

Power Makes Us Sick

Issue 2

self-care can't cure social diseases

most of us are not doctors

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Power Makes us Sick (PMS) is a feminist collective focusing on autonomous health care practices and networks. PMS seeks to understand the ways that our mental, physical, and social health is impacted by imbalances in and abuses of power. We can see that mobility, forced or otherwise, is an increasingly common aspect of life in the anthropocene. PMS is motivated to develop free tools of solidarity, resistance, and sabotage that respond to these conditions and are informed by a deep concern for planetary well-being.

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The scattered text printed in all caps Arial font is derived from "Our Vendetta: Witches vs Fascists" from the Yerba Mala collective.

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This one is dedicated to all the witches and whores out there killing it and making a kill(ing).

introduction

Accountability is too oft left off the roundtable of revolutionary theory and discourse. Accountability - or in German you might say *verantwortlichkeit* - as we understand it is a kind of social responsibility. We could describe this as an ability to be called upon, an 'answerability', or a mutual responsibility that is held between friends and comrades. When we move through public space and we begin to see or feel a person around us fall, our basic instinct is to reach for them, or, at least support and recognize their state of momentary failure, by expressing minor alarm. To understand our own place within accountability is to recognize that even without knowing it, when we look out into space, we are always also looking for a person about to fall. The word has its roots in *accomptare*, to account), and can be understood as the ability to provide an account in social and political contexts. What would it mean to be accountable to, to answer to, the spaces and atmospheres we inhabit or create? Where and when do we draw the lines of our responsibility? Why are some of these lines more thick than others? What are the conditions in which they shift? We start with our own responsibility.

In situations of conflict, the options toward progress fall out from the answer to a simple question: will we continue to interact and partake in one another's lives, or not? As we submit ourselves, through information, and through protected or exposed witnessing, to the reality of shared fragile condition upon the land surface of our biosphere, embedded as we are within vulnerable networks of life, we know that there is only one response; we must continue to nourish our living relationships above all else. We cannot just 'drop' people, just like we cannot deny the reality of the air we need to breathe. Not only this, but we must continue with a degree of responsibility and seriousness that we may have turned from before.

Acute health problems cycle back to longer term environmental, social or ecological weaknesses. In this way being accountable to health functions as a viable practice to bear forth in relation to every body, every situation. When we hold-ourselves-to-it, we're able to draw the subject into a longer lineage of causation and interrelation. What are we doing when we hold a single person accountable for the event of their rage in a way that occludes the violences of systemic hate, apathy, or subservience? What would be the effect of bearing this process of deeper inquiry of accountability and dividuality, everywhere?

So these questions also get asked of the architectures of our lives. Who gets to take up space? Who do we make space for, and whose is taken away? What parts of our bodies and psyches do the spaces we occupy appeal to? In what ways do these spaces teach us how to move, talk, commune? Whose space is

respected, and whose is violated? For whom do we hold space? To have, and to hold, in sickness and in health.

According to whose specifications is space structured and allocated? There are three vacant homes for every houseless person (in Portland, Oregon, USA) and palatial solitude for the rich. Space is distributed according to the logic of artificial scarcity. And then there is space as means, means as space. More broadly, forms of life are constrained by precarity; living paycheck to paycheck, there's no room to breathe, especially in the basement. Racialized bodies are confined by various legalities and illegalities to segregated neighborhoods, or else warehoused in prisons.

Parcelized land, or so-called private properties, now hold the architectures of confinement themselves: the prisons, apartment complexes, and private schools. The question isn't: "whose land is it anyway?". Land, which is itself living, was never for any one species or body to use to take power. How do we address centuries of murder, rape, and the dispossession of harmonious ecologies from their right to an equal say in how development might happen? Is a 'house' the technology which differentiates the politics of space from that of the environment? Who and what make a house a home? What is at the core of the longing we feel when we say that we are 'homesick'?

As we tolerate private, surveilled spaces, we also tolerate and perpetuate the gendering of space. Our movements through the world as women, cisgender or not, trans and non-binary, has been segregated into public and private, regulated and vulnerable, masculine and feminine. Pushed ever back into the confines of corporeal immediacy, we create technologies to veil our bodies, to brandish them. Flashes of warpaint from behind the flutter of a jeweled fan.

We must make do with secret handshakes because the urgency of the need for a room of one's own is overwhelming but access, for many, is choked. All the bodies straining for space adopt orphaned places, reeling from the slash and burn of capitalism. Movement at anxious intensities, voluntary or involuntary, betrays a life in flight. The migrant body in a new land is assaulted by its environment, forced to create new immunities. Too often, a failure to thrive in the farce of welcome. The dark gift of barren soil.

In a lot of ways, accountability is a process that makes systems of people stable from the inside out, at each smallest vector within a broader network. This self-determination and self-governance is autonomy, as something coming from the ground upwards. Too often the notion of 'autonomy' is misunderstood or used as an excuse to act selfishly or irresponsibly. To 'take care of oneself' at the expense of taking care of one another.

But we are all situated within a world that is composed of many moving parts - other people, things, bodies, plants, etc. We should be working to break down the borders between us, built by lusts for individuality. We know that life-giving intimacies come from working together with others in a struggle. This is connected to a responsibility we have toward other things that give us life: soil, water, plants, animals, and the vibrant and contagious freedoms that reflect among us when we pronounce our love, care, and gratitude. Because we would not actually survive as individuals, aided and abetted only by our lonesome, we cannot prefigure a form of autonomy that operates in isolation. Thus we acknowledge that we cannot bring this form of life into being. This isn't what the post-rev looks like, sorry. We have to actually deal with the real shit on the ground, with the reality of our corporeal existence, and with each other. If we can't do this, our work won't take traction and will trample over those for whom the option of exit is not available, the beautiful lovers holding it all together for us. Conflict is an integral aspect of human relations, but that doesn't mean that it has to be authoritarian.

When we practice accountability, we set ourselves up to become more proficient care takers all the while being less reliant upon professionalization, accreditation and legitimization. In health, when you treat a symptom or illness, you treat it though, with, and despite the habits of a body. The reverse is also true. When you treat a body any kind of way, you affect its eventual illnesses or wellnesses, and in some way you palpitate those which persist in that body, from its past.

As this body is treated, you can also treat the relationship of that body to something broader - the system which caused or enabled the harm. Both the experience of trauma, lived or witnessed, and the experience of this trauma's treatment can then lead to a reconsideration of the old tool that failed, that cut or crushed the body. This is the process of accountability and we are pursuing, and in that process understanding and repositioning ourselves in relation to structures of power.

"When you come right down to it, our bodies are not the issue. Biology is not the issue. The issue is power, in all the ways it affects us." Here Barbara Ehrenreich and Deirdre English, in the text *Complaints and Disorders*, are speaking about biology in terms of essentialized sex within the female/male binary. This text was written in 1973, so their language around gender can seem wholly insufficient today, but their analysis of power within the medical industrial system is still insidiously relevant.

Queer the text presently and it holds a truth; we (the gender hackers and trans among us especially) know that biology is definitely not the issue. Literally, who cares? We fuck with biology: we make friends with our microbiome, we alter

our body's appearances and systems and we know we are all just animals. It is capitalism and the church that has created the idea of essentialized biology and sex throughout much of Western history.

