

*At the end of the world,
we was fightin back
with brushes and pens.*

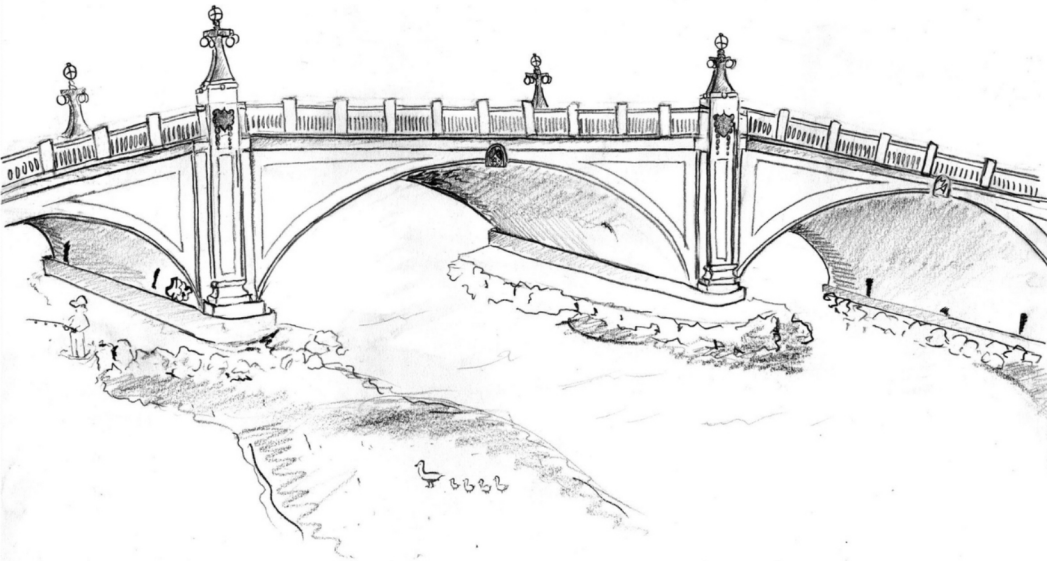
- R.A.P Ferreira

*It's the war of
Armageddon and I'm
beggin the listener, if you
ain't fightin that mean
you either dead or a
prisoner.*

- Jay Electronica

*Do you understand that
your quality of life and
your survival are tied to
how authentic and
generous the connections
are between you and the
people and place you live
with and in?*

- adrienne maree brown



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Michiana [Redacted]
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WHAT WE ARE

A multimedia leftist publication in the Michiana region. Contributions encouraged.

We are comprised of an open and rotating editorial board whose members agree to the following points of unity.

OUR POINTS OF UNITY

1. We provide a leftist alternative to imperial and capitalist media outlets
2. We work to strengthen leftist networks and relationships within the Michiana region while celebrating a diversity of ideas.
3. We stand in solidarity with all oppressed peoples and with all liberation struggles.
4. We honor the work of revolutionaries before us as we build a healthier future.

SUBMIT YOUR WORK

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WEBSITE

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Organizations to Support

- Black Lives Matter South Bend
- Michiana Friends of Palestine
- Food not Bombs South Bend
- Northern Indiana Democratic Socialists of America
- Our Lady of the Road
- Motels4Now
- South Bend Catholic Worker Community



A Call to Pens

The lies of empire are laid bare. Corporate media outlets are beholden to the whims of empire and capital and *we no longer believe a word of it*. More and more people are asking, What truth can a media outlet be trusted to tell if it cannot speak the truth of Palestine? Palestine is freeing us from the propaganda.

The new generations rely on instagram and tik-tok as primary sources of information not because we have brain rot but because we understand that the best information comes directly from the people. We choose to follow people we trust on the most accessible platforms available. The threat of a tik-tok ban only confirms that the ruling class knows this. The mass censoring of information represents a warning that we will have to divest from even these platforms.

We need to replace the corporate media platforms with local, democratically and autonomously operated platforms. If we are going to see things clearly, we are going to need to clean the wind-shield ourselves. You can go through the car wash, but

that muck on the inside will only be cleaned by your own hands.

It is crucial that here, in the belly of the beast, we raise our voices as loud as we can and document it. The repression is increasing, so we must act now to establish and strengthen grassroots information networks which can weather the fascist storm.

Not a single word of war propaganda will cross our lips again because we proceed with intellectual and moral discernment. Done are the days of devil's advocates; now is the time for raising your voice as a living, thinking, feeling person.

