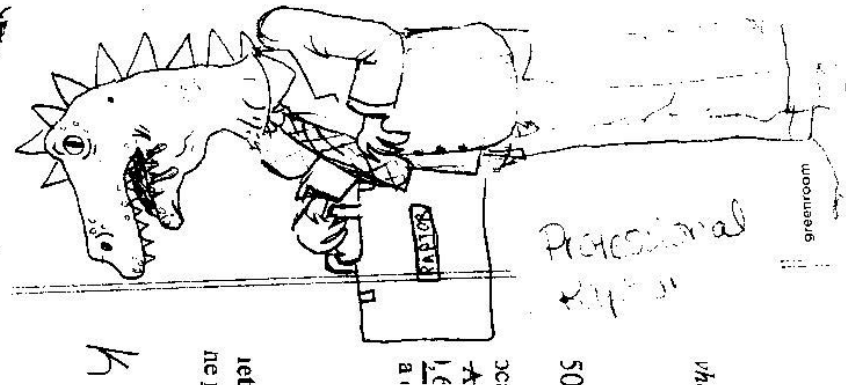
There aren't really enough serious anarchists here to honestly expect much of a just anarchist movement to occur. And I think that working in communities to talk about anarchist ideas has the potential to grow a genuine movement that is not vanguardist and doomed.

I feel like it would be irresponsible for me to not in some way discuss the ideology of pacifism. I will say that I think any tactic that becomes dogma seems problematic to me. I also think that pacifism in particular is often employed dogmatically by people who are not directly affected by state violence.

Basically the long and the short of it is that I take the Ward Churchill approach to Pacifism. I think pacifism as dogma is dumb, ineffective, and frequently the result of ignorance and privilege. I think being peaceful or non-violent should be a tactic, and when used intelligently can be useful. But I don't think pacifism should be assigned some moral high ground.

I feel like I have experienced being called violent because I am adamantly against non-violence or pacifism as dogma or ideology. However, personally, I am usually very rational and have never been in a physical fight with someone over any inter-personal problem. I prefer different solutions to the problems that come up between me and other humans. We have to be smart about our behavior and tactics- both personally and politically, cause lord knows the two are intertwined.

Art by Kayla Dean!



sexual assault and accountability from a couple different sides of it this summer.

It felt really crappy when an accountability process fizzled, coming from the perspective of one of the people with a complaint (a survivor I reckon, even though this was a case of harassment, not assault). It also felt really crappy to have someone I consider a friend being called a rapist, without any other sort of process or discussion or dialog or anything going on. And it was also crappy that another friend had been called out as a perpetrator for over a year without any accountability process made available. Finally, one has been initiated in that situation, which is a positive step.

I think it is fair to say that accountability processes are really difficult, and they take a lot of energy for everyone involved. But they also seem like they are really important. Pointing fingers or approaching perpetrators like its a witch hunt are both really ineffective strategies for preventing someone from a) knowing exactly what lines they have crossed and b) having the opportunity to learn not to do it again.

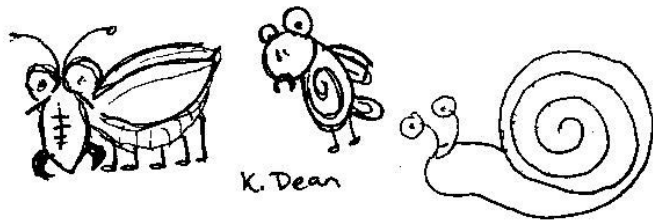
I really do emphasize with survivor's. But recent months have shown me that a guilty before proven guilty attitude that seeks to condemn and ostracize anyone accused of being a perpetrator is complete and total bullshit that hurts our communities. I have heard of some accountability processes that went really well. I know a couple of folks who were called out as perpetrators years ago, and went through extensive processes to meet the survivor's needs and to do their best to alter their behavior and thinking.

the f

$$kg \cdot s = (8.99 \times 10^9 \frac{Nm^2}{C^2}) \cdot \frac{1}{m}$$

$$\frac{1}{m} \cdot \frac{Nm^2}{C^2}$$

15 09 31



down the street (who has been living here for 15 years) told me that we ruined the nicest house in the neighborhood with our mural. I take that as a good sign. We also project kids movies onto the side of our house on weekend nights, and have kids over to watch. We put up a community bulletin board in our front yard. We distribute free food in our front yard too. We believe that a crazy/trashy/anarchist/militant appearance can help discourage gentrifiers from moving into our neighborhood.