The real issue is still power, and how power disciplines and normalizes conceptions of biology in our bodies. It is the insurance companies that deny our gender affirming surgery, it is the loopholes we jump through to get hormones, it is getting harassed for presenting the way we feel, or simply existing in bodies granted different permissions, and it is the gendered violence we experience on the street. It is when we are misgendered by the doctors, our bosses, and family.

Ehrenreich and English continue that self-care is not enough, because we are dependent on the medical industrial system's technology. In many forms of healthcare this is true, but for gendered health care, such as the need to access to hormones, electrolysis and surgery, this is especially true. So this question burns: What would an autonomous trans healthcare look like?

It would look like this: seizing the technology that keeps us bound to power.

However, presently underlying structures of support spring up, even if they are only band-aid solutions on the surface of the medical industrial system. We look to Yocheved Zenaïda Cohen, a trans woman of colour in the U.S. who raised \$10,000 for herself to go to electrolysis school and buy an electrolysis machine so she could provide affordable electrolysis for other trans women. We look to trans health message boards. We look to friends and strangers sharing hormone prescriptions. We look to healers making medicines and spells for transition—in whatever form that is taking. It is walking your friends home at night while carrying a knife or glass bottle ready in hand.

Complaints and Disorders ends once these words are taken into the domain of personal responsibility: "This, to us, is the most profoundly liberating feminist insight — the understanding that our oppression is socially, and not biologically, ordained. To act on this understanding is to ask for more than 'control over our own bodies.' It is to ask for, and to struggle for, control over the social options available to us, and control over all the institutions of society that now define those options."

I am changing and all of a sudden, as if ejected from his seat, he is fumbling for scraps of clothing to shield me from something invisible to me. He says 'someone is looking at you through the window.' I am wondering if he thinks my breasts emit a kind of poison.

How can we stigmatize the exchange of currency for sex when we realize that we all, in some way, exchange capital for sex, sensuality, care? That all work consists of lending one's body, against one's will (necessarily half of the definition of "for pay"), to the purposes of another person or entity (a capitalist).

All work is coercive, that's what makes it work.

The stigmatization and criminalization of sex work usually comes down to either a moral judgment that considers the laying bare of the transactional aspect of sexuality an impropriety, or to a deep discomfort with agency on the part of women burdened with the role of providing the feminine as commodity, but it is rarely concerned with improving the material conditions of the workers. Law enforcement has always meant the protection of private property and established economic relations. Socially-sanctioned police violence against sex workers establishes the value of certain women over others, through whom race, class, and gender norms are maintained.

You ask what leads some women to sell sex. We ask what pressures other women not to.

What sex work raises is the primacy of the relationship between sexuality and social reproduction. Sex work - economically and ideologically - reinvests the feminine commodity into itself, and into networks which support those relations guided by these knowledges. Physical labor, laying bare the operation of the sexual economy in everyday life, these networks of workers and subjectivities return us to the possibility of suffrage and a form of gain, and to 'labors of love', not exchangeable for capital.

We have no desire to collaborate with the powers at be, no desire to be complicit with a reformist agenda, will not settle until we have abolished waged work in its entirety, will not settle until we can return ourselves to these 'labors of love', where creative and cumulative education is a byproduct of corporeal effort, and not capital.

In contemporary healthcare practices, diagnosis and treatment has the tendency to reduce ourselves, others, and experiences to a language of illness. This illness is understood as an the wickedness to be exacted out from an otherwise sanitary body and mind. Instead, we wonder what critical education in responsibility can come from the trauma of an ailing body, especially when this is witnessed and respected by care providers. What happens when this is weaponized by those suffering?

This practice can't be empty; it can't be purely discursive. We simultaneously reject the notion of organization-for-organization's-sake while acknowledging the tyranny of structurelessness. The more we accept accountability as an ethos for living in our everyday lives, the more resilient we become in the face of forces and technologies that seduce us toward purchased escape.

“I don’t want to have children,” I said when the mechanic asked me if I had plans to settle. He said, “Well, I guess you’re old enough to know by now...” It was a first for me.

The process of exit is increasingly understood as a tactic for the ultimate realization of one’s personal or national political autonomy. (For example: Brexit, Grexit, ghosting, the alt-right’s Sexodus, etc.). The subjectivity of the feminine remains tethered to the liability of caring for and with others. How does self-recognition work within these systems of accountability and these feminine subjectivities? How can these be operationalized, communized, desirable, or even weaponized? Self-recognition or knowledge inside this system doesn’t come from identification, but instead through representation through nodes of experience, which account for everyone’s different expertise. This reality submits us to the common experience of the inability to exit, and the joy of being a body accountable to the web of life that intersects with and supports our own.

This body is any body. A human, an animal, a non-human person, a plant, an ecology, a body of water. Accountability means thinking of health before blame, recuperation or education before culpability, failure, or punishment. It means believing that you must play a part in healing, before you are unable to play a part at all.

**WE STARE
DEEP INTO THE
SURVEILLANCE
CAMERAS UNTIL
THEY SHATTER**

Call to Action: Resist the Prostitutes Protection Act

The so-called Prostitutes Protection Law is a formidable new piece of legislation going into effect in Germany right around the time of the printing of this publication, July 1st, 2017. It is actually an amendment to the Prostitution Act of 2002, otherwise known as the “Act on the Regulation of Prostitutes’ Legal Affairs” (rechtsverhältnisse). Prostitution is basically legal in Germany and has pretty much been legal or tolerated since Germany has even been a thing, with sovereign authorities preferring strict regulation and supervision to the carceral eye. But the legal measures do not protect and have not protected sex workers from the social stigma that is associated with their work, and the nitty gritty aspects of the regulatory framework(s) demonstrate this. Between 1871 and 1927, sex workers were required to register with the polizei and undergo a compulsory gynecological examination in order to work. This ultimately meant sex workers who did not register were criminalized (and subject to state and police violence), while those who did register were forced to work in specific locations determined by the authorities. Under the Nazi regime women caught working as ‘freelance prostitutes’ were largely either sent to camps or forced to work in state-sanctioned brothels. Each brothel had a doctor on site to ensure that the women maintained a high degree of ‘hygiene’ including the wearing of perfume.

This imposition of surveillance and control for the sake of ‘health’ is mirrored in the new law, which now requires sex workers to attend a yearly medical consultation. But let’s take a step back for a second (and not just because this law feels like going backwards in time). The Protection Law is making it compulsory for us to register our work, but isn’t the sex, and it isn’t the sex work that harms us. It is the stigma and the violence that comes from the narrative of sex workers as ‘fallen women’. As such, what we need the most is anonymity. But now, we’re only able to work if we have our ‘whore pass’, provided to us with our picture. Plus, you’ll have to consult with a regulatory agent who will determine that you have the mental capacities to perform your work.

This law claims to protect against sex-trafficking, but in fact puts the most vulnerable workers in an even more dangerous and precarious position. An article published by a diverse group of Berlin-based sex worker activists on July 8th, 2016 summarizes this quite well. “Let’s also not forget: you will only be able to get your whore ID if you have an official work permit. This inherently excludes migrants, asylum seekers and many of the other most vulnerable groups in society that consciously engage in sex work to simply survive. You have no work permit, you get no whore ID. You get caught doing sex work in order to sustain yourself and your family, and you will be deported, most likely to a country in which sex work is

still criminalised and prosecuted... Those of us who are most vulnerable, poor and precarious, those who don't have legal work permits and those who won't pass the mental test for lack of literacy and language skills will be largely left with no choice, but to end up in illegality."

