



# PLAIN WORDS

ANARCHIST COUNTER-INFORMATION IN BLOOMINGTON, INDIANA

ISSUE ONE

FEBRUARY 2017

ANTI-OPPRESSION &  
THE INTERNET

BLOOMINGTON  
HISTORY POSTERS

REVENGE FOR  
FERAL PINES

WHAT IS ANARCHISM?

2016 IS OVER:  
NEW YEAR'S EVE ACTION

WE HAVE ONLY BEGUN  
TO FIGHT: REPORTBACK  
FROM J20 BLOC

HOW TO WHEATPASTE

ACTION CHRONOLOGY

PLAINWORDSBLOOMINGTON@RISEUP.NET

PLAINWORDSBLOOMINGTON.ORG





# PLAIN WORDS



**Plain Words** is a website and publication that focuses on spreading news and developing analyses of struggles in and around Bloomington, Indiana. As anarchists, we approach these struggles from an anti-state, anti-capitalist perspective. However, we aren't interested in developing a specific party line – even an anarchist one – and instead value the diverse forms resistance can take. Our anarchism is vibrant, undogmatic, and finds common cause with all others who fight for a world without the state, capital, and all structures of domination.

All texts and images in Plain Words are taken from the internet or submitted to us by others. **We are not an organization or specific group**, but simply a vehicle for spreading words and actions of resistance in Bloomington.

As such, **we actively seek collaboration**. If you have news, images, reportbacks of actions and demonstrations, communiques, event information, publications, analyses of local trends and situations, updates on projects and campaigns, or anything else coming from an anti-authoritarian, anti-capitalist perspective, please get in touch.

If you have comments on or critiques of anything we've printed that you'd like us to publish, feel free to send them our way.

**PLAINWORDSBLOOMINGTON.ORG**  
**PLAINWORDSBLOOMINGTON@RISEUP.NET**

Everything in *Plain Words* is either taken from the internet or anonymously submitted to us online. All content is presented for educational purposes only. The editors of this project have no connection to the content beyond transmitting it for others to read.

heartening to see so many in attendance (estimates say over a thousand!), one could quickly spot many signs and slogans of patriotic trash and invited speakers included the mayor's wife, exhibiting a rather shallow analysis of power relations, even those that exist in our "liberal utopia." However, some of the speakers told moving stories of how racism, islamophobia, and the tyrannical travel ban affect their family and friends. Eventually, the large group marched to the Showers (City Council) building, with a smaller group temporarily taking the streets. Once they arrived, as many as would fit flooded into the lobby, while the rest chanted outside. Some people called for an occupaion of Showers, but in a moment of seeming confusion and fear, others