Home ownership by anarchists can create valuable situations for both the anarchists who live in the house, the activist community in that area, and the communities in which they live. None of these are an automatic or given, and they are not all easy to accomplish. But I strongly believe that intentional households that behave consciously within a community can be extremely useful tools for accomplishing lasting anarchist organizing.

#### Accountability

**\*Trigger Warning\* This section is talking about accountability specifically in regards to sexual assault and violations of consent. Survivors and others triggered by discussions of these issues might not want to read this section.**

An issue that has been popping up in my life a LOT over the past couple months is accountability. I have never personally been a survivor of sexual assault, although I have definitely been a survivor of sexual harassment etc.

I was supposed to be part of an accountability process a little while ago, but it kind of fizzled. And then one person I was romantically involved with got called out as a perpetrator of sexual assault. And after that someone I met years ago and reconnected with through Okcupid of all things, turned out to also have been accused of being a perpetrator. So I have found myself involved in issues of

I do think it is difficult to promote being peaceful or non-violent when in many situations folks who behave 'violently' do so for self defense. We are being attacked- violently. I believe that striking back against the corporations and government and their minions is self-defense.

I also can not emphasize enough the difference between violence and vandalism. I think both are frequently justifiable. But you can not be violent to a non-living thing. Calling vandalism violence is usually a form of propaganda employed by the ruling classes to vilify anarchists, activists, the poor, etc.

#### ISMS vs. Prejudice

And now I am going to have to take a minute to talk about the very important difference between racism/classism/sexism and other isms and prejudice.

As someone with white skin and class privilege, I had a hard time understanding the difference between racism and prejudice. When this idea was first brought up to me I was definitely resistant to even trying to understand it. I had so many individualist ideas that had been crammed in my head that I really did not want to understand how and why I was part of the systems of privilege and what that meant.

The difference between and ISM and a prejudice is institutional power. Prejudice + Power = Racism, etc. Prejudice against people of color has institutional power supporting it, thus making it racism. A person of color being mean or prejudice towards a white person does not have the support of white privilege or institutional power, thus is not racism. The same goes for sexism, classism, heterosexism,

ableism, ageism, speciesism etc.

It is complicated- yes. And there are many intersections of things like race, class, sex, sexuality, etc. that mean there are not always clear lines drawn.

I think it is also vital to distinguish between the justified anger and feelings of folks in oppressed groups and the unjustifiable greedy prejudice of those with power. Similar to the distinction of violence versus self defense. Learning to distrust and be angry at rich white men is different than hating black people.

A lot of really liberal concepts have been invading my life lately. People getting upset and offended at judgements being made. People telling me anarchism is about love and tolerance. People avidly against hate as a concept.

I know why people feel these ways, and I know they want to avoid ugliness- both confronting it and reproducing it.

However, fuck that shit. Judgements have to be made. I'll judge a nazi. I'll judge a neo-nazi. I'll judge a cop. Judge a racist, judge a sexist, judge a homophobe.

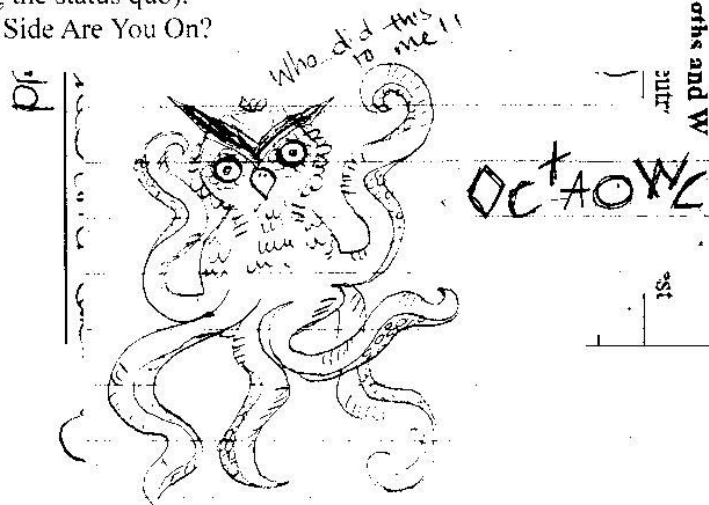
A song that has always made me think seriously about our global situation is Rebel Diaz's "Which Side Are you On?". I'm not mentioning this because my politics are extracted from song lyrics- they are not. I'm bringing it up because it so simply and eloquently expresses how I feel.

We are in a war. A situation in which I need to know, Which Side Are You On???

There are sides. People can change sides. And it is important in some situations to leave openings for people to have enough dialogue to leave the possibility of changing sides.

