

the **NOR'EASTER**



The Fantastic Mr. Feminist: *Dudes Challenging Sexism*

Barking Up the Right Tree

Exploring the WWOOF Network

No Justice, No Lease

Fighting Displacement in El Barrio and Beyond

Mutual Aid of Seismic Proportions

U.S. Medics in Haiti

The Northeast Anarchist Network is a regional, horizontal organizing network in the Northeast, striving to link those committed to anti-authoritarian, anti-capitalist and anti-oppressive struggles.

We recognize that the anarchist movement has a diversity of perspectives and priorities. We seek to nurture solidarity and mutual aid among all participants of the Network, especially in the face of repression.

Started in February 2007 by anarchists from across the Northeast and Mid-Atlantic, NEAN has grown through many subsequent meetings around the region. The process of creating this Network has connected many groups and individuals and has been a catalyst for the formation of new groups and projects. We have reason to be optimistic about the future of this Network and region, and we welcome anyone sympathetic to our goals to be a part of it. www.NeAnarchist.net

The *Nor'easter* aims to provide an outlet for anarchist-related news and events while simultaneously introducing non-anarchists to anarchism and plugging them into the movement.

Points of Unity:

1. A very clear rejection of capitalism, imperialism and authoritarianism.
2. A rejection of all forms and systems of domination. Embracing the full dignity of all.
3. An attitude of active resistance toward all state, corporate and other oppressive institutions.
4. A call to direct action, support for emancipatory social movements, advocating for the liberation of all, as well as the construction of local alternatives.
5. An organizational philosophy based on decentralization and autonomy.

This network is specifically inclusive of all Anarchist struggles and supports all of them as long as they adhere to these Points of Unity, even though not everyone in the Network might consider a particular struggle a priority. Anarchists must show solidarity with each other's struggles as a principle of revolutionary necessity.

In order to embody these values, we see the need for an Anarchist social revolution.

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For information about how your group can affiliate with NEAN, send an e-mail to affiliation@neanarchist.net.



Former farm manager Abha Gupta at Six Circles Farm in Lodi, N.Y., which began participating in the WWOOF program in 2009. See page 10 to read more.

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Send all submissions to:

noreaster-submissions@neanarchist.net
Next deadline: May 23, 2010

Have a story idea? Want to get local news out across the region? Contact *Nor'easter* submissions with your pitch. Original photos/graphics are strongly encouraged; please include captions, credits and author information. *Nor'easter* editors are likely to edit submitted articles for basic grammar, punctuation, clarity and length. Articles should be 800-1600 words; opinion pieces 600 words; and group reports 400 words. If you would like to submit a longer piece, e-mail noreaster-submissions@neanarchist.net with details.

Write to the Editors

Want to give your opinion on one of these articles?

Send a letter to the editors, maximum of 200 words. Letter submissions are assumed to give permission for reprinting unless otherwise noted. Please indicate if you wish for the letter to remain anonymous. Not all letters are guaranteed to print.

letters@neanarchist.net

Send corrections to noreaster@neanarchist.net

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50 copies for \$15 by mail

E-mail noreaster@neanarchist.net or visit www.neanarchist.net/distribution for more info.

Month of Anarchy!

This May, groups around the Northeast are organizing events as part of NEAN's 2010 Month of Anarchy.

Month of Anarchy events are intended to increase exposure of NEAN, affiliated groups and anarchism in general to the wider public.

See page 4 for details and a list of events. Check neanarchist.net/monthofanarchy as more events are announced.

Subscribe to the NEAN listserv at lists.riseup.net/www/info/anetwork.

To get in touch with the organizing committee, e-mail monthofanarchy@neanarchist.net.

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If you have some know-how you'd like to put to use for the *Nor'easter*, or if you'd like to learn and help out, e-mail us!

We are also interested in staying in touch with writers, photographers and artists who are interested in contributing to the paper regularly.

noreaster@neanarchist.net

Join the *Nor'easter* friends listserv:
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News from the Northeast

Boston's Corvid College Begins Classes

By JAKE CARMAN

This spring, a new school in Boston will begin classes in the tradition of radical education. Influenced by anarchist politics and ideas, Corvid College claims to be “anarchic: self-managed in spirit, horizontal in structure.” Classes are for learners of all ages, and courses range from Primitive Daoism, to Anarchism and Religion, to the Criminalization of the Immigrant – there is even a class all about the Sacco and Vanzetti case.

Eric Buck is one of the founders of Corvid College. “During my years at Goddard, [I] discovered the Ferrer Schools in Spain,” he recalled. “Slowly, as I began to read more and more in alternative educational experiments, I began to develop a picture of what a college built around self-direction in all respects might be – not just pedagogically, but financially and organizationally.”

Corvid College is a modern-day incarnation of the educational experiments of Spanish anarchists in the early 20th century. In 1901, Catalan anarchist and teacher Francisco Ferrer y Guardia began a new tradition of radical education by founding *La Escuela Moderna* (or “The Modern School”) in Barcelona. In Catholic and monarchist Spain, *La Escuela Moderna* aimed to free education from the dominion of the church and “educate the working class in a rational, secular and non-coercive setting,” according to the mission statement. This technique would flatten the teacher-and-student hierarchy and promote independence and free thinking to those who would one day lead the working class in the social struggle.

In 1911, two years after Ferrer's death, sister schools of *La Escuela Moderna* sprang up across the world.

In New York

C i t y ,

Alexander Berkman, Emma Goldman and Voltairine de Cleyre opened the Ferrer Center with nine students. Other schools opened in South America, Cuba, London and elsewhere in the United States, often teaching day classes for children and evening classes for adults. Meanwhile, in Spain, the revolution in education helped promote a working-class consciousness that proved valuable to the 1936 Spanish Revolution. Here in the United States, Ferrer's ideas were influential in reshaping the educational landscape, even among some mainstream private schools.

Buck claims, humorously, that he came to Boston “to escape academia.” There, however, he and other radicals devised a new kind of alternative education that blended ideas from the Modern School and Free Schools with elements of traditional colleges.

“None of us know how to ‘do community’ anymore,” Buck said. “I think the college model can be resuscitated and put to use in revivifying the practice of community... This is why the college model has been chosen over other educational processes, like the Free School or the skillshare group.”

Today's Free Schools often take the word “free” literally, in promoting social and political freedom without charging tuition. Using this model, teachers are as free to teach what they want as the students are to learn. Free Schools exist everywhere from Portland, Ore., to New York City to Australia.

Corvid College is not a direct descendent of *La Escuela Moderna*, nor is it quite a Free School. Instead, Corvid draws from these earlier models to become non-traditional in other ways. For instance, Corvid College does not plan to seek accreditation; instead of grades and degrees, the organizers hope students will develop portfolios.

“Accreditation is one of the primary means of impersonal, professional, institutional control over what is taught today. [It] requires institutionalization... We want to be free of institutionalality,” Buck said. “Accreditation is just one mark of the whole system that destroys or impedes the educative impulse and standardizes human growth. In other universities, students should be demanding the de-accreditation



In Barcelona in 1901, Francisco Ferrer y Guardia opened La Escuela Moderna, Corvid College's radical predecessor. Today, Corvid continues Ferrer's tradition of alternative education.

of their university. In Corvid they won't have to.”

One criticism of Corvid College is that some of its courses are quite expensive for its lack of accreditation. At \$500, a course called The Massachusetts Legal System, for instance, costs almost half as much as a course at UMASS Boston.

“Course fees at Corvid are set by individual teachers, and higher costs for a course indicate a teacher's higher needs,” Buck said. “Since we find ourselves still in an economy that is based on money and expect to for some time, we wanted to make the college function in such a way that if someone wanted to make a living from it, she could try. In other words, no one is going to prevent anyone who wants to propose a course (notice I did not say ‘be employed’) from charging something for it.”

While Corvid does not provide financial aid per se, the school does have some creative suggestions for addressing the economic problem.

“Teachers offer a variety of idiosyncratic discounts and cost mitigations,” Buck said. “Some are putting out a tip jar so students can pay what they can. Some accept goods and services in lieu of cash. Others offer discounts when a certain enrollment figure is reached or for paying cash in full up front. Still others are teaching for free because they can and want to. Finally, since we value financial transparency and directness and despise bureaucracy, students living under financial duress should contact the course teacher directly and see if any arrangements can be made.”

Even if some courses may be beyond an individual's means, participating in radical education projects can only encourage development and growth; and if there is one thing the people of our region need in these times, it is the spreading of new ways of learning and teaching.

Students can sign up for courses at Corvid College on its Web site: corvidcollege.wikidot.com. 🦅

“I began to develop a picture of what a college built around self-direction in all respects might be – not just pedagogically, but financially and organizationally”

The corvid – the formal name for a member of the crow family – is known for its exceptional intelligence.

May 2010: Month of Anarchy

By THE NEAN COMMITTEE
FOR A MONTH OF ANARCHY

We are tired of this recession caused by the greedy capitalists and their broken system. We are sick of watching our communities fall deeper into poverty as failed bankers get rich off tax-money bail-outs and politicians cut our much-needed social services. We call for a Month of Anarchy!

The Northeast Anarchist Network (NEAN) encourages anarchists, anti-authoritarians and other comrades to turn this May into a Month of Anarchy throughout the Northeast and beyond. We aim to fill the month of May with festivals, gift-based markets, meetings, actions, strikes, protests, picnics, performances, acts of solidarity and other practical demonstrations of a great alternative to authoritarian capitalism: anarchy! We want to reach out to our neighbors across the region and show them that anarchy is different from what they've heard and instead similar to how they may view a better future. And we need your help.

Groups affiliated with NEAN will be organizing a wide variety of events in our cities, and we are reaching out to all other like-minded groups and individuals to help with these, but more importantly, to create your own initiatives.

NEAN has formed a May Month of Anarchy Coordinating Committee to help initiate planning for this month, to provide ideas and resources for local organizers, and to keep track of and promote planned events.

If you or your organization would like to get involved with the Coordinating Committee, endorse the May Month of Anarchy, or contribute by planning events or in other ways, please contact us at monthofanarchy@neanarchist.net.

NYC Anarchist Bookfair: April 17-18, 2010

By CHARLENE OBERNAUR

When anarchists picture New York City, they often think of the Young Lords mobilizing thousands to anti-gentrification rallies in Spanish Harlem, or trans folks and drag queens hurling beer bottles and shoes at cops during the Stonewall Rebellion. Some remember when, 15 years ago, Mayor Giuliani sent tanks rolling through the East Village to evict squatters; or when, in 2006, the city mourned the loss of New York-based radical journalist Brad Will, murdered by fascists in Oaxaca. Like most U.S. cities populated by immigrants, people of color, poor folks and queers, New York City has been a hotspot of resistance for the past 150 years.

In 2009, the NYC Anarchist Film Festival preceded the Anarchist Bookfair and fliers hung on dirty steel poles in the Lower East Side that read: "From Gaza to Greece: The Burning Continues." It's been over a year since the murder of a 15 year old in Greece and since Israel's ruthless bombing of the Palestinian people, and state repression continues – but so does the resistance.

On April 17 and 18, New York City's (A) Collective will host the Forth

Scheduled Month of Anarchy Events

For more events as they are announced visit www.neanarchist.net/monthofanarchy

May 1

Boston
11 a.m., Black and Red feeder march. All anarchists and anticapitalists, meet at 11 a.m. on the Rose Kennedy Greenway (at Hanover St.) at the mouth of the North End. We will bring the history of May Day along with us as we march to the Boston Common. Called by the Sacco and Vanzetti Commemoration Society. Participating groups include a number of anarchists, socialist and other leftist groups, as well as Bread and Puppet. 12-2 p.m., Rally for the rights of all workers, migrant and non, on International Workers' day, at the Boston Common. Will include speakers and music, followed by a march. Organized by the May Day Committee.

Philly

Month of Anarchy kickoff: alley cat bike race on May 1 from noon to midnight. Check the NEAN Web site for details.

May 4

Boston
5:30 p.m., Remembering Haymarket: the Origins of May Day. Meet at Park Street Station on the Boston Common to read the words of the Haymarket Anarchists, whose deaths helped the U.S. working class win the eight-hour day, and launch a legacy of organized anarchism. (Rain location is the Lucy Parsons Center, 549 Columbus Ave., Boston.) Organized by BAAM.

May 14

Boston
The Bomb, a play about the Haymarket Affair. As he lies in a Latin American city, dying of consumption, Rudolph Schnabelt confesses his involvement in the most notorious act in labor history, the bombing in Haymarket Square. We hear about his coming to America, immigrant life in the slums of New York and Chicago, his involvement in the struggle for the eight-hour day, his conversion to anarchism, and the road that led him to throw the bomb

that killed eight policemen, and sent five of his comrades to their deaths. Dealing with issues that range from immigrant and workers rights, to anarchism and the question of militancy, *The Bomb*, takes a look at our own history and the origins of may day. Location and time TBA.