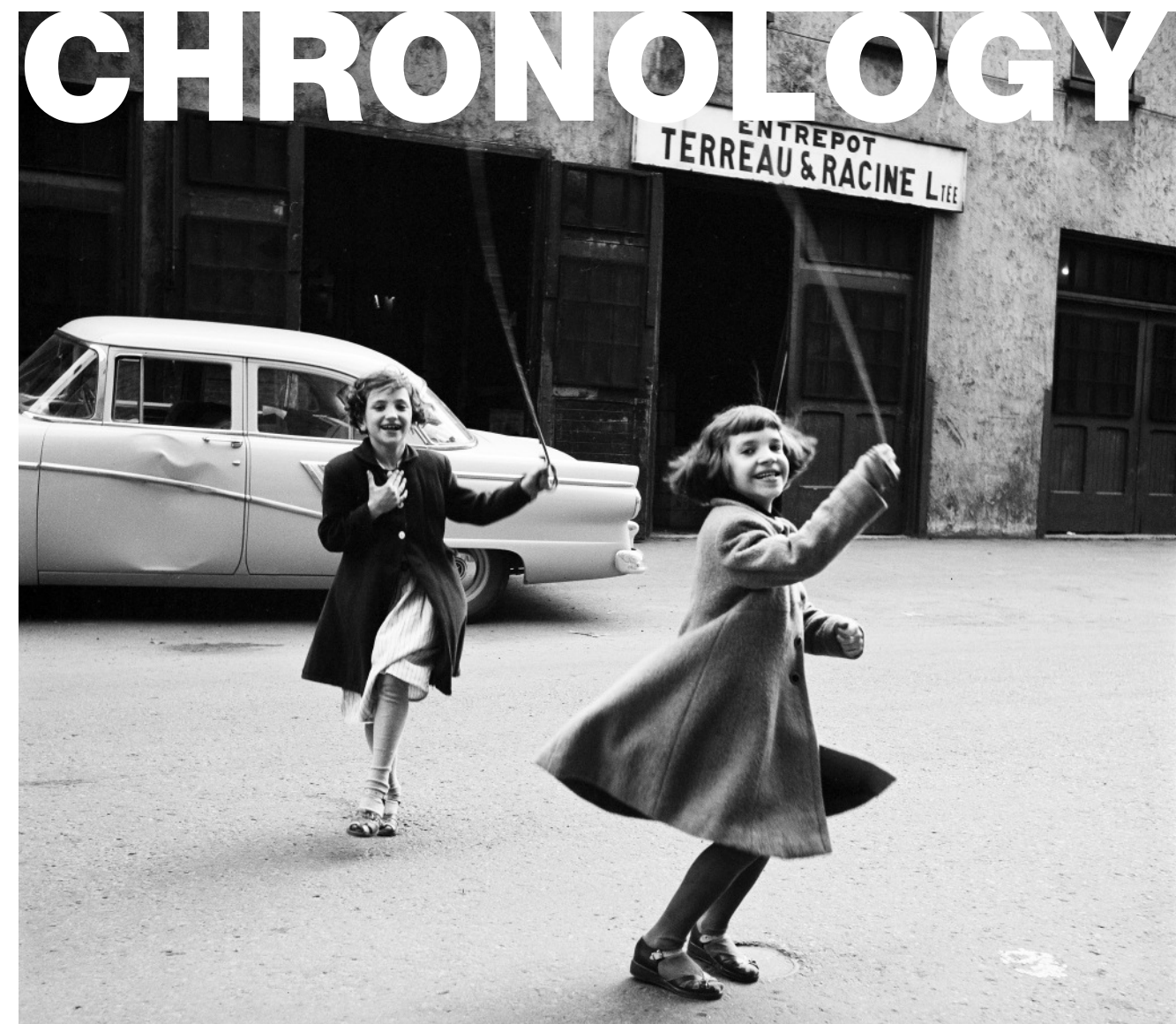
dismissed the crowd. This left just a couple dozen inside, discussing how to proceed with an occupation. Once several groups had left to gather supplies and spread the word to friends, the city authorities moved in on the diminished group. For a few minutes, an aide of the mayor played good cop, asking the group to reduce their demands to something deliverable to the mayor, and to come back at "business hours." Obviously ignored and laughed off, she was followed by the armed police, who threatened to "escort out" anywho who did not willingly exit the building. All of those remaining inside decided to leave as a group chanting, "No cops, No KKK, No fascist USA!" to continue discussions inspired by the short occupation.

**2/6/17:** Political prisoners Zolo Agona Azania was released from prison after 35 years, 27 and a half of them spent on death row. A former Black Panther organizing in northwest Indiana, in the 1980s Zolo was rail-roaded into a conviction for killing a cop, which he has consistently denied. Zolo spent his decades in prison learning, writing, fighting abuse and exploitation by the Indiana Dept. of Corrections, and helping fellow prisoners. Finally, he has been released to friends from Indiana and Illinois waiting to welcome him, and has begun to rebuild his life.



***Monroe County saw lower voter turnout in 2016 than in 2008 and was also on the lower end of voter turnout across the states. Just nine counties saw a lower portion of registered voters cast ballots.***

***NO ONE:  
THE PEOPLE'S CANDIDATE***



**12/02/16:** 1900 block of South Basswood Drive, 10:48 a.m. Wednesday, a clerk at Candlewood Suites reported damage from a BB gun to the hotel windows in the pool area.

**12/10/16:** 200 block of South College Avenue, 8:21 a.m. Thursday, police officers responded to a report of graffiti in pink spray paint. A crossed-out swastika had been painted on a building. Several parking meters had also been attacked with paint.

Police were called to other reports of downtown vandalism. “Blow up the sun” was spray-painted in pink on an apartment in the 300 block of West Fourth Street, and nine parking meters were covered in pink paint. Four parking meters were defaced with black marker at South College and West Kirkwood avenues.

**12/14/16:** North Woodlawn Avenue and East 13th Street, an Indiana Rail Road Co.

employee reported someone cut the wiring to the crossing arm for the southbound lane.