However, at certain points, there is no more time for talking. I think assault, sexual assault, murder, assassination and other times when people feel direct physical threat that self defense is more effective. Times where you have to take a side (because if you don't side with the oppressed you are inherently siding with the oppressors, by maintaining the status quo).

Which Side Are You On?



Study Plan

Your Strengths and W

ist

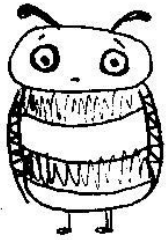
Richmond, for instance, has real estate tax abatement for the elderly and the disabled. So helping folks find out about this program and apply can help the elderly not be affected by rising assessments (which increase real estate tax, which for folks on fixed incomes can result in displacement). Some places also have programs to help people with heating and cooling costs. Saving on the heating and cooling may make tax or rent payments more feasible. Sometimes there are also non-profits that help people figure out how to manage their mortgage payments. Richmond has one called NeighborWorks that can help folks manage payments so they don't lose their home.

I find going to local Civic association meetings as well as city council district meetings helps me get a feel for what is going on in my neighborhood. Be warned though, that many Civic Associations are not well attended, and can often be dominated by upper middle class white people primarily worried about crime. It can be useful to know who these players are and know what they are up to, so that they don't go unchecked.

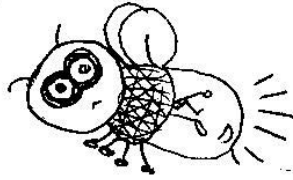
Anarchists who own homes can take advantage of their stability to work towards social justice. There are many different ways that this can be done. Get to know your neighbors! Say hello to people when you see them. Talk to them. Start conversations, people are almost always happy to have new, friendly neighbors. Figure out what might be affecting them. Be honest and open. If you work on becoming part of a community you can eventually become a positive part of a community. The stability of owning a home allows you to put the 'investment' into the community.

Owning a house as opposed to renting it also allows one to take certain liberties in regards to appearance that can have the potential to counteract some of the gentrification processes. Yes everyone at the Wingnut passes as white. But we also have a giant anti-state and anti-cop mural painted on the front upstairs wall. We have a bike rack and a garden in our front yard. We have anarchist flags, signs, etc. all over our exterior. Our cars are junky and spraypainted. One of the yuppies

Now we also have a  
cattle trailer in our back  
yard as a shed. His  
28 Wingnut!



Dean's art



are  
ices

happen in a way that isn't dominated by white people. Generally speaking, the way the real estate market functions is to undervalue property in neighborhoods of color. The under assessing of homes owned by people of color has been going on for decades. This means that over time the assets of families of color have been smaller than that of white families of similar means. This situation is clearly unjust, but would really take the altering of the whole real estate market and assessment process to change.

One instance in particular that really makes me think the discussion around gentrification needs to change in radical circles was the incident at the 2009 Crimethinc Convergence. During the convergence, a small group of folks who said they represented APOC (Anarchist People of Color), attempted to takeover the convergence and kick people out. One of the main things that they stated as their reason for wanting to disrupt/end the convergence was that because the space the convergence was taking place in was on the edge of a gentrifying community. Their perspective was that the presence of the, lets face it, mostly white Crimethinc crowd was going to increase the gentrification in the area. I really feel like that was a false assumption. A bunch of really dirty fucking anarchists who hang out for about a week are not probably going to make much of a long term difference in the way yuppies and developers perceive a neighborhood. I'm not saying gentrification was the only issue that they were upset about, but it really seemed to be dominant. Just the way that this idea, of white people automatically gentrifying any neighborhood they are in, even if only for a week, created a disproportionate and irrational reaction tells me that something about our dialog is lacking.

Gentrification is tough. Understanding how the real estate market works is also tough. There are some things that can help communities cope with the real estate market. If anarchists live in a community long term they can stay alert, learn about these potential aspects, and perhaps consciously be part of the resistance to the many factors that can cause folks to be displaced from their homes.

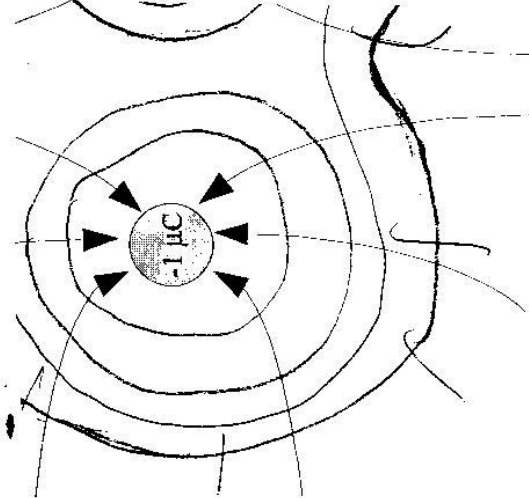
### Direct Physical Threat.