May 15

Boston
A People's Celebration of Howard Zinn. 1 p.m. at the Old South Church, in Copley Square, Boston.

Pittsburgh

The East End Share Fair, a Really Really Free Market, will take place in Friendship Park (the Bloomfield neighborhood of Pittsburgh) from 1 p.m. to 5 p.m. Hosted by the East End Mutual Aid collective. For more information, contact info@eastendmutualaid.org.

May 23

Boston
The Food Not Bombs Festival, on the Boston Common. Month of Anarchy folks will also host a Really Really Free Market at this event.

May 25

Boston
Peter Gelderloos, author of *How Nonviolence Protects the State*, is presenting his new book, *Anarchy Works*, and talking on various other subjects, including Nonviolence, the War on Terror, and Revolution; Democratization and Insurrection in Europe; and Democracy as Totalitarianism. 7 p.m., at Encuentro 5, 33 Harrison Ave, Chinatown, Boston.

MAY 29-30

Montreal
10 a.m.-5 p.m. Montreal Anarchist Bookfair 2010 at the CEDA, 2515 rue Delisle (a short walk from Lionel-Groulx metro) Free. Welcome to all!

Event Ideas generated during the Ninth Assembly of NEAN this December:

- ▶ Participate in local May Day marches and events or organize them where they don't exist. Use these events to build relationships with migrant and other working communities, unions and social movement groups.
- ▶ Organize warm-up events leading up to May to build organizational momentum.
- ▶ Run radical kids' games at festivals, picnics and other community events.
- ▶ Organize skillshares (for ideas, see: <http://neanarchist.net/skillshares>).
- ▶ Build images and systems of anarchy in your cities and towns, such as participatory economics, community self-defense, open free spaces and markets, etc.
- ▶ Hold assemblies (neighborhood, workplace, student, occupation, anarchist, revolutionary and otherwise).
- ▶ Organize Really Really Free Markets (RRFM). Consider reaching out beforehand to learn what skills are already in your communities and what skills, items and services are needed (to enhance community participation as well as to provide necessary services and items for free).
- ▶ Create or compile handouts and pamphlets on gift economics for distribution at RRFMs (see the Strangers in a Tangled Wilderness or NEAN Web sites for materials), and make clothing tags with information about gift economics and the RRFM to pin to clothes, shoes, etc. Encourage established charities to participate.
- ▶ Hold Haymarket events around May 4 to demystify and commemorate anarchist participation in winning the eight-hour day.
- ▶ Set up tables at street corners, parks and campuses to hand out information, or create a Bike Cart Zine Library.
- ▶ Provide alternative medicine and contribute anarchist perspectives to the healthcare debate.
- ▶ Hold discussions and presentations on prison abolition and community-based alternatives to incarceration.
- ▶ Revive disused newspaper boxes to fill with anarchist literature.
- ▶ Organize or join letter-writing campaigns to prisoners or soldiers. Contact churches, ABCs and community groups.
- ▶ Host panel discussions and speaking tours about local and national issues or about anarchism. Speakers can hold talks on anarchism that dissolve into discussions (if you need help finding speakers, e-mail us).
- ▶ Make use of the current economic climate to make allies and articulate anarchist alternatives.
- ▶ Promote climate justice.
- ▶ Stand on a soapbox and speak your mind to passers-by.
- ▶ Hold pre-U.S. Social Forum assemblies (as requested by the USSF).
- ▶ Perform radical plays.
- ▶ Start guerilla gardening.
- ▶ Bring community together to work on collective projects.

El Barrio Is Everywhere

By RICHARD VALLEJO

On Feb. 28, more than 200 people representing over 40 organizations gathered in the basement of a community center on E. 116 St. in East Harlem. From throughout East Harlem, across New York City, and as far away as Los Angeles and Puerto Rico, they came together to share and unite their struggles against a common enemy: neoliberal global capitalism and its displacement of the poor, the invisible. The message was clear: "Our land, our homes are not for sale." The event was called the Third NYC Encuentro for Dignity and Against Displacement, hosted by Movement for Justice in El Barrio.

Movement for Justice in El Barrio (MJB) is an organization of tenants, predominantly working-class, recent immigrants from Mexico, fighting against gentrification in East Harlem (also known as El Barrio). MJB is also part of the Zapatista Other Campaign.

Since 2004, MJB has been organizing in El Barrio with the belief that "homes and cities [should] belong to those who live in and take care of them; no one [should] own more land than they can cultivate; no one [should] own more homes than they can live in," according to the MJB mission statement. With a combination of protests, marches, legal cases, community organizing and international movement building, the group has resisted landlord negligence and harassment, as well as sell-out politicians and powerful developers. Recently, MJB celebrated a victory in their International Campaign in Defense of El Barrio with the foreclosures on London-based Dawnay Day Group's 47 buildings in the neighborhood, and a landmark legal victory concerning false charges from landlords.

The NYC encuentros are inspired by similar encuentros in Zapatista rebel territory and are an effort to bring together communities affected by gentrification, displacement, re-zoning and economic development across the city. According to MJB an encuentro is "a space for people to come together... It is a place where we can share the many different struggles that make us one." This

year's encuentro has continued this process of sharing and uniting the struggles of those in New York and across the world.

South Africa

This year's participants learned about the struggle in South Africa in two short videos that documented the Shack Dwellers Movement and the violent, state-sponsored evictions of shack settlements. The videos reinforced the idea that there is a "new Apartheid system operating in South Africa...between the rich and the poor" but that the Movement has "taken initiative to reorganize the people" outside of political parties, to improve living conditions for the poor and build a more equal and democratic society from below. And though it was the middle of the night in South Africa, members of *Abahlali baseMjondolo* – the largest shack dwellers organization – traveled three hours for a stable Internet connection and video call.

"Most of the things that are happening in South Africa are not being exposed," said one member of *Abahlali*, referring to violence against the poor as well as State attempts to break apart the movement through violence, destruction of homes and political arrests. The movement is currently supporting its five political prisoners who have been held since they, along with six others released on bail, were arrested during an attack on the Kennedy Road settlement near Durban in late September. Just as the call was wrapping up, new reports were coming in of another community under attack by police using live bullets. The call ended with groups reinforcing solidarity, committing to support each other, and calling for picketing at South African embassies.

New York City

Following a video presentation of the work of Movement for Justice in El Barrio and the previous year's encuentro, representatives from anti-gentrification groups across New York City spoke about their respective forms of struggle and how they envision uniting their struggles. "We have to define a progressive,

radical and socialist agenda for our people," said Nellie Bailey of the Harlem Tenants Council. The Democratic Party city councilors have repeatedly sold out low-income communities in favor of big developers and financial interests, and, she added, "Michael Bloomberg has made it very clear that he wants a whiter New York City and he wants a richer New York City."

Tom Demot, representing the Harlem-based Coalition to Preserve Community, voiced the need to expose how liberals justify real-estate land grabs. Lee Bollinger, the president of Columbia University and one of the nine members of the Federal Reserve Bank of New York, is one such liberal. From such a position of prestige, Bollinger has been able to use Columbia's PR machine to downplay community opposition to the University's expansion and to control the media's perspective of the plan. "They're able to speak from positions of high moral, liberal principle. They're not supposed to be challenged for the scum that they are. These are people who are basically the enactors of racist policies, of class warfare in cities," Demot said. Despite Bollinger and Columbia's efforts, the New York Court of Appeals ruled in December against the use of eminent domain for the expansion.

A number of other buildings have been put up for sale, taken to court and foreclosed on in the aftermath of the recession. Re-zoning and other development projects such as the 125 St. "River to River" project, however, threaten the Harlem community as systemic infrastructure serves the interests of the rich and powerful. The New York City Housing Court, for example, is nothing more than a "revolving collection agency for landlords," according to Bailey.

A few miles downtown, Chinatown has been pinned as the "last frontier" of development in Manhattan. Developers are seeking to attract young professionals to



A young girl holds a rose during the encuentro. Women from Movement for Justice in El Barrio offered a message to women in Atenco and women throughout the world, recognizing the triple oppression of women who are also indigenous and poor, and the importance of struggle. Roses signified their message in recognizing International Women's Day.

replace low-income tenants from some of the largest remaining rent-stabilized housing in the city. Residents in Chinatown have been facing evictions – sometimes with only a few hours notice – as harassment of youth, small entrepreneurs and street vendors has increased. As a result, the Committee Against Anti-Asian Violence (CAAAV) has developed youth leadership in the neighborhood to build community strength and resistance to high-end development projects.

Across the river in the Brooklyn neighborhood of Sunset Park, neighbors have been waging their own battle against re-zoning and luxury condo development for the past three years. "What does development mean? Who leaves and who comes in?" asked Javier Salamanca, member of Sunset Park Alliance of Neighbors. He suggested that these projects would raise rents and change the face of the neighborhood.

Continued on page13



Youth from the Movement for Justice in El Barrio line up to smash a neoliberal piñata.

The Beginnings of a Network Sexual Assault Policy

Discussed at Philadelphia NEAN Assembly

By WES HANNAH

Participants at December's NEAN assembly in Philadelphia actively discussed developing a sexual assault policy and an accountability process for the network.

Multiple recent cases of sexual assault within the anarchist movement, as well as a mixed reaction to sexual assault policies developed for various convergences and mass-mobilizations in the past, inspired assembly participants to take a deeper look at this issue.

The discussion analyzed sexual assault policies in anarchist communities, looked at the systems that other groups have created, and talked about the best possible structures for both survivors and perpetrators or "agents".

As with any discussion, the first step was to define terms and come to common definitions. Alternate suggestions for "survivor" were "receiver" and "non-consentee." Proposed alternatives for "perpetrator" included "agent," "author," "assaulter" and "non-consenter." Concerns about different terms included implications of being overly unemotional, generalizing or implying permanence or receptiveness. The final consensus was to use the terms "survivor" and "agent" or "assaulter."

Gabriel Kuhn Denied Entry to U.S., Speaking Tour Canceled

By W. E. EVANS

In January, Sweden-based anarchist writer and translator Gabriel Kuhn, Ph.D., unexpectedly canceled his three-month U.S. speaking tour after discovering his name on a "No-Fly" list that barred him from U.S. travel. Kuhn had planned to tour across the United States with three of his books published by PM Press, including *Sober Living for the Revolution* and *Life Under the Jolly Roger*. But the tour would never materialize. What's worse, Kuhn's dilemma is repeated in airports daily.

After Sept. 11, 2001, the U.S. government created a No-Fly or Terror Watch List to identify suspected terrorists, with the aim of making air travel safer. There are two levels of security attributed to people on this list. About 2,500 people – more than 90 percent of whom are not U.S. citizens – are denied the ability to fly entirely, and around 13,500 more are searched and frisked in connection with a "selectee list." Due to the secrecy of the national security apparatus, however, it is impossible to know exactly how many names are on the No-Fly List or what they are. The only way to find out if a name is on this list is to attempt travel within or to the United States under that name.

After the failed bombing of a Northwest Airlines flight to Detroit in December 2009, the U.S. government announced that it had lowered its standards for who can be included on the No-Fly List, now requiring only one credible source to indicate that an individual is a threat, rather than the multiple sources

debated questions, primarily the question of secrecy versus publicity of agents' identities. The concern over secrecy, as came out in this case, is that it both leads to rumors and can allow the agent to be unaccountable for their actions and potentially free to assault again in other communities. The opposing concern is that publicly outing an agent could hinder rehabilitation and possibly expose survivors to the public eye. While one conclusion was made – that it is an agent's responsibility to let their communities and friends know that they are undergoing an accountability process – the issue of privacy versus transparency can be a gray area, especially when complicated by repeated offenses, differing levels of assault and differing levels of commitment made by agents.

This debate segued into examining the accountability processes of other groups and events. There were two main areas of discussion: (1) the openness needed for accountability processes to function properly; (2) the structures that such processes can take.

Earth First! Rendezvous uses a model of openness: At the beginning of their events, anyone in an accountability process has the space to announce it. Openness not only gives the agent the space to do the right thing, but it also allows for any survivors to be open if they so wish.

Another recent example of sexual assault policy was at the mass mobilization against the G-20 in Pittsburgh, Pa., in September, 2009. The G-20 Resistance Project released a comprehensive statement prior to the event with a headline of "No Perpetrators Welcome!" Along with an introduction defining terms like "consent," the statement outlined resources available to survivors and detailed the safe-space policies that would be enacted. Those

suspected of threatening the national security of the United States or known terrorists. Gabriel Kuhn, however, has never been charged with a crime. He has also regularly traveled around the world and resided in various countries over time – including the United States. Kuhn's appearance on the No-Fly List seems to be entirely based on his political views.

"I was not surprised to be on some kind of watch list," Kuhn said. "I expected problems when arriving in the U.S.... What I did not expect was that I would not even be allowed to board a plane."

