

Dissonant Times



October 2025

Vol 01.07



NO ARMY CAN STOP AN IDEA WHOSE TIME HAS COME

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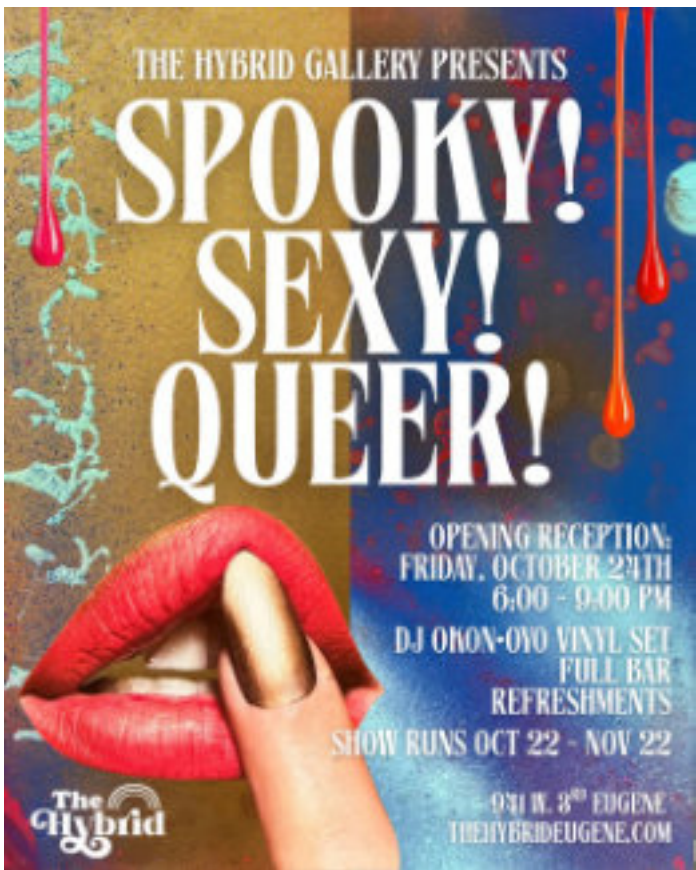
*Some Free Resources,
Free Places to Be &
Free Things to Do*



Transponder Free Food Program

Weekly **Thursdays 10am-2pm** / 440 Maxwell Rd Eugene

Questions: info@transponder.community



Spooky! Sexy! Queer! Art Show

Hybrid Gallery / 941 W 3rd Eugene / Hybrideugene.com

Runs Oct 22nd - Nov 22nd

Letter from the Editors

**is it ok to be
against
fascism?**

yes

no



welcome to
antifa

you might be a
fascist

*Love,
The Editors*



**Solidarity Share
Fair:**

What:

Haircuts, Clothing,
Food, Music, Medical
Care, Hygiene
Products, Mending

When:

Sat. November 15th
12-4pm / Masks
required 12-1pm.

Where:

First United
Methodist Church
("Toaster Church")

1376 Olive St

A FLOCK TIMELINE

By: Joy Santiago

2024: The Eugene Police Department (EPD) and Springfield PD (SPD) begin looking into Flock Safety and automatic license plate reader (ALPR) technology, per EPD spokesperson Melinda McLaughlin and Springfield Police Lt. George Crolly.

SEPTEMBER 2024: SPD is awarded \$500,000 from the same grant program as EPD.

MARCH 31, 2025: Springfield City Manager Nancy Newton signs off on a "Cooperative Procurement Purchase Order" with a third party company called Insight Public Sector to contract 25 Flock "Falcon" cameras.

JUNE 04, 2025: Policy 1204 is put into effect, outlining EPD's policies and procedures concerning the use of ALPR cameras.

JULY 11, 2025: 50 community members attend the Eugene Police Commission meeting where commissioners reviewed Policy 1204 and heard testimony from Investigations Lead Jake Burke on Flock Cameras. 20 community members provided public comment to pressure commissioners and EPD to reevaluate their partnership with Flock Safety.

SEPTEMBER 02, 2025: Community members packed a Springfield City Council meeting to testify against Flock Cameras.

SEPTEMBER 22, 2025: EOE members packed a Eugene City Council meeting to testify against Flock Cameras.

OCTOBER 13, 2025: Community members packed a Eugene City Council meeting to thank councilors for pausing the cameras and encourage them to terminate Eugene's contract with Flock permanently.

City manager Sarah Medary announces Flock Cameras will be turned off pending further conversation.