**1/20/17:** A group of people hosted Inaugurate the Revolution, an all-day event spanning a handful of locations with dozens of workshops on topics such as activism, democracy, social justice, and a few informal proposals for anti-authoritarian methodology. In the evening, hundreds attended a short march and rally with speeches and performances from locals. After the sun went down, smaller group took to the streets for a more disruptive demo (see reportback in this issue).

In mid-morning on January 20th, a few dozen students marched through campus with a sound system and flyers, encouraging students and faculty to leave class and join in the day’s activities downtown. Students (and a few townies) momentarily

disrupted a few classes, to mixed responses from students and professors. Some seized the opportunity to join the crowd, and some revealed themselves to be unwilling to tolerate even the slightest disruption of the normal functioning of the university and social protocols, even in these dire times.

At mid-day the Bloomington Solidarity Network hosted a demonstration against Parker Real Estate, a shitty local corporation-landlord. The demo, with some 40 participants, was part of a longer and ongoing campaign by BSN to support tenants who have been exploited by Parker.

**1/29/17:** In response to Trump’s Executive Order banning migrants and visitors from seven muslim-majority countries, a collection of local (as far as we could tell) activists and professors called for a No Ban/ No Wall rally on the Square. While it was

# REVENGE! REVENGE! REVENGE!



artwork by Feral Pines

# RAINBOW BAKERY SABOTAGED FOR FERAL PINES

**L**ast night we sabotaged the locks of Rainbow Bakery with superglue. We did this for Feral, an anarchist comrade who died in the Oakland fire.

Before living in Oakland, Feral worked at Rainbow Bakery. While employed there, she suffered daily emotional abuse at the hands of her bosses – Matt Tobey and Lisa Dorazewski – and was paid a shitty training wage for the entire time she worked there. They knew they could get away with this behavior because few other places in town would hire a trans woman. When she had an emotional breakdown (exacerbated by their cruelty towards her) and needed a week off from work, they cut her hours to zero, leaving her with no job and no possibility of receiving unemployment. Lisa and Matt made Feral’s life a living hell when she worked there, and then left her without a job and without money. After Feral died, Rainbow Bakery posted online about how saddened they were to hear of Feral’s death, pointing out that many of the pastries their customers enjoyed were probably made by Feral.

We will not accept this. We have lived for too long in this town keeping our mouths shut as our friends are exploited by punk bosses. We are asked to pretend that a business is “part of the community” if the capitalists who own it put out some shitty, nasally folk punk record back in the day. This stops now.

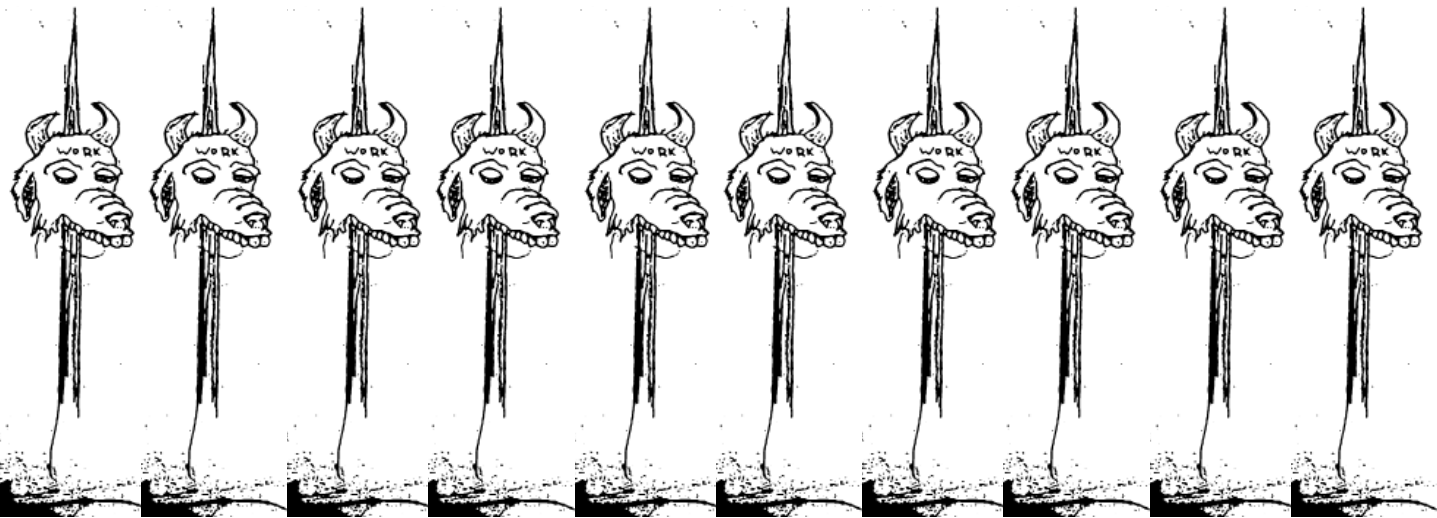
Rainbow Bakery fucked with the Troll Queen, and now they will pay. This bit of sabotage is only a taste of what is to come for you goofy-ass muppet motherfuckers. We are going to destroy your business. Nothing will fucking stop us.

