

UKRAINE SOLIDARITY

DELEGATIONTRIP #2 JUNE 2026

ANARCHIST NETWORK DRESDEN | ANARCHIST BLACK
CROSS DRESDEN | FAU DRESDEN



LVIV - ODESA - KYIV

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LVIV - ODESA - KYIV

On Saturday, July 4, 2026, our delegation departed for our second trip to Ukraine. Just like last year in autumn, our goal this time was to build connections and exchange ideas. We traveled with people from various groups: from the Dresden Anarchist Network, Anarchist Black Cross Dresden, and FAU Dresden (anarcho-syndicalist labor union). Our destination for Saturday evening was Rzeszów (a city in southeastern Poland), where we met up with people from ABC Galicia. We've been working with them since the start of the full-scale invasion in Ukraine, and it's always great to see each other again. After a fantastic barbecue, we pushed our starting time for the next day to 5 a.m. so that we could get at least some sleep.

It took us four hours to cross the border, so we arrived almost on time for our meeting with Prjama Dija (an independent student union) in Lviv. We had already met people from this union last October in Kyiv and were eager this time to meet the people in Lviv, about whom we'd heard so much last year. We met at a vegan café and spent three hours there, discussing various political topics, introducing our groups, and enjoying a delicious meal. The members of the student union are all between 18 and 23 years old. Sasha, who has already graduated from University, told us that the members would like to build a union where people can continue to organize even after they finish their studies. But Sasha also says that he's afraid of the army. In Ukraine, young men are drafted starting at the age of 25, but he would just like to continue his union activism. Toni, Reja, and Tanja told us about the Pride in Lviv, during which a queer wedding took place. And we discussed the threat posed by Nazis in Lviv and Dresden, and how people are organizing in response.

We also met Leo, someone who is originally from Mariupol. Leo lived under Russian occupation for two years. During those two years, as they told us, it felt like Leo didn't live in Mariupol, but rather in a parallel world — at home, in their own room. During that time, Leo read Ukrainian books that were lying around in an empty school and played video games. At some point, it became clear that a different

life was needed, so Leo fled to Lviv and has been living here ever since.

After a short night at our beautiful lodging in one of Lviv's old townhouses, we decided to spontaneously visit the oldest existing cemetery in Lviv – Lychakivske, since the Jewish museum has been dismantled for security reasons and the exhibits from it are currently in temporary storage somewhere. This cemetery reflects the complexity of the region's history. In addition to many Polish graves, there are also Austrian graves from the Austro-Hungarian Empire times and Russian graves from the Soviet era. Alongside the older graves, the historical and political debates of the last decade are also evident here: the glorification of the UPA (the Ukrainian Insurgent Army), war graves from both sides of the Polish-Ukrainian War of 1918–1919, and memorials to those who have fallen since 2014. In front of the actual cemetery lies a large burial ground containing the remains of those who died in the current war.

For lunch, we met up with a comrade who is currently staying in a rehabilitation clinic in Lviv. Jura is from Crimea. Before the occupation, there was a very active anarchist scene there, which was involved in many social, environmental, and anti-capitalist struggles. After Russia's occupation of Crimea, many anarchists were imprisoned and the rest of the movement was suppressed. Many people from the movement are now participating in the armed struggle against Russia with the hope to eventually be able to return home. Even though the prospects for that are very low and a return in the near future is hardly possible. In any case, Jura had to flee Crimea and was drafted to the army in 2025. He later got seriously injured during the Battle of Pokrovsk. He was rescued by volunteer medics who evacuate the wounded from the front lines. It was a miracle that they were able to save at least one of his legs. Since then, he has been fighting to walk again and is waiting for a prosthetic leg. He is receiving support from comrades and organizations that assist veterans in their recovery. Formally, he is still enlisted as a soldier, but with such a severe injury, he can leave the army as soon as he recovers. The Ukrainian military is paying for his treatment. He is currently staying in the rehabilitation clinic, so his most

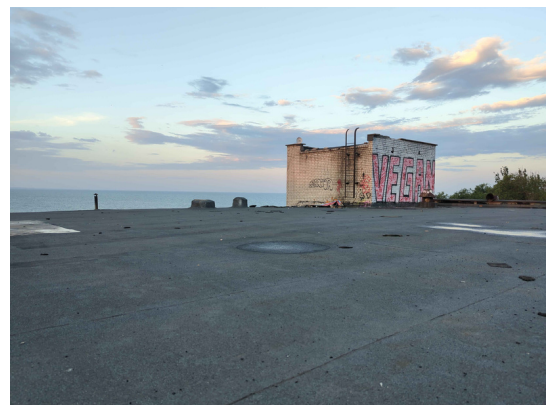
basic needs are being met. He is determined to move back to Crimea. Throughout this difficult time, he has held strong to his anarchist ideals, solidarity, and the common struggle.

Much of what Jura told us cannot be made public here, as it could have political and personal consequences. It will most probably take a while before these important stories can be shared publicly. It was good to exchange ideas and hear his perspective. It's important to show solidarity with war veterans and not leave them alone with their sometimes very severe injuries. These issues are also relevant for us in Germany. And in particular: how people with limited mobility can participate in our movement on equal basis.

After our meeting with Jura, we set off for Odesa on Monday evening. Our plan was to arrive after curfew — so, after 6:00 a.m. Part of the reasoning was that it's safer to stay outside the cities at night, because that's when attacks tend to happen.

As we were good with the timing, we stopped at a rest area for a two-hour nap. We were aware that Russian drones have recently been specifically targeting gas stations. In fact, that happened several times that night as well, just in a different region of Ukraine.

In the morning, 40 km before Odesa, our car's coolant pump broke down unfortunately. After some back-and-forth, we were able to arrange a tow truck to evacuate us. However, it only had room for two of us, so we split up into groups and hitchhiked or took a marshrutka (a minibus). Once we finally arrived in Odesa, we met up again at a



great café and continued our culinary journey with vareniki (type of dumplings, boiled dough with a filling, normally the salty ones are with potatoes or meat, sweet ones are with cherries or cottage cheese), syrniki (fried cottage cheese), eggplant ragout, and other delicious treats. Although it didn't look promising at first that we will be able to find a repair shop, the bus was repaired almost immediately. At six o'clock in the evening, we finally arrived at our destination, the CP3-2 housing project.