It is increasingly common for states to repress individuals or groups for entirely political reasons. For Kuhn, this repression means that he cannot enter the United States. "In my situation, it's sad that I can't travel to the U.S.... I would have loved to do talks and meet with activists all around the country. But I'm no way existentially threatened because I'm not allowed to go. At the same time, there are people all over the world who might lose their jobs, go to prison or even be killed for voicing their political beliefs."



Gabriel Kuhn, author of several books published by PM Press, had to cancel his U.S. speaking tour after discovering his name on a No-Fly List that barred him from travel into the country.

in favor of the zero-tolerance policy pointed out that it was only intended as a temporary structure, not one to be used by a permanent community.

The structure of an accountability process, someone pointed out, should take its lead from the local community and survivors themselves. The network as a whole cannot overrule the processes of affiliated groups or local communities. However, if there are cases of sexual assault involving any participants in the network, and the local community or group is either unable or otherwise fails to follow through with an accountability process, the network can be available to play a role in holding assaulters accountable, as the rest of the network would be affected.

Communities in need of assistance can turn to NEAN for help, and there has been continuing discussion to form a committee – at the recent assemblies in Providence and Philadelphia – to address problems and to mediate when necessary. The network can also provide resources for communities, such as information, preventative education and starting points for a policy. The only response to the question raised over involvement of traditional legal authorities was that it must be the survivor's choice to pursue that course.

The talk ended with revived interest in establishing an active sexual-assault accountability and survivor-support committee. The sexual assault policy statement, consensed on the following day of the assembly and since consensed on by the network at large, is the following: "Sexual assault will not be tolerated. NEAN demands accountability from assaulters in accordance with the wishes of the survivors, whom we are committed to supporting." ✊

National & International

An Interview with Jeff Fidget, Earthquake Medic

On Jan. 12, a magnitude 7.0 earthquake struck Haiti just outside Port au Prince, collapsing buildings across much of the city and killing an estimated 200,000 people. Countless more were injured. Mutual Aid Disaster Relief in Haiti (MADRIH), a group of skilled volunteers, formed to provide emergency medical care in Haiti in the weeks following the earthquake. The Nor'easter spoke with Jeff Fidget, a medic who spent two weeks in Haiti with MADRIH's Team One. More information about MADRIH can be found at www.mutualaiddisasterrelief.org.

Nor'easter: Tell me a little about your background as a medic and how you got started.

Jeff Fidget: I've been working as a street medic for over three years now. I got trained as a medic while I was in high school in Seattle, later became an EMT, and have since had the privilege of working with an amazing network and community of medics to support and participate in local actions in Boston, several national mobilizations and a few long-term campaigns. Right now I'm working on finding ways of using my medical skills to contribute to the communities I live in, all year round.

NE: How did MADRIH come together?

JF: After the earthquake hit Haiti, informal networks based on friendship, shared experience and trust were the initial influences in putting together MADRIH. Phone calls, e-mails and yes, Facebook, were used to get interested folks on nightly national conference calls that began the day after the quake. After a couple of days, information on the calls was sent out to a national anarchist-medic organizing listserv. Initially, the folks on those calls mainly came from one or both of two heavily overlapping networks: the national anarchist medic community and radicals who worked in New Orleans after Hurricane Katrina. After several frantic days of preparation and plan changes, my team (our first of four) landed in Port au Prince one week to the day after the earthquake. As we worked in Haiti, an amazing and quickly growing network supported us, raised funds, launched a Web site and organized subsequent teams. Folks that have been involved with MADRIH in Haiti and in the States are a diverse bunch. We're street medics, community organizers, healthcare professionals and more. Many of us are the same dirty (and clean) kids that have flushed the eyes of our comrades from Seattle to Gaza to Pittsburgh.

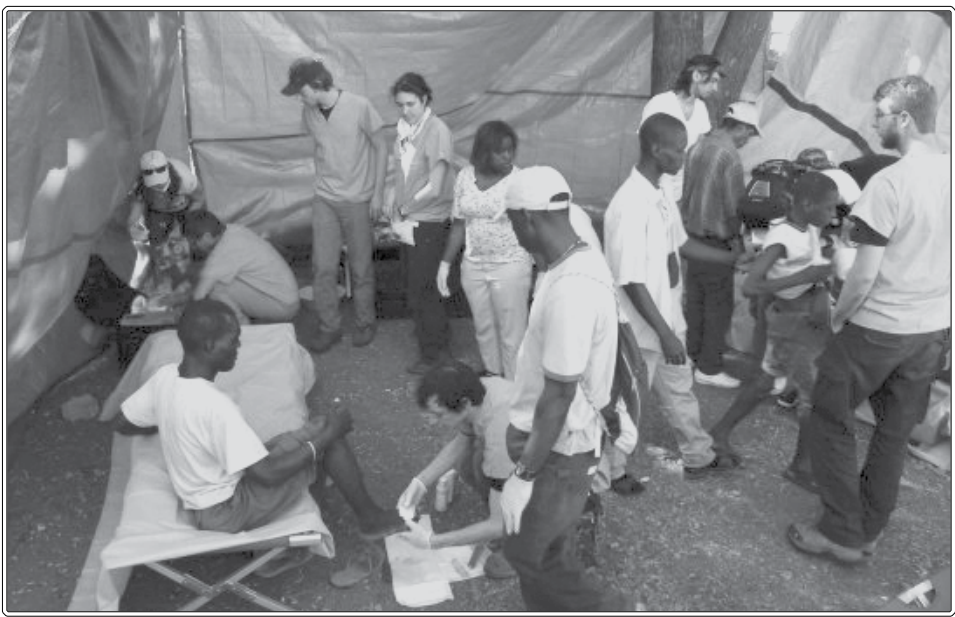
NE: What kinds of injuries did you run into in Haiti?

JF: The majority of wounds were about what could be expected from huge, heavy objects falling on people. We're talking broken bones, crush wounds, people missing huge chunks out of legs and arms, and deep cuts. We also saw a surprising number of burns. In Haiti, most cooking is done with charcoal, so the earthquake knocked around a lot of open flames. In addition, we saw lots of patients with preexisting minor and chronic health conditions. Healthcare in Haiti was in terrible shape before the quake, and the remaining resources are diverted to help with the traumatic aftermath of the disaster. Folks with chronic medical issues really don't have much available.

One of the more unexpected sources of injuries or lasting problems was shoddy prior medical care. Lots of American doctors who rushed in from the States weren't prepared to improvise, didn't stay long enough and treated their patients as objects and numbers. This resulted in tons of unnecessary amputations and other procedures, shitty suturing jobs, casts over infections (a potentially deadly mistake), and other medical errors and shortcuts that likely would have lost doctors their licenses in the United States. I have a hard time believing that those doctors would have treated U.S. citizens in a disaster zone anything close to the way they treated Haitians.

NE: What were your biggest logistical problems?

JF: In my opinion, lack of information was far and away our biggest problem. The rushed nature of planning our trip meant that we didn't have time before leaving to gather information and resources to help us in Haiti. The situation there was sufficiently chaotic; there were times we wanted to move to other parts of Haiti to work but didn't have the information on the area to make that decision. We had a team member that grew up in Port au Prince that did an amazing job of finding all the resources we needed in the city, but information was very difficult to come by.



Left: Members of MADRIH providing medical relief in a makeshift clinic in Haiti. **Right:** Team 1 locations at various points during their relief work in Haiti.

NE: Tell me about the U.N. response on the ground.

JF: I can't speak to the overall U.N. and affiliated response, only to my observations. It's important to remember that the head of the U.N. mission in Haiti and several other top officials were killed in the quake. For a highly bureaucratic and hierarchical organization, that was a huge blow. In some ways, the U.N. was very useful. We were able to get medical supplies and information from U.N. subgroups and warehouses, and U.N. meetings facilitated coordination, cooperation and information sharing between groups. On the other hand, the majority of medical personnel affiliated and working with the U.N. didn't start treating folks in the tent cities and slums until two weeks after the earthquake due to "security concerns." This was the all too common "we're afraid the hungry people will kill us if [we] don't have guns pointed at them" mentality that demonized survivors of Hurricane Katrina as well. And the United Nations World Food Program didn't start distributing food until almost three weeks after the quake because they claimed to need to plan an appropriate and safe way to distribute food.

I really don't know enough or have a broad enough perspective to know about the entire U.N. response, but my general impression was that the U.N. provided useful and essential aid and services, but also fucked up in a big, big way.

NE: What other groups are doing good work in Haiti?

JF: Being Able to Move Heaven and Earth for Haiti (BAM) is a daughter organization of MADRIH that is setting up an orphanage outside Port au Prince. There is information and a link from the MADRIH Web site. BAM is run by Suncere Shakur, an experienced community organizer who worked in New Orleans after Katrina. Herbs for Orphans is a non-profit herbalism group that provides nutritional solutions for underprivileged youth in Haiti. Thomas Easley, the founder, was a member of my team in Haiti and is a great individual. Otherwise, Partners in Health is a large group but generally does good work with a radical basis and outlook. The INCITE Collective also has a great listing of worthy groups (<http://www.incite-national.org/index.php?s=63&n=16>).

NE: Do you think MADRIH's experience in Haiti can be a start toward some kind of radical healthcare network in the United States?

JF: MADRIH has continued in the strong tradition of anarchist medics using skills outside of action situations. The tradition is a long one and has been reaffirmed recently by the work of medics in New Orleans founding the Common Ground Clinic, but also by the hundreds of radical healthcare providers that work in and have founded free and sliding scale clinics and health centers all across the United States. I would hope that this continues and that we build our connections with each other and, as a whole, better provide care outside of our immediate action and anarchist communities. MADRIH is winding down our work as a network (several daughter projects have spawned that will continue future work in Haiti). Many of us who have been involved in MADRIH hope to formulate a structure for preparation and training to facilitate future disaster [relief] work by anarchist medics in the United States and abroad. I see a lot of potential (and need) in the people and networks that have formed around the radical medical community for more permanent and comprehensive medical care here. The recent healthcare crisis/fiasco/debate highlights a need for healthcare to return to our communities. The following quote is from Doc Rosen, one of the people who trained me as a medic and helped found the radical medical movement in this country. I think it sums up this question nicely, and [I think] that Doc spoke for a lot us:

"Traditionally, in every tribal society, medicine sprang from and was the property of the tribe and the people as a whole. In the Middle Ages, the church-based medical establishment deliberately and methodically substituted a patriarchal, hierarchical medical paradigm. It is my goal with the projects I've been helping to set up around the world to return medicine to the hands of the people from which it sprang."

NE: What can people do to help from here?

JF: As much as I hate to say it, all of those groups need money. If you are interested in doing disaster [relief] or community health work in the future, I'd look into getting training as a street medic, WEMT [Wilderness Emergency Medical Technician] and/or [getting] search-and-rescue training. Study up on the history of colonialism and imperialism in Haiti and in disaster zones. The book *A Paradise Built in Hell: The Extraordinary Communities that Arise in the Aftermath of Disasters* by Rebecca Solnit also comes highly recommended. There is contact information on our Web site about future disaster relief efforts in this country and abroad. If you're interested in getting involved in a direct or supporting role in the future, get in touch. We'll be sponsoring trainings soon in the Northeast on a variety of relevant topics. Finally, support your local radical medics in our drive to make healthcare accessible and acceptable to all. ✊



A New SCUM Manifesto:

Shaping and Creating Unity with Men

By HANNAH E. DOBBZ

Valerie Solanas wrote the infamous SCUM Manifesto in 1968 – the same year that she shot Andy Warhol. A snapshot of extremism, SCUM Manifesto does not arise from the brand of feminism that seeks to eliminate sexism, as discussed in the works of authors like bell hooks or Emma Goldman. Rather, as the acronym – Society for Cutting Up Men – aptly suggests, Solanas’ feminism is more precisely about the elimination of men.

Not all feminists want to “cut up” men, of course. Most of them would rather “cut up” sexism and patriarchy. Some men, moreover, even describe themselves as feminists because they wish to do the same thing.

Male feminists outside the realm of Solanas-ian thought look beyond the binary of female feminists versus male chauvinists; these male allies to feminism are (to a Solanas-ian’s chagrin) working to eliminate sexism, misunderstanding and the things that made Solanas believe a whole gender was “not ethically entitled to live.”

“Dude Fest”

In 2004, a group of socially conscious men in Washington, D.C., organized the first Different Kind of Dude Fest (DKDF). A “dude fest,” in crude vernacular, is a party with mostly men in attendance.

It’s generally considered a bad party because there aren’t any (or many) women there. The organizers of DKDF adopted and co-opted the term with the hope that, at this fest full of dudes, they could avoid the perpetuation of gendered assumptions and instead push an anti-sexist agenda.