What does that mean to you? People who are oppressed face direct physical threats more often than folks with more privilege do. There are many ways to interpret this term, and I think we all could benefit from thinking about what threatens us physically, directly.

People who worry about making judgments often also worry about morals and making moral judgments. People worry that there is nothing that exists on which to base our morals- no framework. Historically speaking a lot of folks have used religion as their framework. As an atheist, I agree that using religion to create a moral code sucks.

For me, I base my morals off of something more tangible- suffering. Who is oppressing who? Who is suffering because of whats happening. If someone is suffering because of oppression and exploitation that is bad. Stopping oppression lessens suffering and is good. Simplistic? Yes.

So I judge these that cause the suffering, and I won't feel bad about the pain or discomfort they feel in order to wrench the power and wealth from them. I feel like this is a rational approach to figuring out realistically what can and should be done to improve the world.



2015 27

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**WON'T STOP**

Tattoos

I recently got my knuckles tattooed by my partner Daveigh. I used to want "more than" on my knuckles (see issue #3). But I had decided that more grammatically/theme sensical was "Won't Stop". Cause I think that is a fairly accurate thing to say about me, and I like the sort of challenge it implies. its a little aggressive, and so am I. So now my knuckles say Won't Stop! Hurray!

My next tattoo will hopefully be a lady with a buzzsaw! Oh yea! My friend Ish is drawing it for me, he is a super good tattoo artist in RVA (by way of Ohio). I love that Mischief Brew song "Roll Me Through the Gates of Hell" and since I do construction and anarchism, I think the line "There's nothing like a lady with a buzzsaw. I just might build your house or I just might tear it down" is super fucking awesome and fitting.



5/13

yes my p Idem rges Ield I

Gentrification... more discussion please

I think that automatically labeling the movement of any white

people into a neighborhood of color as gentrification is inaccurate and unhelpful, because it seems we are setting up a dichotomy of either neighborhoods of color, or neighborhoods being gentrified. Which means either majority people of color neighborhoods, or majority white neighborhoods. Which seems to completely ignore any possibility of integration, of mixed race neighborhoods.

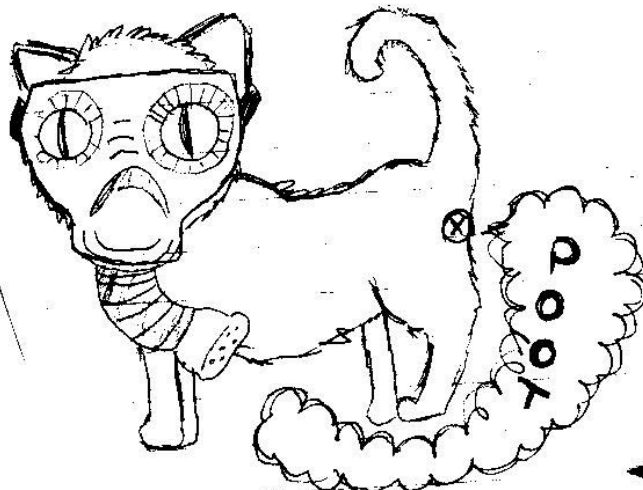
Issues of segregation, desegregation, and integration are where I think talking about gentrification gets tricky, and where I think the radical scene in general is not doing a good job of talking about the issues. In Richmond, we have always had a really racially segregated city. Our past is rife with extreme examples of racism. From being home to a slave market to being the capital of the confederacy, white folk in Richmond have been up to their necks in oppressing people of color.

One of the issues I see causing problems in discussions of gentrification among radicals is the question of, How do we deal with the complexities of privilege without somehow ignoring the privilege or making excuses for it. I somewhat feel that no matter how I talk about privilege I, as a person with class and race privilege, cannot say when I am or am not abusing my privilege. But I can try. And I can try to talk about it, and be upfront about it, thus allowing other people access to the idea of privilege as a topic for discussion.

If it is white people choosing to integrate a neighborhood, there are obvious reasons why that can be kinda fucked up. Ideally, communities of color would have autonomy. But in an urban neighborhood, that is not the case, nor does it seem like it would be easy to get a consensus on how current residents feel about white folks moving in. I can say, from my experience, that I've heard a lot of folks say that they appreciate new white neighbors when they are actually friendly and act like neighbors. But they do not appreciate the white people who move in and act like everyone is a drug dealer and are really unfriendly and do not make effort to become a part of the community. I don't know that there is any way that integration can

75205





K. DEAN

### Queer as Fuck

Identifying as queer is something that has become more important to me as I kinda of shake off this really weird reflexive heteronormative crap that was instilled in me during my childhood. And finally living with other queer people again really helps. I love being able to talk about being radical and queer and what that could mean, and how we perceive the queer struggle.