Well for one, as a migrant sex worker who already has to jump through a slew of bureaucratic loopholes and photoshop documents just to be able to stay in Germany, I don't have plans to register. But my relationship to my work is only one among many, and thankfully the risk I take by not registering is fairly low not least because I hail from North America and I'm confident in my tried and true methods for skirting registration of all kinds. PMS aims to support the mental, physical, and social health of sex workers not because we believe them to be particularly 'damaged', but because we believe that all deserve to be taken care of. Send us your ideas for how to resist this ugly legislation and we'll spread the word and take part if it seems right.

For now, we like the call to action put forward by Doña Carmen, a prostitute self-help organization founded in 1998 for the social and political concerns of sex workers, especially migrant sex workers. They suggest that if you register, you register in all 11,000 available places of activity. All places will need to be informed accordingly. Because you have the right to register under your chosen artist name, they recommend that we take this right and register under the same artist name. They call to register as Alice Schwarzer, an anti-sex work activist who was instrumental in convincing the Christian Democratic Party (CDU) that these new laws will help combat trafficking. They claim that if only one in four sex workers do this, that the authorities would need to create more than 550 million entries for the whore passports, send 25 million emails to our future business locations, and perform a total of 50 million administrative acts. Gib Repression keine Chance, let's jam the system where we can! We would also like to suggest that comrades who are not sex workers register, too, if they're able.

You can find out more on their website at donacarmen.de.

**BE THE FIST
YOU WANT
TO SEE IN A
FASCIST'S
FACE**

Report: On Burning Shit

My grandmother came from the tradition of letting children roam from after breakfast until just before dinner time. My mother tells me stories of burning piles of garbage, tires, paper, shit that washed up on the shores of the west coast of Scotland from freighters and fisherman during the summer. Bands of roving children ruled the hills of her small seaside town, setting fires along the way. By the time my grandfather passed, my granny was less protective of me than she had been when he was alive, but still did not afford me the freedom of my mother many years before. When I lived with her in the summer, every day we had a routine, where much of the time I was left to my own devices, thus the afternoon was for burning shit.

Her back garden was expansive with a homemade shed full of treasures, which all smelled of gasoline. On sunny days, I was given a box of matches, a loaf of white bread, and free range of all the scrap wood in the shed or anything else I could find to burn up against a stone wall that ran the length of her garden. Happily I sat setting fire making “toast on a stick”.

Of course the thrill of playing with fire had something to do with it, along with the feeling of independence and responsibility (Damn, what if I burn the neighborhood down?), but there was something more to it. Something like being sucked into a hypnotic endless process. “If I keep feeding you, I’ll never have to leave. You’ll live forever and so will I.”

The flame, smoke, ash, the white, blue, green, and orange all spoke to me, in perhaps silent communion with spirits past and present. I could sit in stillness, hear the fire; lick, feel the radiant heat, and watch matter be transformed. Even as a child, I could make sense of what this reflected, a flash of a realization of what we all become sooner or later.

The use of fire for sacrifice, cleansing, and representation of animating (life) and destructive (death) forces is found all over the world in ritual and religious practices. Mesoamerican Indigenous cultures often centered their cosmological view around the sun where fire and heat was transformative, a way for the soul to pass from this realm to other-worldly realms in cremation ceremonies. Ancient Aztecs believed in multiple souls, the essence of Tonalli is heat or fire located in the head of all living beings. The Mayans burned incense in anthropomorphic bowls, the smoke representing offerings to the Gods and passage of the soul into the next realm. The symbolism of fire and smoke in death rituals mirrored the ancient practice of slash-and-burn agriculture, a seasonal process to generate life from death.

Throughout history, people have been drawn to smoke as a way to communicate what they cannot say. In India, Homa and Yajña, ancient and current fire ceremonies, are performed (in public or private) during auspicious astrological days or months, at weddings, and at home for many purposes: to let go of blockages or obstacles in our lives, to express gratitude to and communicate with the divine, and to purify oneself or one's environment. Symbolic materials such as milk, butter, rice, barley, or anything of value is offered and the fire is the agent to manifest gratitude, wishes, hopes, and benefit to those involved.

Many indigenous cultures throughout North America used smoke as a conduit for communicating with other realms, where often smoke has additional importance in cleansing an individual, space, or energy field to prepare for healing. Smudging is the ritualistic burning of certain herbs and plants to prepare, clear, and make room for good spirits and positive energy before a ceremony, ritual, or rites of passage.

While sage and cedar are herbs native to North America, Impheho is the plant of choice in South Africa. This herb not only was the first to be used by healers, but also guided healers in finding new plant medicines. Like sage or cedar, this herb is used as an antiseptic, to clear and cleanse space, a call to the ancestors, and to invoke or promote trance states during ceremony.

There are endless traditions and histories that include the ritual use of fire and smoke. From the earliest nomadic peoples who surely ended their day by tending to the fire that would protect and provide for them throughout the night to the creation and evolution of simple and elaborate rituals involving fire to commune with the divine, it seems that on our earth, fire and smoke captivate and mesmerize the mind. Common threads of purification, sacrifice, communication, death and rebirth helped our ancestors organize their lives. Rather than adopting another culture's ancient and revered practice that is usually performed by an elder or shaman, you can create your own ritual with smoke and fire. Strictly borrowing from another tradition will only invoke in you your own representations of that culture's objects and symbols. You will be interacting only with your own knowledge anyway, so it makes sense to create your own webs of meaning. You can choose what to offer, what to release from your psyche, and what the fire and smoke represents for you.

Gather materials (optional, aside from something to burn and something to burn it with):

- lighters
- matches
- incense

- burn pit: a cooking pot, a hole in the ground, your kitchen sink, chiminea (look on craigslist or at bougie yard sales and estate sales)
- old bills
- old love letters
- old journal entries
- hate letters
- junk mail
- sage, mugwort, or cedar
- dried herbs: rosemary, dill, lavender, hyssop, bay leaf, sweetgrass, rose, myrrh, frankincense, juniper. (Find herbs that are native to your region. You can also order dried herbs from natural catalogs like Mountain Rose Herbs and The Growers Exchange)
- old paperwork (diplomas, test results, tax forms, certificates, really anything that you don't need or want anymore)

Burning paperwork: We place so much value on pieces of paper that are said to determine or validate our worth as a human. The state requires that we pass tests, pay fees for certification, or claim our existence as a real human through pieces of paper. Not all paperwork of this type is burnable; however, I periodically go through old "official" paperwork to re-evaluate if I really need my worth and value tied up in it and burn that shit when I realize I do not.

Burning old journals or love letters: Sometimes we grasp onto the past so tightly. Mementos help us process memory and past emotion, but sometimes part of this process is letting go. Holding on to physical objects can, at times, exacerbate our pain or keep us stuck in regret of past actions. Although the process of burning mementos or journals can be very painful, the catharsis of letting go is sometimes just what we need in order to move forward. Psychic space is cleared in our mind and in our drawers, boxes, or file folders that are only taking up physical space and collecting dust anyway. After burning mementos, there may be feelings of regret. It can help to go for a walk, take deep breaths of fresh air in a green space, and welcome in the newfound room, while detaching from the past.

