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by: mica

serotinousart@protonmail.com

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Letter from the Editors

Hey Bandits,

Sincerely, how are you?

With sweeping cuts to federal budgets coming for social services and medicare, the politically-motivated assassinations of democratic lawmakers, ethnic cleansing in Palestine due to US-made bombs, ICE raids wrecking havoc on communities all over the country, and the overt and rapid descent into fascist dictatorship, suffice it to say that we are all dealing with a lot.

Our attention and data are being seized in ways that are difficult to withstand or resist, and joy as a tool for survival and resistance is seeming harder and harder to come by. But still we’ll try.

This issue contains stories on surveillance, struggles for environmental justice, city happenings, and perspective pieces about some of our neighbors' lived experiences. Through the work we do with Dissonant Times, we want you to feel informed, but, above that, we want you to feel connected. Every struggle is linked; solidarity is not only a value, it is a tactical strategy to build collective power. Aboriginal activists fighting for land sovereignty in Queensland in the 70s famously said: “If you have come to help me you are wasting your time. But if you have come because your liberation is bound up with mine, then let us work together.”

Let us build connections and community networks of care, knowing that the care and trust that we forge today will alchemize into power on the streets tomorrow. Let us leave no one behind in our demands for justice and liberation, and be guided by those who have lived furthest in the margins. As one hand smashes surveillance, let the other water the garden.

yours in chaos & creativity,

the editors



Some Good News: Burrito Brigade Gets a New Home

By: Dime

After eleven years of operation, Burrito Brigade(parent to the Little Free Pantries, Waste to Taste food boxes, and the Weekend Burrito Brigade) has purchased a building to permanently house and expand its projects. The new location is in the Whiteaker neighborhood, and at 8,699-square-feet, offers significantly more space than BB’s current rental location.

While the purchase of the building has been funded by grants and private donors, the small non-profit is still raising funds to the tune of \$65,000 to build a kitchen and replace the roof. Executive Director Jennifer Densen expects that construction will last a year or more, with operations continuing as usual at their rental location in the meantime.

“The possibilities are endless,” Densen said when asked what the vision will be for the new space. She hopes that the size and expansiveness of the space will mean offering meeting space upstairs, storage in the warehouse, and additional food resources to other community groups.

According to Denson, another notable difference between the current and new location is that in the future there will be an outdoor pantry and cold fridge, holding ready-to-eat snacks and meals for passersby, in addition to the current system of appointment-only food box shopping.

Burrito Brigade is a small nonprofit based in Eugene, Oregon that has been operating to reduce food insecurity since 2014. Starting as a group of people making and passing out vegan burritos on the weekend, BB has since expanded with more than fifty Little Free Pantries in the Eugene area, and the Waste to Taste food box program. Waste to Taste is a free grocery “store” where shoppers fill a box from a selection of groceries that would otherwise have been thrown away.

“On the one hand, the fact that there is such a massive need for basic groceries, and that more and more people rely on our services to get a meal, is really sad and messed up. But I’m glad we’ll have more space to do more work together on getting our neighbors basic needs met.” - M, Waste to Taste volunteer.

Some Good News: Solidarity Share Fair Reaches Over 500 People

By: Neighborhood Anarchist Collective

Eugene, Ore. On Saturday, May 31st, the Neighborhood Anarchist Collective (NAC) hosted its second Share Fair of 2025 at the First United Methodist Church in Eugene. Over 500 people are estimated to have attended, which makes it one of the largest Share Fairs to date. Share Fair has provided free services and recreation for communities in Lane County for over seven years.

Attendees enjoyed hot food, haircuts, live music and play time in the kids area. There were two rooms worth of donations ranging from clothing and shoes, outdoor gear, housewares, books, and electronics.

Many other local organizations attended to provide services such as medical aid, housing resources, and pet care. To name a few, HIV Alliance provided STI testing and harm reduction supplies and

Occupy Medical offered medics and first aid materials. RAVEN provided free foot washing and assisted in navigation of local services. Restored Connections Peer Center attended to reach out to those seeking support in recovery from addictions. Some incredible volunteers were available for mending and altering clothing, free hair cutting services, healing circles, massages, and workshops on plant identification, first aid, and chair yoga.

Solidarity Share Fair embodies the principle of mutual aid. For anarchists, this means a form of meeting each other's needs free from hierarchies or stipulations. Participants and organizers alike gave what they could and took what they needed. Needing or wanting something alone is reason enough to receive it. If this is your vision for the world, or even for an afternoon, please



sign up to volunteer or donate at <https://neighborhoodanarchists.org/sharefair/>

The next Share Fair is scheduled for August 24th. Please consider donating new or gently used survival supplies such as tents, sleeping bags, and tent repair kits to help us meet attendees needs for future fairs. Email donations@neighborhoodanarchists.org with questions. Financial contributions are also greatly appreciated.

Elwha Forest Defenders Forced to Leave Woods After Attacks from Violent Vigilantes, Police and Government Technology

June 17th 2025



Below is a statement released by forest defenders in the Elwha Forest on the Olympic Peninsula. On May 7th, the group launched a tree-sit and blockade to defend a century-old forest that had been auctioned off last year by the Washington State Department of Natural Resources, and purchased by the Murphy Company, an Oregon-based timber firm. On June 14th, vigilantes on ATVs and a in a truck came into the forest with weapons, threatened the lives of the forest defenders and forcefully removed the blockade. The tree-sit was situated on a platform high in a tree, that was held up primarily by a rope bound to the blockade on the road below.

"I put myself in positions of danger because it is a way to immediately stop an outdated system of objective destruction. Our forests are being cut for profit and mismanaged at a rate that will devastate our watersheds, air quality, natural resources, forest species, and therefore our local human communities, starting with the poor. We need to talk about it with people who are different than us and build empathy for those who act out of care." -- A, Elwha Forest defender

Olympia, Wa. On Sunday night, the blockade of the Parched timber sale in the Elwha Watershed was dismantled in response to a violent vigilante who pulled a gun on forest defenders, threatening to shoot them and firing shots in the forest. This shocking and disturbing final event came after several days of a slew of different kinds of attacks and repression.

The Parched timber sale is attempting to log 192 acres near two rivers in the Elwha Watershed. The sale targets legacy forest comprised of large, mature Douglas Fir, Red Cedar, Western Hemlock and Big Leaf Maple and a diverse understory. For almost a year, local community members have been resisting this project, and more recently, some of those community members decided to put their bodies on the line to stop it. For over a month they have lived in a treesit on the side of the road, preventing logging vehicles from entering.

The breakdown began on Monday June 9th when the campaign ProtonMail email account was shut down due to an investigation by the Swiss government. This caused the unfortunate loss of campaign infrastructure, such as lists of supporters and journalists, and disabled communication.

On Friday June 13th, police of unknown affiliation came to raid the support camp underneath the treesitter. They seized tents, sleeping bags, mats, pots, cooking gear, water filters, bear spray, communications gear, and more. This seizure forced ground support to continue camping without adequate gear in order to ensure the treesitter's safety, resulting in a survival situation for the supporters that night.

One person present for the raid said, "We were peacefully

camping before the cops swept their camp, a very aggressive move in an open recreation area where dozens of community members had been each day. The police confiscated everything as it was, including carrying out hot bowls of oatmeal instead of pouring them out. The sweep put the safety of the sitter at risk by exposing them to worse violent treatment and threats, which is ironic, given the police earlier said they prioritized the sitter's safety."

Local community members quickly rallied to reprovision camp and support the tree sit, donating money and supplies and hiking through the cover of darkness to ensure essentials made it to camp without being intercepted by police.

On Saturday night, a new opposition arrived: a truck and two ATVs attempted to tamper with the anchor line of the treesit and damage the tripod, both of which were holding a person's life. They harrassed and threatened the people on the ground and in the air, appearing to be drunk and throwing around empty bottles. They left late into the night.

On Sunday evening, after another wave of support came from town to repair the tripod and treesit, yet another group came up on an ATV with a winch. A supporter recounted, "At dusk, about a half mile from the sit and still hiking, I could hear a woman's voice screaming, "We're coming back!" I started to run up the road and as I approached the wrecked tripod, a black late model Jeep turned the headlights on and started to drive towards me. [The driver] got out of the car and I was able to see two children and a woman. He came running over at me threatening to kill me. I ignored him and continued to walk to the tree to see if the sitter was ok."

The vigilante attached his winch to the anchor line and dragged it off the road. This was immensely dangerous to the treesitter, and could have been fatal. The sitter's platform fell multiple inches. After, the man drove around shooting a gun into the air before pointing the gun at a forest defender, walking at them aggressively, and threatening to shoot.

The danger presented by the family and their dismantling of the blockade caused the forest defenders to choose to safely evacuate. However, forest defenders maintain that the resistance to the logging remains strong. "The most central thing that happened here wasn't the fact that someone was living in a tree. It was that a group of people came in closer contact with the Earth through joy and grief and interfering with the forces that do Earth harm—in this case, through logging."

"Our commitment to defend the forests and waters of the Olympic Peninsula remains strong," stated the forest defenders. "To the vigilantes, the DNR cops, and state-sponsored repression, we say: You did not dig up our roots. We are still here. Stop pillaging our people. Stop pillaging our forests. Stop pillaging our waters. Our movement has not been uprooted. It is just beginning to grow."

Against the White Gold Rush

By: Penny Royale

The Threat

As of April of this year, the Federal Government is proposing¹ to let an Australian company, Jindalee Lithium, explore for lithium mining in Southeastern Oregon, in the McDermitt Caldera, which is the ancestral and current homelands of the Fort McDermitt Paiute, Shoshone and Bannock tribes.

The McDermitt Caldera is an ancient extinct super volcano that has lay dormant for 16 million years. It spans 28 miles in the high desert that rests on the so-called border of Oregon and Nevada. It is home to sage grouse, pronghorn, golden eagle, threatened Lahontan cutthroat trout, and bighorn sheep. It is also home to a tiny springsnail called the Kings River Pyrg, which is endemic to the caldera. Due to long-quiet volcanic activity, the caldera is geologically diverse, containing various lava flows, sediments and kinds of rock, as well as deposits of uranium and mercury; and possibly the worlds' largest supply of lithium.

Jindalee Lithium, if the exploration project is approved, will explore for about 5 years and then build a mine on the Oregon border. A lithium mine is already being built on the Nevada side² by a company called Lithium Americas, after years of resistance on behalf of the tribal communities whose history and buried ancestors are held in the McDermitt Caldera.

Environmental and Human Impact

Lithium is used to make lithium-ion batteries, which power our devices and vehicles. It became especially desired since the electric car boom. Although lithium is being cast as a saving grace in a world facing climate change, the reality could not be further from "green". According to the documentary Mining the Sacred,³ the mine being built at Thacker Pass, on the Nevada side, will be 6,000 acres wide with an open pit going to a depth of 400 feet. Adjacent to the mine will be toxic tailings ponds where the by-products of mining are stored. They will have to build lithium processing facilities, which include a sulfur plant. Sulfur is a waste by-product of oil refineries and will have to be trucked in from afar and burned every day at the processing facilities. The mine will use 1.7 billion gallons of water each year in a region that is permanently in a drought. There will be 2.3 tons of carbon released for every ton of lithium that is processed. Mines are toxic to the lands and the communities that live near them. Toxic tailings ponds leech chemicals into the groundwater and are often buried in place.