After a brief introduction, we jumped right into the Black Sea. The water was pretty cold, and the situation felt a bit surreal. The house, which is a communal space almost right by the sea, is located between hotels and an industrial area. As soon as we got out of the water, the air raid siren went off, and we heard an explosion, fortunately, far away. So we hurried back to the house and, on the way, took a look at the potential shelter. Afterwards, we were given a tour through the house and an overview of the work done by Street Aid Daily (SAD). This is an initiative that supports homeless people in Odesa. The house project serves as a storage facility for the donated goods that the initiative distributes on a regular basis.



On Wednesday, we went to the Old Town, met up with a friend, had breakfast in the park, explored the city, and took a tour in the Jewish Museum. We found the graffiti in remembrance of the fallen comrades in the city.

Odesa has historically been a cosmopolitan city with strong Jewish influence. In 1791, Empress Catherine's anti-Semitic policies limited

the area where the Jewish population was permitted to live in the Russian Empire to a strip in the west. The tchum-ha-mojschew, or Pale of Settlement, stretched from the Baltic Sea to the Black Sea. By the end of the 19th century, approximately 5 million Jewish people lived there. At the Jewish Museum, we learned that Odesa became a place of new opportunities in the 19th century, attracting many Jewish families. In the 1920s, the Jewish population in Odesa reached its peak of 140,000 people, accounting for approximately 44% of the total population of the city. Before World War II, Odesa had 80 synagogues. In 1941, however, the city was occupied by the Germans and Romanians. First there were pogroms and mass killings in the city, followed by deportations to the surrounding rural areas, where Odesa's Jewish population was almost completely wiped out by mass shootings.

We were very excited to visit the museum and wanted to learn more about Odesa's Jewish history. Our guide at the museum is a sixth-generation member of a Jewish Odesa family still living in the city. Russia's war against Ukraine is also having a profound impact on the mood within the Jewish community. With the start of the full-scale invasion, two communities have left the city. In an ironic twist of history, they found refuge in the two countries that were responsible for the Nazi policy of extermination in the region: Germany and Romania. Many have also emigrated to Israel. Currently, there are still three synagogues existing in the city. But there are only two communities that meet in one synagogue. They are fighting to preserve Jewish cultural life.

During our visit to the museum, there was yet another attack on Odesa.



We organized an event on Wednesday evening, and people from outside the house also joined it. We gave a brief presentation on our solidarity work and how it is influenced by the political situation in Germany and the mood within the anarchist and leftist movements. We discussed and exchanged ideas about common strategies during the war, how decisions are made, and how dissenting opinions are handled. Afterwards, we watched short films that address the war and remembrance work. The meeting had to be paused several times because Odesa was attacked by Russian ballistic missiles that evening. Seven people were killed and several injured during the night. That evening, we met a wide variety of activists: some, who had been in the war and had been demobilized; some, who were planning to go to the front in the near future; and also some, who were trying to leave the country. A key part of all discussions about the war was about what everyone planned to do next. Our Ukrainian comrades showed great interest in political developments in Western Europe and were concerned about how the rise of the far right might further influence the anarchist movement.

Before we left on Thursday, we went for one last swim in the sea. Our schedule was very tight, and our time at the house was far too short. We got to know a wonderful community that is very diverse and consists of various artists and activists. They have been organizing politically over the past six years and share common principles. The people in the house are united by two fundamental ideas: the right to housing for all and the right to life for all (the house serves only vegan food). We were deeply moved by how the residents show up for each another during these difficult times.

Finally, we headed to Kyiv, where we had plans to meet some friends for dinner. The situation in Kyiv has been very stressful in recent months. That's what everyone we met has been telling us. The winter without electricity and heat is still taking its toll on many people and is affecting people's health. The changed security situation is robbing everyone of sleep. In revenge for the destruction of Russia's oil and gas infrastructure, the Russian Air Force is terrorizing Kyiv. More ballistic missiles are currently being deployed, leading to even greater

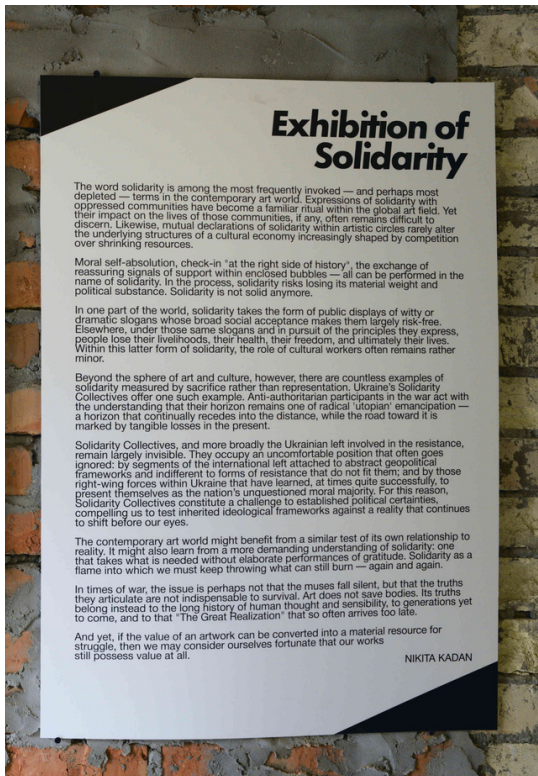
destruction. The area around the Lukyanivska metro station (part of the long metro line located at the west bank of the river) looks terrible. In October, we met there several times, ate together, and shopped at the small market. Now everything is destroyed.

On Friday morning, a friend gave us a guided tour of Babyn Jar (also spelled as Babi Yar, and is a deep valley that served as the site of one of the largest mass murders of World War II). In 1941, the largest massacre of World War II took place here. 33,771 Jewish people (according to German statistics) were murdered here in just two days. This site was once on the outskirts of the city, but due to urban development, parts of the former Jewish cemetery and the killing site have since been built over. In total, approximately one hundred thousand residents of Kyiv from all ethnic groups were murdered here by 1943. Patients from the nearby psychiatric hospital who were murdered in a gas chamber were also brought here. We had already visited Babyn Yar during our last trip and discussed the design of the site. This is the subject of some heated debate. There are a lot of memorials there, including works by famous artists. However, many people feel this is inappropriate for a place where so many people died and believe that the space itself is already a memorial itself.