Hate letters: Take the time to write a letter to a difficult person (or system, state, entity, cop, etc.). Maybe they are from your past - an abuser, a user, someone or something who did not treat you with care. Put down all your feels towards them on paper. Let it be as nasty or violent as you want it to be. This letter could also be towards an idea, a larger body, or a system. When it comes time to burn the letter(s), stare intently into the flame, ash, and smoke. Feel free

to repeat a clearing phrase that resonates with you such as, “I free myself from the pain and control you inflicted on me. I am free to move forward. I am free to embrace all that is still whole and worthy in me.”

Sage and other herbs: People all over the world have long burned sage and herbs to clear energy and create a sacred space. If anyone has entered your home who brought in bad energy or a strange vibe, if you’ve had an argument with a partner or roommate, or if you are feeling down, burn any herb as you walk around your living space in a clockwise direction. You can use a feather or your hand to waft the smoke towards your body as you clear your living space.

Smoke meditation: As you burn any of the above items, and especially with a stick or cone of incense, watch and follow the whorls of smoke. Offer to the smoke any burdens or weight that are currently affecting your energy level and mood. Let the smoke carry these burdens away. Watching the pattern of smoke is a wonderful way to find more time to be in the present, more time to let the mind open and flow, and more time to allow yourself to pause and reflect.

Note: Take the necessary precautions for your situation. This doesn’t have to be a bonfire of the vanities. If you like, take care to burn a small amount of items and make sure you have some sort of way to extinguish the fire in case it gets out of hand. Fire can be destructive, so if we choose to go this route, let’s try to proceed with tact and with friends.

Report: La Puty Señal

Tired of police harassment, the sex workers of Constitución neighborhood, in collaboration with AMMAR (Argentinian association of female sex workers) and the Buenos Aires Public Ministry for Defense (PMD), self-organized to create “La Puty Señal” (Spanish for “The Slutty Signal”), which is basically a Whatsapp chat-group turned into an app that allows them to stay communicated and to resist.

The greatest concentration of sex workers in Buenos Aires is found in the Constitución hood, specifically in a ten blocks area near the Train Station. Chris Gruenberg, specialized lawyer in human rights and coordinator of the program against institutional violence, received me at the building of the PMD, located at the core of the red district. While we walk the streets he shows me how the resistance of Constitución’s sexual workers is articulated through militancy and technology.

Usually, the prostitutes organize themselves by nationality in order to work: one block for the Ecuadorians, turn the corner and you hit the Peruvians, a little ahead the Argentinians, and so you see a fully-organized working network. Everybody knows everybody, a lot of them live in hotels around the area and virtually everyone has a smartphone on all the time. Here’s the deal: even though prostitution in Argentina isn’t technically illegal, sexual workers are constantly being harassed by the police. As I could see as we keep walking, their zone is under permanent police surveillance. According to Gruenberg, who has been working here for a while now; they’re extorting the workers all the time, stopping them for no reason or charging them with drug possession.

Police procedure is pretty irregular in this part of town: most of the time, they will not identify themselves, or if they ask them for a copy of the contravention acts the police will refuse to provide it. As you can imagine, there’s an excess of police violence. This “isn’t an arbitrary, isolated, [nor] casual police practice, but a pattern of daily and systematic institutional police abuse against the sex workers. Most of the arrests are made under a criteria of race and gender discrimination,” says Gruenberg. For example, their “favourite” targets are Peruvian trans women, even though they’re not a majority; in fact no one is a majority, be it by gender identity or nationality.

The police have an updated and efficient communication network, affording them the capacity to react almost immediately. That’s why even though there are more sex workers than police officers in the streets, it’s them who were running the streets so far. That being said, the situation is turning around due to the proliferation of smartphones by those on our side, and the political organization of these sexual workers.

That's how we get to "La Puty Señal". This app has a panic switch that alerts a group of other workers and human rights lawyers in case of arrest, repression or police harassment. The switch can be activated by the victim or by witnesses just by pressing repeatedly the on/off button or shaking the cell phone. An SOS alarm is sent in real time with its location allowing the network to operate quickly. When police see the victim is not alone, they start to act in accordance with the law.

Some time ago, arrests were a business between the police force versus a person left alone. Now, when they stop someone who's got the app, the incident turns into a struggle between two institutions. Also every Wednesday for the past two years - without interruption thus far - assemblies and workshops of institutional defense for the workers at the PMD's auditorium are being held. "This app comes from the work on terrain and political organization of the sex workers. Any technology becomes obsolete if there's no organization."

The use of this app becomes indispensable in the context of Macri's era, when institutional violence is on the rise, all the while becoming more systematic, more racist, and more misogynist. After brutal repression at the massive demonstration of March 8th (Women's Day), in which nearly twenty women were arrested, most of them queer, they decided that this tool should be available for more collectives. "We met with other organizations who are in the fight for the rights of woman, to think collective strategies against this new scenario in which we the woman, as a political entity, are much more vulnerable", explains Georgina Orellana, General Secretary of AMMAR.

In the meeting, they talked about adding the defense protocols inside the app: What to do if you get arrested, how to prepare yourself for a demonstration, how to efficiently clean the area, a model of a habeas corpus and contact information and other data of the city police departments.

La Puty Señal can be downloaded on Google Play for Android. Both versions use little memory (the Lite one is only 1.95 MB and the complete version 9 MB) and they are compatible with any smartphone. Once installed, you just have to add a minimum of five phone contacts to receive the SOS on their phones if needed.

Let's look out for one another!

Report: DIY Abortions

On the kitchen floor of a friend's house, a woman lays back on an air mattress. She teaches us a script as she opens her hips, butterfly style. She is naked from the waist down.

"Say to them 'This is your exam. You can stop it at any point and we can try again any time or never again,'" She repeats words she has said to many others and lets us practice on her body. This is a class unlike any I have taken before. This is a gynecological exam unlike any I have had. Later, I lay on a bed while my friend practices the rest of the script we just learned. "This is my touch on your knee. This is my touch on your thigh. I am going to take this hand and part your labia." Together we figure out how to insert the speculum. Another friend holds a mirror and a flashlight so that I can also see my cervix. This beautiful nose-donut in my my body that moves with my cycles, opening and closing, rising and lowering, can offer hints about fertility and health. It also is key to performing a manual abortion.

Later, we use airline tubing and a check valve purchased at a pet store, mason jars, rubber stoppers, and canulas to make menstrual extraction kits, which can remove a pregnancy up to 8 weeks. They are also useful for completing a regular period in 30 minutes, rather than the usual few days. You could use one for every period if you wish and if you have a friend who can insert if for you. The women who developed it did so with the hope that it would be part of monthly groups that meet to socialize and extract each others' menses.

We learn accumulated herbal wisdom - Queen Anne's Lace seeds as a morning-after pill, parsley as a cervical softener, Black Cohosh or Cottonroot (which historically was used by enslaved women in the American South) as progesterone blockers, and mugwort or dong quai as uterine contraction stimulators.

We also learn that you can use a MityVac from an autoparts store to conduct a manual vacuum aspiration.

Weeds and auto parts medicine.

But why do this when abortion is legal?

Because a clinic abortion should be a choice, but not the only option. Because I heard too many Christian protesters yell devastating things to me when I did go to a clinic for an abortion. Because clinics charge over \$500 for a medical abortion using pills that cost 50 cents each. Because we don't need the state's permission to control when and how we reproduce.

The American Medical Association pushed to criminalize abortion in the early 1900s in order to push midwives out of the medical field and to ensure

upper class white male dominance. When abortion again became legal under Roe vs. Wade, it was only under these same doctors at licensed facilities. But people have always performed abortions on themselves and their friends when necessary.