We send our love to those mourning Feral, wherever you may be.

*Forward, forward, forward, oh joyful destroyers.  
Beneath the black edge of death we will conquer Life!  
Laughing!*

**HAHAHAHAHAHAHAHAHAHAHAHAHA  
FERAL PINES REVENGE COVEN**

(P.S. FREE LIL BUB!)



# ANTI OPPRESSION & THE INTERNET



Information technology is ubiquitous in present day, it is now considered odd and suspicious to not have a smartphone or any social media accounts. Many people who were not using these technologies heavily in the past are now suckered in by them, partially because they are the new normal that everyone else is doing.

I grew up spending hours on the internet and playing video games every day, back before it was socially normal to do so. Most of my leisure time during my adolescence was spent staring into a screen. I have since realized how much damage it was doing to me, and the extent to which it ruined my concentration, helped stunt my emotional maturity, and generally made me an anxious person. Now I am hesitant to subject myself to the alienation of passively consuming spectacles like television and video games, and carry a deep mistrust of the control inherent in information technology. That these technologies are being cast in a liberatory light seems like a serious error to me, and this essay is a theory I've developed over time while participating and noticing others participate in life over social media.

Isolation and atomization are at the core of capitalist society. The internet is increasing this separation and is subsuming more and more of daily life. Nevertheless, there's a popular narrative which casts this technology in an anti-oppression light, it goes something like this:

"Before the internet, marginalized people (people with oppressed identities and neuro-atypical people) would not have much of an opportunity to see and discuss their experiences with each other. With social networks, marginalized people can connect with each other and realize that they share overlapping experiences of oppression. The internet has fostered a mass 'wokeness' (gaining of political consciousness) of young people not seen in decades. People with mental health disabilities can now share coping strategies and feel assured that others suffer from their ailments, and that they are not alone in the world. It offers a method of finding & creating community that bypasses face-to-face interactions that are stressful or debilitating. Without the internet, they would have just been hidden under the normative culture, and felt alone and frustrated, or simply unaware."

This line of thought is flawed, but it makes some sense. Life in the west since World War II has been very isolating and atomizing, in that people are kept to their homes, codependent relationships, and toxic nuclear family mores, while spending their leisure time passively consuming entertainment media. The conformity of the 50s seems like a stark example of this, but as the decades went on this phenomenon actually increased. Participation in social clubs and adult team sports declined, public space was enclosed and privatized, and average hours of television viewing increased. In this basic context, yes, the internet fosters a connection between people that is appealing due to any other connection being absent in the recent past.

That said, while there probably has been a relatively large-scale "wokeness," it has not created a situation where politically conscious people rise up against systems of domination and oppression. As of yet, it has primarily produced non-revolutionary identity politics that, through groupthink, aim to discipline an ideal set of personal behaviors onto isolated individuals. Revolutionary impulses against capitalism, white supremacy, and patriarchy crumble into scolding an individuals' language and behavior based on privilege resulting from generalizations



## WHAT IS ANARCHISM?

Anarchism is the idea that people should be free to shape the contents of their own lives. It asserts that rulers and systems that control an individual in their daily life are harmful regardless of who is in charge or what purpose the system serves. Lacking the ability to have direct control over the course of one's life is the definition of powerlessness, and such a condition creates debased, repressed people with toxic relationships and alienated, damaging habits. From an anarchist perspective, a free and genuine human community would require relationships of power that are fluid, ones which lack the hierarchies of leaders and followers. Refusing hierarchical relations would create people who are experienced in taking self-initiative; have healthy methods of engaging in conflict with each other; are in touch with their own bodies; and are assertive in sticking up for themselves, their loved ones, and what they think is right.