Just as terrifying for indigenous communities, is the risk of "man camps" that are built when mines are under construction and while workers are mining. Man camps⁴ are the temporary housing facilities created when male workers, often on contract and underpaid, come to work on industrial projects in Indigenous communities without their families. Indigenous women have reported that the influx of workers into their communities to further extractive projects leads to an increase in sexual and other kinds of violence. The National Inquiry into the Missing and Murdered Indigenous Women⁵ and Girls in Canada released a report in

¹ https://eplanning.blm.gov/public_projects/2025844/200559254/20130279/251030259/DOI-BLM-ORWA-V000-2023-0045-EA_HiTech_Exploration_Public_Comment.pdf

² https://en.wikipedia.org/wiki/Thacker_Pass_lithium_mine

³ <https://therealnews.com/mining-the-sacred-thacker-pass-indigenous-nations-lithium-mine-documentary>

⁴ <https://unistoten.camp/mancamps/>

⁵ <https://www.mmiwg-ffada.ca/home-page/>

2019⁶ of findings about this specific type of violence, as well as makes suggestions to corporations and the government about how to address and lessen this harm.

Indigenous Land and History of Struggle

A nearly 5-year struggle has already taken place over the mines on the Nevada side of the project. The McDermitt Caldera is tribal land, currently administered by the BLM. Thacker Pass and Sentinel Rock,⁷ in the southern part of the caldera, are sacred to the tribes because of two massacres that took place nearby. Most notably, on September 12, 1865, US Calvarymen killed between 30 and 70 Paiute people near Sentinel Rock. In one of the massacres, human remains were gruesomely left at the scene causing a foul stench. For this reason, the name of the site is Pee hee Muh'huh, which means Rotten Moon in the Paiute language and was named in remembrance of the massacre. As a burial ground, the site should have been subject to protections under the Native American Graves Protection and Repatriation Act and the Historic Preservation Act.

The federal government fast tracked permits⁸ for the mines during the first Trump administration in late 2019. Though they had the duty to consult with tribes impacted by the project, they only consulted 3 of the 28 tribes in Nevada,⁹ and many feel that those consultations were inadequate. Specifically, the BLM sent letters to 3 tribes when the tribal governments were shut down during the first wave of the Covid-19 pandemic. For these reasons, a lawsuit was filed¹⁰ on behalf of the Reno-Sparks Indian Colony, the Burns Paiute Tribe and the Winnemucca Indian Colony, which ultimately lost, was appealed to the Ninth Circuit and lost there too. A second lawsuit was attempted in 2023.

Other kinds of resistance bloomed as well. The descendants of the Fort McDermitt, Paiute and Bannock tribal communities formed a group called People of Red Mountain, and began to organize in coalition with allies against the mines. They held events, ceremonies, rallies, educated their people, participated in legal challenges and used media and other methods to sway public opinion against the mine. Their slogans were "Life Over Lithium" and "You can't mine your way out of a climate crisis." In May of 2023, a different group of people formed a protest camp called the Ox Sam Camp¹¹ to resist the mine on the ground, using their bodies to block bulldozers. In June 2023, Humboldt Co. Sheriff raided the camp and closed the area, preventing native protesters and their affiliates from entering.

Fighting False Solutions to Climate Change

A movement¹² is forming to combat the slew of false climate change solutions that neoliberal Western companies are giving us. As fears of a warming world grow, and demands to get off fossil fuels increase, corporations create market based "solutions" such as carbon markets, nuclear energy, forest biomass (logging to burn trees in chip incinerators for energy for the grid), and hydrogen fuel. Lithium, being called

⁶ <https://macleans.ca/news/mmiwgs-findings-on-man-camps-are-a-good-place-for-government-to-get-started/>

⁷ <https://peopleofredmountain.com/maps/>

⁸ <https://news.mongabay.com/2022/02/at-a-native-massacre-site-tribes-brace-for-a-new-lithium-driven-rush/>

⁹ <https://peopleofredmountain.com/2025/01/04/bipartisan-green-colonialism/>

¹⁰ <https://www.protectthackerpass.org/press-release-fort-mcdermitt-paiute-shoshone-tribe-cancels-agreement-with-lithium-mine-promising-lawsuit/>

¹¹ <https://www.indigenoussaction.org/ox-sam-camp-update-land-defenders-arrested-camp-raided-after-blocking-excavator/>

¹² <https://climatefalsesolutions.org/>



'white gold', is a current cornerstone of this new energy plan that People of Red Mountain calls "green colonialism".

The Biden administration made a huge push for electric cars,¹³ setting a goal to make 50% of all new car sales electric by 2030. We have seen the fall from grace of the electric car in watching the Tesla story unfold. A car that gave people hope for a better world led to Elon Musk becoming the richest man on Earth, taking over the federal government, slashing funds for social services and unabashedly standing for white supremacy and corporate greed. Jindalee Lithium has collaborated with Tesla to "localize lithium supply" through planning these mines in the McDermitt Caldera's close proximity to Tesla's Nevada Gigafactory.¹⁴ Very little domestic lithium mining is currently happening in the US, and most is imported from Argentina, Chile, Russia and China. Musk has strong incentive to make lithium cheaper, and when Jindalee advertised this collaboration with Tesla to their investors, their stock went up 93%. Though Trump and Musk's relationship is on the rocks, there is no doubt that Trump will push even harder¹⁵ than Biden for lithium in the coming years.

Lithium has woven itself into the bedrock of the militarized nationalism in other ways as well. Last year NATO released a statement¹⁶ of 12 critical raw materials that "are integral to the manufacture of advanced defense systems and equipment". Lithium is #7. It is used for making the thermal batteries in missiles, submarines and torpedoes (missiles that launch out of submarines). NATO itself states that disruptions in these minerals' supply could impact the production of essential defense equipment. It is clear that stopping mining in the caldera could slow down military weapons production.

Indigenous people globally are standing up against false solutions. At this years' Public Interest Environmental Law Conference in Eugene, a panel about this struggle informed us that indigenous people from around the world go to the UN's Conference Of the Parties each year to push back on these false solutions. They speak out there about how their lands are being threatened for these destructive projects and directly confront the corporations that are there to promote themselves as the "green solution", and the politicians who are getting on board. We heard from People of Red Mountain about fighting lithium and folks from Pueblo Action Alliance about their successful campaigns to get New-Mexico to drop their plans to convert their grid to hydrogen fuel. Oregon has a long history of fighting dirty energy projects and winning. The message from the panel was clear – we will have to unite with the tribal communities affected by these mines to fight them, and we will have to change our lives and our societies radically to slow down climate change and survive.

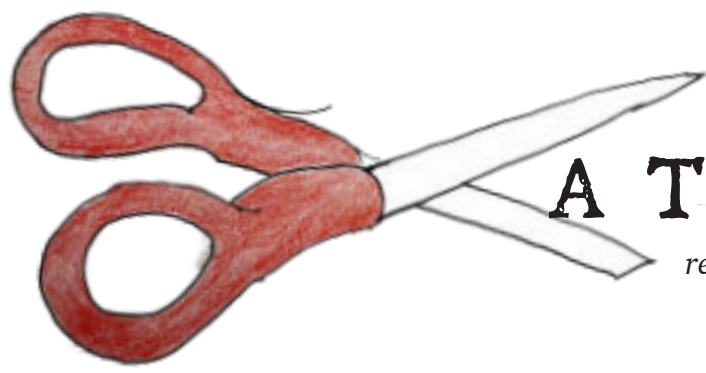
Follow People of Red Mountain at peopleofredmountain.com & @peopleofredmountain on Instagram

¹³ <https://news.mongabay.com/2022/02/at-a-native-massacre-site-tribes-brace-for-a-new-lithium-driven-rush/>

¹⁴ <https://stockhead.com.au/resources/tesla-nearology-part-1-which-asx-lithium-companies-are-right-on-elon-musks-doorstep/>

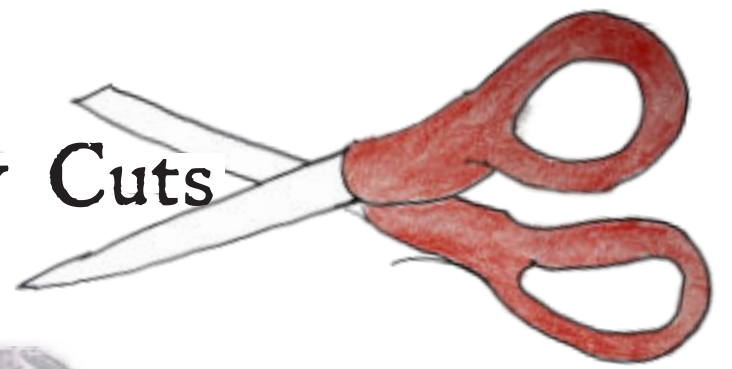
¹⁵ <https://www.supplychaindive.com/news/trump-executive-order-critical-mineral-production/743182/>

¹⁶ https://www.nato.int/cps/en/natohq/news_231765.htm



A Thousand Tiny Cuts

reporting on the loss & absence of vital
community services & programs



City Budget Roundup

By: dime

On April 18th, the city of Eugene released the proposed budget for the fiscal years 2025-2027, revealing plans to cut funding for the Eugene Public Library, Greenhill Humane Society, Sheldon Community Center, Amazon Pool, and other public services and infrastructure. Notably, there were no funds allocated for a Cahoots-like program for mobile crisis response, igniting disappointment and outrage from community members who had shown up en masse at the April 14th city council meeting to advocate for the resurrection of the Cahoots program after its closing on April 7th.

Public comment sessions were held at the budget deliberations and hearing on the 14th, 21st, and 28th of May 2025. Cumulatively, these public meetings were just shy of twelve hours long. Community members filed into the shiny new City Hall building on the riverfront, through the metal detector, to each dutifully sign up for a 2.5 minute comment to make their voices heard to the city officials and lawmakers.

The roughly one hundred residents who gave public testimony spanned the emotional gambit: angry, fearful, frustrated, anxious, outraged, terrified, concerned, pleading. Many spoke with conviction and deep experiential knowledge, having devoted time and energy into researching the budget, the context that led to the deficit we are now facing, and offered many ideas for solutions that did not rob the community of essential infrastructure and social services. Primarily working class people forfeited hours of their weekday evenings to plead with city politicians to consider letting them keep the animal shelter, community center, and full service hours at the public library, and to bring back or replace the CAHOOTS crisis response program.

On April 28th, the budget committee voted in the meeting to recommend that the City Council adopt a modified version of the budget, which re-allocated funds for many of the programs and services that had been cut, including Amazon Pool, Greenhill Humane Society, Sheldon Community Center, and the Eugene Public Library. In the same meeting, there was also a resolution passed to, "Recommend the City Council direct the City Manager to investigate how the alternative response program with CAHOOTS-like services could be provided and identify potential sources of funding for approximately \$2.2 million annually, including potentially reallocating existing Community Safety Payroll Tax funds, and bring back the results before the end of October."