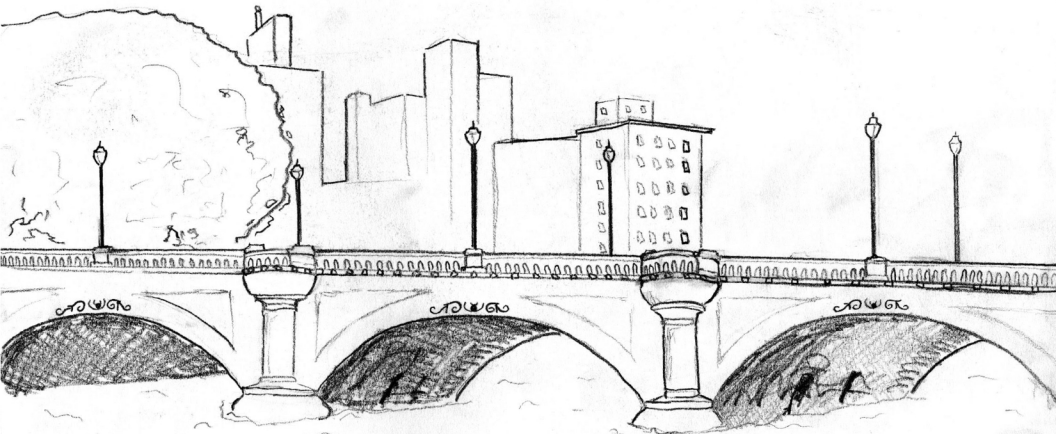
We call on all people of Michiana to collaborate in the production of our own knowledge. You do not have to be schooled in journalism, or even schooled at all, to contribute. Submit what you can: essays, poems, drawings, photos, interviews, opinions. Attend an art event and offer a brief summary of it. Attend public meetings where bourgeois politicians make harmful choices for our cities, and report on it. Interview an elder-activist. Share your dreams for a liveable future in the region.

Don't hold yourself back with the false formalities of imperial media outlets - let your human creativity flourish. Consider yourself an amateur rogue journalist. Consider yourself a revolutionary artist. Take yourself seriously as a historical actor.

The goal of this publication is to strengthen our connections. To take responsibility for our own knowledge. To build cultural wisdom for a liveable future. We demand everything for everyone and we are playing the long game.

Let this be a call to pens. Take up the pen (not mutually exclusive with the sword) and wield it in defense of life. Nourish the grassroots by making yourself a root in the network.

Welcome to the team.



In the Beginning... 8/21

like infinite different things, from working towards food-sovereignty to seizing vacant properties, from practicing restorative justice to cooking for our neighbors. If these actions feel small, it's because they are. Small does not mean insignificant. We must align our means with our ends to the best of our abilities. We must act with moral clarity in order to foster a moral world.

Many of us still require alienating and soul-crushing jobs to avoid eviction and debt. Many of us still need to use cars, coltan and slave-owner dollars simply to collect our necessities. We know the current state of things, with all its alienating jobs and prisons and bombs, will not exist in the foreseeable future. Our bloody supply chains will end at some time, through a combination of our resistance and their own unsustainability, and we are unprepared to live in our environments without them. It is our responsibility at this time to prepare care networks and infrastructure for the next generations.

Journalist, Estelle Ellison, puts us into context, "Ending our own subjection to the american imperialist

state is our best case option for providing material support to Palestinians."³ The most we can do to hasten the end of the conquest is build our new care-oriented world now. Autonomy might be our best weapon against empire. *Autonomy means relying only on deep networks of care for all our needs.* We owe it to ourselves and to the world to unshackle ourselves of these bloody supply chains. We will build an economy in which it does not make sense to bomb people, in which we have time to raise children, in which everyone experiences the abundance that is already here on this earth.

We must make small maneuvers at every opportunity that arises to shift our livelihoods towards *interdependence* and mutual-responsibility. The groundwork for the care economy has always existed - it is our responsibility to rejoin it.

³ Estelle Ellison, "The Uses of Urgency During Crisis," Medium.com, Nov. 15 2023.

Revolt and Reclaim: Empowering Michiana's Collective Strength

by Adonis

In our cities of Michiana, nestled in the heart of the Midwest, lies a reservoir of solidarity waiting to be tapped. Our community, rich in diversity and resilience, possesses the inherent power to overcome adversities and forge a path towards a more equitable future. By transcending the confines of traditional politics and embracing the transformative potential of collective action, we can reclaim our agency and chart a course towards a society that honors the dignity and rights of all its members. In this exploration, I endeavor to ignite the flame of solidarity and illuminate the path towards a more just and inclusive Michiana.

To grasp the urgency of our collective journey, it is imperative to confront the stark economic realities that confront us in Michiana. Recent data from the U.S. Census Bureau underscores the pressing need for action, revealing a poverty rate of 14.2% in 2020, surpassing the national average. These statistics paint a sobering picture of the challenges

faced by our community members, highlighting the systemic inequities that perpetuate economic disparity.

Moreover, the erosion of manufacturing jobs has dealt a heavy blow to the working class in Michiana, with the loss of over 16,000 jobs between 2000 and 2020, according to the Bureau of Labor Statistics. This decline not only jeopardizes livelihoods but also undermines the economic stability and well-being of our community.