Anarchists historically have been opposed primarily to capitalism and the state, as well as any form of oppression that privileges some to the detriment of others, and that coerces people into identities, roles, and expected behaviors they didn't choose for themselves. Capitalism, in addition to unfairly furthering economic inequality, exploits and dominates all that it touches. It

has colonized and commodified the entire world, exploiting one segment of the population who work jobs that are meaningless and exhausting, and excluding another, who are forced to find more precarious, often criminalized, means of survival. The state – meaning the police, courts, prisons, military, and government – is a tool of domination that empowers one group to exert control over the rest of the population. Whether it's a capitalist ruling class or a communist ruling party, the state is there to manage the contradictions created by this toxic society, and to make sure that revolutionaries, such as anarchists, don't successfully overturn existing social relations.

Anarchism is revolutionary, but it is also deeply personal. While Communists justify dictatorships and mass killings in the name of a pending "glorious revolution," anarchists don't separate ends from means. To live as an anarchist means to strive to embody one's values in daily life: to not dominate others, to not allow yourself to be dominated, and to attack the causes of your misery now instead of waiting for a revolution. Anarchism doesn't seek to crush the individual beneath the weight of social coercion and conformity, nor promote an exploitative selfishness that precludes the possibility of life shared in common. We desire a world in which individuals choose

their associations freely, and where the means of life are given to each according to their need, from each according to their ability and desire.

Rather than a grand political theory that seeks to impose its vision upon all, anarchism is a tension: against domination, for freedom. How this plays out varies widely, depending on one's context, desires, and dreams.

We have no party line, and we prefer it that way.

### Further reading

**Life Without Law**  
by Strangers in a Tangled Wilderness

**The Abolition of Work**  
by Bob Black

**Living My Life**  
by Emma Goldman

**Revolution of Everyday Life**  
by Raoul Vaneigem

**Letters of Insurgents**  
by Fredy Perlman



But *our* bellies were full of rage! As the march approached the building of Indiana University’s School of Informatics and Computing, balls full of paint were passed throughout the march. Individuals threw a dozen paint balls at the building as chants went up against Trump and the national security apparatus he now controls. The School of Informatics and Computing is directly tied to the ever-increasing web of control that Obama has perfected over the past 8 years, and which Trump will now inherit. The department’s Center for Complex Networks and Systems Research

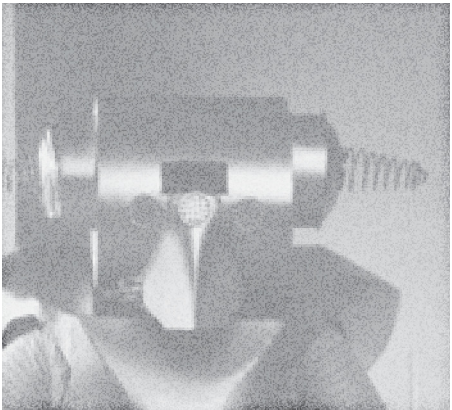
County Jail! But first, it seemed like the right time to drag a bank’s rolling dumpster into the street, overturn it, and scatter its contents. With the dumpster blocking traffic, we came upon the jail, which received a beautiful new paint job as the crowd rained paint balls down on its pristine Indiana limestone. People are sick of suffering as their friends and family are locked up by the pigs with the guns and the pigs with the gavels, and are ready to fight back. Freedom to the prisoners!

Metal trash cans, news boxes, sandwich boards, flares, and flash fireworks

We know that the coming years will require much of us. We have many skills to develop, projects to create, and social spaces to liberate. But without a capacity to fight – to attack those who want to murder, imprison, and deport us – our struggle will remain forever on the defensive. Last night showed that caring for each other, getting organized, being courageous, challenging our self-imposed boundaries, and attacking our oppressors is not only possible, but joyous, playful, transformative, and effective.

As the march hit its end, we made our way to IU’s sample gates where a smoke

about static identities. This tendency has been used to extinguish revolts by separating those in struggle via a relation of “allyship” and ultimately strengthening reformist non-profits. How is it that non-profit



groups in Minneapolis using Black Panther imagery and rhetoric were so successful in weakening the forces of rebellion last year? The answer is in the medium, and specifically not the message.