DKDF was primarily targeted at men in the punk and radical subcultures who were interested in overcoming sexist patterns in order to learn how to be better allies to their female friends. The festival featured a series of discussions and workshops during the day and showcased punk and hardcore bands in the evening. Cary Miller, now 29, attended a workshop at DKDF designed to help men speak out when they witness sexual harassment on the street.

As Miller described the workshop, male participants took turns learning how to object to male harassers. The role-playing was evidently “corny” at first; Miller noted that everyone initially felt a little awkward, which is common when learning new behaviors. But the next day, Miller recalled, he was walking to the bus station and saw a man harass two women. It was at that point, he said, that it “just came to him.”

Instead of letting the incident take course,

Miller chose to speak out by telling the harasser that he “didn’t want to hear it.” The man stopped talking to the women, and Miller kept on his way. “I thought, ‘I did this once and all I have to do is open my mouth,’” he said.

Miller left the festival feeling inspired. Upon returning home to Philadelphia, he and his friends were compelled to organize a group that they called the Philly Dudes Collective.

“We were excited but unsatisfied with the type of questions that were asked at the Different Kind of Dude Fest,” Miller said. “The level of challenging ourselves was surface level. So we decided to start Philly Dudes [Collective].”

On a monthly basis, the group held open community discussion forums for men only, which they promoted by flyer throughout the city. Miller explained that the goal of the men’s group was to get men teaching both themselves and other men about anti-sexism issues:

“These are issues that most men are not thinking about critically,” he said, “and they’re not thinking about them in terms of fighting oppression. [Also], learning to communicate with men about a variety of subjects and practicing talking to men about sexual assault, or anything – it just does not happen.”

Philly Dudes Collective became an educational outlet, which, since its formation, has hosted male-ally workshops at the National Conference on Organized Resistance (NCOR) in D.C., the Visions in Feminism (VIF) Conference in D.C., the National Association of Student Co-ops (NASCO), the Mid-Atlantic Anti-Racist Action (ARA) Conference in Philadelphia, the Eastern Conference on Workplace Democracy (ECWD), and a retreat for men in the Anti-Racism Working Group (ARWG) of the Common Ground Collective in New Orleans.

“The more practice men get talking about that stuff in a safe space,” Miller said, “the more comfortable they’re going to feel talking about it outside of that space.”

Feminism Is for Everybody

Miller considers himself a feminist. But within a struggle that has been marketed as a crusade against female inequality, rather than as a quest for human egalitarianism, the notion of a male feminist seems oxymoronic to some.

However, now that more people are visibly and publicly transcending the traditional bounds of gender (e.g. queer, trans, gender-queer, gender-neutral, third gender), many feminists find that it is time for the movement to transcend gender as well. This notion hardly necessitates the abolition of gender – as in immediately adopting the mythical “level playing field” – but

rather a reexamination of whom the feminist struggle is for and what it seeks to accomplish.

Some have attempted to outline men’s role in feminist struggle, including the anonymous male author of the zine “Said the Pot to the Kettle: Feminist Theory for Anarchist Men.”

“We cannot co-opt the struggle for women’s liberation

away from women,” he writes, “but instead ought to do what we can to support them. Primarily, we need to deconstruct the patriarchal attitudes within ourselves and help each other through the process. It would be beautiful if our male-to-male friendships were strong enough to discuss the complex issues involved; a lot of women are pretty sick of having to hold our hands.”

Miller describes feminism for males in another, simpler way: “Treating people with human dignity, fairness, compassion, mercy, help when it’s needed and support. I look at it as a way of understanding systems of oppression and personal behavior that prevent those things from happening,” he went on. “I use that word [feminism] fairly widely for a range of gender issues and sex issues, as a way of analyzing oppression using gender or sexual differences.”

Male Allies in Action

Sonya Mendoza is a 25-year-old half-Jewish, half-Mexican organizer for Visions in Feminism (VIF) – an annual feminist conference held at American University in Washington, D.C. The conference (which will see its 11th year in 2010) emphasizes local issues and hosts workshops and discussions on women’s and trans issues, as well as a keynote speaker.

“There are so many great things [that feminism has accomplished], but we never want to acknowledge the bad things or the screwed-up things. And that really handicaps us,” Mendoza said, pointing out the need for a continued conversation among genders despite the advances that feminism has made over the years. “We never work on interpersonal relationships, and it’s never going to happen if we don’t.”

It was this dilemma that drew Miller and the Philly Dudes Collective to VIF in 2005, where they gave a workshop on how to be a “male ally” in the punk scene. Part of Miller’s own journey to be a “male ally to feminism and feminist struggle,” he said, involves constantly trying to understand his personal behaviors as a white, mostly heterosexual man. “It’s very hard to see the privileges I have; it takes a lot of practice and constant thinking. When I consider myself as an ally, I consider action to be pretty crucial to that. It’s a two-pronged attack: (1) Providing support roles to women in their struggles – or people who aren’t men (trans, queer) – so they can do more work and more effective work. (2) Working with other men and rais[ing] other men’s awareness about those issues.”

Miller is not alone in his ally work. Philadelphia is also home to Philly’s Pissed and Philly Stands Up – response organizations to sexual assault in Philadelphia’s punk and radical communities.

Philly Stands Up works with people who have assaulted others to hold them accountable to the survivors and to help restore their relationships within their communities. According to their mission statement, “In dealing with perpetrators, we seek to recognize and change behavior, rather than ostracizing and allowing future assaults elsewhere. We support their healing process and challenge them on their behavior in order to prevent future assaults.” The group expects perpetrators to choose to work with them as an alternative to community blacklisting.

Conversely, Philly’s Pissed (the sister organization to Philly Stands Up) acts as a

survivor support group, working directly with survivors of sexual assault to provide them with the resources that they need in order to heal.

According to Miller, there was a great deal of communication and volunteer overlap between Philly’s Pissed, Philly Stands Up and the Philly Dudes Collective. In fact, Miller stated that the Dudes Collective only had the freedom to organize discussions between men about issues of masculinity *because* Pissed and Stands Up were doing active work with survivors and perpetrators. The more pressing work of Pissed and Stands Up allowed for the less-pressing, longer-term work of the Dudes Collective.

Washington, D.C., has a similar network: In addition to the Visions in Feminism conference and the inspirational Different Kind of Dude Fest, D.C. is home to Men Can Stop Rape (MCSR) – a volunteer-run pro-feminist collective founded in 1987 by a handful of men seeking to raise their own and their community’s consciousness about men’s violence against women. In past years, a bulk of the profits from DKDF has been donated to Men Can Stop Rape.

MCSR acts as an umbrella organization to other anti-sexist programs, including “Men of Strength,” which teaches high-school-aged males that they can be strong without being violent. In 2001, the program was implemented in every public high school in the District, which was a remarkable stride for the anti-sexism movement.

Developing an awareness of privilege is certainly an important step toward overcoming it, but it is only one piece of a very large and complex process. And it raises a crucial question: Is it more appropriate to renounce one’s male privilege or to use it as leverage to further the struggle for egalitarianism?

“In my life,” Miller said, “I try to think about each situation strategically. There are definitely situations in which I wish I didn’t have privilege, some in which I try to reduce or nullify my privilege, and many, many situations in which I am totally going to use my privilege to talk to another man so he might actually listen to me. Ideally, you can raise the idea that this is privilege: Why are you listening to this from me when such-and-such woman said the same thing two minutes ago? There is realistically no way for me to get rid of my privilege within my lifetime, so I’ve got to use it how I can be most effective.”

Teaming Up with Duettes

After working with the Philly Dudes Collective for two years, Miller moved away from Philadelphia and began organizing a men’s group in his new home of Pittsburgh, Pa. This new men’s group was inspired by its X-chromosomed predecessor, the Pittsburgh Radical Wimmin’s Group, which had been meeting since March 2007’s National Conference on Organized Resistance. The group had open membership for women and no mission statement. According to one member of the group, it was “a space to talk with other women about being a woman in this world.”

The now-defunct Wimmin’s Group hosted “structured discussions” and analyzed sexism within the radical community. Group organizer Heather Smith said she might have described some of the women involved as “separatist.” But Smith said she doesn’t like the idea of giving up on 50 percent of the population;

she would rather brainstorm solutions to the sexism experienced in our culture – and more directly, the sexism in her community.

With knowledge of Cary Miller’s previous experience in organizing men’s groups on the eastern end of Pennsylvania, Smith suggested that he establish a local version of the Philly Dudes Collective. Miller and fellow male ally Jared Ondovchik then worked to orchestrate an anti-patriarchy discussion group for men in Pittsburgh’s radical community.

According to Ondovchik, Smith was not the only woman encouraging him to start a men’s group. “When we started talking about setting something up,” he said, “so many women suddenly began coming forward and telling me how much we really needed to do this. All the [women] in the room jumped up and started talking 90 miles an hour. And *that* didn’t scare me, but what scared me was the profound emphasis on how bad that was needed.”

Acknowledging the overwhelming call for a group that would address gender inequities within the community, Ondovchik asked a relevant but unnerving question: “What do you do after you get all the guys together? What if we all just sit together in the room awkwardly?”

The Wimmin’s Group had a similar fear. Their discussions had raised the issue of men’s education – and while most women did not have an interest in the tedious task of schooling their male counterparts, they wondered if the men would have the tools to teach themselves. The women rationalized in circles, continually asking, “Whose problem is sexism?” They feared that a group of men left to discuss sexism among themselves would play out like a group of white people trying to deconstruct racism – in other words, they wouldn’t know where to begin.

“I view these groups in very similar terms to women’s consciousness-raising groups,” Miller said, “but there are very important distinctions as far as power dynamics: where you are in terms of oppressed and oppressor.”

One possible solution that the Wimmin’s Group devised was joining forces with the men’s group to create a mentoring program. That way, men would have some guidance and women wouldn’t feel like they had to explain absolutely everything that the men were doing wrong. Instead, the co-mentors would meet at a designated time each week to discuss anything sexist that may have happened since they last met, and to ask each other questions about how it should have been handled.

Unfortunately, the mentoring program never took shape, as attendance at Pittsburgh’s first male-ally discussion group turned out to be pitiful. Although the organizers felt defeated by community disinterest, they tried not to lose steam for the project on account of the failure.

“Only four people came,” said Smith, “which was disappointing to all of us. But – it was four more men talking about sexism than the day before.”

Miller claims he has no delusions that getting men involved in anti-sexism discussions is an easy task. He knows from experience that it is hard work and takes a long time, especially since many men become defensive or dismissive when confronted with the subject of feminism and sexism.

Miller notes that male interactions tend to be competitive and escalatory by virtue of socialization. Escalation is counterproductive to feminist struggle, as well as to not getting a black eye, so he finds it necessary to shift

“There is realistically no way for me to get rid of my privilege within my lifetime, so I’ve got to use it how I can be most effective.”

that dynamic. “I’ve been thinking a lot about humor lately,” he said. “Especially all this sexist, homophobic humor. Questions are really helpful in those situations, and I always try to make them as honest of questions as possible. If you catch somebody off guard with a question or – even they don’t say it out loud – if they even *think* an answer that they weren’t expecting to think or say, that’s a really helpful way that I’ve found to shift that dynamic. You usually don’t get to cooperation, but at least it’s non-competition.”

Although the task of gender liberation may at times seem too weighty for any one individual to tackle, it is important to remember that no individual is alone. Groups like Philly’s Pissed, Philly Stands Up, Philly Dudes Collective, Men Can Stop Rape and Men of Strength remind us that even male allies need allies. Conferences like Visions in Feminism keep the dialogue going, and as long as we remain in communication about the problems that we all experience as gendered beings, then things can only get better.

Moreover, it is important to remember that while some men are allies, all men *can* be allies. It is a club that requires no invitation.

“It’s a challenge,” Miller said, “and I find it really helpful to embrace that challenge. I look at it as, ‘I’m a smart, creative person, and I can figure this out.’”

Miller has a general list of Do’s and Don’ts for men to consider if they wish to be male allies to feminist struggle:

Do: “Talk to your female, queer and trans friends about wanting to consider yourself an ally. Be open to their thoughts, critiques and viewpoints. Really try to understand it on a deep level. Take it into your life. If they have critiques of you, hear those critiques honestly instead of closing up.

Do: “Talk to male friends. This is probably the most uncomfortable step. You don’t have to use the words ‘male allies,’ and you can have conversations in which you never use the word ‘feminism.’ You can do all this without using buzzwords that will raise people’s defenses.

Do: “Learn what to do if someone you know is sexually assaulted.

Don’t: “Ever assume that you have it all figured out.

Don’t: “Give up.

Philly Dudes Collective hosts a blog at: <http://phillydudes.wordpress.com>.



They feared that a group of men left to discuss sexism among themselves would play out like a group of white people trying to deconstruct racism – in other words, they wouldn’t know where to begin.

Make Total WWOOF

By BRYN ROSHONG

Spring is coming – for some it’s the beginning of another growing season, and for others it’s time to pack a bag and hit the road for a couple months. For many, it’s time to combine the two.