In some ways, this show of community force resulted in measurable success. Many of the services under the chopping block were spared, and the city manager has been instructed to investigate sources of funding for a CAHOOTS-like service. After countless hours of community research, organizing, strategizing, discussion, waiting at meetings for a chance to speak, and crafting and delivering poignant speeches about what matters most, some of the programs poised for execution will probably be spared (a final vote will take place June 23rd).

When people, in good faith, pour out their energy to save basic services that were needlessly threatened, can those making the threats really be credited for "saving" them? In a city where ICE has been detaining people at their required immigration appointments and denying access to legal support, the police budget has swelled to a resounding 35% of the city's general fund, and federal funds to affordable housing and social services are being withheld, questions arise:

Why are city officials and law-makers requiring constituents to expend massive amounts of energy to "save" access to fundamental infrastructure? Could they have failed to realize that families want pools and childcare in the summer, or earnestly believed that animal shelters and mobile crisis care had somehow become obsolete? Manufactured budget crises must cost more than the invaluable resources of the good people that rise to address them; the price must be the faith that the people had in the State to act in their best interest.



"When we look at what keeps communities safe, and what we actually need, the policing is not the answer to everything. We need CAHOOTS. We need Greenhill. We need a library. The legacy of CAHOOTS inspired programs all over the nation. It's one of the things that makes Eugene great. We can choose kindness, and we have to, because everything else is falling apart and community is what keeps us together." -Jules

"There is already so little representation of marginalized communities. In our community that is primarily white, with leaders that are primarily white, and people making decisions that are primarily white, I am asking how and why is the city recommending such reductions and elimination of vital resources and opportunities for communities who don't look like you?" -Kianna, in response to the elimination of the Human Rights Committee's grant funding for multi-cultural groups.



"Never forget that the city threatened to gut our community needs... We are presented with bearcats instead of books, drones instead of dog shelters, guardian towers instead of housing, and harm instead of health. Plus, EPD will continue their war on mutual aid, local demonstrations and labor struggles so that we can't even help ourselves." -Kamryn

"The decisions you make here have ripple effects. For criminal trespass in the second degree... we have seen a dramatic increase with more than three times the number of cases opened this year than last. You are affecting people that are mentally ill, people who are unhoused. You cannot incarcerate your way out of a mental health crisis." -Reid, Training Director at Public Defender Services of Lane County



Let’s Leave the Flock

By: Joy Santiago

In recent weeks, Eugene commuters may have noticed the installation of tall black poles outfitted with solar panels and traffic cameras. The Eugene Police Department (EPD) has welcomed 57 Flock Safety cameras to Eugene with open arms, thanks to a \$391,264 retail theft prevention grant from the Oregon Criminal Justice Commission.

Flock Safety produces long-range license plate recognition (LPR) cameras that indiscriminately capture footage of vehicles as they drive past, so that local police departments can "identify vehicles by make, color, decals."¹ This technology is not just limited to drivers, it can also capture digital footprints of bicycles and even animals.

The data that is captured by these cameras, per EPD's contract with Flock Safety, will be stored in a cloud database maintained by the company for 30 days. The company not only contracts with Eugene-Springfield, but also with law enforcement agencies and homeowners associations across the U.S.² According to the ACLU³, Flock Safety intends to expand to "every city in the United States," and is already embedded in more than 2,000 cities across 42 states.

Flock cameras are different than other automated license plate readers currently used by law enforcement: ALPR technology traditionally takes pictures of plates, checks them against local hot lists, and then immediately deletes the data if the plate is not associated with a reported crime. Flock's take on LPR is evangelizing AI-powered, cloud-stored mass surveillance that by its very design records all of our comings and goings-- every trip to the grocery store or the doctor's office-- and holds on to that data in a database that any law enforcement entity can access for up to 30 days.

¹ <https://www.flocksafety.com/devices/lpr-cameras>
² <https://www.klcc.org/crime-law-justice/2025-06-09/eugene-and-springfield-will-soon-have-new-ai-powered-license-plate-readers-that-will-make-digital-fingerprints-of-cars>
³ <https://www.aclu.org/news/privacy-technology/how-to-pump-the-brakes-on-your-police-departments-use-of-flocks-mass-surveillance-license-plate-readers>

In a time where the protections sanctuary cities -such as Eugene-⁴ offer become increasingly tenuous due to the allowance of Immigration and Customs Enforcement (ICE) and the Department of Homeland Security (DHS) to collaborate with local law enforcement agencies;⁵ and nationally concerns mount about how women and trans folks' bodies are increasingly policed, we cannot assume that this large-scale surveillance network will be used benevolently.

While Flock Safety claims that its tools will curb violent crime by helping with Amber Alerts and preventing vehicle theft, there are already reports that Flock cameras have been used by the state to perpetuate acts of political violence and oppression. 404 Media⁶ found that ICE used Flock data from across the country in collaboration with local police departments. They also reported that a Texas sheriff's department used the technology in an effort to locate a woman who had an abortion.

Despite these real threats to privacy and freedom, EPD Chief Chris Skinner said, "I'm really confident based on the way our contract is written with them that Flock is not farming out our data that we have here in Eugene somewhere else," in an interview with KLCC. Dissonant Times filed a public records request to see the contract.

Even if the contract is more secure than other police departments across the country, can we be confident that EPD won't use the data to surveil political opponents, estranged wives or girlfriends, or members of marginalized communities? Evidently, there was little to no opportunity for public intervention or opposition before the cameras appeared all over town. EPD has not

⁴ <https://www.registerguard.com/story/news/2019/07/31/fear-deportation-looms/4573668007/#:~:text=The%20jail%20housed%2092%20ICE%20detainees%20in,by%20the%20thought%20of%20abandoning%20her%20children.>
⁵ <https://www.opb.org/article/2025/06/14/portland-police-ice-facility-riot/>
⁶ <https://www.404media.co/ice-taps-into-nationwide-ai-enabled-camera-network-data-shows/>

returned a request for comment.

Perhaps most disturbing is that the financial resources this OCJC grant provided could have gone to other vital and underfunded community resources that are known to reduce crime, such as job and housing security, healthcare, and education. When discussing how the cameras assisted in an investigation, Chris Skinner told KLCC, "We could have flooded our streets with 20, 30, 40 cops looking for this vehicle, but we didn't.. .What we did was we plugged it into the system and we let the technology do that for us. When you think about resource management, and how you leverage your resources, I think being a resource multiplier is a fair and accurate representation."⁷

But what resources ought to be multiplied? Does EPD really need multiplication when over a third of the city general fund is already allocated to the department? Despite what EPD's techno-optimism wants you to believe, Flock cameras will not revive CAHOOTS, keep the library open seven days a week, put food on the table, or bring back Eugene's only hospital (which is now a SWAT training facility).⁸ It is obvious how Flock benefits EPD, but it is less obvious how this partnership benefits the rest of us.

A more militarized police, more state surveillance will not keep us safe. Safety is guaranteed through our friends, families, neighbors, healthcare providers, mentors, farmers, and access to clean water and natural resources. A surveillance network could never replace our networks of relation.

See a Flock camera? Send in your report to our team: editor@dissonanttimes.org and/or <https://deflock.me/>

⁷ <https://www.klcc.org/crime-law-justice/2025-06-09/eugene-and-springfield-will-soon-have-new-ai-powered-license-plate-readers-that-will-make-digital-fingerprints-of-cars>
⁸ <https://eugeneweekly.com/2025/03/13/swat-training-at-university-area-hospital/>

Dread and Roses

By: Solidarity Gardeners

"Are we witnesses who confirm the truth of what happened in the face of the world-destroying capacities of pain, the distortions of torture, the sheer unrepresentability of terror, and the repression of the dominant accounts? Or are we voyeurs fascinated with and repelled by exhibitions of terror and suffering?"

– Saidiya Hartman, *Scenes of Subjection: Terror, Slavery, and Self-Making in Nineteenth-Century America*

On June 3rd, Jefferson Westside Neighbors, a city-funded neighborhood association, released a newsletter article accusing community members of stealing flowers from people’s front yards and selling them to passersby on the street. JWN provides no evidence for this claim but still implores people to not purchase the bouquets and to file police reports (despite admitting the petty nature of their concerns). Supposedly this “activity degrades the neighborhood livability for everyone.” Some neighbors are seemingly not included in “everyone.” If they were, the complaints raised by Jefferson Westside Neighbors about the

crucial role the flowers play in neighborhood liveability would acknowledge that these flowers are more impactful for the people who may be forced to sell them on the streets to survive than they are for the people watching behind their Ring cameras.

The disconnection from and dehumanization of our neighbors who are pushed to the peripheries has a vicious hold on the hearts of the average NIMBY homeowner too. When whole segments of the city’s population, invariably marginalized ones, become objects to surveil rather than fellow human beings to witness, the crushing logic of the state finds fertile ground for its projects of exploitation, enforced precarity, and internalized colonialism.

There is a liberal myth that knowledge is a function of detachment. To be involved is to distort the purity of understanding. But the project of thinking and enacting human relationships as a scientific endeavor has always been a reactionary project (eugenics, social Darwinism, race science; to name a few examples). What the NIMBY views as objective and neutral behavior is neither. The veneer of

objectivity and neutrality is afforded to those who reproduce the logic and goals of dominance; be it by the state or a neighborhood association. You are not better informed because you spied on someone from your Ring camera rather than talk to them. You are not a neutral captive of the laws as written and society as it appears today. The criminal doesn't come into being when someone decides to break the law; criminality is an analytic and identity grafted onto those we choose to criminalize. Former police detectives will tell you one reason to never talk to cops is everyone breaks the law all the time. Putting out a newsletter with surveillance images of unhoused neighbors and asking people to file police reports is not respecting the law. It is using the existence of the law as a means of exerting power to discipline and punish people you don't think should exist. The largest share of theft in this country is consistently wage theft, which occurs when employers do not properly compensate employees. Wage theft is also disproportionately targeted at the marginalized and precarious. This is to say nothing of the fundamental exploitation at the heart of our labor system. Every Ring camera-bearing home in the city is on stolen land.

The expansiveness of surveillance, and the feedback loop created by the consumption and enactment of it, grows more deleterious by the day. LAPD has begun using footage taken from Waymo, a driverless taxi company, in investigations. Drones, driverless car cameras, homeowner cameras, phones; the gaps in surveillance which police departments can't fill for lack of labor are being filled by technology and volunteers. Everyone and everything, everywhere, a snitch. The suspicion and involvement of the surveillance state are reinforced by copaganda. Despite crime rates continuing to drop, politicians and media figures continue to scaremonger, and people readily buy into the rhetoric. Police departments deliver ready-made releases to local news outlets who run the stories uncritically due to deep cuts in staffing and resources. We surveil, and in doing so we provide information to the state free of charge. The state acts on that information and reports back to us on the vital necessity of its violent action. Hearing these reports reinforces in us our need to surveil more. Snitching isn't just bad for the soul, it will break your brain.