Yet, amidst these challenges, lies a beacon of hope: the power of solidarity. Throughout history, collective action has been a catalyst for transformative change, amplifying the voices of the marginalized and securing tangible victories for workers' rights. In Michiana, we have witnessed the potency of solidarity firsthand.

Take, for example, the historic strike organized by the United Auto Workers (UAW) against General Motors (GM) in 2019. Thousands of

workers united in solidarity, demanding fair wages, job security, and improved working conditions. Through their unwavering resolve and collective action, they succeeded in securing a new contract that addressed their grievances—a testament to the transformative power of solidarity.

While electoral politics undoubtedly shape policy landscapes, true empowerment transcends the confines of the ballot box. It necessitates a paradigm shift—a departure from conventional politics towards grassroots mobilization and community empowerment. In Michiana, this entails embracing alternative avenues for change, grounded in the principles of solidarity and inclusivity.

Community organizing emerges as a potent tool for effecting change at the local level, empowering workers to address pressing issues such as affordable housing and access to healthcare. Grassroots initiatives that prioritize worker rights and economic justice serve as catalysts for collective action, fostering a sense of agency and ownership within the community.

Moreover, the labor movement offers a fertile ground for collective mobilization, providing a platform for workers to amplify their voices and demand fair treatment. By organizing and advocating within labor unions, workers in Michiana can wield collective bargaining power to secure better wages, improved working conditions, and enhanced job security.

Central to our journey towards empowerment is the cultivation of class-consciousness—a deep awareness of our shared struggles and common destiny. Education and awareness serve as the bedrock of this endeavor, empowering individuals to recognize the systemic forces that perpetuate inequality and injustice.

In Michiana, initiatives aimed at promoting worker empowerment and education play a pivotal role in fostering class-consciousness. Programs that provide training in labor rights, financial literacy, and collective bargaining empower workers to assert their rights effectively and advocate for systemic change.

Revolt and Reclaim: these words resonate with the spirit of resilience

someone in your social circles who is able to provide that care. And they will be better able to provide that care when their needs are also met. Interconnected, interdependent. As another wise friend teaches me, “closed mouths don’t get fed.” Being true to our individual needs is the first step to an equitable distribution of resources.

Different care needs seem to complicate this simple model. An example is insulin for diabetics. Insulin is something that likely no one in your immediate circles can provide for you. You must appeal to the medical apartheid system, a death-distribution network, for this need. This does not have to be true. Ultimately, it is people who manufacture insulin. Eli Lilly does not manufacture insulin, it simply controls the livelihoods of the people who do and the facilities they use. Our technological progress has far surpassed our moral strivings. There is a future in which the people seize the means of insulin production. In a care economy, crucial medical products like insulin will be produced according to ability and distributed according to need.

The death economy we live under is so well organized that people often

feel they do not have many options for giving and receiving care. It is often easier to sign up for death-distributing jobs, like soldier or consultant, than to carve out your own role. It is often easier to purchase products and services that permit temporary coping than to find niches where we may receive genuine, lasting care. It is sometimes hard to imagine not having armed soldiers patrol our streets. We can only abandon the death economy if we are simultaneously building our care economy.

adrienne maree brown teaches us, “As an individual, get really good at being intentional with where you put your energy, letting go as quickly as you can of things that aren’t part of your visionary life’s work.”² Drop it! Abandon it! Give up on everything related to this immoral order! Only through a process of abandoning the current state of things in order to focus on care will we be able to provide for ourselves. In our lives, abandonment will take many forms like quitting jobs, leaving abusive partners, permanent boycotts and giving up on investing in stocks. Building the care economy will look

² adrienne maree brown, *Emergent Strategy* (AK Press, 2017) page 72

stronger we grow our economy of caring relationships, the less vulnerable we become. We need to be less vulnerable to evictions, addictions, abuse, lead poison, rising “costs of living,” the list goes on. *These are problems which we as a community contain the solutions to.*

A very clear materialization of the line between the death economy and the care economy could be seen at two moments in which the death economy shook and left extra people unemployed. During the “financial crash” of ‘07 - ‘08, KWOG, a volunteer-based community garden, had record numbers of volunteers. Folks were out of capitalist work so they came out to strengthen their bonds with the community, the soil, the mother. That garden produces the best-tasting produce in town, in my opinion. As the capitalist economy “recovered,” folks went back to “work” and left behind the work of growing food and the relationships crafted in that work. This occurred again but to a lesser extent in 2020. This year, 2023, the garden was missing one of its signature crops, tiger’s eye beans, due to a lack of volunteers. This is not to fault the workers, but rather to show how directly the death and care economies