Willing Workers on Organic Farms, or Worldwide Opportunities on Organic Farms (WWOOF), is an international network of organic or ecologically sound farms that offer room and board in exchange for volunteer farm labor. WWOOF, more than any other work- or volunteer-while-you-travel tourism program, is closely in line with common anarchist principles of autonomy, decentralization and mutual aid. The decentralized nature of the WWOOF network allows for direct WWOOFer-to-host contact without a cumbersome or profit-seeking bureaucracy built up around it. The fees to participate are relatively low and maintain the WWOOF communication infrastructure.

The character of each farm runs the gamut, with something to excite (or repulse) every practical skill seeker and lifestyle explorer. The WWOOF network is a boon to many of the farms that use it, too, because they are frequently small and low-budget, and only with low-cost helping hands can they be viable and productive.

WWOOF got its start in England in 1971 as “Working Weekends on Organic Farms” and became more established as the founders realized that other farms were running similar programs all across Europe. Now, 48 countries are officially affiliated with the WWOOF network, while dozens of others are loosely connected through the WWOOF Independents list.

All WWOOF information can be found on its Web site (WWOOF.org) as well as in the manuals that are mailed to members. While lack of centralization keeps the network simple and bare bones, it also means that prospective WWOOFers need to pay to join each national WWOOF network that they are interested in (though some offer combined rates, such as Mexico/Belize/Costa Rica). Moreover, some of the countries’ sites are not in English, but they can usually be sorted out with the help of an online translator.

The sheer volume of possibilities available through WWOOF is overwhelming. *Finca Agrovía* Farm in Tapachula, Chiapas, Mexico, is a Rain Forest Alliance, long-time organic coffee plantation with an environmentally friendly wet and dry mill. The mill works in conjunction with a water treatment plant that enriches vermin-compost used for nutrition, according to the farm’s Web site.

Anathoth Community Farm near Luck, Wis., is an ever-evolving homestead community that produces organic vegetables in their two-acre garden and year-round greenhouses, for self-sufficiency as well as for a Community Supported Agriculture (CSA) program. Anathoth is also the home of the volunteer-based, anti-nuclear organization NukeWatch and welcomes progressive trainings on its land, such as 2008’s pre-RNC

Wilderness First Responder and Action Medical classes.

Cheese-making enthusiasts can browse through France’s listings for one of several collectively run sheep and goat farms in the Alps that are unreachable by car. These farms make it plain that WWOOFing can sometimes go beyond farming and can offer a practice run at a sought-after model of living.

In 2007, Lily Gershon, currently of Ithaca, N.Y., WWOOFed on three different farms on the Big Island in Hawaii, including two orchid and anthurium farms, and a biodynamic farm connected to a Waldorf school.

“I didn’t expect so much variety,” Gershon said. “Most of [my hosts] had experience with the program and had a place for us to stay and basic tips that organized the experience for us. The labor was mostly reasonable. There was one farm where the owner didn’t really understand our food needs (vegetarian) and we had to talk to him about buying us vegetables.”

Quality of both hosts and WWOOFers varies, and sometimes WWOOFing does not become the fortifying experience hoped for. According to Gershon, “Some places don’t take the time to teach you, and you feel just like a work horse.”

Abha Gupta, a former farm manager at Six Circles Farm in Lodi, N.Y., has heard accounts of WWOOF interns showing up unannounced, leaving earlier than agreed upon and sleeping in late. “But that’s rare,” Gupta said, “and the WWOOFers on our farm were so great, so anxious to learn.”

At Six Circles Farm, a newly established farm that became a WWOOF host in 2009, interns “were involved in practically all aspects of the farm’s operation,” according to Gupta. They planted, watered, transplanted, picked, peeled and prepared vegetables and fruits for the market, while still having space for more cerebral activities, such as helping develop sales strategies for value-added products made on the farm. “We were really open to let[ting] WWOOFers do what they wanted, which is probably unusual for WWOOF farms,” Gupta recalled.

Allan Yoza manages Dharma Farms – which harvests hundreds of varieties of fruit – in the Puna District on the Big Island of Hawaii and has hosted WWOOFers for 12 years. Yoza has dealt with “many lazy talkers, dreamers. But there are also a lot of hard-working, decent, down-to-earth people. I’ve met a lot of remarkable, soulful people this way,” he said.

Farms become WWOOF host farms at no official cost aside from a requested donation, and they must agree to follow basic guidelines in order to be part of the network. Farms must provide clean and dry shelter as well as food; they must not require more than six hours of work a day, six days a week; and they cannot charge WWOOFers for room and board.

The guidelines emphasize that this program forbids monetary exchange and is meant to transcend a typical employer-employee relationship. It’s unclear what role WWOOF plays in enforcing these guidelines. Online, those who manage the WWOOF infrastructure do show concern where necessary. An administrator on the WWOOF Mexico Web site participates in forums on the



Left: Bird’s eye view of the gardens at Anathoth Community Farm. Right: Lily Gershon and fellow WWOOFers enjoying the veggies of their labor at a biodynamic farm on the Big Island of Hawaii.



Picking some dinner at Anathoth Community Farm near Luck, Wisconsin.

site and asks for details from members who complain about farms being unresponsive to work offers, and the administrator appears to follow up with slacking farms on behalf of members. But in terms of dealing with farms that provide extremely negative experiences for WWOOFers, there appears to be no clear process.

Being a host has been an effective way for Gupta and Yoza to keep their farms in order during busy seasons. Six Circles Farm has a very small budget and would not be able to pay for labor. While it would be possible to find local volunteers, it would take a lot of time and possibly still not be enough. At Dharma Farms, WWOOFers make up 20 percent of the workforce; the rest are hired workers.

Gershon and Gupta agree that one of the most important pieces of advice for prospective WWOOFers is to communicate with the farms that they intend to visit. According to Gershon, WWOOFers “should ask [hosts] specific questions before arriving in order to understand the kind of thing that will be expected. Every place is different. Ask about what accommodations [and] food they offer and how many hours you’ll be expected to work. Ask about transportation and what kind of labor you’ll be doing.”

Gupta agrees.

“For logistics and safety,” she said, “it’s good to do a background check on the farm. Definitely have a conversation with the farm manager. And if you’re going overseas, definitely bring a buddy with you, because you might be really isolated.”

Yoza advises that WWOOFers prepare physically for the experience. “Play sports to gain endurance and coordination.” On the spiritual side of things, he believes that WWOOFers should “learn to be vegetarians, give up all intoxication, gambling and illicit activities” because farming is about “the cultivation of the soul and becoming purified in the heart and mind.”

Clearly, farms participating in WWOOF vary in their character and labor, which will affect a WWOOFer’s experience and the things they learn.

“I would suggest always having some sort of back-up plan,” Gershon said. “Sometimes you quickly realize that you aren’t exactly fitted to your host or the weather or the type of work. Be sure to have another plan in the



American Radical: The Trials of Norman Finkelstein

By ROBERT JORDAN

When a student at the University of Waterloo in Ontario accuses Norman Finkelstein of trivializing the suffering of Jews during the Holocaust, his answer pretty much sums up his personal history, politics and scholarly interests. Both his parents survived concentration camps during World War II, and, he says, “it’s precisely and exactly because of the lessons my parents taught me and my two siblings that I will not be silenced when Israel commits its crimes against Palestinians. I consider nothing more despicable than to use

their suffering and their martyrdom to try to justify the torture, the brutalization and the demolition of homes that Israel daily commits against the Palestinians.”

So begins *American Radical*, the biographical documentary of firebrand writer, lecturer and erstwhile professor Norman Finkelstein. The film follows Finkelstein on book tours in Europe, Canada and Japan, in which he lays out his contentious arguments against what he calls the “Holocaust Industry” – Israel’s exploitation of the Holocaust to enable its ruthless oppression of Palestinians. Through interviews with childhood friends,



Left: Finkelstein protesting outside the Israeli Consulate during the first Israel-Lebanon War in 1982. His sign reads: “This SON of SURVIVORS of the Warsaw Ghetto Uprising, AUSCHWITZ, MAJDANEK will NOT be silent. Israeli NAZIS–stop the HOLOCAUST in Lebanon!!!” Right: Finkelstein in Lebanon, 2008, where he visited and spoke at Palestinian refugee camps.

The Coca-Cola Company puts out more than 3,000 beverage products.

Here are some of their most well known:

| | | |
|-----------------|----------------|---------------|
| Dasani | Caribou Coffee | Fanta |
| A&W | Glacaeu | Vitamin Water |
| Mello Yello | Gold Peak | Hi-C |
| Nestea | Powerade | Odwalla |
| Seagram's Vault | Full Throttle | Sprite |
| | | Minute Maid |



The Coca-Cola Case: Produced by Johanne Bergeron (NFB), Yves Bisailon (NFB), Carmen Garcia (Argus Films Inc.) Photo taken from the production © 2009 Argus Films and the National Film Board of Canada. All rights reserved.

Reviews

relatives, critics, colleagues and Finkelstein himself, the film also explores the roots of the professor’s steadfast conviction that Palestinians have the unquestionable right to self-determination.

Two things stand out about Finkelstein: his general intensity and his fierce commitment to his politics. His brow is almost always deeply furrowed, his jaw set, a scowl darkening his face; he looks like he is ready to defend himself, which makes sense given the constant controversy swirling around him. Finkelstein can even come across as self-destructive, as someone who is unable to keep from saying what he thinks even if he knows there will be hell to pay. And there certainly have been consequences: The film suggests that his vociferous criticisms of Israel have led him to lose a teaching position at Hunter College, to be denied tenure at DePaul University and to be unable to find a new job since. After a speaking tour through Palestinian refugee camps in Lebanon in 2008, he was banned from Israel for 10 years. As of the end of the film, a Jewish group was campaigning to have him evicted from his apartment in Coney Island, Brooklyn.

Yet, Finkelstein never backs down. Throughout his childhood, his mother, who greatly shaped his thinking, insisted that Jews – as the victims of the Holocaust – have a special responsibility to ease the suffering of others. As a result, he takes it personally when he feels that Israel is using the Holocaust to its own advantage. Moreover, Finkelstein believes his arguments are based in objective fact, to which he attaches the greatest value. Colleagues call him a careful scholar but also note that his powerful insights are sometimes weakened by his provocative and confrontational presentation.

Finkelstein often calls himself a radical, but of a particular sort. To him, radicalism is a question of degree; it’s about feeling more than the usual discontent with the world. “I see it as radically unfair,” he says. “Therefore, it has to be radically changed.” The substance of his ideas, however, is not especially radical: He supports self-determination and the right of self-defense against foreign invaders. He is not challenging the sovereignty of the nation-state, nor is he questioning Israel’s right to exist in the Middle East. Were his ideas considered in any other context, they would hardly be controversial – but because he is advocating for Palestinian self-determination and Palestinian self-defense, he is branded as an extremist and an “enabler of terrorism.”

Regardless of the content of his politics, Norman Finkelstein deserves respect for his enduring conviction and his willingness to take risks to further this struggle that he sees as essential. For the last three decades, he has tackled head-on one of the most treacherous and divisive issues in the world, regardless of the political and professional fallout that has resulted. “The truth is often a bitter pill to swallow,” he says. And he is a living example. 🦋

Produced and directed by David Ridgen and Nicolas Rossier
2009
www.americanradicalthefilm.com/

The screening that I attended at Pittsburgh University did not stir up such brouhaha. It was rumored that a Coke representative was in the audience, but, if this were true, the person was never identified. When only a handful of people stayed for the Skype discussion with Ray Rogers after the show, it suggested to me that maybe Coca-Cola is overreacting just a tad.

Coke may be paranoid to work for the suppression of this film, but it is thanks to this type of muscle flexing that they are still winning. The United Steelworkers of America and the International Labor Rights Fund have been trying to sue on behalf of SINALTRAINAL since 2001, but the cases keep getting thrown out because Coca-Cola has oodles of money to spend that nobody else does.

If nothing else, it is flattery to the filmmakers for this monolithic corporation to act as though it doesn’t already have the world bought and sold. 🦋

Copping Out in the Private Sector

By JESSE HARRASTA

Anarchists have a long and colorful history of interaction with the Law in its various incarnations. I, as detailed here, am no exception.

Around New Year's, my partner, her son and I were visiting New Haven, Conn., home of Yale University. While searching for a friend's apartment, expecting to spend the weekend there while she was in India, we came afoul of the city's confusing policing structure: The apartment building's security guard saw that we had the key to our friend's apartment and became irate. He snatched the key from my partner's son, causing the child to cry. Not knowing who he was, we told him he could not simply take a person's keys. The guard then stepped outside and hailed a passing patrol car.