"We can be redeemed only to the extent to which we see ourselves" – Martin Buber, Ten Rungs: Collected Hasidic Sayings

The alternative to playing volunteer cop and twisting ourselves into ever more horrid shapes at the behest of power is to bear witness to the world and each other. To surveil is to create distance. It is to be absent, unseen, untouched. The Ring camera doesn't just mediate vision at a physical distance; it imposes an existential distance between the surveyor and the subject (turned object). It creates a gulf across which understanding, relationship, and solidarity are impossible. The alienating technology of surveillance purports to protect the surveyor from the anxiety of the Other, but it is itself the creator of this anxiety and alienation. To witness is to approach, to be present with, to value truth. As The Verso Podcast host Eleanor Penny says, "Witness is the first gesture of change, the first gesture of solidarity." A better world is possible but getting there requires that we acknowledge and actively engage with the world as it is now. When we see pain, tragedy, and struggle we need to be drawn closer. Even if all you can do is to bear witness, it moves you toward the Other and toward yourself. Abjection and alienation are wounds which deepen and fester the longer we separate ourselves from each other. The wound is the cut between you and the Other, closing it means approaching. The state is invested in distance. It is a technology for creating and maintaining ever-greater control across ever greater distances. Our solutions must be community-based, must be personal. We must bear witness and act so we can find each other and ourselves, save each other and ourselves.

"So what can we really do for each other except--just love each other and be each other's witness? And haven't we got the right to hope--for more? So that we can really stretch into whoever we really are?"

– James Baldwin, Another Country

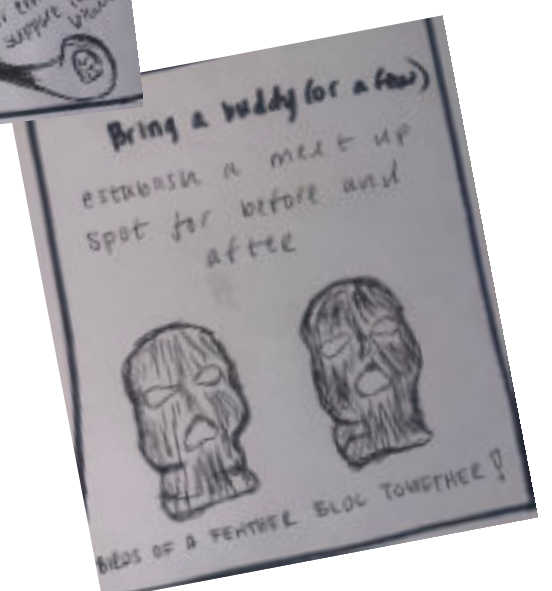
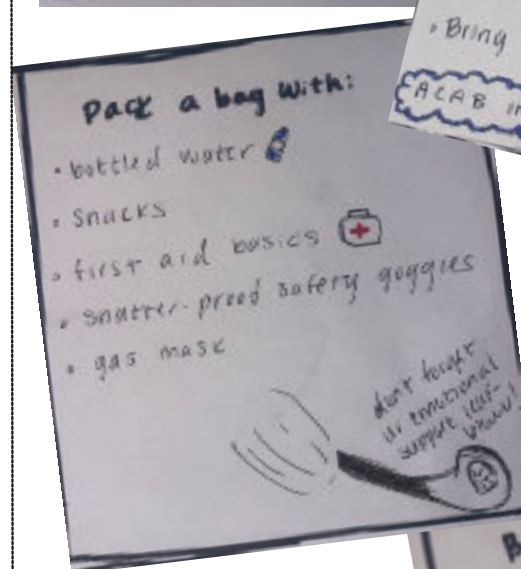
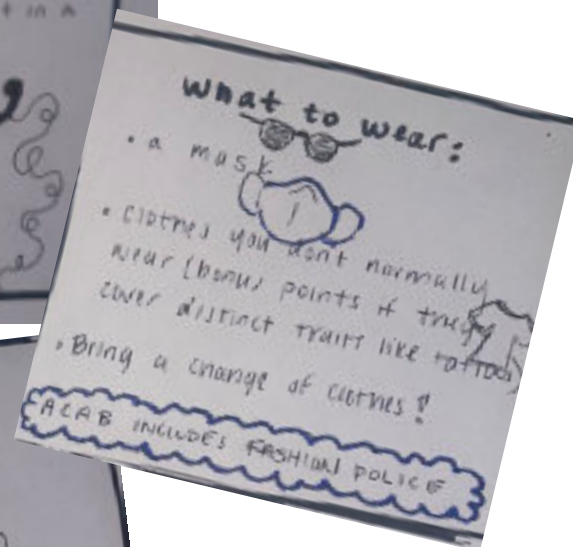
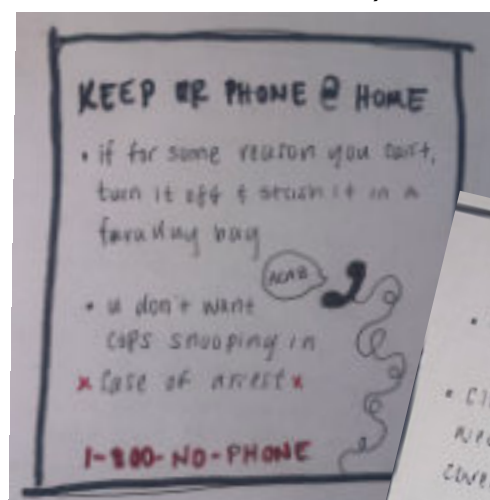
This piece emerged out of the disgust and anger of volunteers for the Solidarity Garden in response to JWN's newsletter. The Solidarity Garden will be expanding its flower garden and invites all who feel called to come out and help. Flowers from the Solidarity Garden are available to all based only on want and need. Volunteer hours are Sundays 10 a.m. to 12 p.m. If you are growing some lovely flowers in your yard and you aren't a volunteer cop, consider posting a sign letting people know the flowers are available.

We're all we've got. We're all we need.



THE KNOT!

so ur going to a protest... here are the basics



Portland Revolts: Protesters Occupy ICE Field Office as Kidnappings Intensify

By: dime

Portland, Ore. On June 8th, protesters in Portland set up camp on the driveway of the U.S Immigrants Customs Enforcement(ICE) office, located at 4310 S Macadam Ave. A call went out for others to join the demonstration, maintaining a 24/7 presence in order to stop all movement of vehicles to and from the building and interrupt "Enforcement and Removal" operations.

There have been confrontations between protesters and law enforcement every night since the start of the protests, with the Portland Police Bureau(PPB) and federal agents from the Department of Homeland Security(DHS) deploying tear gas, flash bangs, pepperballs, and rubber bullets on the crowd. Over the past few weeks, officers violently arrested over twenty people, with protesters reporting multiple concussions, six hospitalizations, and a broken arm that will require surgery. On the Ice Out of Portland instagram, many posts show photos of wounds protesters incurred from police munitions.

"They haven't yet been doing mass arrests; it seems like the tactic they are using is making people afraid of bodily harm," comments K, one of the protesters.

At a rally called for June 18 to protest the kidnapping and detention of local Moises Soltelo, 300+ people marched from a local park to the detention center. One demonstrator, D, commented: "The vibes were excellent. We were grounded in what we were doing, calm and assured in knowing its the right thing to do."

After several hours of demonstrating, the sun went down and the riot gear appeared suddenly. "People could see them masking up and doing stretches, and then the police line and DHS rushed from inside and both sides of the building, using many munitions all at once, tear gas, pepperballs, flash bangs. I felt sharp, sudden pain from the pepper balls; intense bruising comes even from ricochets."

People retreated slowly, and some were immediately tackled and detained. On previous nights, protesters reported being apprehended and taken into the ICE building and held for hours before being released.

"If DHS arrests someone, they are charged with a federal crime, and are more difficult to track in the system," said D. This differs from arrests made by local police, after which arrestees can be searched by name in the jail roster. The charges picked up range across a broad spectrum, including criminal mischief, disorderly conduct, trespassing, fleeing, escape, and assault.

The resistance against ICE in Portland is described by those on the ground as amorphous and autonomous. People are encouraged to show up whenever they can, however they can, such as supply donations, feet on the ground during stand-offs with law enforcement, pressuring law-makers through phone calls and emails to sever Portlands contract with ICE.

"Everyone has a place. It is really special to be in a place with people who are all doing the same thing and who are firm in their convictions about why. Being together and deciding together what to do feels good, and if things get hard or bad, we'll be able to figure it out."

Moises is one of thousands of people around the country who've been kidnapped without warning by ICE. Many immigrants and asylum seekers are being arrested at required court hearings, such as in the case of O-J-M, an Oregon resident who came to the US to flee transphobic violence and was arrested after her court proceedings. In an article with OPB, she reports being terrified as a group of masked men surrounded and grabbed her. "Immediately, I was reminded of when armed men kidnapped me in Mexico, and I felt incredibly afraid." People are being taken suddenly, stripped from their lives and communities, and disappeared without rights or institutional accountability, often with no public record or means of communicating.

With the abject failure of the judicial system to provide fair treatment to thousands of immigrants, it's clear that the legal status of detainees was never the point, and the overreach of the executive orders are being felt all over the country. Deputy Chief of Staff to the Trump Administration, Stephen Miller, told Fox News that they intended to deport 3000 people per day. In this administration's thirst for mass deportation, there have also been cases of wrongful and dangerous deportations, such as Kilmar Abrego Garcia being sent to an El Salvadorian prison because of an "administrative error". Legal status is irrelevant when Due Process is nonexistent.

Families belong together, communities belong safely intact, and people in Portland and all over the world are fighting back.

THE PEOPLE’S BLOTTER

Submissions from the public documenting abuses of institutional power

COMMUNITY ALERTS

A post on the website Ice Reports stated that Oregon State University workers had confirmed that ICE was going to be present at the graduation in Corvallis on Sunday, June 15.

Link: <https://tinyurl.com/ICE-Community-Alert>

###

A post on the Eugene subreddit stated that an unmarked silver SUV had detained someone in Springfield on Main St near the Mongolian Grill and drove across the bridge into Glenwood on the evening of Wednesday, June 18.

Link:https://www.reddit.com/r/Eugene/comments/1lews0p/ice_spotted/



Have a people’s blotter submission? Make sure it follows the guidelines of SALUTE!

The Movement of Combative Queers

By: Azria Raventhorn

"Growing up I was attacked on the street for being gay. I was a pacifist for a long time until I realized that pacifism without the threat of great violence is really just playing the victim.... The day I decided I wasn't gonna take that shit anymore was the day they stopped attacking me." - Fred, LSD Collective

But Queer people, as well as other oppressed people, have a dubious right to self defense in the United States. While George Zimmerman walks free after executing Trayvon Martins for walking while black, women, even victims of trafficking such as Pieper Lewis or Cyntoia Brown do time in Prison for killing their rapists. Consider Hakiym, a black wildland firefighter currently serving a prison sentence in Oregon's Snake River Correctional Facility for defending himself from a racist drug fueled hate crime. Consider Jaia Cruz or Cece McDonald, both trans women verbally and physically attacked with racist and transphobic slurs and both sentenced for acting in clear cases of self defense.

But let's put a pin in that since this isn't the Jailbreak Column.