One of my friends wrote this little essay in early August 2010. I thought it was really rad and I got permission to publish it in this zine. Gay marriage has of course been in the headlines a lot lately. As an anarchist and a radical queer, I am not very interested in the mainstream assimilationist gay agenda.

## In response to todays headlines: "Why Marriage is a waste of god damned time!"

by Autumn Springs

What seems like a victory for "LGBT"(not so much for those transfolks, who are often neglected in the "gaystream" agenda) in California today is really a sad redirection of the queer movement. Although it is important for queer folks to have

H: 15

whether it be class, male, or white privilege can be part of a lot of fucked up behavior and circumstances. I think that when there are aspects of privilege that we can take advantage of tactically or strategically, we should. If a person with, say, skin privilege can use that privilege to be a person taking part in a higher risk activity in a demonstration, that is tactic. If a person with male privilege can use that privilege to get a community group that does not treat women equally to take an issue seriously, that is tactic. Ideally we would live in a just world where people did not receive benefits for traits over which we have no control. But we don't live in that world, so it seems to make sense to tactically and strategically use those privileges, while remaining conscious of them. I believe that it makes more sense for me to buy a house, which I am only able to do because of my privilege, than to continue to support capitalism and maintain instability by renting. Not buying a house will not make my privilege go away. Ignoring privilege is really ineffective. I might not be right on this point. But I think it makes more sense to strategically employ privilege than to ignore the ways in which we can use it to our advantage (in deliberate ways, as opposed to the way that privilege constantly works to one's advantage).

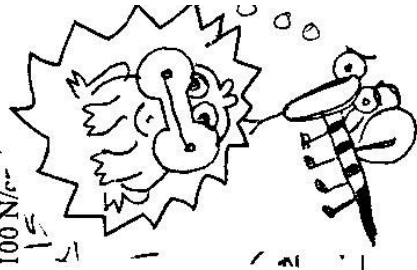
Another reason I think it makes sense for anarchists to own houses is that of rent. Remember that slogan anarchists and punks always use? Rent is Theft. And it's totally true. Rent is one of the ways that working class people are exploited by the ruling classes. No one needs more than one house. Pretty much a fact. Owning more than one is a move that can basically be attributed to consumerism, greed, and capitalism. Our economic system makes some people feel like they are doing a good thing by becoming landlords. Our economic system also makes it pretty fucking impossible for a lot of people to purchase property. It seems like the more radical people who avoid renting from some random landlord the better. If the money we would be spending on rent is reduced, and also going to our own projects, we will ultimately benefit ourselves instead of a landlord. My house mates and



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I am paying very little money for the mortgage, which means we can work less or we can use the extra money on other projects.

There is a reason I am talking about home ownership, and not just land ownership. Most of the anarchist and radical people I know only speak of owning property in rural areas. They want a place for 'the collapse'. They want their property to be a private utopia. The problem, in my mind, of these places is that they tend to exhibit characteristics of escapism. I think they add to isolation, and while there are definitely many vital anarchist and radical projects that can and need to be done in a rural setting, a rural escape is not appropriate for all of the things we need to do.

My neighborhood is on the Northside of Richmond. More specifically, Southern Barton Heights. The area was once a white suburb of Richmond, and then became a predominately black neighborhood. People of color are still the majority of residents. About 1/3 of the houses are vacant/condemned/abandoned. There are many empty store fronts. Our area had the largest drop in property assessments in the past year, compared to the rest of the city. I would guesstimate that there are about 1/3 houses that are occupied by people. There are another 1/3 that are in the process of being worked on. Sometimes the people live there while they work on it, or not, but these are places that will be fixed up in the near future.

So what about gentrification? I know that I have already gotten some folks questioning the affect of me living in this area. The first thing I would say, is that this is the neighborhood I would be living in even if I was still renting. And it is the neighborhood that I could afford when I had been renting in Richmond. I believe that my presence as a home owner is probably less a factor in the raising of local rents than my tenanship would be. As a homeowner, I am not allowing a landlord to raise the rent because of expectations of my means. I am also able, through my stability, to get to know my neighbors and get involved in a real way in my community.