Both the rent-a-cop and the two officers from the passing police car interrogated us and then called five more officers for backup, which seemed like an extreme measure for a situation involving an 11-year-old boy and two rather small adults. While our interaction with this bastion of elite white power was tied to issues of class and race (my partner and her son are

from South America), I wish to focus here on a key point involving private security firms.

What we did not realize that night was that the "police" car was actually a vehicle of the Yale University security force. Like many universities, Yale has signed an agreement with the City so that their officers patrol the areas around the university grounds. Who are these people? How – apart from fancy equipment and uniforms – are they different from the rent-a-cop at the door of the apartment?

Across the globe, we are seeing a privatization of "security." And while this phenomenon is at its most grotesque in places like Baghdad with groups like Blackwater, it is also prevalent throughout the United States. In my own city of Syracuse, N.Y., both the University and the Downtown Merchant's Association have private armed forces in formal agreements with the City police. Are the bourgeoisie building militias?

The problems here are numerous, including unaccountability, classism, racism, lack of training, confusion between the public and private spheres and some parts of a city having better "police" coverage because their residents pay for it. Like the rise in private schools, the middle class is withdrawing from the public sphere and creating its own private parallels. In the process, privatizers undermine the public infrastructure, turning safety – what should be a universal right – into an under-funded control mechanism for the poor and a source of corporate profit.

As the economy grows grimmer and people become increasingly desperate, we need to engage the issue of community security. We can't do this by simply (albeit justly) dismissing the "public option" as corrupt and leaving it to be privatized into oblivion; instead, we must organize real, community-

based, accountable alternatives that can be universally employed by all neighborhoods and communities, particularly marginalized ones. Examples like the restorative justice projects that seek to heal communities, the street committees in Apartheid South Africa and the community mediation projects in

IRA-controlled Northern Ireland prove that alternatives are indeed possible.

For more information, I suggest the zine "Alternatives to the Police" by the Rose City Copwatch (zinelibrary.info/alternatives-police).✍



Igniting the Fight Against Gas

By ANONYMOUS

Chances are, you've heard about the massive industrial project to develop the Marcellus Region – which spans five states, including West Virginia, Maryland, Pennsylvania, Ohio and New York – for natural gas drilling. For the sake of this article, I'm going to assume that we are fully committed to stopping this absolutely awful development. The challenge, of course, is realizing this commitment through action.

Fossil fuels are, after all, unsustainable, as is the capitalist system. We've already seen the energy industry exploit communities and

ravage the land in other parts of the world. Now, here in North America, gas production has left a similar path of contaminated water and fractured communities in its wake. The corporations involved – Halliburton, Fortuna, Chesapeake and Talisman, to name a few – are hoping to profit by spreading the doctrine of energy independence and sustainability. We know better and would prefer to be on the offensive in the struggle against one of our greatest enemies. As we build our movement and our capacity to attack, we must remember and hold dear in our hearts all those who, around the world, are waging fierce resistance against similar development. This is life or death, y'all. And to fully live and to experience the fullest autonomy and freedom is to answer the call of resistance. This is it. This is our call to action.

Here in Upstate New York, there's a feeling of impending doom. We've seen what's happened in Pennsylvania and West Virginia: the spills, the fragmented farmland, the explosions. We've seen the pictures and the stories of drilling in Colorado, Wyoming

and Texas. We've heard stories of cancer, sickness and inflammable ground water. Knowing this information has changed the way people feel around the Marcellus region. It's brought a stabbing despair into our lives, affecting everyone's long-term goals and sense of security.

Organizing around gas development in Upstate New York brings in many different kinds of people with many different responses. This issue spans across different cultures and social demographics. It brings up every social tension imaginable, and it creates fertile ground for organizing an effective, anti-authoritarian resistance movement.

New York has a history of brutal genocide, prisons and industrial development. These issues continue today, maintaining white supremacist and capitalist occupation. As anarchists, we're working to break down the rhetoric of surprise coming from folks who've until now enjoyed a certain level of protection from these injustices. "Why us?" or "This can't happen here!" are some common responses to the shock of energy development in our back yards. Another common response is the amazing amount of energy that people pour into waves and waves of letters to politicians on this topic. It's not that we lack an understanding of history, nor a commitment to social change, but so many of us are unable to fathom the reality of what is going on in the world. It's different for everyone, but one thing is certain: Privilege acts as a buffer, and the simplest comforts can keep us from having an honest relationship with the consequences of our industrial society. The reality is that we're all fucked. Just think about all the stuff you already know but never totally freak out about: climate change, wars, torture, prisons, mass extinction and so on. Make your own list. What kind of life are we living? What do we really have to lose besides our fears?

Impending gas drilling has been a wake-up call for many of us anarchists in Upstate New York. The struggle and despair of dealing with this issue has helped many of us come together for the first time. We are using this sense of

urgency to overcome barriers and fears that once kept us apart. Now we are seeking out like-minded revolutionaries.

It may seem insane to declare resistance against all odds. What is the alternative? It would be so nice to just live the good life: start a small organic farm, ride bicycles and play music all day. But remember that this "do-it-yourself autonomy" is distorted into "the American Dream" and then sold back to us at high costs, complete with property taxes and subsidized by globalized slavery. And now, the land comes with gas leases, and of course your neighbor's gas lease.

To fully recognize this reality is difficult. We have to ask ourselves: How does this fit into our long-term goals? Do our day-to-day activities reflect an honest relationship with our values?

We could leave. But we would be cowards to stand back as the land, the forests, the streams, the lakes, the critters, everyone and everything suffers. A true insanity (and oh, how familiar it is!) would be to allow the world of which we are a part to be destroyed by a mechanistic culture of greed and sickness – the same culture, of course, that predisposes our disconnection from the land, from reality, from our own lives. Now is yet another opportunity to break this façade. By waging resistance to the gas companies and their extended networks, we can experience a true sense of freedom and autonomy.

In a nutshell: I'd rather die standing than live on my knees.

In the Marcellus Region, we need to form affinity groups that are capable of striking offensive actions against the perpetrators of gas development. The smallest actions can build group dynamics and courage. Now is the moment to get healthy and get our shit together.

This is more than just about protecting the land and our lives; this is about living. There is no alternative more attractive, no alternative more honest, and none more daring and exciting than that of total resistance.✍

The Anarchist Road to Detroit

By BRIGID FLAHERTY

Why build an anarchist road to Detroit?

Or let me ask the question another way: When was the last time that you heard about a U.S. anarchist movement that was broad, multi-racial and multi-sectoral? How about one that had enough people and enough teeth to directly pressure the United States to end its imperialist occupations abroad, dismantle capitalism and smash patriarchy, racism and homophobia?

In reviewing the annals of history, anarchists have always been present in periods of great societal change. Anarchists played a critical role in many of the labor movements, uprisings and revolutions of the late 19th and early 20th centuries. Moving into the mid-to-late 20th century, anarchists were actively involved in the feminist, peace and student movements, as well as the fight against fascism. Most recently, anarchists were heavily involved

in the 1999 WTO protests and subsequent anti-globalization and environmental actions.

But now that it's 2010, where are we? We ask ourselves this at the 2010 U.S. Social Forum (USSF) in Detroit – a space for anarchists, radicals, leftists and revolutionaries of all stripes to come together, assess where we are as a movement, and deepen our political practice. It is a space for convergence, a space where we can be in dialogue with our brothers and sisters in social justice and anarchism to create action, movement and political impact.

This process is a space to brew the people's solutions to the economic and ecological crises. With the social forum, we are working to create a shared vision of society and of the world that challenges all forms of poverty, exploitation, oppression, militarism, war and environmental destruction; to strengthen and expand progressive infrastructure for long-term collaboration and fundamental change; to help create a 21st-century national agenda – a concrete blueprint for change inclusive of economic, political, social and cultural issues that has a visible impact on national discourse, social change struggles and movement building; and to further develop solidarity with Black, Immigrant and Indigenous Nations. The structure of the Social Forum is in direct alignment with our principles of organization: It seeks to develop and model structures and processes for inclusion, participation, self-organization, collaboration and collective reflection.



Encuentro from page 5

Groups ended the panel session with a common analysis that power resides in communities working together and that politicians serve only the interests of capital. "We don't have money. What we have is people," Salamanca said.

Atenco, Mexico

In San Salvador, Atenco, Mexico, members of the People's Front in Defense of the Land (FPDT in its Spanish initials) joined the encuentro in a second video call to share their struggles with those assembled in New York. Following a video of MJB's occupation of the Mexican Consulate in solidarity with the movement in Atenco, the members of FPDT gave an update on their struggle in Mexico.

In 2002, the FPDT celebrated a major victory against the development of an international airport that would have displaced people from their land. On May 3, 2006, the FPDT mobilized in defense of flower vendors who were attacked while setting up their stalls in the market of Texcoco. The following day, the police attacked again, resulting in over 200 imprisoned, many tortured, 26 women raped and two youth murdered. Twelve political prisoners are still being held by the State with sentences ranging from 35 to 112 years.

The group has maintained a strong support of its political prisoners as part of their struggle to protect their land. Members have organized tours through other states in Mexico and demonstrations outside the facilities where members are imprisoned, as well as built international solidarity with groups such as MJB. Soon, the FPDT members announced, the Mexican Supreme Court will come to a decision on the imprisonment of the 12 political prisoners. Either the court will decide

to release the political prisoners or it will keep FPDT members behind bars to allow for a second attempt at building the airport in Atenco.

Haiti

Of course the capitalist development of land is not limited only to when times are good. "Haiti is not so much in the media as it was, but the tragedy continues," said Dahod Andre, a Haitian community activist and radio host from Flatbush. Recently returned from Haiti, he reported on conditions since the earthquake: More than a million have lost their homes, resources are not getting to those in need, and powerful people like George W. Bush and Bill Clinton – who were responsible for destruction in Atenco – are now in important positions in Haiti relief and rebuilding.

"We cannot think that these enemies of our people, in this situation, will do the right thing," Andre said.

Anyone familiar with the idea of disaster capitalism knows that natural disasters are often used as an opportunity for capitalist development and for the permanent displacement of poor communities. It can be seen in New Orleans since Hurricane Katrina, and it is already being seen in Haiti as private developers discuss business opportunities and decide how to rebuild the nation.

"It's important that the rebuilding of Haiti be done by Haitians. Haiti is a rebel country. The Haitian people will not accept this," Andre

“With the social forum, we are working to create a shared vision of society and of the world that challenges all forms of poverty, exploitation, oppression, militarism, war and environmental destruction...”

In order to make these visions a reality, we need to intentionally organize. By this I mean we must develop tactics and strategies to turn out masses of people. Mobilizing for Detroit will require our collectives and organizations to outreach to the larger community, engage with other groups, throw fundraising events and use independent media and the Internet.

As anarchists, we hold radical analyses of the problems that are plaguing the United States and the globe. The problems of poverty, inequality and oppression based on race, gender, class, sexual orientation and other factors are not natural. They are related to the fundamental nature of our capitalist economic and political system, in which making profits and accumulating wealth are prioritized over human need. While we can name the system that oppresses us, there are often gaps between theory and practice. Either our organizations do not have a theory of societal problems that is understood and shared by all, or we don't have clearly spelled-out strategies for achieving transformative social change.

The Social Forum is a place to bridge these gaps. Over the course of five days, June 22–26, in Detroit, there will be space to analyze our communities and ourselves, define radical change agendas, set long- and short-term goals and create new and improved strategies for fighting oppression.

There are many ways to plug in to this work: Join a working group. Organize a local or regional people's movement assembly. Submit a workshop proposal, a proposal to participate in the visual and performance art showcase or a film or video for the USSF film festival.

This essay is a call for all fighters for justice to converge, reflect, and act on our potential and power leading up to the U.S. Social Forum in June. We're expecting upward of 15,000 participants, and everyone's experience and energy will be needed in the process – both locally and nationally – to ensure a massive and diverse participation in Detroit. Step up!

Visit <http://ussf2010.org/get-involved> to get involved.✍

said, referring to outside, private development efforts.

Weaving the Tapestry

In each struggle, the real enemy is the imperialist nature of global capital and the belief that the rich and powerful have the right to develop other people's lands for their own profit. In the process, authorities use economic and physical force to remove the poor and exploited from valuable development properties. Each resistance group has recognized this and has called to support each other and bridge their struggles across race, class, gender and nationality lines. In doing so, groups resist the politicians' and developers' attempts to use divide-and-

conquer tactics. They recognize that in all of our unique struggles, our voices join to declare one resounding "No!" to neoliberal capitalism. As Nellie Bailey said, "In numbers, there is strength."