Corporate pride is dead. Mainstream Pride organizers struggle to find their footing as corporate sponsors, the fair weather "allies" that they are, largely withdrew and fell silent this Pride. Meanwhile, the police, always a contentious presence at Pride parades, have made it clear that they stand exactly where they have always stood: against Queer people and marginalized groups. With gay bars being raided in Seattle and Pittsburgh, Seattle Police again attacked a queer counter protest to a right wing Christian hate group in Cal Anderson Park. Meanwhile, this pattern remains unsurprisingly consistent at the highest levels, as the Department of Homeland Security removes protections from targeted surveillance based on sexual orientation and gender identity. The message is clear, if not beaten to a pulp; get back in the closet, visibility makes you a target. The mirage of gay rights is fading into a sea of anti trans bills, hate crimes, and political and legal disenfranchisement.

The diminished influence of corporate and government interests on Pride, presents unique opportunities though, if one is open to finding them. They no longer care to define, package, and sell our queer identities back to us. We as a community can define who we are, and what we stand for. What are our values? Where do we go from here? And how will a besieged queer community redefine itself?

"I used to view queerness as something effeminate, not strong in the machismo way.... I learned early that being tough isn't about how you present superficially. It's how you show up emotionally and physically in relation to yourself... showing up authentically, with my messy existence, my queerness, my imperfections, and trusting my process- that's plenty tough in my estimation.... If I can help a few along that sometimes nasty journey with some tools for self-preservation and calm courage then I'm truly grateful." - Shachar Efrati, LGBTQ Self Defense

It was this question and more I sought to answer as I set out on a journey into the movement of combative queers, uncovering an entire world itching just beneath the surface. Even in a relatively small town like Eugene, Oregon, there were a plethora of public facing queer led self defense groups which were only vaguely aware of each other. LSD Collective, which stands for Lane Self Defense Collective, was one of the handful of queer self defense groups I was able to discover here in Eugene. Fred, specializes in Panantuken, Dumog and Balintawak (Filipino dirty boxing, grappling, and stick fighting respectively). Other groups I contacted include The Collective, which describes itself as "a queer anarchist collective whose primary mission is to provide free firearms classes to the local trans community", a Queer Jui Jitsu group led by 'Judy Jitsu' out of the Lavender Network, and LGBTQ Self Defense which specializes in Wing Chun, Tai Chi, Jigong, and Jui Jitsu in various capacities. All of the groups I spoke to share several things in common, despite their isolation from each other. They're all free, they all strive for decentralization to some degree or another, and they're all raging faggots.

Similar groups exist in towns and cities all through the Emerald Valley, though many are not public facing and did not wish to be

included in this article to avoid the public eye.

Judy Jitsu, says she grew up scrapping with her brothers and sisters, "I'm native Hawaiian, we're a pretty fight oriented people, we love to scrap.", a passion which turned into a life long practice of Wrestling and Jui Jitsu. "The second I started transitioning..." Says Judy, "there were instances of people being transphobic, homophobic... Once I started doing estrogen I was learning about my body in a new way, becoming a new person... I wanted to carve out my own space, to have the luxury of training with the people I resonate with." The space, Judy emphasizes, uses a 'trauma informed approach', and differs from the teaching style of traditional schools. "A lot of gyms I've been to the instructor will nitpick everything you do because there's a "correct" way to do it. I think that's a very puritanical ideal of any martial art and it's toxic to the growth of any athlete." To rectify this, Judy says she "set's up a scenario and invites people to engage on their level." Queer self defense doesn't only mean gay people kicking butt, but also verb. queering self defense. Fred of LSD collective and Shachar from LGBTQ Self Defense talked a similar game of breaking down the machismo and hierarchies of traditional martial arts, and using trauma informed approaches. Breaking down borders, reshaping, redefining, and forging a new path forward, not only for their disciplines, but for the queer community they serve.



Take The Collective for instance, sometimes referred to as the "Trans Gun Club". Specific names won't be used to protect the safety of their membership, but they say, "All of The Collective's members are trans people who have felt the need to become armed for the express purpose of being capable to defend themselves with firearms." They're part of a larger movement of Queer people, and leftists in general reconsidering their stances regarding firearms. This has led to groups like The Collective forming all across the country, as laid out in the article "Carrying For Each Other" from The Pickup. The Collective sticks out fiercely in the world of American

gun culture, as do the other unarmed self defense groups as well. These sports are stereotypically white, cishet, dominated by the NRA, law enforcement, and far right groups such as Active Clubs. Yet, despite this hegemony, bands of trans and queer people are pulling- have pulled together to create something outrageously opposed to this 'regime of the normal', to quote Mary Nardini King. The Collective, for their part stated, "We believe the need and desire for self defense is self evident in all oppressed communities."

"What is self defense actually? It's not martial arts. It's not practicing Katas, it's not putting on a uniform, it's not how do you tie the knot on your belt... there isn't a right or a wrong in self defense. It's whatever keeps you out of a bad situation. There's no boxes or methodologies. It's how you move when somebody grabs you, talking about real world situations.... As an Anarchist I want it to be non-hierachical. Being an instructor people are gonna look to me to lead, but I have to keep in mind that it's not about me, it's about love for the community and how we're going to defend ourselves from the threats we face." - Fred, LSD Collective.

Which brings us back to those many cases of oppressed people being demonized, villainized, condemned, and attacked for exercising their right to self defense. Whether it be anti-colonial struggles from Palestine to Fred's practices of Panantuken and other Filipino self defense forms which developed in the context of the Philippines centuries long anti colonial struggles. Or people of color and queer people right here in the United States who are systematically besieged and whose members sit in prisons for exercising their right to self defense. This may stir up a question-whether or not defending oneself is worth it. I raise it because it's one worth grappling with, pun intended. The choice is not a personal one, it's an instinctive one. Ask yourself; what will you do when the chips are down? If they attack your community? If they attack your friends? If they attack you? Will you stand up? Will you fight back? Or will you lie down and hope to appeal to the conscience of those who wish you dead? Training self defense puts the power, in more ways than one, in the palm of your hand.

Happy Pride.



Jailbreak is an abolitionist column broadly devoted to supporting political prisoners & all who resist the prison world. No revolutionary movement will ever succeed that doesn't fight state repression & support all who face it. We have so much to learn from our imprisoned comrades inside & so much support to give in our collective struggle for liberation that will be stopped by no prison wall. None are free until all are free! Write to a prisoner today!

Rattling The Cages & Editing the Pages:

an interview with Josh Davidson and Eric King [Part 3]

By: Joy Santiago

Note from the editor: I love breaking rules. And one rule I was taught at another publication was to never let an interview for a feature exceed 20-30 minutes. Well, I couldn't resist and I ended up talking to Josh and Eric for over an hour and a half. So, this interview will be published in smaller parts over the next few issues. You can read and (eventually) listen to the whole interview on our website, dissonanttimes.org/jailbreak.

Josh Davidson is an abolitionist and member of the Certain Days collective, an educational fundraiser raising awareness about North American political prisoners. Eric King is a political prisoner who was incarcerated from 2014-2023 for an attempted firebombing of a (vacant) congressman's office in Kansas City, MO in solidarity with the Ferguson Uprising of 2014. The pair co-edited Rattling the Cages, an anthology of oral histories from political prisoners that spans movements and decades. In our interview, we discuss the process of publishing the book, life in prison, and abolition.

DT: I believe you stated that you (Eric) began working on RTC while still incarcerated. Did you encounter any difficulties compiling the book when incarcerated and communication was restricted? How did you manage this collaboration in and out of prison?

EK: Yeah, I can say like that mail ban lasted two and a half years, and it wasn't just mail, it was phone calls and visits as well...And I felt so sad that I wasn't able to help. In our perfect world, Josh and I would have been mailing back and forth every chapter. I would have been writing notes and shit like that and just celebrating. But instead, like, I've carried a lot of guilt being like, man, this dude carried everything, and I got my name on a book. God damn it. But like that was the difficulty for me was the emotional part, that not only am I missing out on talking to these people that I admire, which we've we've rectified now...I was missing out on helping like be an equal participant in our project. And I didn't think it was fair to Josh. So I still joke about now his friends taking advantage of him 24/7, but like. I'm one of them. Like, I was one of those people who benefited from his selflessness.

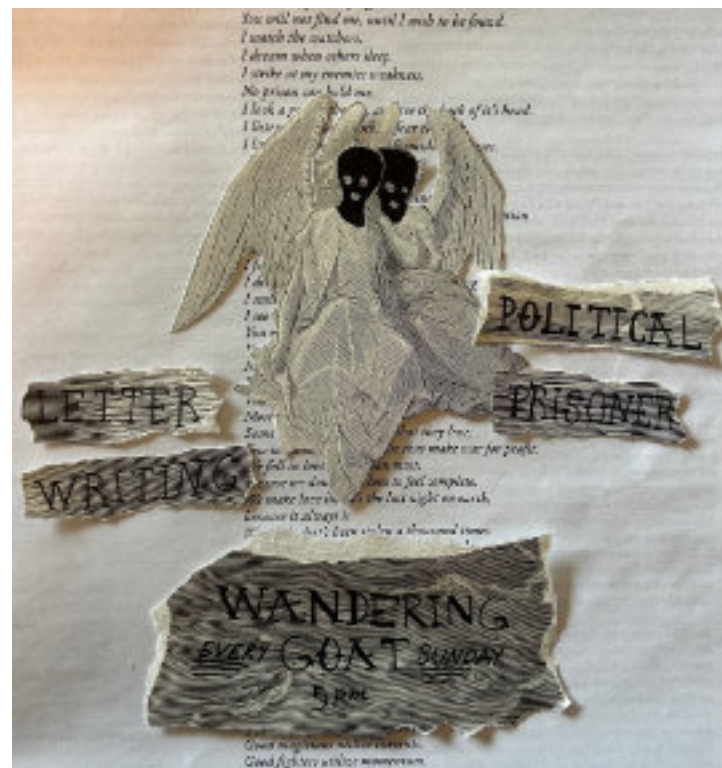
DT: Yeah. No, that makes a lot of sense. Josh, how did that feel for you?

JD: It was a lot of work, but for me you know I learned so much and it built so many relationships that I didn't have before: People that I didn't necessarily write to when they were in prison or I'd read their books maybe but had never like communicated with them... so I don't look at it like Eric does. I know that he was in the hardest spot possible, you know...I don't hold that against him at all. There's no more that he could have done from where he was... I wish that I had more money so that I could have printed off chapters and sent them to him, but you know it was a 500 page book so just going to the library every day and printing the free 20 pages that I could get was... sometimes the best I could do.

But no, I have no regrets in terms of how that went. For me, the whole thing was a learning experience and it's brought so many just really amazing relationships into my life now that I didn't have before. So I love that...

Eric's done his part since he's gotten out. It's been over a year now and he's been equally doing all these talks and organizing all these things and and having like monthly radio talks on different channels and things like that so he's definitely done his part in publicizing the book.

DT: Eric once wrote in a poem about clicktivism... in what ways do you think online advocacy helped your case (eg publicity and public pressure) and in what ways (if at all) have you been frustrated by what you've seen online since your release?



EK: So when I first got locked up there was people that there was people place themselves into my “support” team who didn't actually give a shit about me. They weren't interested in this, kind of like what we talked about earlier. They were not interested in me as Eric. They were trying to find ways to make me the most palatable so they could basically sell me as a prisoner to other people. And I never wanted that. I just wanted to be Eric. They [the “justice” system] took so much. I just wanted to at least have myself. You know what I mean? And they caused a lot of divisions. It caused a lot of problems that are still going on kind of today, forreal.