Be safe, do your research. The Self-Induced Abortion Legal team at UC Berkeley is useful if you're American. Note that in the US, the harshest sentences for self-induced abortions have been levelled against Women of Color, so protect yourself and those you work with.

**HEAL THE
POWERLESS BY
BREAKING
SOMETHING OF
VALUE
EVERYTHING YOU
SEE WAS STOLEN**

Report and Interview: Klinika, An Autonomous Social Centre in Prague

At the beginning of May, some of us went down to Prague in preparation for some of the work we'll be doing there in September with Display. Everyone we talked to suggested that we meet folks at Klinika, a squatted social centre that started in November 2014. As it turned out, we had a friend from Berlin playing a show there our first night that we were planning on going to anyway. Coincidence?

We walked up to the entrance of Klinika that night to see our friend's hardcore band the CuntRoaches, and we entered what obviously use to be a health care center. The architecture blocky and concrete, with a two-column entrance. Through the doors the architecture's foreboding nature melted into the hodge-podge comfort of a collective space — a free store to the left, leaky bathrooms to the right, and the door straight ahead led to a room converted into a bar and shared library. A beer bottle on a shelf re-labeled read "A dumb undercover cop drank this."

We arrived between sets and went outside for a smoke, striking up a convo with someone living there. As we sat down she asked, "Do you see that?", pointing to the cloudless night sky. "That's Venus, and over there is Orion's belt." We talked constellations and astrology in the backyard garden that grew up the hill. Pockets of people sitting around and chatting between tall-growing plants. We eventually went into the show — the screams of femmes purging the anger from our bodies as we danced.

While there, we met a member of the collective who invited us to their meeting the next day so that we could introduce PMS and learn more about Klinika with the hopes of figuring out something to do together in the Fall. They welcomed us with open arms, fresh coffee, a translator to help us move through their agenda, and eventually a cozy place to stay for a few days during our travels. The stay was the kind of pleasant life-giving experience that is hard to put into words. We're excited to come back later this Summer while the space is still thriving and work with the community this Fall.

Just a few days ago we sat down with Honza, a member of the Klinika collective, to talk more about how the community makes decisions, their programming, and what kinds of challenges they are facing. Here are some excerpts from that discussion.

PMS: Can you tell us more about what kinds of programming is being held in the space?

Honza: Klinika is a former lung clinic that operated for 50 years. It is actually quite funny because sometimes we get visitors from the neighborhood who say 'yeah, you know when I was a kid I came here for tuberculosis vaccination' which is kind of interesting. Now the space is squatted and has been for now almost three years. I think the main parts of the programming are on the one hand are cultural things - concerts, exhibitions, sometimes film nights - and the other part of the programming is educational. We have a lot of language courses; I think we have seven or eight different languages that volunteers come and teach. From the feedback we get, most of the courses are at a very high level. We also do a huge amount of lectures and debates and presentations, from activism to politics to sociology and anthropology, we had some biology or medical lectures as well, so it is really quite a wide range.

The last thing we provide is really space for people to meet, both formally but also informally. (Some collectives use Klinika to meet, and have their regular meetings.) I think that this is actually the most important function of the space. It is actually a place where people from various walks of life and with different political views or different cultural and social backgrounds can actually meet in one place. I think that's what we're going to miss the most if we lose the space.

PMS: I'm wondering if there are certain models of organization that you use, if any. Perhaps you could tell us how you deal with conflict that arises within the collective or at the space? Is there a certain way that your meetings are structured?

Honza: I'll start with the easiest one which is how our meetings work. It is the usual consensus-based decision making. We are really really working hard to remove any hierarchies that arise and of course they naturally do for the reasons that are quite well known. So we use, with varying success, the progressive stack. For a while we used a technique where no two males could speak after one another, which actually worked really well, but overtime we felt that people had become aware of the gender inequality so we stopped using it because we felt that it wasn't necessary anymore. But I think that it actually taught us a lot even in just the few times that we used it. So, as I said, we use consensus-based decisions, so anybody can veto. It happens rarely, when it does it is usually quite a big problem. Oftentimes the veto is signaling some bigger problem in the collective.

That actually brings me to the second part, which is how we deal with conflict. Some conflicts can be solved just by discussing them in the plenary session, and usually that can be worked out. But now, we've had some conflicts where people didn't even want to talk about it in the meeting with the whole collective which is obviously a big challenge because how do you sort that out. What we basically decided was to have an outside person mediating the discussion, so we basically

had the meeting with the people who were most directly involved in the conflict and with an outside person that everyone knew and trusted but wasn't directly involved in the collective. That's kind of ongoing now, so I don't know how well that worked, but we used it previously when we had some problems with sexual harassment, not within the collective but between people who are close to the collective. We used this mediation to find some kind of an outcome, and we ended up banning one of those persons from Klinika. So there are different ways to sort out conflicts depending on how deep and how serious the conflict is.

PMS: What can you tell us about the kinds of groups that you share the space with? I remember that there was an alternative kindergarten active when I was visiting, right?

Honza: Yes, one example is the alternative kindergarten. They are basically an autonomous collective that is close to the collective of Klinika. Their representatives come to all of our meetings, but otherwise they work very autonomously. Parents and kids make decisions collectively, so they actually include the kids in the decision making as well which is really quite amazing. I think that's one of the most amazing parts of the whole project. First of all, because it brings a whole different quality to the whole space, it makes the rest of the people in the house aware that there are kids around and that they have to behave in a certain way. We're extremely proud and happy that the the Mothers Fathers Collective are there and using the space.

PMS: How does the community of Klinika support one another with mental health issues, whether formally or informally?

Honza: As you've said, it's tricky and I think we're not very good at it. [Laugh]. The main reason is taking care of such a space is extremely demanding, and for so most of our meetings we're just dealing with very practical things that need to be sorted out. There is very little time to talk as a group; to talk about how people are really feeling. It is very difficult to feel it as a priority even though it's extremely important. We've had many people who are part of the collective basically get burnt out and either leave the collective, stop working or even move out if they live there--for reasons that they're just overloaded. Maybe some of them didn't feel the support of the people around them, I don't know, that's hard to say. But it's definite that we're not really paying enough attention to ourselves. We're working really really hard for other people, but we don't really find the time to work with ourselves and within. And also, since Klinika basically for most of its existence has been in a precarious state, we have never really know when it's gonna end, so that makes it harder to set aside time and say now we're gonna deal with internal things. Instead we say "we don't know if we're gonna be there for two months, so lets make as much as possible out of the time that we have" and it just kept moving now for almost for three years.

PMS: What is the legal status of Klinika and what is the climate like for squatters' politics in the Czech Republic and Prague? Is there anything you can share about the possibility of your eviction? Is there anything that comrades from elsewhere can do to support you?

Honza: So legal status is such that there is a lower court decision that we have to leave. Legally, it is a tricky situation because we had a contract and they didn't extend it, which is a little bit different than when you just enter a building and you have no legal relationship with the owner. So here we had a contract which wasn't extended for very strange reasons, so that's why the court case is taking a long time. The owners themselves are not quite sure what their legal standing is, which is actually really great. So legal status now is basically undecided, the lower court said we have to leave because the contract ended, and now we're waiting for the appeal. The appeal in court will start in September.