As most participants lined up for a home-cooked meal provided by members of MJB, youth from the struggle in El Barrio lined up to take their turn smashing neoliberalism, in piñata form. Participants talked as they waited in line and ate their food, sharing struggles, inspiration and solidarity with one another. Though everyone would leave that night and return to their respective struggles, they could do so with a profound sense that they are not alone. As rebels, they found each other, and in the words of the Zapatistas, together they will continue "walking as it is now necessary to walk, that is to say, struggling."✍



Members of groups from throughout New York City participated in a panel on the struggle against gentrification and how to unite their work. Pictured from left are Tom Demot, Coalition to Preserve Community; Javier Salamanca, Sunset Park Association of Neighbors; Nellie Bailey, Harlem Tenants Council; Juan Haro, Movement for Justice in El Barrio.

CT Workers Solidarity Alliance

Hello, NEAN Compas! The Workers Solidarity Alliance now has a Connecticut local, and we have just affiliated with NEAN. You can see our organizational principles on the WSA Web site (www.workersolidarity.org) if you're interested. Locally, we have mostly been focusing on organizing around reproductive freedom, housing and queer issues. We have a small local (five members), but we also have some of the most active anarchists in Hartford. If you want any more info, feel free to shoot us an e-mail at hartford-wsa@googlegroups.com. ✍

Silent City Distro

Among the piles of snow here in the Southern Tier region of New York, we're planning and plotting around wood stoves and howling teapots. There's so much to think about during these contemplative indoor months, and Silent City Distro has been laying low. No big events, no freeschool classes. But we've been reading and listening and soaking in so much. With some new perspectives and ideas emerging from conversations, we've begun planning some events and working some stuff out. It's hard to organize as a "distro." What is the function of a distro? It's a vital piece of movement infrastructure. But without movement, without a campaign, a distro is simply a resource without a reason.

We exist to nourish a movement; to provide resources; to provide a space for connection and the tools for DIY media and outreach. And here in Upstate New York, the movement is growing each day. The resistance to gas development is on our mind. Nurturing this movement is of vital importance.

That's why we're going to shift our focus. In the coming months, you can expect events and publications with a focus on issues in Upstate New York. And with the coming spring, you can expect an upswell of anarchist activity in this region. We'll see you at the upcoming bookfairs, and we'll see you in the streets. ✍

Pittsburgh Organizing Group

By MARIE SKOCZYLAS

After a long summer participating in the various working groups of the Pittsburgh G-20 Resistance Project – and providing our own group support through trainings, workshops, communiqués and more – to help make the resistance to the G-20 summit a smashing success, Pittsburgh Organizing Group (POG) took some time to reflect and regroup.

Our first action of 2010 was a solidarity demo with the Free Workers' Union Berlin (FAU-B). On Dec. 11, 2009, the Berlin courts decreed that the anarchist-syndicalist labor union, 300 members strong, could no longer call itself a union or organize. The Babylon Cinema had been seeking to legally undermine the union, which has emerged within the company as the strongest and most active workers' organization. FAU-B member Hansi Oostinga stated, "Our month-long struggle at the Babylon Cinema has shown that self-organized, grassroots resistance is possible and can be successful, but also that all attempts will be made to stamp it out. A good union is one that the boss doesn't like." The FAU-B called for international solidarity, asking supporters to protest outside German institutions, companies and diplomatic missions. Germany is the largest foreign investor in the Southwest Pennsylvania region, with 70 German-owned companies employing over 15,000 workers.

ATTACK!

The Binghamton collective ATTACK! (Anarchist Tactical Team Against Capitalist Killers) would like to announce a DIY Fest in Binghamton on Sat., April 17! This is a date change from the previously announced March 20.

This is a day of workshops, skill-sharing, networking and DIY empowerment. We strive to reconnect ourselves with the skills, knowledge and personal networks of people that make our lives and our communities so flippin' fantastic. We emphasize community empowerment, self-sufficiency and other skills necessary to thrive under failing global consumer structures. Also, we will have information about some amazing Binghamton projects, like VINES (community gardens), The Urban Farm Project, Free Space/Food Distribution Center, Food Not Bombs and the Prisoner Support Network.

We are now accepting workshop submissions!

Want to share your skills? Know about urban gardens, bike repair, permaculture, knitting, massage, prison resistance, soap-making, zine-writing, silkscreening or something else?

We would like to hear from you. If you would like to give a workshop, please submit a workshop summary to binghamtondiyfest@gmail.com.

We are asking for donations of \$\$ to cover costs, but no one will be turned away for lack of funds. We will provide housing for all people traveling from out of town. We also encourage everyone to stick around on Sunday to participate in community projects and Food Not Bombs!

More info can be found at binghamtonDIYfest.blogspot.com or by e-mailing binghamtonDIYfest@gmail.com. ✍

Wooden Shoe Books

By FRANK F.

The past few months at Wooden Shoe Books have been pretty exciting for us. Once we settled in to our new space at 704 South St., our sales and attendance at events had been on the rise, but a series of bad snowstorms from December through February suddenly reversed that. February is always a slow month for us, but this year it was particularly difficult due to the weather. While we had to cancel or reschedule a couple of events and were closed on a few occasions, we still missed fewer days than the average school. As I write this now the snow is still not entirely finished melting.

As for events, we sponsored *The Vagina Monologues* at the University of Pennsylvania; local IWW members did a fundraiser and information session for an affiliated Haitian medical services group; also, Philly Rising Tide did an event to publicize their ultimately successful action at the EPA regional office to stop the permits for mountaintop removal in Appalachia. While our open mic night was snowed out and rescheduled, we did have a well-attended poetry night that will hopefully pave the way for more readings from people involved in local poetry circles like Chapter and Verse and the New Philadelphia Poets. We are also continuing to do our children's storytime.

This spring we are looking forward to warm weather and increased traffic through our bright and beautiful new store. Soon our front counter will be completed and then hopefully even our basement office. Our science fiction reading group continues to meet every month and a half or so, and our weekly free movie series will be starting up again (this time on Sundays). We also have plans for a May Day alley-cat bike race. ✍

Armchair Revolutionaries Collective

Since the G-20 in Pittsburgh, we've been working hard to keep the momentum strong. When those of us who were in Pittsburgh came home, we gave a talk about our experiences to between 15 and 20 students from the local university. We also showed them the film by Indymedia and the Glassbead Collective called *Democracy 101* about the police response to the G-20 protests. The group of students seemed interested, and a professor even called us "exceptional youth people" for protesting!

We have also taken part in a protest organized by West Chester University Students for a Democratic Society (SDS) in response to the troop surge in Afghanistan, in which we marched from the university to the middle of town. We stopped at the local Democratic Party headquarters to show that this war goes beyond just the right wing and is an effect of the capitalist system.

Members affiliated with the collective and the SDS chapter put out a radical newsletter entitled *Demand the Impossible*.

We are now working on mobilizing locals to get down for the Funk the War and the ANSWER Coalition demonstrations in D.C. this March. To build momentum for these actions, we hope to plan a week of events against the wars in Iraq and Afghanistan, working with SDS and other local anti-war organizations. ✍

Boston Anti-Authoritarian Movement (BAAM)

Existing in some form or another since 2001, BAAM functions best as an entryway-into-Boston-anarchy propaganda group, plugging new people in to projects that best suit their inclinations and strengths, and generating any number of successful, ongoing, autonomous projects. We have continued producing and distributing our monthly publication. At this writing, we are working on issue #31. You can check out current and archived issues on our Web site: www.baamboston.org/baam-newsletter.

Do you listen to podcasts? On both iTunes and our Web site (<http://AnotherWorldIsPossible.soup.io/>) we have thus far recorded and released over 30 hours of anarchist and revolutionary material that has been downloaded and subscribed to by an absolutely astounding numbers of Internetians.

Because BAAM strives to unite anarchists working on a variety of projects, BAAM's members are themselves involved in a variety of other efforts, engaging in activities as disparate as Food Not Bombs, bicycle repair, prisoner support and Boston Indymedia. ✍

Map of NEAN Affiliated Groups

See page 2 for group contacts.

Syracuse Solidarity Network

Silent City Distro (Ithaca)

ATTACK! (Binghamton)

Pittsburgh Organizing Group

Wooden Shoe Books (Philly)

Armchair Revolutionaries Collective (West Chester)

it gone? The time and location of this presentation is still being decided. Check the POG Web site for details.

In May, as part of the Month of Anarchy events, POG will host a talk by Peter Gelderloos, as well as our annual Anarchist Ball. We will also hold a meet-and-greet orientation for folks interested in becoming new POG members on May 22. The details for all these events will be on the POG Web site as soon as they are solidified.

Finally, POG is in the midst of production for the next issue of *Steel City Revolt!* Highlights include articles on Kurdish anarchism, anarchism in Jordan, the case of the Belgrade 6, the state of local surveillance and the structure of the Pittsburgh Police, an

analysis of the Citizens Police Review Board and updates on radical Pittsburgh projects. Subscribers to *SCR!* will receive a copy of CrimethInc's next issue of *Rolling Thunder*, which includes a comprehensive report and keen analysis of the G-20 organizing and demonstrations. The issue also features a report on the anarchist scene in Pittsburgh, written from the perspective of long-time POG members. ✍

Emerson Anti-Authoritarian Society

The Emerson Anti-Authoritarian Society is a recent addition to our community, after a brief period of inactivity. We're dedicated to bringing all sorts of radical thinking to Emerson College, with the goal of knowledge always in mind. So far we've put together a very successful Really Really Free Market, which attracted about 75 student participants. Our next event was a "Know Your Rights" training taught by the Boston Anarchist Black Cross. About 15 students came for the hour-long info session and left with a greater

Boston Anarchist Black Cross

The Boston Anarchist Black Cross is, as ever, hard at work defending radical movements and supporting prisoners. We continue to correspond with, do research for and send free literature to prisoners, and we're keeping up our \$20 monthly contribution to Jericho Boston's commissary fund, which goes toward meeting the material needs of political prisoners. Our medium-term project of revising our distro of literature continues steadily as we clean up our old titles and add new ones to the literature we both table and send to prisoners.

Anticipating the relocation of two of our core members at the end of the summer, we held a strategizing session to re-state our goals and outline our future work. It was a productive and energizing meeting, but, as a very small collective, we will be hurting for people when these two leave. If you're in the Boston area and value our mission of prisoner support and anarchist legal defense, there is no better time to get involved than now!

We did some year-end math and found that in 2009 we were able to strike a healthier balance of spending and fundraising than in 2008! In expenditure land, our war chest has opened a few more times since last you heard

The 9th NEAN Assembly

By DYKONOCLAST

O.K., so it happened to coincide with Philadelphia's second-most severe snowfall on record. Nevertheless, anarchists from Boston, Pittsburgh, Hartford, New Haven, Syracuse, Philadelphia, Albany, Binghamton and beyond made the trip to the Lava Space in West Philadelphia this past December, where but few of us could resist singing the *Fresh Prince of Bel-Air* theme song.

Wooden Shoe Books in Philadelphia organized and graciously hosted the Ninth Assembly of the Northeast Anarchist Network, where 30 or 40 of us congregated. The first day was dedicated to meetings, and workshops were slated for the second day. Saturday, as we noshed on dumpstered fruit, we discussed the following items (and more):

- BAAM's resurrected proposal of hosting radical community outreach events in our respective cities in the month of May.

- The remains of projects and committees that had started at some point in our Network's three-year history and whether or not they can or should go forward.

- Where NEAN – and anarchists in general – fit in with the U.S. Social Forum in Detroit in June 2010.

- How to deal with sexual assault and those in our ranks who perpetrate it.

understanding of their rights when dealing with the state and its agents.

Our biggest opposition so far has been Emerson's property management team, who are currently blocking us from booking rooms with what can only be described as bureaucratic bullshit. We're intent on securing our right to book rooms and host further events at Emerson, management be damned. The future looks bright for our group, and we're all excited and determined to bring a greater anti-authoritarian attitude to the students of Emerson. ✍

delicious success. We raised a healthy amount of money for not only our operating expenses, but also for Jason Vassell in Western Massachusetts, who continues to face assault charges two years after defending himself from a racially motivated attack (more info at justiceforjason.org). We once again raised a modest amount for our group and the Certain Days Collective by selling their gorgeous "Freedom for Political Prisoners" calendars. Now we're gearing up for the Self-Styled Anarchist Fashion and Craft Show on March 13, where we will exhibit and sell fashion and functional designs made and modeled by local radicals. It promises to be a spectacular spectacle!

If you don't regularly come in contact with our fine collective members, we are pleased to announce that we can now electronically accept your money via PayPal at bostonabc@riseup.net. Needless to say, we still accept cash and blank checks (Boston ABC does not have a bank account, though we plan to set one up in the near future) at:

Boston ABC
P.O. Box 230182
Boston, MA 02123 ✍

After a difficult but mostly respectful discussion about the last item, we drafted a statement that we hope to broaden with action: *We will not tolerate sexual assault. NEAN demands accountability from assaulters, in accordance with the wishes of the survivors, whom we are committed to supporting.*

The local Food Not Bombs brought glorious relief to the discussion with a delicious veg-heavy meal. We largely spent Saturday evening digging our vehicles and ourselves out of the foot-and-a-half of snow that had accumulated, and then digging our way into parking spots – only to dig ourselves back out again the following morning.