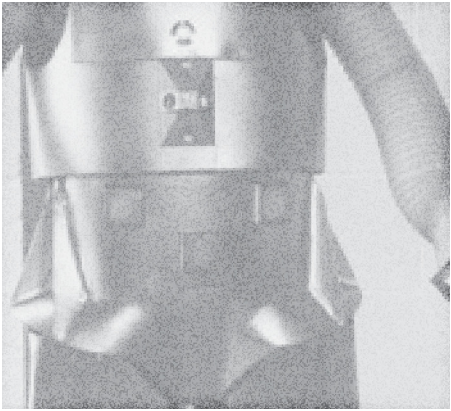
Bonds produced through internet social connections are weak and generally don’t yield feelings of power and the capacity to have an impact on the world. Likely this is because working together to end those oppressions is not even an option, since capitalism’s separation between people isn’t actually broken. Where to turn then with one’s ideas and critiques? The focus becomes insular: on one’s own individual behaviors, language, and projected image.

Often relationships over the internet are maintained via text, or the occasional image and short video. These communications can be drafted and redrafted, while phone calls and interacting face-to-face in real time are increasingly being seen as too “awkward.” What causes this and then follows from it even stronger is neurotic introspection. That which marginalizes becomes a fixation, as opposed to basis of a bond between people that has the potential to make one another stronger through resistance to it. Anxiety and awkwardness result from a heightened fixation on oneself as a result of any ability to develop solid bonds between becoming stunted.

When isolated people find each other in life, they potentially become more powerful together. This is quantitative, in that more people means more possibilities, but more importantly it’s qualitative. Relationships can deepen through experiences that are shared together. And stronger relationships make stronger people. Think about the courage that people seemingly

spontaneously acquire when someone they love is in danger. Bonds between people aren’t always that dramatic, but they are ubiquitous in daily life. When my friend thinks of a funny joke and smiles as they begin to tell it, I smile back even before I’ve heard the punchline. What’s happening in this moment of affection is not located inside them, nor inside me, but instead in the invisible bond between us. Emotions are contagious, and that makes them political.

Another reason why this post-Occupy wokeness hasn’t produced gains for revolution and anarchy is the lack of power that comes from it. The immense focus on victimization and shameful self-flagellation is directly opposite from the anarchist idea that one should try to gain control of one’s life. To be clear, I’m not posing anarchy as a bootstraps mentality, but rather to posit that anarchists see themselves as protagonists in their own lives. The bonds between



us aren’t based on our victimhood, but on our resistance to what hurts us. “Destroy what destroys you.” I am constantly trying to think of ways to project myself onto this world, and to attack those things which I see as sabotaging the possibility of me living a free life through healthy relationships with other people and the planet.

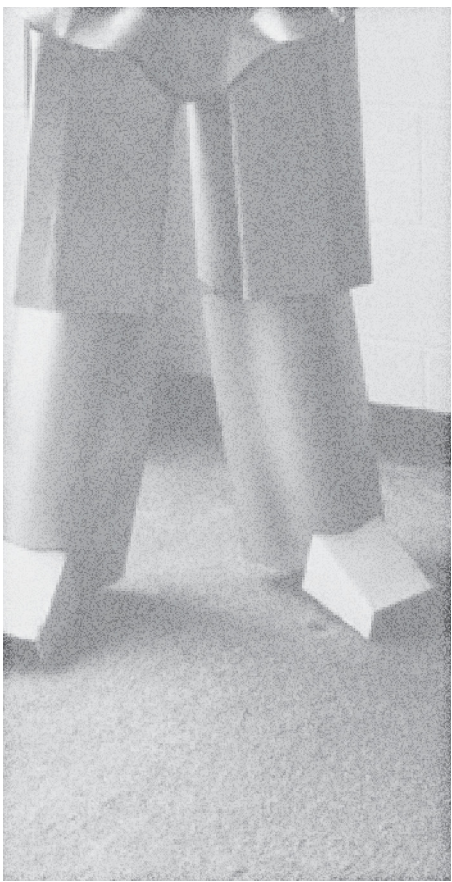
When one isn’t able to wage war against the world around them, they do battle in the world inside themselves. And judging by how neurotic, anxious, and paralyzed the population has become, it’s a losing one.