And the next question about the situation in Prague; well, so three weeks ago we squatted a huge building right in the center of Prague. [sparkle fingers and big smiles.] We were evicted within a few hours. The point of the action was really more of a kind of demonstration because we wanted to get the idea of housing, social housing, availability of housing and empty houses together and get it into the media which was really successful. So I'm getting to the answer: even though there are some decisions in the constitutional court that basically say that the courts have to take into account the social contexts of evictions etc, still basically if you squat a house you are evicted in a few hours. The police immediately come, they don't wait for any court or anything like that. Now our lawyer thinks that this is illegal, and Klinika is going to challenge that. But basically the current practice is that it's impossible to openly squat. There are a lot of silent squats that people don't know about, but to have an openly known squat is basically impossible now. So that's the current, climate which is actually really bad...

...What we need is that once we know about the eviction, for people - if they can - to just come in, or if they can't come in to do, for example, [solidarity] demos in front of the Czech embassies in the places where they are. And the other part, which is always hard to talk about, is money. From the time that the contract ended which is now a year and a half ago, we're paying a fine of about thirty euros a day. Over time it's a lot of money and we've paid some of it, but now we are about a hundred thousand crowns in debt, which is about five thousand euro. So actually money is really helpful because we will have to pay this fine, and it's actually quite a lot of money to pay. So that's another way to help, to fundraise or to make a benefit. Due to the way the building was squatted and the project was set up it's all basically fronted by one person, so it's not the whole collective that is legally responsible. If she can't pay, probably all her stuff will be taken away from her.

PMS: What does the community around Klinika need to be 'healthier'?

Honza: As we talked about that we can't find time to take care of ourselves I think that is probably the biggest need that we have. To set aside some time, even in the complicated situation that we are in now, to really talk about ourselves. And it came up pretty clearly over these three years over and over like, 'now we're really fucked, we're really tired'. We have to start taking care. But you know then a few days passed and new stuff came up. We'd have to sort out the water, or the electricity or this and that. And so we just never did that. We're actually thinking about going somewhere for a few days, like away from Klinika. And we planned it for several dates and it never happened, because things were going on. So I think that's a need that we have. So the other need is the space itself. The public part of the house is actually working quite well, and is quite nice. But the places where people actually live need a lot of work, and again we prioritize the places where other people come in and take part in the project. We put a lot of work into that and so there is not a lot of energy to take care of the places where people live and I think that's another thing that is making it more and more difficult for people that live in the house.

More information about Klinika can be found on their website at klinika.451.cz.

some of the ABCs of Radical Health Care

a is for ACAB, accountability, autonomy, antifa, antira, anti-oppression, anti-authoritarianism, abortion, affinity, agitation, and anarchy

b is for birth, beds, and botany

c is for caring for one another, clinics, crisis, chronic illness, and community

d is for debt, death, depression, dancing, DIY, and (civil) disobedience

e is for eating the rich because they are nutrient dense

f is for free healthcare, first aid, and friends

g is for guts, gender, growing food, and grief

h is for hexing the enemy, healing, hacking, and housing for all

i is for insurgency, indignation, indigestion

j is for joy

k is for kissing

l is for love, liminality, and loss

m is for mother (earth))

n is for new architectures for different abilities, and nurses

o is for oppression

p is for possibility, probiotics, protection, and piss

q is for queering everything

r is for resistance, rimming, and revolution

s is for sex workers, sickness, squatting, and so-called schizophrenia

t is for teaching each other the skills we need

u is for utopia, the uterus, and the union

v is for vigilance and veterinarians

w is for water, wellness, work, weed, and weeping

x is for xerox copying zines about rad health to give away

y is for yelling really fucking loud

z is for the zodiac because we look to the stars

Two Pressure-Point Exercises for Stress and Anxiety

From standing, place a tennis ball under your right or left sole. Roll the tennis ball (as if kneading bread) back and forth along the inner arch of the foot (from big toe to just above inner heel), then roll ball along outer arch (pinky toe side). Then place the ball just above the center of the heel, just below the center of the foot and use body weight as pressure (this is where your two arches meet).

With your knees facing forward, come to seated on the heels, and place your hands on your lap. Lean forward and place the top of the left foot into the sole of the right foot (it should fit quite nicely) then sit back on the heels placing pressure on the sole of the right foot.

These are all good for plantar fasciitis!

image: A photo of two hands demonstrating a pressure point. One hand is open and relaxed, with the palm facing up. The opposite thumb is pressed firmly to the pressure point, which is on the wrist. The point is just below the heel of the hand, in between the bone in the outside edge of the wrist and the tendons in the center of the wrist.

This point on the wrist is useful to get relief in anxiety and fear; it is situated on the fold of the wrist. The exact place of Wrist Point is on the forearm in the line to last finger (pinky). You can easily find the Acupressure Wrist Point in the above picture. Apply mild pressure on Wrist Point to relieve anxiety.

Applying pressure on Wrist Point every day will help you to heal fearfulness, emotional stress, anxiety, memory loss, and tension.

Report: Probiotics

Some sloppily formatted and grammatically questionable advice from a holistic health site that read like it was written by a bot: yogurt in the pusséy for yeast infections. The site touted all kinds of benefits to probiotics, including treating autism, which I consider borderline unethical information to spread because of the tendency of conspiracy-type thinking to spread virally. Regardless, yogurt in the pusséy seemed harmless and worth a try. I supplemented my already-yogurt-rich diet (I'm Russian) with a fancy one claiming to contain live cultures, delivered via oral syringe every night for a week. It helped somewhat, but I took the oral anti-fungal I'd been prescribed anyway. I am a skeptic by nature, but the use of probiotics in this way meshed well with my interest in (forgive me for coining this term) post-humanist medicine.

The problem with this type of vernacular holistic health stuff is that while its heart is in the right place and its conclusions often totally valid, its suspicion of the medical establishment, warranted or not, has the effect of dampening interest in questions like “are there sufficient numbers of live cultures in yogurt, kefir, whatever, to produce this effect? Do the bacteria survive the gastric environment when ingested orally? And what are ways in which we can improve on what is already available to us in traditions of holistic health using science and engineering?” It also elicits suspicion from the medico-pharmaceutical establishment, for the anti-scientific tendencies, but also for the problems it has the potential to cause in terms of profit and regulation. The result is that probiotics are under-researched and poorly understood. This failure to engage with holistic traditions, or even to acknowledge its debt to them (, is the primary flaw of western biomedicine. (Opiates derived from poppies, aspirin from the willow tree, virtually all modern drugs semi-synthetic versions of compounds found in plants with long histories of pre-modern medical use.)This is a flaw that would probably be fixed by no-capitalism, but I digress.

A step back: a probiotic is a live microorganism that provides health benefits when consumed by a human or other animal. The term came into popular usage in the eighties, but the concept is generally attributed to Élie Metchnikoff, who postulated that yogurt was responsible for the unusual longevity of Bulgarian peasants for whom it was a dietary staple. In 1907 he suggested that “the dependence of the intestinal microbes on the food makes it possible to adopt measures to modify the flora in our bodies and to replace the harmful microbes by useful microbes.”

The word microbiome gets thrown around a lot. It technically refers to the collective genomes of a set of microorganisms residing in a given environment, but is frequently used to refer to the organisms themselves. If you enjoy being

pedantic like I do, the latter are more accurately described by the term “microbiota”. But it doesn’t really matter one way or the other; we’re all descriptivists here. The human microbiota (that is, the totality of organisms residing in the environment of a given human) is naturally of interest to scientists hoping to understand it in order to prolong life and better health, but also to those who are chipping away at the myth of unitary, self-contained personhood.