But when Rochelle finally took over the support page –because it was ran by someone else for a while and they basically used it as a promotional tool for themselves and for others but not for themselves for me. They wouldn't post my writings. They would edit things if they did post it. They would change photos and like block things out and shit. So it was hurtful. Like it really hurt my feelings. Because it made me feel like I'm... I'm trash. I'm not good enough to even talk– And so when Rochelle took it over...and Josh got involved. Brian got involved. Badger got involved, then like not only did I see significantly more support come, it was like support for me. People were writing me about Taylor Swift. They were writing me about soccer. They were writing me about the Chiefs. They're writing to me about Ireland and Palestine and elder black fighters and like the things that really like moved the needle for me. They were sending me like funny jokes and puns and pictures of Kansas City, shit like that.

And... How do I word it this way? It increased donations a lot. And you need that. Like when you're inside, like this is a gross part about prison, but like everything's expensive... So like... Stamps. If I'm getting 50 letters a week, I have to write those people back. And I can't do that if no one's like looking out for me that way. And so the more visibility we got online, like...the more I felt seen, the more I felt loved, the more I felt protected.

And that presence like made a huge difference. And I like, I thank God that these people like came into the team and took over, because especially for that second trial and then ADX, like we would have been lost like we would have got lost in the shuffle and no one would have known or cared.

So it was a difference in my mind. Because also, there was the call-in campaign when I was at Lee, like on the way back to Lee. And that was led online and that got tons of traction that probably kept me alive. So when people got involved that way digitally

it It makes a difference dude like it can save you.

JD: Do you want to talk about the flip side of that, Eric, though, with the “clicktivism” that led to the New Year’s Eve demonstration?

EK: Yeah, yeah. So the flip side is that the flip side is people don’t always do what’s best for you. They do what’s best for them. They’ll post your things in ways that you don’t like. They will put words in your mouth. They’ll claim you. And then they will do things that are reckless without thinking of the consequences.

So when I was on my first mail ban, some of the comrades in Colorado want to do New Year’s Eve demo, and they did. And it was videotaped live. It was live streamed. And I would have said yes either way because I didn’t understand the consequences fully either. But that led to two more years of a mail ban and it led to me being called the leader of Antifa. They thought I organized that. And that was my ADX referral. So I got sent to the worst prison in the country because of their actions, that I literally had no idea about, didn’t even know it was going to happen.

They were embarrassed, like embarrassed the BOP, and so like when I see people doing that shit for Luigi without talking to him, when I see people doing it for anyone... I always think like we need to remember that our actions on the outside can hurt people on the inside.

We could have a negative impact like We can get people fucked up if we’re not careful. And so that’s why consent like informed consent with the prisoners, like talking to them and seeing like, what do you actually want? What sort of support will make your time easier and make you feel more fulfilled as a human? Because otherwise, it’s just a bunch of posturing and like performative art basically.

DT: Well put.

EK: It wasn’t that well put. Let’s be honest with each other. We’re just three pals sitting in our front rooms. Like, let’s be honest.

DT: ...No, I mean, informed consent is the theme for that type of stuff, especially prisoner support, but really any movement work. I’ve seen forest defense shit go down on native land without asking the native community who it belongs to...

EK: Right. And that goes back to the tokenization I was talking about where they’re doing shit for themselves because you’re not a real person...*“Political prisoners should want this political prisoners are revolutionaries who only want to struggle and fight”* and like, man, I haven’t held my kids in six years. Like, goddamn, stop. Like, please ask me, please talk to me first. There’s consequences.

Community Members Celebrate June 11th By: Willamette Valley Abolitionist Project

Nothing is ever lost. Nothing is ever over. Though it often seems as if the sparks of resistance, revolt, and insurrection are sparse amidst the overwhelming wave of counter-revolutionary repression, we remember, we keep the hearth warm, the flame burning. We are custodians of a revolutionary past that will never be forgotten as long as its promise of freedom remains incomplete. Political prisoner support — from Palestine to Ireland, from Amerika to Greece — has always been a crucial (maybe even the crucial) aspect of caretaking the spark that is always almost a prairie fire — between revolts, between insurrections — even when they fade our prisoners remain & continue the struggle, continue to endure. Yet, this cannot be mere support, it must be inside-

outside collaboration, a conspiracy of shared breath & hands held & fists raised. In Eugene — where June 11 began — we held our 3rd celebration in as many years. Banners hung from the trees to welcome our friends in struggle from Olympia to Corvallis. We discussed the history of June 11, the history of prisoner organizing in the Zionist dungeons of occupied Palestine, shared statements from Marius Mason & Michael Kimble. Homies offered stick & poke tattoos for fundraising. Other homies sewed balaclavas for the same. Patches, stickers, posters, & zines were distributed. Our local anarchist street combat / self-defense group held their weekly training with us, offering de-arrest trainings. Other homies offered

lock-picking workshops. Long-time prisoner supporters shared stories of shared inside-outside initiatives, & many letters were written. Most crucially, Olympia homies behind the offline Undercurrents shared a statement that solidified the sentiment of love & rage that will carry us into the future for which we fight. A zine emerged with this statement & other 2025 statements from our comrades inside as a modest contribution to the struggle. A PDF for printing can be found here: <https://archive.org/details/june-11-2025-statements>

Send a Happy Birthday to...

more info at: <https://nycabc.wordpress.com/guide/>

July 25th

Jessica Reznicek #19293-030
FCI Waseca Post Office Box 1731
Waseca, Minnesota 56093

August 3rd

Bill Dunne #10916-086
FMC Butner Medium II
Post Office Box 1500
Butner, North Carolina 27509

August 16th

Beaumont Gereau* ##19-1952
Citrus County Detention Facility
c/o Securus Digital Mail Center
Post Office Box 20187
Tampa, Florida 33622
*Address envelope to Beaumont
Gereau, address card to
Hanif (Shabazz Bey)

August 31st

Ronald Reed #219531
Minnesota Correctional
Facility - Lino Lakes
7525 Fourth Avenue
Lino Lakes, Minnesota 55014

More From Malik Muhammed

Malik Muhammad is a Black/Palestinian Muslim, anarchist antifascist, antiracist abolitionist imprisoned fighting for his love of freedom during the George Floyd Uprisings in Portland, Oregon. Throughout his prison sentence, he's consistently fought back against racist, exploitative abuse and conditions, landing him in solitary confinement for long durations on multiple occasions, where he continued to fight, waging hunger strikes for his release out of the hole. His writing from prison can be found on malikspeaks.noblogs.org. As of 3/29/25, Malik is back in solitary confinement due to bullshit charges and his inside organizing.



To support Malik, consider sending money orders for his commissary or letters to:

Malik Muhammad #23935744

Snake River Correctional Institution

777 Stanton Blvd

Ontario, OR 97914-8335

"I'm a lover of freedom, equity and equality, and will fight to my last breath for it. Unlike those who may regret a thing they did to get convicted or those who tempered their actions for fear of the consequences, I regret nothing, if only not doing more before I was caught. I will live for the people and I'll die for the people because I love the people, we who want freedom cannot rest till it comes."

IMU

*IMU just another side of the SHU as far as
the dark side of the moon

silent too

segregation —

torture abuse

mental degradation

hatred infused

it's what they do resistance seems moot

what's the use?
— RESISTANCE

see

it's ESSENCE

it's core to our belief in the struggle to be free

no matter what you see cages gates
indiscriminate bombing

RESISTANCE is key fundamental to me

what I see brings me grief

what I hear brings me tears

what I speak is truth

ALL I fear is NOT fighting*

Untitled #1

*I write what I see

most sights are so bleak

screams

silence

both deafening

genocide, hunger

atrocities

carceral state has captured me

revolutionary being ain't easy

but it's beautiful too

what struggle can produce

relationships forged that refuse to yield

break in the face of repression

it's painful

the loss... the cost

what you gain

though

what we all may

helps keep the faith

today I'm loved

well met and received

comfort and understanding

warms me like the sun I cannot see

my people care for me*

*like a freshly planted tree

love still grows

even in the darkest holes

that's all we have

all we are

love and trust

relationships are a must

to persevere and resist

to rise and persist

all we've got is us; to my loves, those
who know, who won't let me get lost
in the hole*

Untitled #2

*Doin' hole time

2024-25

world weighs heavy on my mind

doin' time with revolutionary love in
mind

stuck away where the sun don't shine

except when you come to mind

I cheese wide

knowing our hearts entwined

never mind the time

your hand in mind

I know I'm fine*

Dear Darling,

Darling's outlook on life, relationships, conflict, and crime can best be described as whimsical. She values care for self and community, feeling good, looking good, and fucking s@! up. There are no questions too bold, topics too old, and anything you're thinking is conversation gold.*

Send your ponderings, your questions, and your deepest darkest fears and desires to our dear Darling ;)

For social relationships, organizing and tactical tips. Poly-drama? Poly-saturation? Ask darling.

Dear Darling,

I need advice about how to talk to my partner about my secret immature thoughts. because we've been together for quite awhile, i have already established a pattern of keeping them to myself. But sometimes i get pretty insecure about things, or really afraid that I'm not desirable, and then i think that sharing those things will make them more true.

so I guess my question is, how can I share about my juvenile fears and insecurities without making it seem like its their job to fix my abandoned inner child? how can I ask for reassurance without soliciting promises that no one can keep?

do other people figure out how to do this?

Oh sweet Pepper,

I feel you so so hard with this. It can be so scary to have these thoughts and feelings, especially when you feel like you don't have a safe container to place them in. I've been in this headspace before, and I found it to be so incredibly isolating. In my experience, my insecurities were causing me to feel distant within that relationship, and the sense that I couldn't share them with my partner, or anyone else, only contributed to that distance. It felt like I was getting farther away from the warm fuzzy feelings that kept me invested in that relationship, and I even started to wonder whether the relationship was worth the internal stresses and pressures I was putting myself through. My internal narrative was a little bit of "If I share this, my partner won't love me any more, they'll confirm all my worst fears, they'll probably just leave me" and and a little bit

of "I bet everyone else is having loving, trusting, and communicative relationships with everyone else and I'm just a weirdo who can't figure out how to do that." Gods, what a terrible trap to fall into, it's really so wild how we can manage to make ourselves spin out in moments like this. I can't promise that my approach will be helpful for you, but I can at least outline some of the things I did in that situation that helped me when I was feeling incapable of expressing things that were eating me alive inside.

The first thing that I did was just write everything down. Now, I'm not a journaler. I've tried in the past, and I struggle to maintain a consistent practice with it. But sometimes, the words and the thoughts just need to go SOMEWHERE. So, I opened my computer and just started typing and followed a stream-of-consciousness thread until my head and heart and fingers were done. In the process, I found that I had a LOT more to express than I thought I did. It wasn't the prettiest thing I've written, but it helped me organize the thoughts that had been previously swirling chaotically inside my brain like a stoned goldfish practicing gymnastics. I was able to identify several threads, recognize patterns, and even begin to unpack what of this mess was mine to own and be accountable for and what wasn't. I didn't share the letter with anyone, and it still made a huge difference in terms of the internal pressure I felt.