In the afternoon, we first met with Kyiv-based members of Prjama Dija, and then with people from Solidarity Collectives (SolCol) at their new office. Both initiatives talked about their current work, and we caught up on what has happened since our last visit.

So far, we've been lucky in Kyiv and have been able to sleep relatively peacefully. On Friday night there were rocket attacks and we had to go down to the basement for shelter. A major problem right now is that with ballistic missiles, people have about 3 to 5 minutes after the alarm goes off to get to safety. That night, the first rockets exploded before the air raid siren went off. So we went downstairs after the first wave of bombings and waited. Fortunately, that was the end of it, and we were able to return to our beds after about an hour.

On Saturday afternoon, we stopped by SolCol again, checked out the DIY workshop for assembling (FPV) drones, and helped with some renovation work. Afterwards, closer to the evening, we went together to the closing event of the “Solidarity Exhibition” at the “Hinaus” gallery in the Podil district of Kyiv. The gallery organized an exhibition featuring contemporary Ukrainian artists in cooperation with SolCol.



Above all, the exhibition helps SolCol become better known within Ukraine and raise funds through the sale of the exhibited works. One month before the exhibition opened, Podil district was severely hit by missile attacks, and the gallery was also almost completely destroyed. But with many helping hands, it reopened, even though in a somewhat improvised manner. The current atmosphere, however, enhances the impact of the exhibition, which explores the war from various artistic perspectives.



Sunday was Museum Day again. We walked across the large outdoor grounds past Soviet sculptures, and where also military equipment from World War II and the present day is on display. We went to the massive statue of “Mother Motherland.” It symbolizes the Red Army’s victory over Nazi Germany, and the War Museum is housed within its pedestal. The exhibits there evoked very mixed feelings in us. First, there was a small exhibition marking 10 years of the Ukrainian Army’s special forces, presented in a comic-book style that was highly glorifying. Another exhibition part tells the stories of international volunteers in the Ukrainian Army, who have very different motivations and political views. Though the exhibition does not address these differences. “War: Inverse Perspective,” on the other hand, showcases various artistic approaches to World War II and the Russian invasion. In the exhibition’s entrance area, visitors walk through a Socialist Realist relief to then look “inside.” The exhibition featuring three female artists from Ukraine and Germany was also fascinating. One of them discovered through a photo album that her grandfather had been stationed in Ukraine as a Wehrmacht soldier and had taken many photos from the occupiers’ perspective, some of which look like tourist snapshots. This is contrasted with the perspective of Ukrainian family history under the occupation, supplemented by several artistic works by the current generation. Overall, there are currently very different ways of engaging with the topic of war at this location.

At sunset, we visited two sites where memorial trees had been planted for fallen anarchists. After more than four years of war, there are various ways of dealing with loss within the movement. Solidarity Collectives have also created and published a zine on this topic: <https://www.solidaritycollectives.org/en/zine/>





On Monday, we took a walk through downtown and across the Maidan, Independence Square, and viewed the exhibition on the 2014 revolution. It was moving to be interrupted by a funeral procession. Often, fallen soldiers are driven through their city to the cemetery in a convoy accompanied by flags and sometimes music. As the procession passes, people pause at the roadside to show their respect.

Overnight into Tuesday, there were several ballistic missile attacks on Kyiv, but they were (largely) intercepted by air defenses.

In the morning, a meeting was held at Kyiv City Hall regarding plans to make the public transport ticket prices three times higher. Outside City Hall, Socialny Ruch (Social Movement group), with the support of the student union Prjama Dija, organized a protest against this, in which we participated as well. Slogans such as “Bread or a metro ticket?” and “Are you a mayor or a thief?” were chanted. Speakers emphasized the connection to the extremely high rents in Kyiv: those who cannot afford an apartment in the city center are most dependent on the metro. In addition, a participant of the 2014 revolution reported that the rising prices hit the elderly particularly hard because pensions are very low and do not keep pace with inflation.



In the afternoon, we visited the Folk Architecture Open-Air Museum, where pre-industrial villages from all parts of Ukraine are on display. Unfortunately, the houses were closed that day; otherwise, we could have learned a lot about traditional crafts there. Even so, it was very interesting and, at the same time, relaxing to get away from the bustling city.

Before heading back to Dresden, we met up with members of Solidarity Collectives and Prjama Dija for a farewell dinner.

It was once again a very moving trip filled with many impressions and encounters. They showed us that solidarity changes perspectives, strengthens exchange and connections, and brings people closer together. Many thanks to everyone who made this possible and supported the fundraising campaign.

We are already collecting money for our trip in October.

We will do this time a humanitarian trip again like last year. We are going to Kharkiv to visit displaced people in two dormitories and an Animal Rescue Shelter.

Please support us with a donation:



**Animal Rescue
Shelter**



**Dormitorie
Kharkiv**



Street Aid Daily

INTERVIEW WITH LIDA AND SASHA IN ODESA

In Odesa, we visit the “CP3-2” housing project. The old ship repair factory is located in the heart of Odesa at the Black Sea. The industrial port and huge hotels are all within a hand reach. The building itself is dilapidated in many places and damp from rainwater. Before our trip, we raised money and purchased roofing felt to repair the roof. The project has been self-organized for many years, and the residents design and manage the space autonomously. There are private bedrooms, a shared bathroom, common areas, workshops, and an outdoor kitchen in the summer. About nine vegan activists live here permanently. In this interview, we speak with two people from CP3-2 about their life in the house and what the place means to them. They talk about their activism, their experiences with each other, since the beginning and during the war, and how they cope with it.

QUESTION: COULD YOU PLEASE INTRODUCE YOURSELVES?

Lida: My name is Lida. I’m a vegan, an activist, and right now I’m mainly focused on providing support to people fighting on the front line. I used to be involved in various vegan collectives. But since the war (full scale invasion) broke out, I’ve dedicated myself to this kind of support work. This is also because many people from my group have gone to the front lines or have participated in the armed struggle in other ways.

Sasha: My name is Sasha. I’m also a vegan and an anarchist. I’ve been vegan for eight years. I’m active in the group Eko-Plattform, and in 2022 I participated in the armed struggle. I’m no longer in the army; I left a few months ago.

Overall, I’m involved in vegan or pro-vegan activism, anti-authoritarian activism, and supporting various people and communities. I’ve been living in this house since 2024.