In “We Are All Very Anxious” by Plan C, a valuable essay that can be easily found online, it’s suggested that anxiety is a defining characteristic of our era. Social media and the internet are surely related to this. Everything that one says on the internet has the potential to stay archived and accessible for people to see and judge you, possibly for decades. Additionally, social media promotes bite-sized thought, ideas,

and communications, where complex ideas are shrunk and ethical conundrums are flattened into oversimplified dichotomies promoting moralistic reaction and denunciation. Face-to-face interaction provides at least the possibility for empathy, in that you see the person whose feelings you are about to hurt; but the style of communication through the internet promotes cruelty. It also enforces a social life based on the mini-rewards of notifications and likes.

What all these recent cultural developments have brought is an expansion of performance in everyday life, where one is constantly trying to impress those around them, or if not that, at least worried about the things they say. As every psychologist and self-help book will tell you, this is the exact opposite of a healthy way to approach life.

Progress is destroying the earth and putting another layer of colonization over our social relationships, including one to ourselves. It was briefly de-enchanted after the ‘60s but now, at the worst time possible, it’s looking seductive again. Let’s put a hostility towards progress back alongside the social struggles and projects we’ve been a part of. Or, at the very least, let’s realize that technology is not neutral, and that it carries the culture and social relationships of the systems that created it.



is funded by Defense Advanced Research Projects Agency (DARPA), Intelligence Advanced Research Projects Activity (IARPA), the Office of Naval Research (ONR), and prison profiteers Eli Lilly and Company; it has ties to the National Security Agency (NSA) and U.S. Department of Homeland Security; and it has connections to JP Morgan Chase and AT&T, Microsoft and IBM Life Sciences, and other architects of the open air prison in which we live.

Onwards towards the Monroe

were thrown and brought into the street as we proceeded back down Kirkwood keeping cars at a safe distance from the crowd. Why waste our time getting in petty back and forths with bystanders or people when there are more fun things to do?

With streets blocked and the spirit of the crowd strengthened by the progression of attacks up to this point, individuals began kicking things up a notch. Multiple ATMs were smashed, a bank entrance was repainted, and a bank window was smashed.

bomb was let off and people dispersed into the night laughing and celebrating. Day one of the Trump administration, day one of a new terrain of revolt and social struggle. We have only begun to fight.

*from itsgoingdown.org*





## NEW YEAR'S EVE REPORTBACK

**B**reaking away from the jail demo tradition, we kicked off the new year with something fresh and exciting. At the stroke of midnight we dropped four banners and let five thousand fliers rain down from two downtown parking garages. United with friends, we reveled in the togetherness we will carry with us into the new year. 2016 was shitty and we expect that 2017 will be as well; however, we recognize the need to continue fighting. With these modest acts, we sharpened coordination practices that we will need in the coming months and years. Each of the banners reflects an element of our revolt we intend to strengthen and spread over the next year – combative memory for our fallen fighters, solidarity with our imprisoned comrades, determination to continue fighting no matter what is thrown at us, and struggle against immediate manifestations of power.

As December ends, we also take time to remember the lives of our fallen warriors. William Avalon Rodgers was an Earth liberationist who took his own life on

December 21, 2005 while in jail awaiting trial on arson charges. Kuwasi Balagoon was a former Black Panther, fighter in the Black Liberation Army, bisexual, and anarchist who died in prison from medical neglect due to AIDS-related illness on December 13, 1986.

December 2016 marks 11 years since Avalon's death and 30 since Kuwasi's. We will not allow those who sacrificed everything for freedom to be forgotten. As we continue our struggles against Power, we keep alive the memory of Kuwasi, Avalon, Alexandros Grigoropoulos, Sebastián Oversluis, Lambros Foundas, Mauricio Morales, Feral Pines, and all of our other comrades who have passed on. Memory, like fire, burns our enemies and keeps us warm.

We are consistently inspired by Marius Mason's spirit and take strength from each of his paintings, poems, and letters. In an attempt to return the favor, we also chose to highlight his acts this New Year's Eve. For many years, Marius lived and took action in Bloomington and we

intend to maintain the passion and fighting spirit that he once embodied here.