92 25

### Racism

My collective and roommates Kayla and Eric and I went to Diversity Thrift the other day to see if they had halloween decorations and to get some more clothes for the cold weather. We checked out the LGBTQ book section and I found some really cool murder mysteries with LGBTQ characters. I love crappy mystery novels and so it was super good to read some that were not supporting the patriarchy. One of the books was pretty awesome, called Murder in the Collective by Barbara Wilson. It talked about collectives and consensus and queers and dealing with alcoholism and more! And there was a really awesome quote which I will repeat here! Page 133.

“you worry about being called racist as if it were syphillis or something. Like you were accused of carrying some dread, disfiguring, incurable disease. But I think it's more like telling someone or being told, “Hey, you've got snot hanging out of your nose.’ You say thank you and wipe it off. Though that doesn't mean the snot's not ever going to drip again.”

I think that is soooo good. And I want to reproduce it a lot, and would

instance goes (in K) SKS 27 27

encourage other people to as well. It is such a good way to talk about racism (or classism, sexism, etc.) and point out why there is no need to be defensive. Of COURSE being oppressive or racist/sexist/classist etc. is fucked up. But of COURSE we all fuck up all the time. These things are not good, and they do need to be called out, but people need to realize that trying to avoid being called out is counterproductive. No one is perfect.

laken  
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# An Anarchist Case for Home Ownership

I own a house. I am a 24 year old white woman in the South. I am also an anarchist. Some people, both anarchist and not, are resistant to the idea of an anarchist owning property. Some people say it is hypocritical. Some people don't understand why I chose this. Here, I am making the case for the many benefits of owning a house that I see from an anarchist perspective.

There are a couple reasons and ways in which I managed to buy a house. One of these is luck. I had been involved in a political squat, and through the news coverage a person who worked for the Richmond Redevelopment Housing Authority realized I was interested in working on houses. He suggested that I might be interested in one of the houses owned by the RRHA, and potentially available for little money. It was only because I went with him to look at one house (which turned out to be a super wreck) that I saw the house across the street, which was for sale. The house that I ended up buying was condemned, and so the bank was willing to sell it very cheap. Part of this had to do with the shitty housing market in Richmond at the time (Summer 2009). I also had really good credit, from having a dreaded credit card, and having used it 'responsibly'. Class and white privilege both also had to do with my ability to purchase the house. My parents helped me by putting up their credit in order to get a loan for the amount of the house. I have a mortgage to pay back that loan. (This is because the bank was not willing to give out a construction loan to a non-contractor and because the house was condemned, would not do a traditional mortgage). I was also lucky in that the bank eventually dropped over 70,000 from the price they were originally asking, which I would have never been able to afford. Ultimately, luck, white privilege, class privilege, and some major busting ass managed to get me this house.

I am certainly not arguing that home ownership is the right fit for everyone. There are many who travel, many who don't want the double edged sword of responsibility/obligation that comes with a mortgage. And I am also not arguing that everyone has the ability to purchase property. And I'm not trying to make people who do not own property for whatever reason feel inadequate or irresponsible.

I also want to emphasize the issue of privilege. Privilege.

JS 23

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"rights". marriage is a right that I would rather not have! Many people are offended by this notion, and think that the right to marry is an important, and VITAL right that queer people obviously need. I (as well as many other like minded queers) see it as not only a tiny issue, but also a HETERONORMATIVE and therefore OPPRESSIVE institution.

"Heteronormativity is a term for a set of lifestyle norms that hold that people fall into distinct and complementary genders (male and female) with natural roles in life. It also holds that heterosexuality is the normal sexual orientation, and states that sexual and marital relations are most (or only) fitting between a man and a woman. Consequently, a "heteronormative" view is one that promotes alignment of biological sex, gender identity, and gender roles."

Marriage is patriarchal:

History tells us that marriage as an institution of which men, trade capital, power and privilege.

In the olden days suitors would ask a woman's father for her hand in marriage, typically offering some sort of valuable capital for an exchange ( gold, cattle, pigs, money, whatever). Once the father agreed the exchange was made, the daughter/bride would be locked into a marriage, and be subservant to her husband/master. She had no rights, no say in her marriage, and was basically used as property to exchange goods from one family to the other!

This was marriage at its earliest form, and not much has changed since then.

Marriage only exists because of patriarchy, and a relationship between people does not require a legal document to prove it!

The mainstream "gay" movement likes to make marriage a priority, in order to create an assimilationist mentality amongst queer folks, allowing us to fit in with our straight friends, and deny our struggle.