There have been a number of studies showing promising results in the treatment of everything from vaginal infections to obesity. A list of different bacteria and the health benefits of their presence, reproduced from the article “A Review of the Advancements in Probiotic Delivery: Conventional vs. Non-conventional Formulations for Intestinal Flora Supplementation” in journal AAPS PharmSciTech:

- Genus *Lactobacillus*: prevention of vaginosis
- *L. acidophilus*: antibiotic-associated diarrhea
- *L. fermentum*: infant diarrhea
- *L. helveticus*: atopic dermatitis
- *L. paracasei*: promotion of vitamin
- *L. rhamnosus*: production
- *L. salivarius*: digestion
- Genus *Bifidobacterium*: irritable bowel disease
- *B. bifidum*: gut transit time control
- *B. breve*: immune support
- *B. longum*: anti-mutagens, anti-cholesterol agents, digestion
- *Enterococci faecium*: treatment of gastroenteritis and *Salmonella* infections
- *Escherichia coli*: anti-tumor, vaccine delivery

A selection of further studies on probiotics can be found in the bibliography of this zine, including two on Irritable Bowel Syndrome and one on stress-induced gastric complaints. There are also prebiotics, which are easily confused with probiotics. A prebiotic is a non-digestible (by humans) food product that promotes the growth of beneficial microorganisms in the gut.

Some ways to begin exploring probiotics yourself:

Buy fermented dairy products (yogurt, kefir, ayran, whatever regional varieties you have available to you) that contain live cultures. If you have access to farmer’s market style raw milk products, that’s great. Buy those. (But stay

away from unpasteurized milk if you are pregnant or immunocompromised.) If not, the following supermarket brands are good: Yakult, Activia, Yoplait, Chobani, Dannon, Fage. Make sure that you are buying the right one though- not all of these companies' products contain probiotics.

Use probiotic supplements. There are many of these and they all contain different bacteria in different formulations, so it is difficult for me to know what will be available where you live. Flag down a pharmacist and ask what they recommend. These are supposed to be taken orally, but you can also open the capsules to use the powder topically, or carefully insert them vaginally.

Try a probiotic facial. I like to use packets of powdered probiotic intended for mixing with water and drinking. Put some of your favorite oil on your face. Pour some probiotic powder into your palm. You can wet it slightly, but the point is to use it as an exfoliant first. Massage into the skin - it should remain granular. When you've done this, you can begin gently patting water into the oil and probiotic mixture, which will break up the granules and "activate" the probiotics. Make sure no granules are left and allow everything to sit on your face for a bit. Rinse off. If you prefer not to put oil on your face, just use a probiotic and water paste instead. (Note: there is no proof that this works. I find it makes my skin nice and smooth, and helps with redness. You may find differently.)

Try making your own probiotic foods. Some easy ones are kefir, kombucha, and kimchi. There are lots of step by step guides to making them online. If you don't have the time or resources to make them yourself, buy them at the store - smaller "ethnic" groceries will often have better stuff than big supermarkets, but this all depends on where you are.

Pay attention to your body; to its sounds, smells, to the way it feels. Find out what makes you feel good, and pay attention to what doesn't. Explore slowly and carefully. Remember that the body is neither a temple nor scaffolding for the mind.

The original article ends with an image of a ribbon tied in a bow and the text "Why is everything I love a laxative?"

profesto of the prostitutes war group

We are the whores of the worst nightmare of the shitstem. PWG is an internationalist collective of anarchist revolutionary queer insurrectionist *prostitutes*: rising up to realise our power, using our pro-fessional *illegalist* skills to sabotage our ideological enemies. We will disarm and ultimately destroy those who perpetuate the Social War against us - WAR that is inherent in the fascistic capitalistic Shitstems imposed on us. They try to render us powerless conformists, through their sick perversions of 'Judeo-Christian Morality', 'Law & Order', and 'Justice' -that only serve to emotionally, spiritually and physically *rape* us.

Mala-pro-pisms:

1. Some purported Anarchists believe Prostitutes to be exploited within a standard superficial gendered framework. We reject this, we are utter Transgressives and Iconoclasts. There are no binaries, only the maximal fluidity of gender and sexuality which we gloss as *queer*. We intrinsically reject and transgress all the 'norms' of culture, law, religion, Capital, that only serve to Oppress us and channel power and wealth to the same sad sick stunted elite men who beg for our sexual succour.
2. Prostitution is commonly rendered as an inherently apolitical profession. A crippling, steel-clad boot in the bollocks to that assertion! As anti-workerists we believe in the formula: Least amount of labour for Highest rates of pay. We have no interest in careerism or 'respectable' lowly paid employment. As avowed *ho-izontalists*, we find the narrative of the romanticised working class (i.e. happy but poor) 'noble' proletarian as deeply offensive as the enduring Orientalist myth of the 'noble savage'. We fundraise on our own terms to enable our Autonomy, the time and freedom to realise and unleash our own latent Power, and to bestow solidarity on those we respect in their offensive actions against systemic control. We reject so-called labour rights and the decriminalisation of Prostitution demanded by state funded 'sex worker' groups and deem these efforts mere reformism. As Prostitutes, we make more cash in hand in the grimy undergrowth than working for the legitimated boss. We revel in our outlaw criminal status.

Therefore We have no desire to reform the system. We are dedicated to its Total Destruction!

Prostitutes have unique access to the 'elite': the industrialists, maggot-strates, our fine representative politicians, religious leaders, the ultra-rich and their lackeys in the filth. Those who urgently press their grubby money on us, out of a pathetic desire for affirmation and as an antidote to their miserable lives. And thereby we have the power to wreak terror and humiliation upon them! We are

uniquely placed to expose their hypocrisy and pathetic predilections... when they pay us to shit on their faces we take so much more pleasure in that act than their insulated, retarded emotional responses could comprehend.

Under our saccharine smiles and feigned delight, we are watching. Waiting for our moment to strike, to humiliate, expose, and torture those who are directly complicit in perpetuating the systems of state control, fascistic capitalist repression and social war. We covertly, creatively unleash our rage. Taste *our war*, scumbags!

We hereby urge our queer and genderfluid whore comrades across the globe to further the insurrectionist wet dream. No offensive action is too taboo in realising sabotage of those who would deem themselves our 'masters', and the foot soldiers who perpetuate the Social War. We advocate thieving, drugging, kidnap, intelligence gathering, assassinations, public exposure, and corrupting their children. We will share our successes under the banner of the Prostitutes War Group: Communiques will follow thicker and quicker than a horny corrupt cop.

In Solidarity with all anarcho-whore saboteurs fighting the social war through whatever unconventional and direct means are at our disposal. Avante Prostitutes War Group! No retreat, no surrender, until the last pig is strung up with the blood-splattered tie of the last industrialist!

Viva La Puta!

more info and action reports at prostituteswargroup.wordpress.com.

Update: PMS-led Workshops in Berlin

Workshop in the Ständige Vertretung (The Treehouse)

Most of us are not doctors and some of us can't go to the doctor, but everything that is living will at some point fall ill. Although we prefer to thrive amongst the well, illness rests like the other side of the coin. And in another way, we are all sick under late capitalism or, we are all sick when alienated from our activity, from the places where we rest, from one another. We are all crazy when someone or something else has the ability to diagnose us against our will. When the air we breathe is toxic, we all suffer indeterminately. As we learn to take care of one another's health the state can't but fail, or at least we would no longer be bothered if it did. In May PMS led a workshop called How Are You Feeling Today? We facilitated a playful discussion to dissect the vocabulary of sickness and illness. We closed with a visualization exercise towards an aspirational idea of 'health'.