As a quaint college town and liberal bastion in a red state, Bloomington's iteration of state violence often takes the form of closing off public space to undesirable populations to maintain a sterile, commerce-friendly environment. One of the primary targets of this cleansing is the sizable homeless population. The city has deployed social worker cops, signs discouraging giving money to people on the street, and several new security cameras in popular hangouts like People's Park. Despite their language of safety and compassion, we know that the city government has no interest in genuine solutions to the problems of poverty, unaffordable housing, and addiction; in reality, it exists to manage and police the conditions that create these problems. We have made a choice to not fall for the soft policing of the non-profits and charities that are in the pocket of the city.

Whatever 2017 brings, we plan to face it head on.



# WE HAVE ONLY BEGUN TO FIGHT

## REPORTBACK FROM THE J20 BLOC

### AGAINST THE INAUGURATION, AGAINST THE STATE



**P**eople worked their way out of the shadows to meet at People's Park. Participants were handed complimentary gift bags which included a handout on safety in the streets, face and hand coverings, noise-makers, and other fun items for a night out on the town. It feels like a sign of the times that all of these tools were enthusiastically accepted and used by most people who received them. It doesn't seem hard for people to understand that in order

to fight this regime and its "Alt Right" foot soldiers, we need to begin to protect ourselves and each other.

While the small, but energetic, crowd of around 30 took the streets shouting "Fuck Donald Trump", crews broke off in relative ease to relax by each of the city's parking meters down Kirkwood, the main street in town. The meters were decorated with stickers drawing connections between the meters and the police (meter

money helps fund the BPD). Stickers decorated with "Don't Feed the Pigs," solidarity slogans with refugees and prisoners, anti-police/Trump messages were placed strategically on the solar panels that power the meters in an attempt to sabotage their functioning. And let's just say the pigs will go a little hungrier these days as the locks on over 35 meters were disabled with glue and/or had their card and coin slots blocked with expanding foam.





May 11, 1968  
5 PM

### WHY THE BLACK STUDENTS ARE SITTING-IN

Unless their demands are met, several hundred members of the Black student community now occupying the old stadium won't allow the Little 500 race to run. Their action is directed against the university's active support of avowedly racist fraternities and sororities. In spite of clear and repeated demands that the greek system eliminate racially discriminatory membership clauses, the university has refused to act.

Now the Black students have acted, because they realize that sweet talking de facto segregation at IU will not be ended by a polite hint whispered in Elvis Stahr's ear. They have made three simple demands that the fraternities and sororities can meet, if they choose to clear out the cesspool of discrimination they live in. The demands are:

1. Each fraternity give a xeroxed copy of the membership clauses in its national constitution.
2. Each fraternity give a xeroxed copy of any local clauses regarding membership selection and initiation.
3. Each chapter submit a notarized statement that it will not recognize or honor any racially discriminatory clause in its national charter, and further that the local will work actively to eliminate such clauses.

Doing something about racism does mean things have to change, because things are pretty bad now. Perhaps the university will not want to change in favor of racial justice. Perhaps they will prefer to curry the favor of rich former-greek bigots who dominate the money-raising ceremonious bureaucracies which serve themselves by 'serving' IU. If so, the university will pay the cost of their weakness, for the black students want justice, and they don't plan to wait until 1970, and they don't plan to wait until next semester. They are waiting on the track peacefully for their demands to be met. If the university sends in police, preferring violence to equality, the black students are well prepared to defend themselves.

How can you help? The Black community can take care of the track themselves. White students can help by phoning President Stahr, 7-4613; Jack Wicks, President of IFC, at the Phi Kappa Theta house, 2-3372; and Bill Armstrong, Director of the IU Foundation at 6-3087.

BLANKETS AND FOOD ARE ALSO NEEDED FOR THE STUDENTS SITTING IN !  
If you can lend or give food, blankets or money, please bring them to 426 e. 10th Street TONIGHT.

If the Black students are beaten and trucked off, there must be more direct action on the part of white students.

United Anti-Racist Movement

# BLOOMINGTON PEOPLE'S HISTORY



The Black Market opened in the fall of '68, a year of black student revolt at IU; it was a space for black community life and culture. The KKK fire-bombed it on the day after Christmas, destroying the store beyond repair. The land it stood on remains a gathering place for Bloomington uncontrollables.



A black and white photograph with a halftone texture. Two individuals wearing dark ski masks are shown from the chest up. They are both holding white rabbits in their arms. The person on the left is holding a rabbit with their right hand, while the person on the right is holding a rabbit with both hands. The rabbits are facing forward. The background is a light, textured surface.

# LONG LIVE *the* ALF