Back at the Lava Space, we learned that all of the workshop presenters were too bombarded with snow to be present. Undeterred, we launched into the planned G-20 reportback from organizers of the Pittsburgh G-20 Resistance Project. Though the presenters feared uninformed negativity from the crowd, most people in the room had not only been G-20 participants, but they also had positive reflections on the events and their impact on Pittsburgh residents, Pitt students, anarchist participants and the broader U.S. anarchist movement.

When the assembly proceedings concluded, we still continued to reap what I consider the greatest reward of this network: networking. In fact, if I were to criticize the planning of the assembly, it would only be that it did not include enough opportunities to network. As social anarchists, social connections are our strongest weapon against every form of oppression and repression. It is precisely these pleasant conversations over plates of food that strengthen our friendships and connections with like-minded folks from distant cities, giving us fresh ideas, energy and inspiration to keep loving and keep fighting. ✍

NEFAC Boston

The Boston Local Union of the Northeastern Federation of Anarchist-Communists (NEFAC) held an emergency fundraiser on January 30 for Batay Ouvriye in Haiti. Batay Ouvriye is a worker and peasant group entrenched in the struggle against capitalism and imperialism. Our goal was to help their organization recover from the destruction of the earthquake and advance the class struggle under conditions of physical devastation and increased military occupation. With two weeks to plan, we pulled together an event that was modest but successful. In freezing weather, 40 people gathered at the Encuentro 5 community space in Boston's Chinatown to enjoy refreshments and information. The program consisted of a talk by Mario from the Batay Ouvriye Solidarity Network, who drove up from New York, and words of solidarity from Maria and Julio of the local Bank Tenants Association. We distributed printed information and raised almost \$1,000 for Batay Ouvriye. We continue to publish our bi-lingual newsletter, "Freedom/Libertad", and are preparing to embark on the 15th issue of the NEFAC magazine, the *Northeastern Anarchist*.

Our members are also involved in various local struggles, such as the fight against foreclosures and evictions. Some of our members are active in City Life/Vida Urbana and the Bank Tenants Association. We are planning to unite like-minded folks this spring in a "flying-squad" type group to turn out together for labor and neighborhood actions, and we are preparing for the NEFAC conference in Baltimore on the weekend of March 20. We've been in conversation with other anarchist-communists and syndicalists about nation-wide collaboration since the Class Struggle Anarchist Conference in Detroit and have members on an inter-organizational committee. We also continue our ongoing monthly Theory and Strategy reading and discussion group, and we have recently added a new supporter to our local. ✍

Events

March 25

Philadelphia — Penny Hill and Peninsula: An Acoustic Night! Event at Wooden Shoe Books, 704 South St., Philadelphia, Pa. 7 p.m. Visit www.woodenshoebooks.com for more info.

March 27

Boston — Sacco and Vanzetti Social. Gather for a cultural celebration with food, drinks and info about Tarek Mehanna's case, and of course, socializing at the Community Church, 545 Boylston St., Copley Square, Boston. www.SaccoandVanzetti.org

March 28–29

Chapel Hill, N.C. — North Carolina Rising: A Conference on Self-Determination, Mutual Aid and Resistance. A conference exploring organizing and resistance in our communities and our lives, with workshops, networking, fine dining, entertainment and more. To register, or check out the schedule: <http://www.ncrising.info/>.

April 1

Chicago — 10th Annual Chicago Anarchist Film Festival. Presenting a sample of films from mainstream sources, rediscovered classics and the works of filmmakers engaged in social change with an anarchist vision. home.comcast.net/~more_about_it/

April 3

Philadelphia — Making the Grades: My Misadventures in the Standardized Testing Industry with author Todd Farley. Event at Wooden Shoe Books, 704 South St., Philadelphia, Pa. 7 p.m. Visit www.woodenshoebooks.com for more info.

April 4

Boston — ABC Ice Cream Social. Come get involved in Boston ABC. Learn what we're all about and eat some ice cream. Location and time TBD. Contact bostonabc@riseup.net for more info.

April 8

Philadelphia — Leah B Presents “---- and Her Brain”: The Experiences of a Young Trans Woman. Event at Wooden Shoe Books, 704 South St., Philadelphia, Pa. 7 p.m. Visit www.woodenshoebooks.com for more info.

April 9

Philadelphia — Island of Shame: The Secret History of the U.S. Military Base on Diego Garcia with author David Vine. Event at Wooden Shoe Books, 704 South St., Philadelphia, Pa. 7 p.m. Visit www.woodenshoebooks.com for more info.

April 9–11

Toronto — Toronto Anarchist Assembly. This will be a space for a wide variety of anarchist individuals, radical political groups and anti-authoritarian organizations to come together, educate, skill-share and hear about each other's projects and plans, with events including panel discussions, booktables, workshops, social events and more. torontoanarchistassembly.blogspot.com/

April 10

Binghamton, N.Y. — DIY Fest announced by ATTACK! (Anarchist Tactical Team Against Capitalist Killers): a day of workshops, skill-sharing, networking and DIY empowerment. Date rescheduled from March 20. More info can be found at binghamtonDIYfest.blogspot.com and by e-mailing binghamtonDIYfest@gmail.com.

Philadelphia — Apron Activists Vegan Bake Sale! Benefit for Philabundance. Event at Wooden Shoe Books, 704 South St., Philadelphia, Pa. 12 to 6 p.m. Visit www.woodenshoebooks.com for more info.

April 11

Philadelphia — Invisible Girls: The Truth about Sexual Abuse with author Dr. Patti Feuereisen. Event at Wooden Shoe Books, 704 South St., Philadelphia, Pa. 12 to 6 p.m. Visit www.woodenshoebooks.com for more info.

April 14

Boston — *We Are an Image from the Future: The Greek Revolt of December 2008*. A short film showing, followed by the presentation of a new book by the editors, Sissy Doutsiou and Tasos Sagris, also members of the Void Network in Athens, a group promoting art, theory, action and the creation of autonomous spaces. 7p.m. at the Lucy Parsons Center, 549 Columbus Ave., Boston.

April 17

NYC — Forth Annual NYC Anarchist Book Fair. A one-day (11am-7p.m.) exposition of books, zines, pamphlets, art, film/video and other cultural and very political productions of the anarchist scene worldwide, at Judson Memorial Church (55 Washington Square South) in Manhattan. In addition, there will be two days of panels, presentations, workshops and skillshares on April 17 and 18. <http://www.anarchistbookfair.net>

April 18

Boston — Grand re-opening event of the Papercut Zine Library. Details TBD. Come celebrate the re-opening of the Papercut Zine Library at a new space in Somerville! 226 Pearl St. in Somerville (between Union Sq. and Winter Hill), 3rd Floor. Check out www.papercutzinelibrary.org for updates.

April 21

Ithaca, N.Y. — Silent City Distro is hosting radical hip hop artists Testament & Illogic. Along with an evening performance, they will be presenting workshops on Olympics and G-20 Resistance in Canada, Parkour, Self-Defense/Martial Arts and Warrior Yoga. See www.silentcitydistro.org for more info.

Philadelphia — The Elvenslaughter 2010: a night of otherworldly fiction. Event at Wooden Shoe Books, 704 South St., Philadelphia, Pa. 7 p.m. Visit www.woodenshoebooks.com for more info.

Boston — *Cruel and Unusual*: A film about the experiences of transgender people in prison. Presented by the Anarchist Black Cross and **TransCEND.Boston**. 7p.m. At the Lucy Parsons Center, 549 Columbus Ave., Boston.

April 24–25

Hartford — Third Annual F.A.D.G.E. Fest: FADGE (Feminism, Autonomy, Diversity and Gender Expression) is a female-positive day of workshops, art and music. This event is for all ages and genders. At the Charter Oak Cultural Center, 21 Charter Oak Ave., Hartford, Conn. For more information please visit www.myspace.com/fadgefest or write ctcntfest@gmail.com.

Troy, N.Y. — Bike! Bike! Northeast: A regional meeting of bicycle minds. A regional conference all things bicycle culture in the Northeast U.S., with discussions, skill-sharing sessions and bicycle fun. Please pre-register. Check out <http://troybikerescue.org/bikebike> for more information.

May

May 2010: Month of Anarchy! NEAN is encouraging anarchists in the Northeast and beyond to make May into a month of anarchy! Bring anarchy to the spotlight with actions, festivals, picnics and performances. Contact monthofanarchy@neanarchist.net for more information and to get involved.

May 1

May Day and International Workers' Day! Celebrate a history of activism, dissent and progress.

Hartford — May Day Hartford: International Workers' Day! The Hartford May Day Committee invites you and your fellow union members, neighbors, congregations and compatriots to enjoy a day of diverse music acts, popular theater, political discussion and free food. At Burr Mall (outdoors between Hartford City Hall and the Wadsworth) from 1 to 6 p.m. E-mail circleanatt@gmail.com for more information.

Philadelphia — Broad Set Writing Collective Presents Fiction and Poetry Reading. Event at Wooden Shoe Books, 704 South St., Philadelphia, Pa. 7 p.m. Visit www.woodenshoebooks.com for more info.

May 7

Philadelphia — “Crowned” Writing Workshop with Ellen Hagan Writing Workshop 6p.m.–7 p.m., Reading from “Crowned” 7 p.m.–8 p.m. Event at Wooden Shoe Books, 704 South St., Philadelphia, Pa. Visit www.woodenshoebooks.com for more info.

May 13

Philadelphia — Coal Mountain Elementary: Poems by Mark Nowak, photographs by Ian Teh and Mark Nowak. Event at Wooden Shoe Books, 704 South St., Philadelphia, Pa. 7 p.m. Visit www.woodenshoebooks.com for more info.

May 15

Pittsburgh — The East End Share Fair, a Really Really Free Market, will take place in Friendship Park (the Bloomfield neighborhood of Pittsburgh) from 1 p.m. to 5 p.m. Hosted by the East End Mutual Aid collective. For more information, contact info@eastendmutualaid.org.

May 17–18

Ithaca, N.Y. — Peter Gelderloos, author of *How Non-violence Protects the State* and *Consensus, Guide for Activists*, will be giving two presentations in Ithaca hosted by Silent City Distro. For info about these workshops, visit www.silentcitydistro.org.

May 18–19

Montreal — Montreal's Fifth Annual International Anarchist Theatre Festival. The festival is part of Montreal's annual month-long Festival of Anarchy that leads up to the city's 11th annual Anarchist Bookfair. myspace.com/anarchisttheatre_montreal

May 27–30

Denver — 2010 Bash Back Convergence.

May 29–30

Montreal — Montreal's 11th Annual Anarchist Bookfair. The bookfair and month-long Festival of Anarchy bring together anarchist ideas and practice through words, images, music, theatre and day-to-day struggles for justice, dignity and collective liberation. <http://www.anarchistbookfair.ca/>

June

The U.S. Social Forum will be in Detroit June 22–26, and groups from all over the Northeast are planning to bike there! We also seek bio-fuel powered support vehicles and people to drive them. You can go to bikeit.org to find a ride being organized closest to you, or plan your own.

June 19–26

Colorado — 2010 Wild Roots Feral Futures Conference in the foothills of the mighty and wild San Juan Mountains of Southwest Colorado. Workshops, conflict resolution and management, direct action and medic trainings, wild food walks and much more.

June 22–26

Detroit — U.S. Social Forum. A space to come up with the peoples' solutions to the economic and ecological crisis. The USSF provides spaces to learn from each other's experiences and struggles, share our analysis of the problems our communities face, build relationships and align with our international brothers and sisters to strategize how to reclaim our world. <http://www.ussf2010.org/>

July 15

Providence — Second Annual Providence Anarchist Bookfair. An opportunity to exchange anarchist and anti-authoritarian ideas. The bookfair and all related St.-fair activities are free to attend and open to the public. www.as220.org/bookfair/bookfair.htm

Summer, 2010

Boston — Northeast Anarchist Network (NEAN) semi-annual assembly! Check out neanarchist.net for details as they are announced.

August 12–15

Toronto — Bike! Bike! 2010 — An international annual conference organized by and for not-for-profit bike projects. This year it will be hosted by Bike Pirates in Toronto, Ontario, Canada. There will be an assortment of different workshops at Bike! Bike! geared toward helping bike projects better serve their intended communities. There will also be social events to help/encourage projects to network. Please pre-register at <http://www.bikebike.org/>.

Get the word out!

The Nor'easter hopes to provide a venue for groups throughout the region to share news, events, analysis and organizing efforts. Any and all events are welcome, from local to global; from meetings, demonstrations and workshops, to conferences, parties and anything else that may be going on!

Send events to noreaster@neanarchist.net.

Events can also be posted on the Northeast Anarchist Network Web site. For more information, event listings or to post events, visit www.neanarchist.net/event.