Companies like the Human Rights Campaign only focus on the needs

Handwritten notes and scribbles:

MAWMAW IS WHATEVER  
BRINGS US TOGETHER

MSD 716

of white, cissexual wealthy "gays and lesbians" and does little to nothing for transpeople, people of color, and other marginalized minorities, and oppressed people. Creating a culture of assimilation, guarded by white picket fences, helps maintain capitalism, oppression, and the unattainable promise that is the American Dream. Ignoring folks who cannot, or will not assimilate, makes it so that they do not protect the rights of all "LGBT" people, just the ones who are white enough, and rich enough to pay for it!

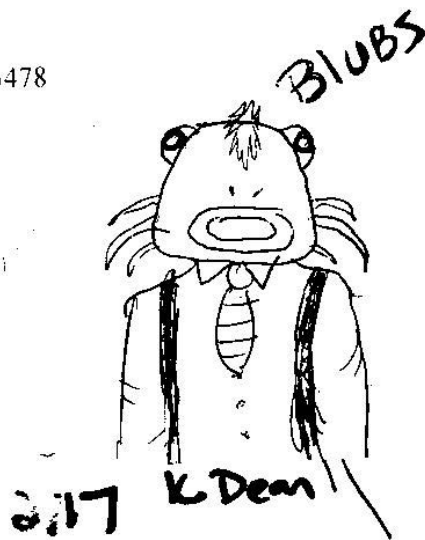
I do not wish to make the impression that I want to DENY rights to people. I am really looking to help people realize that we need to ABOLISH MARRIAGE!!!  
And make it harder for the racist, transphobic "gay rights movement" to ignore the folks who need the most support!

As queer people, we have more pressing matters than allowing the state to give us papers of legal love, we need to focus on major issues, like protecting ourselves from abuse, and murder!  
We need to support working class queer/trans people, and make it safer for us to live within our own skins!

See y'all on the front lines!  
<3 Autumn!

Autumn can be contacted at:  
Autumn Springs  
13926 15th Ct N Jupiter Fl. 33478

Not gay as in  
happy, but  
**QUEER** as  
in **FUCK**  
**YOU!**

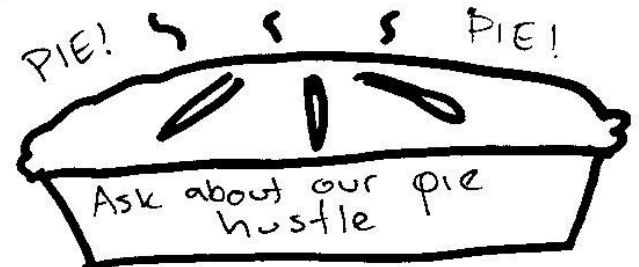


cut the dough out bigger than the pie pan so you have some extra to work with on the edges (useful for crimping the top and bottom crusts together).

(c) Molecular Speed; Energy  
(A) Entropy

If you keep re-working the dough, rolling it out and then balling it up again etc., you will find that the dough starts to get tough and very difficult to work with. This can also affect how the dough functions as a crust. Ideally you do not roll out the dough multiple times- you want a light and flaky crust. Every time you roll it out, more and more flour gets mixed in, which makes the dough tougher.

Don't forget to grease your pie pan BEFORE putting the pie crust in it! Use a fork to poke a couple small holes in the bottom of the pie crust- this prevents it from bubbling up with air when cooking. Once you have the bottom crust in the pan, you can fill the crust with the filling. Then roll out the dough for the top. You can make it a solid top with slits, or can do a lattice, or other fun designs. Be creative!  
This type of pie crust bakes well at 425 degrees. But you might need to follow directions specific for the type of filling you are using too. mmmm pie crust!  
You can use this for sweet or savory fillings- from apple pie to shepherd's pie!



This was originally written for the never-finished Radical Richmond zine. It was intended to be a compilation zine from radical people in RVA, but unfortunately was a project that fell through the cracks.

ES 22

### Vegan Pie Crust Recipe!

I am really lucky in that my mom really likes to cook and she taught me a lot about cooking and baking when I was growing up. This is basically the pie crust recipe from the Fannie Farmer cookbook. When some of my friends and I decided to use some pie filling we came into

to make pies to sell at a local market. I realized that other folks didn't know how to make this type of crust. It is vegan and doesn't require fancy ingredients.

But it is important in this case to assemble the ingredients in the way described. Otherwise the dough can be very difficult to work with.

8 inch 2 crust pie- aka bottom crust and a top!

2 cups flour

1/2 tsp salt

2/3 cup vegetable shortening (I use Crisco, always check to make sure it is veggie not lard shortening!)