This is a short excerpt from the aspirational health visualization exercise we led to close the workshop. The feedback we got was that it was 'dystopic'.

Begin to imagine yourself in an environment that contributes positively to your overall sense of well-being, this can be as real or imaginary as you like. This place is bountiful and able to provide for you. Whatever you need or desire for your physical, social, and mental health is there for you to invite into the space. Free from restraints, limits, and scarcity, this environment is a vision of yourself completely taken care of. What do you see in front of you? What do you see to your right and left? What do you see above and below you? What do you hear? Are the sounds loud or soft? Near or far? How do you hold your body in this space? are you sitting, standing, something else? Now start to move through this space? walk, run, dance, whatever feels natural to you. In this real or imagined environment what aspects contribute to your physical health? What is making your body feel balanced and like yourself in this environment? In this environment what kind of food do you want to eat? What kind of food contributes to this feeling of balance? How do you lungs and heart feel? What do you notice about how your body feels as it moves through space?

Anti-G20 Info Event

We recently led an info and skillshare day for anti-G20 efforts. We spent the day with friends, strangers, kids and adults hanging out in Tempelhofer Feld. Rhythms of Resistance, an action oriented Samba band played music. We gave out information about the G-20 to folks in the park, gave complimentary anti-

surveillance make-overs and did a visualisation exercise together about social health. We also gave lots of stickers to young people - it was fun.

Anti-surveillance makeup can be used to render face both face detection and face recognition software useless. It is important to protect oneself from detection while participating in street actions in order to prevent the repression that can come after the event. Also, this makeup is really fun and if more of us do it, the more our identity will be hidden from the machines and those who would use them to hurt us. This method of detection-thwarting makeup in the form of fabulous designs is inspired by the dazzle camouflage first used by the British Royal Navy in World War 1 with influence from zoology, where ships were painted with elaborate striped patterns to confuse the eye rather than to conceal. Through trial and error, these techniques that have been shown to fool the cameras too.

For anti-surveillance makeovers, you can use shading on the face with makeup as well as clever use of the hair to hide key facial features to prevent detection. The basic principles of this technique are

1. create high contrast (using primarily black and white makeup is best)
2. de-emphasis of the facial features
3. break up key facial regions such as the forehead, cheeks, nose bridge, and lips
4. asymmetry
5. use a variety of patterns used for different participants.

You can learn more about this technique through some of these Youtube tutorials and links:

[Anti-Surveillance Makeup Tutorial \(video\)](#)

[How to Hide from Machines \(article\)](#)

[The Rise of Counter Surveillance Fashion \(video\)](#)

[Makeup Tutorial: How to Hide from Facial Recognition \(video\)](#)

See you in the streets!

**LET THE END OF
OUR ILLUSORY
COMFORTS
PRECIPITATE OUR
TOTAL REFUSAL**

Update: The Squat Project (Proyecto Cuclillas)

Proyecto Cuclillas (The Squat Project) is an art collective composed of some Chileans living in Buenos Aires. The Project consists of a research platform and transdisciplinary practice whose object of study is the body and its representation. The body is understood as political territory and its analysis focuses on two specific positions: the body sitting and the body squatting.

“Antes de estos extraños instrumentos de tortura arquitectónica-lingüística-física-política, no nos sentábamos. No teníamos “asiento”, “sitio” o “situación”. Así que, al igual que el Estado mismo, estas no-cosas omnipresentes y demasiado-sólidas nos rigen. Y para evitar que lo notemos, aseguran ser sólo sillas, una pura necesidad.” Jimmie Durham, Entre el mueble y el Inmueble

On June 22, we met with a group of friends at the Lezama Park, in Buenos Aires, to perform a series of “acts of decolonization of the body”. These poetic group actions consisted on relational performative interventions we designed to activate micro-social environments and raise awareness of the political potential of our bodies. As a collective, we’ve been thinking and reading and about this, but it wasn’t until that day that we really started occupying the body as a base for exploration and problematization of ideas.

That evening, we sat in a “human circle”, we learned to make a “no-chair” with two belts, we measured the distance between the heel and the floor of each participant squatting. Finally, we collectively cut the legs of a chair. All this may sound a bit nonsense when you read it on paper, so you can check our activities out by visiting our YouTube channel and Instagram.

Each activity gave a margin of intervention and the response from our friends was great. The premises were quite basic, which allowed the active participation of them in search of solutions, proposals, opinions, comments, etc. These actions were a playful way of sharing the benefits of adopting the squatting position to perform different activities of our everyday life. They also allowed us to discuss about the imposition of the use of a chair for working, eating, transporting ourselves, studying, etc.

You can watch our videos on YouTube (user Proyecto cuclillas) and follow us on Instagram @ProyectoCullillas.

One Possible Way to Hex

Hexing is all about understanding how you feel presently and articulating how you want to feel. We shouldn't shy away from feelings of revenge or hatred. Practicing magic can be a healthy way of processing these feelings as well as the possibility of arranging coincidences in beneficial ways. It sounds obvious, but it is the practice of clearly knowing what our desires are, and realizing them.

There are some basic components to making a spell or a hex, but the details are totally up to you. This is a simple outline, but feel free to deviate and be creative, follow your instinct. Do what feels right to you.

You will want to prepare the following:

- a) meditation and visualization
- b) black candles
- c) incense or any type of smells
- d) a psychic link, which is anything that comes from the person, place, or thing you intend to hex or something that reminds you of that entity (can be hair, an object, a document, a picture, something like that)
- e) a clear intention of what you want to happen based on how you feel and how you will feel if your desired results manifest. It's very important that you think this through all the way and have no regrets. Be sure you are sure. Take your time.

Note about protection: I don't spend too much time on this because I don't believe things will reverse and come back on me. People like to say that metaphysical things don't happen to those who don't believe in them. I think this also means that you can cherry pick the metaphysical things you allow to happen. It is worth looking up protection spells if you are worried about it. I like to wear a special rabbit ring that has some special *watership down* magic in it.

Okay, first you want to be in a safe space to do magic. Maybe get a friend or a few to do it with you. It can be in your room, or outside, by a river...

Draw out a circle on the ground, with your finger or with chalk. You can put candles on the outside. Light the incense. To open, it can be nice to read a selection from a book you like or something relevant just to get things started.

In the circle take out whatever object you have that creates your psychic link. State your intention. You can say it over and over again. Or you can write it down.

You want to get really worked up here. Call up all that anger you've been hanging onto and direct it totally onto the object. Here's where the meditation and visualization comes in. You want to create some sort of dramatization of the events you want to have happen. You can add to the mix something that is from you. It can be piss, blood, a bracelet, string, spit, or a somatic experience such as dancing, singing, cursing, chanting, whatever works.

When you're done wrap up the object(s) in a cloth or bind it in string and bury it with something gross like dog shit. Or you can gather it up in a big pile and torch the motherfucker or throw it in the river and send it downstream. Bye.

I think it is a good idea to end by reaffirming your strength and awesomeness. Be present in the moment and love yourself. And love your friends. It's best to go through this with at least one other person you feel safe with and you can tell each other that everything will be ok, because it will.

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