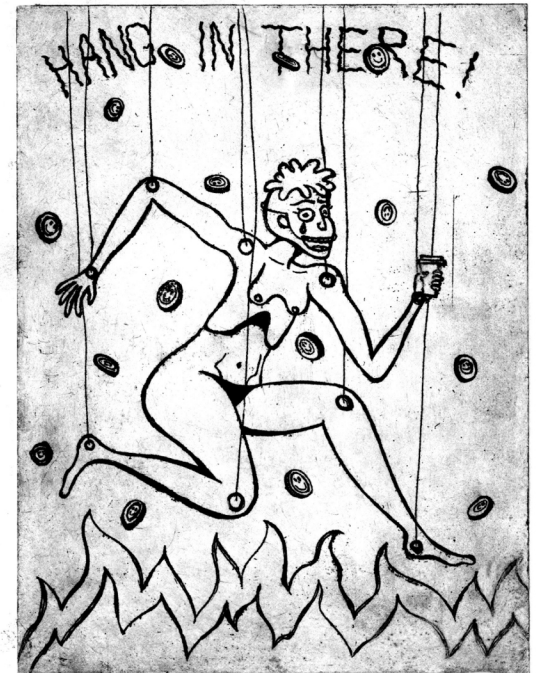
are in contradiction. As one falls, the other rises.

This writing is inspired by one of infinite fruitful talks with a dear friend. We were reveling in how awesome it is that our social groups are full of care workers. Among our friends are so many kinds of care workers including EMTs, teachers, homeless shelter staff, mail-carriers, poets and farmers. This exploration led them to exclaim, “all jobs are care jobs!” I felt an instant fire of love at this statement, yet my mind soon went to thoughts of police, CEOs, bomb-manufacturers, cage-makers and cage-keepers. I replied, “Yes! All jobs MUST be care jobs! And any job that is not a care job should not be a job!”

A care economy will not have any occupations/jobs/roles which cannot be proven to directly provide care. All occupations/jobs/roles will provide care. When everyone’s life force is put towards providing care in the form that they are most attuned to, from singers to doulas, all needs will be met.

In order for an ethical flow of care to take place, we must be asking ourselves, “what care do I need but am lacking?” Odds are, there is

and empowerment that defines Michiana’s working class. As we confront the economic disparities that plague our community, let us draw inspiration from the power of solidarity, transcending the confines of electoral politics and embracing alternative pathways towards justice. Together, we possess the collective strength to challenge systemic injustices, improve living conditions, and shape a future that honors the inherent dignity and rights of all. In the crucible of collective action, we shall forge a society that works for each and every one of us—a beacon of hope and empowerment for generations to come.



Feet to the Fire 12/12

“Too many hills, too many dogs”

-Worm

Too many police stalking the border
of vessel and skin.

It's so easy to hate the afraid,
how can they hide within a home?

This is a neighborhood of cast nets and leadened mud.

Sirens bloom in the dark like bruises.

Shrines crawl out of bathtubs with the ivy.

Children with bullets counting more than their years.

Landlords kill and never wash their hands.

I carry a dead dog to the street side.

I have cried on so many doorsteps and still
this place is not my own.

Grief cannot be a claim.

Still I go home to my spider and my root vegetables
and the house that is less mine day by day.

No one asks the messenger to watch
but everyday, the same.

Towards a Care Economy

-Mark

In this economy, the largest accumulations of money and resources belong to groups of people who distribute the most death. On every level. From Lockheed to landlord, death is the most profitable business. This is perceivable at every level from the increase of money and weapons to the occupier of Palestine, to the reality that it is economically sensible for a landlord to evict their drug-selling tenants.

We need a care economy. Economy can be simply defined as the movement, production and consumption of shared resources. None of that scarcity non-sense. We all know our mother (at every scale) contains all of the resources necessary for life. A mother does not give birth to increasingly decrepit and deprived children. In fact, her first child is often the feeblest. Her body learns how to better distribute resources with subsequent children. The more children mother earth bears, the more abundantly the resources flow. “The Sumerian word for freedom, ‘Amargi,’ means return to the

mother.”¹ We will return to the mother by building an economy that re-distributes the abundance of resources in an ethical arrangement.

A core component of capitalist colonialism has always been the devaluing of care work. This is clear in the simple fact that household work, birthing and much of the labor of child-care are unpaid. Furthermore, from witch hunts to the overturning of Roe v. Wade, capitalist colonialism thrives on criminalizing care work. Extracting resources from land and labor from people requires the breaking of care networks. Individuals who lack a fundamental level of care are the most easily exploited or dismissed. We see this in how we call those in our town who are chronically without housing, the “most vulnerable” population. Homelessness is a structural position marked by a lack of both materials and caring relationships. Vulnerability at every level is an effect of broken care networks. The

¹ Abdullah Ocalan, *Social Ecology and the Rojava Revolution*, (London, 2022) p 29