1/3 cup cold water

Mix the flour and the salt in a bowl. Then cut in the shortening. Cut in means take 2 butter knives and slice them through the mixture repeatedly, criss cross cutting the shortening and mixing it in with the flour and the salt. The goal is not a uniform mixture, but small little balls (pea sized or less) of shortening throughout the mixture. If you try to mix the dough more thoroughly than this- like using your hands instead of cutting in, you will find that the dough turns out too sticky to roll out.

After you have cut in the shortening, add the water and use a fork to mix it in.

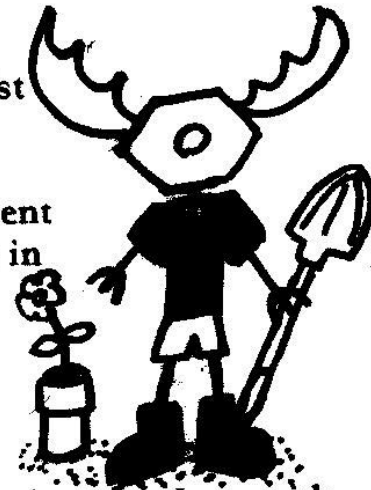
To roll out a pie crust, you will need to have one surface covered in a light sprinkling of flour. You should also dust your rolling pin with flour. If you are rolling out lots of crusts you will periodically need to re-coat everything in flour so it doesn't stick. For just 1 pie, split your dough in half (half for bottom crust, half for top crust). Ball up one half, and set in the middle of your flour coated surface. Sprinkle a little flour on the top surface of the dough ball. Alternate rolling vertically and horizontally with the rolling pin to flatten out the dough into a big enough piece to get the circle you need for your pie pan. You want to

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# WHO WE ARE,

## THE WINGNUT

The Wingnut is an anarchist collective in Southern Barton Heights. We try to help our community be more self-sufficient and autonomous, and everyone in it safer, stronger, and more empowered.

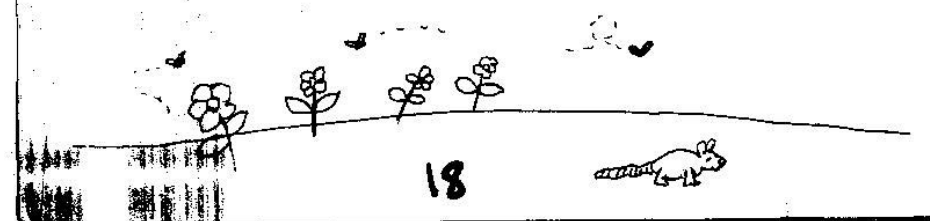


## MUTUAL AID

To do this we offer what we have to share with others: our time and material resources as well our physical, mental, and emotional energy. We share our food, labor, knowledge and support freely with anyone who does the same for us.

## ANARCHY / ANTI-AUTORITARIANISM

As anarchists we are against hierarchy. Any system that has leaders and followers, governors and citizens, masters and slaves is a hierarchy. Anarchists believe no person should have power or



# WHAT WE BELIEVE

authority over another. Instead we respect the equality, freedom, and absolute autonomy of individuals.

## DIRECT ACTION

The government, the police, corporations, insurance companies, and the medical system do not care about you. They actively destroy our communities and those that may be able to help stay far out of reach for most people. We can't wait on or rely on those systems to help us.

So, we help ourselves.

We learn to maintain and repair our bodies and those of our friends on our own. Because there is no community center we open our home to our friends in our neighborhood. We gather extra food and redistribute it to those who need it. We settle disputes ourselves, open dialogues with those we have conflicts with, and arm ourselves and our neighbors.

We're anarchists, and we're here to help.



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# WE NEED YOUR HELP!

**DONATE TIME:** Come to events, be participatory, help maintain projects that already exist or help start new ones!

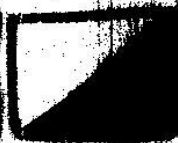
**DONATE RESOURCES:** Lumber, piping, tools, bikes/ bike parts, seeds, finished compost, restaurant equipment, printer paper, books, board games, childrens' toys, basically anything that could conceivably be useful to someone, we can use and would appreciate!

**DONATE MONEY:** Unfortunately we live in a society where money isn't optional for a lot of things. If you'd like to throw your cash at us, you can either do so in person, through the mail, or via the website. If you'd like your donation to be for a specific project we're involved in, let us know and we'll make sure it gets used there!

And possibly most importantly,

**IF YOU SEE SOMETHING THAT NEEDS DOING, START DOING IT!**

We'll probably help you out.



To get involved or learn more:  
**The Wingnut**  
2005 Barton Ave  
Richmond, VA 23222  
(804) 303-5449  
wingnut\_collective@yahoo.com

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