QUESTION: WHAT DOES THIS PLACE, THE CP3-2 HOUSING PROJECT, MEAN TO YOU?

Lida: When I moved in here six years ago, it was simply a place where you could lead an alternative lifestyle affordably and lead a collective way of living. That's still true, but over time, its significance has changed. On the one hand, our comrades who have been fighting on the front lines can come here for a sort of recovery, just to settle back in and get back on their feet. On the other hand, it's also a place in the city that provides infrastructure for various groups. Third, it's a place where our comrades, who are going through a lot right now and are often very tired, can come to recover and rest. In Odesa, all the beaches are commercialized. Here, though, you can be by the sea without having to pay anything. Which isn't usually the case. People from abroad come here, too.

Over time, SRZ-2 has become increasingly politicized. At the beginning, there were mostly artists, architects, and so on here. These people are still here, but over time they've become politicized along with us. They take part in actions and don't just focus on art, they view things more politically and are more politically active. I want to add one more thing, because I really love this place. We've also learned a great deal here. We have metal and woodworking workshops here. When we first arrived, there was simply nothing here. We built everything ourselves, and I learned a lot in the process: how to repair and renovate things. For example, this wall right here, next to which we're sitting—I built it myself and learned how to do it along the way. We also installed all the toilets and the shower. This is a kind of school of life, so to speak, we learn so many skills here and teach each other. Plus, we can have discussions here in a kind of activist safe space. We can organize events and exchange ideas on various topics. It really is a kind of safe space for activists.

Sasha: For me, this place is first and foremost my home, where I can live with friends and comrades. It's a place where I don't have to feel so isolated, as is often the case in big cities, where people just don't

get together that often. We can be together here and live together. And it's also a place to learn how autonomy works, and where we try to put it into practice. In the sense that we acquire skills and knowledge, for example, regarding the things Lida has already mentioned. But it's also a meeting place for different people who come together here.

Lida: I'd like to add that even though this place might seem drafty (with the wind blowing everywhere) or, for example, not so easy to heat, it was actually easier for us in winter, when there were those weeks with long blackouts without heat or electricity, than it was for people who just live in small apartments. We were already used to, for example, fetching water from the well or having to stoke the stove. We simply already had experience with that. We didn't really have to change much at all. We know where the wells are; we had generators, and everyone knew, "Okay, I'll do this, you do that," so we could live well here. In some ways, it was actually harder for people, for example, for my comrades in Kyiv, who live in small apartments. We simply already had experience surviving without help from anyone.

QUESTION: WE'VE BEEN HERE FOR TWO DAYS NOW, AND I'VE BEEN OBSERVING HOW YOU INTERACT WITH ONE ANOTHER. I'VE SEEN A LOT OF TENDERNESS AND CARE BETWEEN YOU. THAT REALLY MOVED ME. I'VE BEEN WONDERING HOW YOU, AS A COMMUNITY, ARE DEALING WITH THIS TENSE SITUATION—INCLUDING GRIEF AND LOSS.

Lida: I'd definitely say that we've already developed certain care practices together here. Since we're together all the time and just keep running into each other, we look out for one another. We don't have big plenary sessions or anything like that, but there are lots of small groups or people who are close to one another and keep an eye on how everyone is doing. If something happens, for example, if someone has lost a loved one or something like that, we share that with the others and figure out how we can deal with it together. I'd say this is also a kind of survival strategy, much like stoking the

stove: something we simply need and have developed over time. Simply because we've been living here together for so long. So far, we haven't had any fights or anything like that, nor has anything really bad happened. No conflict has escalated into something truly serious, we've always found other solutions. Even when there were conflicts, we managed to defuse them.

We're really not a homogeneous group. Very different people from different backgrounds live here, and we've come together around the idea that having a home or an apartment is a human right. That's why most of the people who live here are involved in supporting the homeless. It's a kind of shared consensus. Another shared consensus is that we're all vegan here. But it's also true that some people moved in, who weren't vegan before, and then became vegan here, or people, who weren't very political, and then became more politically active here. Beyond that, though, we also have very different perspectives and approaches.

Sasha: Exactly, it's precisely this shared way of living together and simply being together. People who, as I said, used to just focus on art or whatever else they have become politically active and changed here. There's simply a shared horizon of experience that emerges here and brings us together. It's a shared experience that we build together. And it's kind of like a seed, a seed for anti-authoritarian thinking or anti-authoritarian living.

This becomes clear, for example, in what we do when someone dies: we hold communal memorial evenings. We don't just do this for people, who are currently fighting in the war; for instance, there was a security guard here who was tasked with watching over the grounds, and we had a lot of conflicts with him, but he was still somehow a part of this space. When he died, we held a memorial evening for him as well. When people decide to leave the house or, for example, the country, we try to give them a proper send-off and make sure they have a nice farewell.

Lida: Actually, this is really something that goes without saying, but I want to say it again anyway, and our experience shows this too: Collectively, it's much easier to somehow get past the pain and work

through it. Collectively, it's easier to survive. Not just to survive the pain, but also, for example, all these capitalist impositions. It's much easier when you're not alone.

Sasha: It's also true that here we don't just treat people this way, we treat animals this way, too. We even have a small cemetery for animals that have died here. A cat, a seagull, a pigeon, and a raven are buried there. And the fact is, people feel pain when they die, too. We believe that animals are sentient beings with their own personalities, and we should have good relationships with them, and we shouldn't eat them but should bury them instead.

Lida: Yes, and animals live with us, too. The little cat you saw was rescued by a comrade from Kherson, and she has her own little space here and can roam wherever she wants. She lives a bit wild in a way, but she always comes back. And then there's the little free spirit, Bambi, the dog, who's chilling out here with us right now. Well, and the ones who also live here, and are actually the first occupants of this house, are the pigeons. They're definitely part of it, too. Well, they were here first, so they definitely have a right to stay, even if they can be a real nuisance sometimes.

QUESTION: I'D LIKE TO ASK YOU A SLIGHTLY MORE PERSONAL QUESTION, SASHA. IT'S ABOUT YOUR EXPERIENCES, SINCE YOU'VE ALREADY BEEN TO WAR. MAYBE YOU CAN TELL US HOW YOU MADE THAT DECISION, AND PERHAPS ALSO HOW YOU'RE DOING HERE NOW? HOW DO YOU DEAL WITH YOUR EXPERIENCES?