The next thing I did was talk to a friend who's witnessed me as an individual and within my relationship with this partner. This friend reminded me that my partner would probably want to know these things, especially if they're impacting me so strongly, and that they would most likely want to work with me to understand and navigate the feelings that might come up. These are things that I knew deep down, but at the time I was all wound up in my thoughts. I needed an outside perspective to point out the places where my fears were leading me to irrational thought. I was also able to come to my own realization that, if, somehow, the reassurances my friend made turned out not to be true (i.e., if my partner reacted negatively to me sharing and didn't want to work with me through it all), then that would be a sign of a relationship I don't want to be in, and that would be valuable information as well. Just to note here that, while I talked to a friend to get that outside perspective, there are other ways of doing this as well. A therapist or counselor, a respected elder in the community, a religious or spiritual leader (if you're so inclined), any of these can fill a similar role if you're feeling like friends are hard to come by.

Finally, I reached out to someone who was able to support me in bringing these fears to my partner. For me, that was a couples' counselor, but just like above, it could also be a trusted friend or a community leader. (Side note: I love love love couples' counseling. I believe that it is so useful to have a dedicated and supported space for exploring relational dynamics, regardless of whether or not there is conflict present in the relationship. We can all always work on improving how we communicate and love each other, inside and outside of the couple form. But I digress.) My counselor helped me frame my fears so that I was owning the parts of them that were mine to own, and encouraged me to be explicit about expectations and what kind of support I wanted or didn't want. With the support of this third party, all the bravery I could muster, and just a little bit of tender-hearted crying, I shared my big scary thoughts, naming where my traumas were informing my fears and asking for grace and support in unpacking those insecurities rather than asking for reassurance that those fears were unfounded. Spending the time beforehand to organize my thoughts, own my shit, and think about what I actually wanted from my partner helped me feel like I wasn't just unloading on my partner, and working with the resources available in my community helped give me the confidence to be bold and brave.

Lo and behold, I was met with care and compassion! It turned out my friend was right and my partner did want to know that I was feeling these things! It wasn't easy for them to hear it all, but it opened the door for us to figure out solutions together, and that's such an important part of this. It's not your partner's responsibility to fix you (also, you're not broken, babe!), but being in a relationship is a joint project, and both of you need to be on board the ship in order to steer it where you want to go. To answer your last question, about whether everyone else has got this all figured out already, I would offer you a resounding, "I freakin' doubt it, bud!" Communication is hard! Finding ways to navigate shared existence is hard! Being a person living in community is hard! Please remember that capitalism and patriarchy thrive on (and reinforce) isolationism, but our true strength comes in the power that we can wield when we come together. This is true in our relationships, just as it is true in our movements. We are stronger together. I hope this helps you, my dear Pepper. May you find your way to a life that is bursting with flavor, it awaits you.

All my love,

Darling Tonia

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planting and watering

gutter cleaning,

design consultations

luddite. n. Someone who avoids tech.

dates back to textile workers who

smashed mechanized looms in

protest of mass production

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MARCH 6/28/25

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JOIN THE PALESTINE CONTINGENT!

JOIN THE PALESTINE CONTINGENT!

JOIN THE PALESTINE CONTINGENT!



RALLY AT 9:30 AM, MARCH AT 10:30

@ KESEY SQUARE, 10 E BROADWAY EUGENE OR

BRING SIGNS, FLAGS, & KEFFIYEHS!

living creatively

Mel's Hovel, Part 3

By: Mrs. Robinson

Bits of dew still lay on the grass while steam departed at the behest of the sun. With a gentle breeze sending waves through the tall trees that surrounded, the day all but challenged Mel to find a fault. Though there were days she wouldn't hesitate to take them up on that, as she watched Alis walk through the gates toward the modest building used for school, she didn't quite have the nerve to ruin such a perfect start with something as pointless as reality. From the little water battle straight from bed, delightful chatter on the walk over regarding something her friend Marry told her the day before, all the way to the no-longer-guaranteed hug goodbye she received just moments ago.

It was perfect.

Moments like these could not and should not be forgotten. Too often there was a coldness in the air when she was with her daughter. The aloof, selfish child — always at odds with her own kind but wounded heart — clashed often with the tired, lonely mother she was blessed with. No. This morning would not be forgotten.

Almost as if she knew of her happiness and wanted to put an abrupt stop to it, Alis turned from her group of friends and looked at her. The look held no regard for their previous good will and instead resulted in an eye roll and wave of her hand as if to say "Move along mum. I'm with my friends now." and with that, Mel turned and headed to work. A quick look at her watch and she picked up the pace in the direction toward the third of her life she had little to no control over.

—

Sir Nibbles — known officially as Mr. Donnelly — stood at the entrance of the orchard with his arms crossed. The scowl she swore was present at birth held firmly in place. "This is the second time this week Miss Furlow."

Mel quickly ran through the list of excuses she had prepared on her way over but, given the especially impatient glare she was faced with, she opted for a simple swallowing of her pride and apology. There would be no hope of understanding from one such as Sir Nibbles. Not when harvest was at its peak. Or under any other circumstances really.

"I'm sorry Mr Donnelly, it won't happen again." Mel wore her most contrite expression as she slowly moved past him. She hoped this demonstrated how eager she was to begin the all important job of filling crates for his profit and not her aversion to spending any more time than necessary in his presence.

There was a single grunt of disapproval but, other than that, no sign that she would need to continue the uncomfortable greeting. Keeping her brisk pace, she walked up the well maintained drive to the "Employee storage and break room". The detached building that consisted of multiple small cubbies and two round tables stood in stark contrast to the extravagant brick house to the left of it. Apart from the hint of rotten fruit here and the spices Mel hung in her own hovel, the smell might have held a comforting familiarity. That is to say, it was quite musty.

Her usual routine took no more than a couple of minutes and she was soon equipped with a water bag and a deep pocket apron. The back door opened far more easily than her own and she was met by sight both beautiful and sad. More than one could count, there stood rows and rows of apple, fig and plum trees. In their perspective sections, the perfectly formed lines could leave one breathless. That is, if they didn't know their owner.

It wasn't as though Mr Nibbles business ethics were terribly worse than many others. It was just that where there was money to be made, they would make it. Sending the best of the harvests out of town to those that could afford and desired excellence while keeping the fallen and bruised for locals to purchase at "more manageable prices" was a reality most were used to.

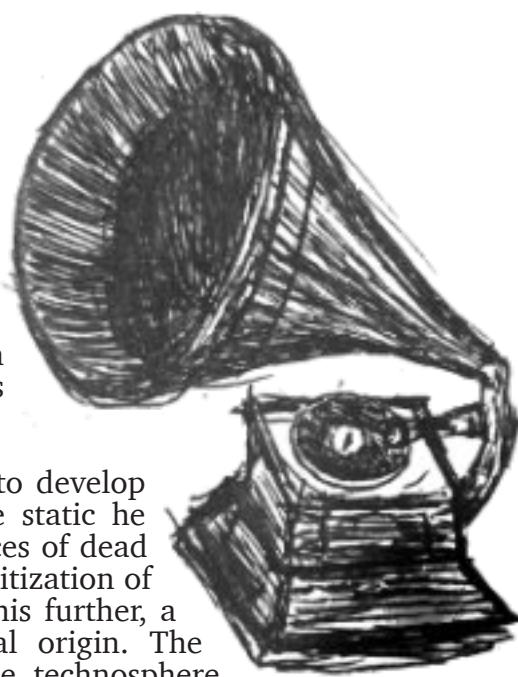
Mel was used to it in her own way as well. She didn't have the funds for most of what he had to offer either, but she didn't need it. The deep pockets in the apron, supplied by Mr Nibbles himself, was very useful for work. Very useful indeed.

Two familiar, pale-white ears caught her eye. The head they crowned turned toward her, wearing a smile as warm as the morning sun. With one last deep breath — for energy, and for hope — Mel joined her friend.

Maggie.

Listen Up!

By: John Zerzan



A sight for sore eyes, looking to the future, seeing the bright side. Nearly all the metaphors are visual. Seeing is believing, but don't believe everything you hear.

In recent years, however, the long-running tyranny of the visual is being challenged. Hearing has come to rival sight among the principal means by which we make sense of things. To a large extent this has to do with sonic saturation via technology. Fortunately there's more to this shift.

Stephen Handel put it this way: "Listening puts me in the world. Listening gives me a sense of emotion, a sense of movement, and a sense of being that is missing when I'm looking."

The immediacy of the auditory seems to be why Hegel found it more ideal, more dialectically effective than sight, regarding objectivity and interiority.

Sound may be difficult to define, and yet something called Sonic Thinking is emerging. Not philosophy about sound, but, somehow, thinking sound. Angus Carlyle asserted that "all sound is memory," which calls to mind Adorno and Horkheimer's striking proposition, "Every reification is a forgetting." Something is left out, enabling the hardening, the reification. As Carlyle had it, sound contains what otherwise gets forgotten.

As intentional objects of learning, sounds are more than secondary qualities. They are experiences, events. In one of his seminars, Gilles Deleuze referred to a correspondence where thought and sensation merge and "doing thinking" goes beyond representation and categorization. One approaches that kind of merging or connecting from, say, a Thoreau and his communion with nature. He did not read or interpret it but felt its immanence, "the sound of circulation in nature's reins." Compare Foucault's injunction to begin clinical knowledge with attention to the living body's "primordial noise," the "non-silence of the organs."

"Sound troubles representation," declared Laurence Kramer. Its challenge lies in its potential, its lingering promise. The sound of the wave before it breaks, in Kramer's metaphor. It is the immeasurable measure of life. The sense of life spreads outward from sound, like the cry of a newborn baby.

The Big Bang was the first, primal sound. According to NASA, the deepest sound in the universe, emitted by black holes, is a B-flat, 57 octaves below middle C.

Michel Chion has discussed the acousmatic voice, that which has been cut off from a body. "Ever since the telephone and gramophone made it possible to isolate voices from bodies, the voice naturally has reminded us of the voice of the dead." Perhaps fittingly, Alexander Graham Bell was moved to develop the telephone by his belief that the static he could hear over the line was the voices of dead people, possibly his dead brother. Digitization of sound, encoding it, certainly takes this further, a greater distancing from any eventual origin. The present deluge and trajectory of the technosphere present various retreats of this kind, for example, the popularity of texting over voice communication—a further degree of estrangement.

In Spike Jonze's 2013 film "Her," Theodore falls in love with "Samantha," an operating system's synthetic voice on his smartphone. What is seductive is all sound in this chilling movie.

Dominic Pettman's proposal: "Let us presume that it is not too late to listen to the voices of the earth, whether they be mineral, animal, or technological." Unmindful of the fact that the technological is silencing the rest.

"How a sonic sensibility may inform emancipatory practices" is the theme of Brandon LaBelle's Sonic Agency: Sound and Emergent Forms of Resistance (2020). To LaBelle, sound is "a disquieting presence," always audible but rarely heard.

Both sound and silence belong to what is unmediated. Even noise can reveal that which escapes our cognitive habitat, and can point to unnoticed relationships. Jacques Attali claims that "noise functions as a force of interruption, one that announces, through its unmistakable agitations, violence that always takes its aim at the social order."