Sasha: I went to fight in 2022. I was 20 years old at the time. It was a personal decision, a personal desire. I saw the need for it. I already felt that I actually wanted to confront this threat, which was looming over my home and my friends, as directly as possible. I wanted to stop it and protect my friends from what was happening, from this fascist and imperialist threat that had descended upon us. Because we'd already seen in the years before how things had changed in Russia and what had happened to the anarchists there. And we said to ourselves, "We have the means here to fight politically and stand

up for our own rights.” But if we don’t fight back, that will definitely no longer be the case afterwards. In any case, it was a personal decision.

That’s just how it happened. I was drafted into the war and took an active part in it. It was very hard. It was constantly very hard, but I definitely had the motivation. I sustained injuries, and even aside from that, I went through some really difficult situations. But what was particularly hard were the structures within the army. As an anarchist, that extreme hierarchy that prevails there was a real problem for me. In that regard, it was definitely good to have horizontal structures, so to say, horizontal relationships with one another. That was also crucial for resisting the army and its structures.

There are opportunities here: anarchist units, or units influenced by anarchist ideals. These are military units, where many comrades are fighting. Above all, it’s important that the commanders also have the right mindset, share the same ideals, or at least support them. Because when you can make decisions together in a horizontal way and organize yourselves somewhat horizontally, it helps immensely.

Of course, what also contributed to my motivation was the realization I had, that if we don’t fight back here and now, and end up being occupied, things will definitely go badly for us. It’s possible that we’ll then be mobilized into the Russian army, where such opportunities simply don’t exist. I do think that if we simply give up without a fight now, Russia, since it is, after all, an imperialist aggressor state, would just keep going. And that is exactly what must be avoided at all costs.

Another thing that’s important for me to mention: I’ve remained vegan throughout all this time. I also wanted to use my own example to show that it’s possible to remain vegan even under the most difficult conditions. That was simply important to me because it’s often questioned. For example, I was in a trench near a settlement close to Bakhmut and, unfortunately, had to leave behind a vegan sausage that had come from Germany because we had to retreat. That was a real shame, but it happened. But that’s, so to speak, the physical

proof that I remained vegan. It was important for me to show that it's possible. It's important not to forget the animals even during the war, because they suffer just as much from this war. And not to simply throw your own convictions and approaches overboard.

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When I got injured, I couldn't be on the front lines anymore. They said, "Okay, you can't fight on the front lines anymore. That's not possible." And that's why I was in the rear guard starting in mid-2024. So, I wasn't on the front lines anymore, but I was still in the army, even though I wasn't directly fighting. I used to live in Lviv and didn't meet the people here until 2024, because I was transferred to Odesa. It actually happened at a memorial event on April 19, a memorial for Dmitri Petrov, Cooper Andrews, and Finbar Cafferkey. I went to the ceremony and met the people from here, and we really became friends. My friends then helped me when I returned. I managed to stay true to myself, my personality and my beliefs, despite these difficult circumstances. That's also thanks to the people I met here and to this place.

Lida: Well, the example from Sasha actually illustrates our situation quite well. We were both part of different groups here and in Lviv that were both involved in vegan activism, and it's a small scene. That's why, as organizations, we knew of each other but didn't really know one another personally. There was also no collaboration between the

individual groups. And it wasn't until we organized these public actions and events that we really got to know each other. A lot of people also came here from different cities: from Lviv, Kyiv, Kharkiv, and so on. So, while this war does allow you to meet new people, at the same time, it means you don't see many people for an extremely long time, sometimes for years. And it's unclear whether they'll ever come back at all.

I want to make this clear once again, because it doesn't seem to be entirely clear to some people in Western Europe. We have remained feminists, we have remained vegans, we have remained activists. Even as we take part in the struggle, even though we've decided here to take up arms, simply because this is our home. We want to stay here, we want to keep what we've built here. And we actually think it's a pretty understandable reaction, when someone comes at you with a weapon, intent on killing you and turning your life completely upside down, to take up arms, defend yourself against it, and try to prevent exactly that from happening.

It's really true: we need your solidarity, and we'll continue to need it. Without the solidarity that has existed and continues to exist, and I know there has been a lot of solidarity, including from Dresden, among other places, we simply wouldn't have been able to pull this off with Solidarity Collectives. We need a lot of help with this. Everything we've talked about is interconnected, because Solidarity Collectives has also helped Sasha, among others, and sent vegan food to the front lines. We need that solidarity, it's important. Please, keep it up. And to everyone else reading this now: please, do the same. For example, Solidarity Collectives also bought one of these plates for Sasha's protective vest. And that vest actually provided protection. A large shard ended up lodged in it. It's really true that things like this help save the lives of our comrades. Thank you all.

THANK YOU FOR THE CONVERSATION.

INTERVIEW WITH ANDRII IN ODESA

In this interview, we speak with another activist and artist who lives in CP3-2.

He also talks about life in the house and what it means to him. In addition, he tells us more about his work at SAD (Street Aid Daily) and a little bit about his art.

QUESTION: HI, CAN YOU BRIEFLY INTRODUCE YOURSELF?

Andrii: Hi, I'm Andrii.

I'm from Odesa. I make art, all kinds of art. And I'm an activist.

QUESTION: WHAT DOES CP3-2 MEAN TO YOU?

Andrii: My whole life, I've always felt like a stray. I was always running from one place to the next, and there was no place where I felt at home. Now, in a way, this place is my home.

QUESTION: AND WHAT DOES IT MEAN TO BE AT HOME HERE?

Andrii: It's nice to have a place where you feel a little more at ease than in other places.

I can be myself here. And it's cool not to be alone. There are a lot of people here who think similarly to me, and sometimes they cook for me, or we cook together and eat together. And that's how this sense of community develops.

QUESTION: HOW MANY PEOPLE LIVE HERE? AND HOW DO PEOPLE END UP HERE?

Andrii: Usually, there are 8–9 people living here permanently. But there are also people who only stay here temporary, for some period of time. For example, because they come to work or spend the summer here. So in the summer, it's generally more crowded, and then there are about 15–16 of us.

QUESTION: AND WHAT DO YOU DO IN THE HOUSE?

Andrii: Well, there are chores that need to be done, like cooking and cleaning up.

More or less the same people usually take care of those. And there are also activities around the house. I just help out with those.

We have this initiative called SAD, Street Aid Daily, where we help homeless people. I'm very active in that.

For example, we pack bags with essential items they need, like sleeping bags, food, hygiene products, and so on, and then hand them out. Some of this work also takes place right here in the house. I paint and make art with the people, we have materials here for that, too.

QUESTION: CAN YOU TELL US A LITTLE MORE ABOUT THE INITIATIVE? WHAT'S THE WORK LIKE, AND WHAT ARE THE PEOPLE YOU SUPPORT LIKE?

Andrii: The distribution drives we organize take place every Sunday near the train station. It just happened that way because a lot of homeless people gather there, and other volunteers are also handing out food and other items. We distribute things necessary for every day use, for example, toothpaste, toothbrushes, soap, and mats to sleep on. Cigarettes are also important, they're absolutely essential! We can't distribute medications, because we don't have a permit for that.

The people we help are homeless people from Odesa, but also many people who have come to Odesa because of the war, and people who aren't necessarily homeless but are living in precarious circumstances, for example, because they had to flee. And just a quick return to the art I create with the people. Often, people aren't really in the mood, and I have to motivate them first.

I'm an artist myself, which is why I do this, but what we also do is, when cool images emerge, we print them on T-shirts or make prints of them and sell them. That's how we fund our work. And in a way, it's about finding a common language through actions like these, rather than just handing out something and then leaving. It just takes a while. But it also gives people a little emotional support when you build a relationship with them, give them a hug now and then, because they often just feel like crap and are sad, and that can help, too. Yeah, I think that's what I can say about SAD.

**QUESTION: OKAY. SO, BACK TO CP3-2 AS A PLACE.
FOR ME, THIS PLACE IS VERY SPECIAL. WE CAN SEE THE SEA.
WE'RE RIGHT NEXT TO THE HABOUR, FANCY HOTELS, IN THE MIDDLE OF
ODESA.
HOW IS IT THAT THIS PLACE EXISTS RIGHT HERE?**

Andrii: Somehow.

So yeah, it's a special place; it's been around for about five or six years, and the fact that it exists here like this is pure luck.

It's a little unclear why we're still able to stay here, but that's how it is. And that's despite the fact that, from a normative perspective, we might be considered dirty, messy people.

Usually, places like this are bought by someone and then just fall into disrepair. And for some reason, that's not the case here.

Well, and in a way, we're also living here in a kind of escapism, in our little separate space that's cut off from the capitalist world. And within that we try to exist and somehow get by.

QUESTION: HOW DO YOU DISCUSS THE WAR HERE IN YOUR COLLECTIVE OR IN THE COMMUNITY?

Andrii: When we talk about the war, we do so with a lot of irony, because there's really no other way to do it. We have a lot of people here who are in the army, who are about to join the army, or who have been in the army, and others, too.

It's clear to all of us that a lot of shit goes on in the army, and we talk about that and make jokes.

We don't make that many jokes about the Russians who are attacking us, but we do make jokes about the missiles and the drones.

There's no other way to cope with it. We sit here in the house and hear the noise of airstrikes. It's just terrible. And then we try to get rid of the fear with our jokes.

QUESTION: YES, I ASKED BECAUSE YOU SAID AT THE BEGINNING THAT YOU ACTUALLY WANT TO LEAVE UKRAINE BECAUSE THE WAR IS SO EXHAUSTING. ON THE OTHER HAND, WE KNOW THAT MANY PEOPLE HAVE ALSO DECIDED TO JOIN THE ARMY.

AND I WAS WONDERING, WHEN YOU TALK ABOUT THIS, IS IT OKAY THAT PEOPLE HAVE DIFFERENT POSITIONS ON THE MATTER AND MAKE DIFFERENT DECISIONS?

Andrii: For me, it's like this: I've decided I don't want to take part in this war, because I feel that I can't fight in it in a way that achieves something for myself, but rather for the Ukrainian authorities. And I owe them absolutely nothing. I've struggled with my own personal problems my whole life. My mother also fought against this system for a long time, and we had a lot of problems. It's kind of like running away, and it's hard to come to terms with that, but that's the decision I've made for myself.

Within the group, there are different viewpoints on this issue, but my position is accepted there as well. And especially the people who fought and who were in the army, are very understanding about it, because they know it's really tough. I don't get treated with hostility or anything like that because of it.

QUESTION: THANK YOU VERY MUCH! WOULD YOU LIKE TO SAY ANYTHING ELSE TO WRAP THINGS UP?

Andrii: We live in a cruel world and we're really deep in the shit, but hopefully the future will be really awesome!

ODESA - DISKUSSION AND EXCHANGE

EVENING EVENT

On our second evening in Odesa, there was an event at the house that was also attended by other leftists from the city. We gave a short presentation there about solidarity work in Germany and how it is currently developing in leftist and anarchist circles.

Afterwards, people asked questions, and a discussion emerged on various topics. Among other things, we talked about repressions in Ukraine and how people are organizing against involuntary mobilization into the army. We heard how decisions are made and discussed on the topic of whether to actively participate in the war or not.

Here is an excerpt from that conversation.

(When people from Dresden speak, their contributions are written in italics)

REPRESSIONS

S: As you were talking about the growing repressions in Germany, I want to say something about repressions and the secret service here. As far as I know, there are no anti-extremist moves in Ukraine. But a lot of left-wing and anarchist organizations who are publicly active, face repressions from the secret service. We have a lot of right-wing people within the police and other bullshit services, as well as right-wing activists. So this also affects the public work of Priama Dioa student union.

G: I want to add that currently there are no serious direct repressions towards anarchists. With the burstout of war the situation changed quite a lot, the focus of the police did as well. Right now, they are more preoccupied with Russians. But at the same time, they are aware of us, of course. And it was harder, way harder before the full-scale invasion with the cops and so on. But still the cops are having

their lists of people. And they are aware of people doing things. So, the situation can change very rapidly. And these people were also detained before.

There is a story I want to share, where the anarchists actually won. So, in 2020, there was an action at a circus, not against the circus itself but against the exploitation of animals. Even though it was a legal action, a lot of cops showed up. There were twice more cops than people, who were participating in the action. Then the Nazis came as well, and the Nazis attacked people from the demonstration, creating provocations. So, the cops, were like, "Oh, this is really bad". They arrested everyone from the anarchist demonstration, brought them all to the police station. People had to stay there for two hours, but got released, as the cops didn't have so many reasons to actually detain people. Even though they beat up some of the people who were detained before that.