Even though sight is still the royal register, we are born in and of sound. And clearly, sound is employed in countless efforts. The U.S. space program's 1977 Voyager launched Golden Records into deep space, projecting a wide array of sounds: samples of 55 human languages, various musical compositions, and more on this sonorous territorialization of the cosmos. Is listening in the here and now a healthier pursuit?

Solidarity Maths: 1+1

By: marbeled murrelet

Finish this sentence: "Every time the train horn blows, ..."

Did you use three words? Were they about a depressant? If you and that depressant aren't on the best terms, were they even your words? Or were those words a force?

Of habit, what there is left is you. After every habit has been recognized as a force, as some thing driving you - to anger, to outlets that are called depressants, but you don't call them that.

You call them tools, or what you like. Just what you like then, forces, forces you like. Forcing you to like like forces. Synergy. Power, full, free. Sweet habit, cradling every loved one.

They do, right? Cradle your loved ones, these habits? Like strollers forces assembled for us. *The* force. How habit is a conversation between you forces, and you are just the songs.

They sing so beautifully through you. Me, too. I sing so beautifully through you. Read these words outloud, for me: I sing so beautifully. It's okay - I say them, them through you.

Because I do. So beautifully it hurts. It hurts to feel, to wake up in a body and be asked by the dream weaving our days "hold this for me?" and we do. What can we say, we love our dream.

When land has a dream, you know what it does? It sings. The song given terms, given study. Attention, attended to. Named - this one's Moss. What is your name - no, what the land calls you.

What does the watershed ypu and I share and become confluences of call you? That force. That habit it has, grabbing you. By that name it has for you, the name you got from holding me.

Holding you body, holding to a dream you avoid by waking and postpone wakefulness by what - ordering another. Around, we go. To work to see to how to get to habit 2 from habit 22.

Remove one 2, or 10 - ten 2s, or twenty - what you call habits can't breathe here, this is water. Take a break. We don't have to answer that now. Let's move on, this land between us will hold.

If you are true.

Through the skull

By: Ludwigia hexapetala

this is humanity
this is being human
this is sanity

end result, choice cuts
matter parasitizes light
plants parasitize fungi

corn's yield gets doubled
twice
you, an impossibility, ya

lean into that, be more
a lot more than human
sanity stands to reason

stand against reason
rabid against sanity
more than possible

ram your rack of horns
against alpha sanity
gone beta eldritch

someone will come in
from the side, collide
as you two lock racks

old eyes you look into
fear, stale, exhausted
burnt out, fertile, ash

soil so rich you happen
across their eye, match
bury, emerge, plant

photocatalytic waters
photoreceptors fire
photosynthesizing air

photoreactors process
health, power, sanity to
time no longer serving

seeds disperse, a visit
through skull in field
this moment, ended

sunbleached skull
mass warms plant soil
you are a people

a queer human, and
more than human,
a person

Auntie Steph's Fab Vegan Recipes

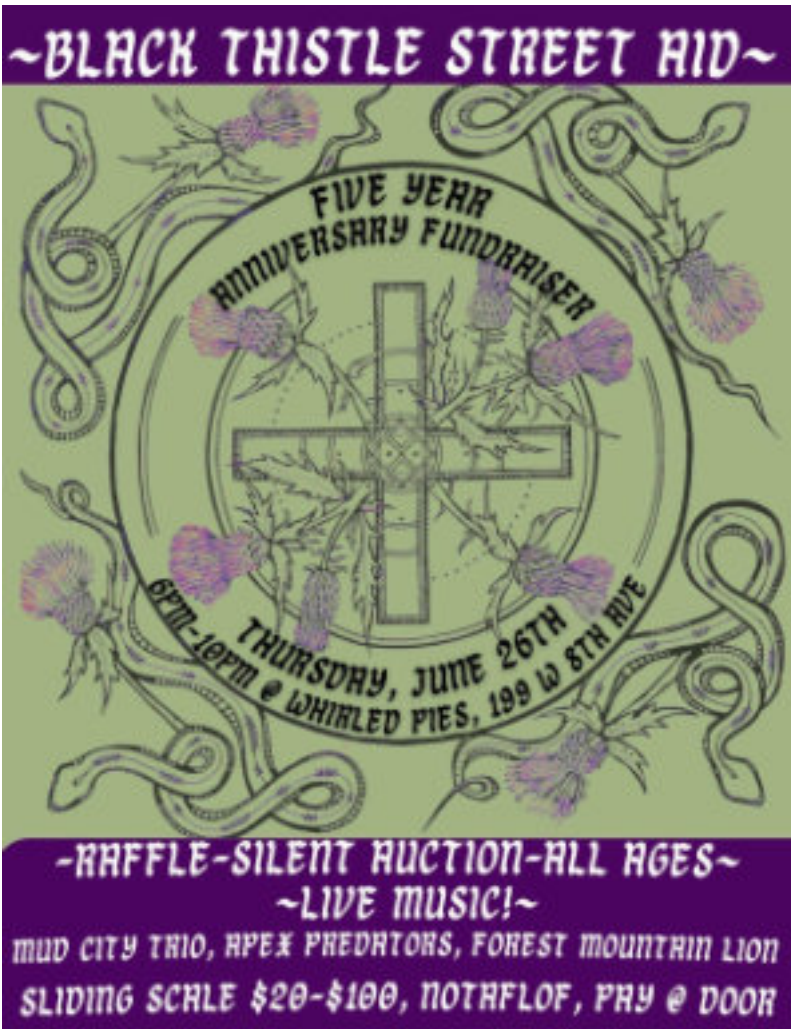
No Mayo Cole Slaw

- 1 medium head purple (red) cabbage, shredded
- 2 heaping cups shredded carrots
- ¾ cup finely chopped cilantro
- 1 jalapeno pepper, seeded and finely diced

Dressing:

- 2 tablespoons oil
- 2 tablespoons apple cider vinegar
- 2 tablespoons maple syrup
- 1 clove garlic, minced
- ¼ teaspoon cayenne pepper
- ½ teaspoon salt
- Black pepper

1. Add all ingredients for the slaw in a large bowl
2. In a smaller bowl, whisk together all the ingredients for the dressing
3. Pour the dressing over the slaw and toss well to combine. Taste and adjust seasonings as necessary
4. Cover and place in the refrigerator for at least an hour to allow flavors to marinate together



Disabled Love

What happens when we tell the whole truth about the parts of us we've been taught to pretend don't exist?



Laura-Marie Strawberry Nopales is a queer disabled art witch who lives in community. Find them at listeningtothenoiseuntilitmakesense.com and [@xtrikeslutsx](https://twitter.com/xtrikeslutsx).

community is already inside you: conflict

"We found an old document explaining conflict in the community 20 years ago. I had to read it twice because the conflict was the exact same conflict we just had, but with different names."

We were in the garden, and I was resting on a blanket as my friend sat in a chair wearing a sun hat and a mask, sick with a cold.

"Yeah, I'm familiar with that," I said.

We're hurting each other in the same ways, over and over. Let's disrupt the pattern and not have to start from square one every time.

power in community

So much of the struggle in community is with power. A dedicated leader wants to control their favorite aspect of how we do things and how resources are used. They get rigid about it, as their ego gets tied in.

When another person wants something different, it turns into "how dare you?" Various credibility stories are put forth as evidence for why we need to do it one chosen way.

Unfortunately there's a subplot—someone accused someone of a thing, but no one at this point has a clear read on whether that actually happened, let alone when and how. But the accusation complexifies the brew.

Often the main conflict is an assault itself, and there's a subplot of how certain people reacted. They did not handle it in a proper way, so bad turned to worse. Now some people hate each other to the point of not being able to exist in the same room or in the same meadow because it touched on our deepest traumas about safety.

Alliances ferment over the years. Or alliances are intense from the get go, when someone new arrives on the scene who is obviously powerful. The "fuck marry or kill"¹ question comes to mind. You can see me as a threat and try to squash me. Or see my values are like yours, and form an alliance that will benefit both or all of us.

Maybe we can try allying. Then you will betray me with a cruelty that will take my breath away. Other powerful people jump in like birthday party kids swarming on pinata candy. The morning after a chaotic moment where anything is socially possible, strange bedfellows wake up in the morning wondering, "How did I get here?"

As for dating, community members have aged beefs with other people based on a bad breakup seven years ago. We tell stories to each other, but the stories don't convey the feelings.

cake

Of course we have sex, fall in love, do right then wrong,

¹ https://en.wikipedia.org/wiki/Fuck,_marry,_kill

trust someone we never should have trusted, give up, walk away, come back, risk our hearts, spend hundred of dollars repairing the chainsaw before forestry camp with no fanfare, bring a bunch of mint starts that may or may not have taken root, bake a delicious cake, build an altar to honor someone who died, and do it all over again.

You can say, "Fuck it all," and leave, but you're going to find yourself in another community. Just a matter of how organized it is. An apartment complex is a community even if you don't know each other's names or have meetings. You're going to fight about dog poop one way or another—communicate with words, or communicate by lighting shit on fire on someone's porch.

Even if you live in a cave and talk to no one, community is already inside you. You will relive family drama with the ants and the birds.



tropes

I saw a website that lists the television tropes. There are only so many sit-com plots. Let's catalog all possible community conflict and make beautiful flowcharts with medieval margin monsters. I would think scholars are studying this.

What's the best way to respond to sexual assault in community? Just that one alone would be unfathomably helpful.

Disability complexifies how conflict is handled. Disabled people are so busy caring for ourselves and the other disabled people, maxed out by default, unable to take on another role. Let alone a chilling investigation of what really happened, being in touch with the accused person, or organizing the dreaded accountability process.

Abled people are maxed out as well, busy being exploited at paying jobs, parenting their kids without a village, managing care for a dying parent, clearing all the art out of a hoarded house, helping a relative get ready to move cross country.

It's so much easier to delay and hope someone else handles the conflict. Then time and failed memory churn everything up and spit it out confusing-er.

I'm sorry

I like apology rituals.² I'm not afraid to say what I did wrong; I do so much wrong it's amazing. So I'll go first, hold your hands if you let me, look into your eyes, and say I'm sorry. Exactly what I'm sorry for, and why I'm not going to do it again.

I'm also willing to apologize for what someone else did to you. A little bit of me is inside the person who hurt you, and a little bit of them is in me. Energetically, Parent Earth will hold me as I apologize for whatever you need to hear an apology for. Even if it happened before I was born, maybe my ancestor hurt your ancestor. I'm ready.

I used to think that conflict distracts from community. But maybe conflict is the main way we do community. If we can stay fair and clear, showing up for one another at the worst of times, we deserve each other at the best of times. We deserve each other.

² <https://www.ilikeyourstims.com/2023/11/01/autistic-forgiveness/>



Celebrate Pride this June 28th (and every day)



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BHC

AND
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SPARK

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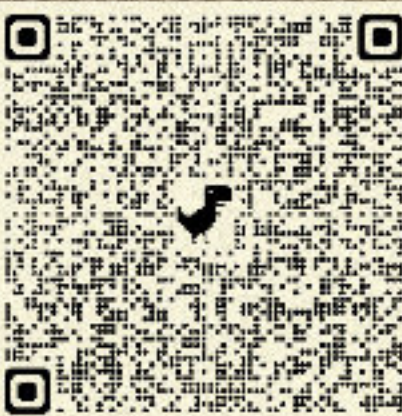
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