There was some support from human rights defenders and lawyers during that period of time, where they went and actually filed a complaint. A complaint to the European Court for Human Rights, about the violation of human rights. And seven years later, all the people who were in that case got a 1,000 Euro compensation. It was invested in the cooperative. And it was very funny, because the case in the court was called "Eco platforma against Ukraine".

ASSAMBLEA

Q: So, what do you in Germany think about Assamblea, this group from Kharkiv. Even though they are very small, they did a lot of damage to solidarity organizing attempts, when they were traveling around. They also did damage to Solidarity Collectives. Are you aware of them coming to Germany in one way or another, organizing some events or coming to the book fairs and so on?

A: *I think that they came to Germany, I didn't hear that it happened, but I would say that especially people, who have a critical view on the solidarity work and who have pro-Russian views, really love them. I know that there have been interviews with them, and they circulated quite widely. So, people with certain opinions sympathize with this group, because they just say what these Germans want to hear.*

B: Yes, they are participating in the events. They are actually brought to the different places around Europe by certain groups of people. It is very hard to counter these conversations. Because people see them as a kind of very ultimate truth and do not question what they say. They are also collecting money, so, it's also kind of a money project.

And what they do has also a lot to do with mystification. So, if you are not aware of the political situation and of what is happening here in Ukraine, if you are in Europe, it is way easier to sell the story they sell. That in reality THEY are the resistance.

Because for certain people they are kind of heroes. They believe that Assamblea is supporting hundreds of thousands of people who are avoiding military drafting in Kharkiv, for example. And that what they write on their websites is very relevant for the people in Kharkiv. But in reality, it is just a couple of dudes who are simply reproducing the information that is already there and then selling this information to the West to get attention. And to get the resources the people are willing to give them. They have this one person, who crossed the border and he became kind of a speaker of, how it was presented, the true Ukrainian resistance.

C: *Do you know these people?*

G: Yes, some do. One of these two people was at one of Eco platforma's summer camp before the full-scale invasion. Yeah, so we know them.

C: *How come you know each other, but then people have these kinds of positions? Did you have discussions with them?*

D: I think that one of these crazy dudes is actually working together with Russians. They are using this kind of resentment in the Ukrainian society towards the mobilization and towards the violence connected with it, to create that mystification about who they are and what they do and that they are a big movement.

But the reality is that there is no centralized resistance against mobilization and these kind of things. It's more DIY spirit. People are doing what some of our comrades did, when they went and picked up another comrade, who was forcibly mobilized, from a bad place in the military, so that he could choose a better place in the military.

Yes, but it's very probable, that they get money from Russia. We can't be completely certain about it, but we are pretty sure that this might be the case. Take the example of Borotba, an authoritarian communist group in Ukraine. They were actually getting money from Russia, for sure. In case you didn't know, there was a leak of a communication between them and the Russian government, where they were discussing how to get money and what to do.

HORIZONTAL RESISTANCE TO THE CONDITIONS OF MOBILIZATION

V: There is, for example, a Telegram group in Odesa, that is actually posting quite often, where the mobilization groups are and what they are doing and so on. And it looks like there are people who are doing that kind of work and who are administrating these groups.

D: There is no centralized or coordinated work in different cities on that topic. It's a spontaneous thing that is happening online.

A: I tried to point out that this is a horizontal resistance against the conditions of mobilization.

B: At the same time, it is not an anti-war channel or anti-war-like opinions. It's more a personal choice, that the person wants to avoid being mobilized, but it does not mean that they are anti-war or something.

A: If the government takes you from the street, you will most probably be very badly placed in the military. So, you try to avoid it to get a better place or to hide. But it's not about anti-war movement, it's more like, "I don't want to participate in war but I understand the need of war. Still, I personally don't want to join due to different reasons".

V: And what happens, if you are getting caught by the mobilization groups in the streets, differs a lot to what happens, when you go voluntarily. There are different algorithms. So, if you go and join voluntarily you have quite a good chance of ending up in a proper position and a good unit. And you will have reasonable conditions. But if you are getting caught in the street, then you will go through a completely different algorithm and will end up in a shitty place. And that's why people are actually resisting the forced mobilization. It just has these really negative consequences, being mobilized this way.

JOINING THE MILITARY / PERSONAL AND COLLECTIVE DECISIONS

Q: *How do you discuss the whole question of going to the military? Some of you were already part of military, some avoid to go. How do you discuss it in the collective?*

A: So, there are different people here. For example, there are veterans, who had been already fighting. Now they've got health issues, so, they came back and are restoring their health now. There are people who are thinking about joining and trying to figure out their way to go fighting. There are people who are doing, for example, volunteer work for Solidarity Collectives. So, there are a lot of different people.

V: Everybody participates in a different fashion and everybody decides that in their own way. As for discussions, there are different groups, and different people, who talk to each other. If we start talking to each other in the longer sense then it takes a lot of time. But in general, we talk to each other, and it works. And you have to understand that in these four years of war, people kind of got used to

it, on the one hand. Then, on the other hand, people talk about it all the time in one way or another, in different setups and that's where these conversations happen as well.

M: I wanted to say that I have friends, who are fighting and they're fine with the people, who are not joining the military. However, they are saying that it's fine if people don't want to fight, but they shouldn't present a position to the public which agitates for not fighting. They should rather be giving space to the people who are trying to mobilize themselves and trying to fight together with the others to keep the country free, so to say.

G: Even though, we are from different organizations here, and for example, in Eco platform we decided all to go to war and everybody tried in their ways. For example, the women from the group couldn't manage to join the military. So, they started doing voluntary work with Solidarity Collectives and stuff like that. And the men went to the war, so to say. And as soldiers, some of them already got out of it. Some are joining only now through the whole processes. But it's kind of a collective decision, so to say, to do that all together.

S: I just wanted to say, we have a kind of volunteers army in Ukraine, people who don't want to be in the state army or government army. So there are structures, but still it's hard. For example, people in the voluntary structures don't get health insurance, so, often there is no other choice than going to the government army. So, it's like, "We don't want to support our government, but want to support the people, people who live in this territory, in this place".

A: There is no voluntary army anymore, so they have everybody to sign the contract, and it's just a recent thing. It existed for 4 years, but now it's gone.

Q: *Because, I mean, sure, on the one hand, there is this pressure to defend, but I was just wondering how you in a community discussed*

this, you know, who's going, who's staying to support the others, who can't go because of whatever reason. That's why it's interesting for me to hear that Eco Platforma decided collectively: we are gonna do that.

So, because I think it's one thing to say, at the end it's always an individual decision, if I really go, but I think it's also important to discuss this collectively and make a collective decision.

And I was wondering, if you did that, how you did that, and what were the thoughts about it, you know?

Maybe I could add a little bit different viewpoint: In Germany, a lot of people ask themselves if there are conflicts between people who are leaving the country and people who are fighting, if there are conflicts about this question of joining the war?

A: I have the feeling, that there is a certain consensus inside the movement. For me, for example, it was about my brother, who was living in Russia, and I was following the news of what is happening there, and I've seen the progressing repressive machine that was growing inside of Russia. And I kind of don't have doubts that most of the people, of the anarchists and anti-authoritarians who are fighting, are fighting to not become a part of that machine and to resist that. So, you know, to not see this happening to yourself. And it's kind of a really consequential decision for a lot of people.

And for me, this is something that started happening after 2014. So, my brother actually left Russia after living there for 5 years. But also after that and for a quite long period of time, I was closely following what was happening there. And I have seen a huge growth of repressive laws inside Russia.

So, for me, it's not about the cultural differences between Ukraine and Russia or something like that, but rather becoming part of this repressive machine, which would be horrible...

S: So, it's different here than in the general society, where there is this split between those who are fighting and those who are not. Actually, because the anarchist movement has a little bit more of an acceptance or let's say, a different position. You have people who left the country, but they're still organizing solidarity and the contacts with

them continue to exist. So, there are no broken ties and it is accepted. It's not, that these people become untouchable or something like that. But from the other side, you have really very tired people in the military, who are saying, the best help you can do, is getting mobilized, so we can get demobilized and can get some fucking rest. So there is this kind of hope or something like that.

T: So, I'd like to share a little bit, because I was actually trained in German army in 2024 for medical work. And I was trained by the people who were actually brought from the military reserve to do this work.

I saw that people were really in resentment, like they didn't want to do the work that was applied to them. And in general, I had the feeling that nobody wants to go to the German army. So, the instructors were saying, like, we will give you uniform, we will give you all this gear and so on, but the most important part is that we don't need to fight. Like, so, you do the fighting and we can train you and give you everything.

G: This is a good point. If you don't want to join the German army, you can actually support the Ukrainian army, that is already fighting, to make the Germans not fight.

T: What was also interesting: when we arrived to the military base, we got the whole German uniform for the winter and summer, and so on. And we were told, you should wear it all the time, no Ukrainian uniform here, because if somebody makes a picture of Ukrainians being at the German bases, this would create a huge fuzz. So, not even patches or something like that, at least it should be looking German.

I have another funny story: I had a patch of anarcho-syndicalists. And the German military police came to me and said, you should remove it, because this is a Bandera flag. And I said, it's not a Bandera flag, it's an anarcho-syndicalist flag. And the cop was asking, what? And then I explained it, and the military police guy was saying, "Oh, can

you give me this for a present?" And I said, "No, I won't give you this for a present, because you don't know this flag".

STRATEGIES ABOUT WAR

V: There is a huge aspect: when you make this decision, you totally lose your freedom, you are taken by the army, by the government and you can not take it back. Now you are in the army for ... you just don't know for how long and there are a lot of things that you can't control. So this decision is a really serious one.

It's also a question about where you go, or where you are, to which kind of unit you come to. And if you are in a unit with a lot of anarchists, and there especially the commanders also have appropriate views, you can maybe organize a little bit more horizontally and so on. It makes a difference on how you are under the army and how it is. And people try to get in such kind of formations.

S: Also right at the beginning of the war, there was an attempt to form the anarchist unit. And there was also Dmitri Petrov, who let's say, tried to found an anarchist unit. It was Dmitri Petrov, who tried to do this, and also the people around him. But it's also a difficult question. Because if you have all the anarchists being in one unit and there is an attack on this unit, all the comrades die. And this is what actually happened. A lot of anarchist died. And it's always a very big loss for us, and for the movement. For example, there was also David Chichkan and Sergey Puch, they died within half a year, and they were also together.

B: *Yeah, I mean, it's strange to have to find out what is a strategically reasonable decision in the situation of war, which makes sense for the community who's fighting, for the community who stays back home, and I don't know. I mean, because also, there are people who need support, also outside of this war, in normal life, you know? And we have to think of everybody, and everything, and it's like completely complicated, and...*

D: You mean in Ukraine?

B: *I mean, in general, in such a situation, here, now, and in other situations. There are also other people who need help and support, and this is a very difficult question.*

V: And when you join the army, there is an option of holding positions of different types. You can work on the computer, or do some basic stuff, or you can be in the fighting units.

And that are totally different experiences of being in the army.

Because when you are working on the computer, you are not killing people. An experience like this, it's nothing we are encountering in our basic life. We don't do such things. It can be quite shocking.

S: So, in the beginning of a full-scale invasion there was a strategic decision made in Solidarity Collectives, that you exactly need these two types of work. Let's put it like this: some people go fighting, but there have to be also people who support the people who do the fighting. But right now, that war is going on so long, it's changing, the people, who before said they wouldn't go fighting, they're now also trying to fight. For example, also women do so. At the beginning of the war it was also a problem to be mobilized, or to go fighting as a woman, even if you wanted to, but this is changing, also because Ukraine tries to be a more liberal country, and the situation with this gets better. For example, women who were at the beginning not accepted into the army, now also sometimes join, and you can really see this in the statistics.

Sa: I want to talk about people in Priama Dija, it's a student union. So people in the union are young. And my friends who have diplomas have two plans, one: is they go to Solidarity Collectives and support; second: is they go get mobilized, and go to the army. These are young left and anarchist activists in Ukraine.

FUNDRAISER OKTOBER 2026

We are already collecting money for our trip in October.

We will do this time a humanitarian trip again like last year. We are going to Kharkiv to visit displaced people in two dormitories and an Animal Rescue Shelter.

Please support us with a donation:



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Dormitorie Kharkiv



Street Aid Daily

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SEPTEMBER 2026