OCTOBER 20, 2025: ACLU of Oregon and its legal partners, Visible Law and LeDuc Montgomery LLC, filed to sue the City of Eugene for failing to disclose public records pertaining to the city's operation of Flock Safety cameras

JULY 2024: EPD is awarded a \$391,264 grant from the Oregon Criminal Justice Commission's Organized Retail Theft grant program.

MARCH 24, 2025: Eugene City Manager Sarah Medary signs a two year contract with Flock Safety ALPR Software Services. Medary did this without notice to Eugene City Council or the Eugene Police Commission.

MAY 2025: EPD publicly announces their contract with Flock and its plans to install 57 ALPR cameras.

JUNE/JULY 2025: Local anti-surveillance advocacy group Eyes Off Eugene launches their campaign.

JULY 01, 2025: Deadline for all 57 cameras to be installed across Eugene.

JULY 23, 2025: SPD announces its plans to install 25 cameras across Springfield.

SEPTEMBER 06, 2025: Eyes Off Eugene (EOE) hosts a rally against mass surveillance and to "get the Flock out."

OCTOBER 08, 2025: In a Eugene City Council public work session, councilors listened to a presentation from EPD Chief Skinner on Flock Safety. Skinner's Flock PR-puppet reassurances, coupled with his inability to answer follow-up questions from City Council moved City Council to UNANIMOUSLY vote (8-0) to pause use of Flock cameras in Eugene and to reevaluate the contract.

OCTOBER 17, 2025: Lane County Sheriff's Office announces plans to install Flock Cameras in rural parts of Lane County.

SPREAD INFORMATION, NOT PANIC

When reporting or boasting
potential threats: provide as
much information as possible!



REMEMBER! → **S.A.L.U.T.E**

Size/Strength
"5 to 6 law enforcement officers"

Actions/Activity
"harassing random people on the street"

Location/Direction
"Chicago, West of Millennium Park, on Michigan Ave"

Uniform/clothes
"Dark Blue uniforms that say 'Police ICE' on the back"

Time and date of observation
"12:45 PM January 20"

Equipment and weapons
"They have helmets, vests and batons"

Not a useful message: "URGENT!!! Potential ICE Raids on the west side!!!"

"Where? When? What are they doing? How Many? What are they carrying?"

USE YOUR JUDGEMENT! WE KEEP US SAFE!

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

Federal Agents Take Person at Lane County Jail Right After Release - 10/15/25



Face blurred to protect identity of arrestee. We don't know who they are.

Screenshot of original video, sent by a source inside the Lane County Jail who requested anonymity, shows the arresting officer's vest:

POLICE

FEDERAL AGENT

The person was put in a silver SUV on 5th St. across from the jail and taken away.

The anonymous report submitted to Dissonant Times stated:

"The person captured was being released from custody - unknown whether it was pre-arraignment custody or release after serving a sentence, but the man had a jail property bag indicating they were releasing him and not officially transferring custody." This was on 10/15/25, a little after 5pm.

The person filming says it was ICE. The pictures at least confirm they were federal agents.

THE PEOPLE'S BLOTTER

Submissions from the public documenting abuses of institutional power

Anonymous Reportback: 10/15 ICE and FBI Raid in Eugene, OR

EUGENE, Ore. On the morning of October 15th, ICE and the FBI raided Woodland Creek Apartments in Bailey Hill. FBI tactical units took point on a criminal warrant service and ICE assisted. The person named in the warrant was taken into FBI custody, and ICE kidnapped five other residents in the process.



Neighbors reported hearing two loud flash bang grenades go off around 6am. They also saw several black SUVs with blacked out windows and a big white armored tactical vehicle (BearCat) drive into the apartment complex; all the vehicles had their lights off. Reports indicate that there were roughly 15 federal officers wearing fatigues who pulled six people out of one particular building in the complex. Officers identified themselves over bullhorn only as FBI, however several sources have confirmed that ICE was also present during the raid. Spanish-speaking residents were specifically targeted by both agencies. Neighbors report that officers refused to answer questions about badge numbers or what agency they were from, despite announcing themselves as FBI via bullhorn.

The FBI ordered a man out of his home, presumably the individual for whom they had a warrant, and forced him onto his knees in front of the BearCat. In the chaos of this moment, ICE kidnapped five other residents. The tactical vehicle, kidnapped individuals, and the majority of the federal officers had left the scene by 7am.

Community members arrived at the apartment complex around 7am, where they witnessed federal officers searching a car and collecting evidence, but there were far fewer feds by this time, most of whom were not uniformed, some of whom were wearing gaiters over their faces.

We do not know where the six kidnapped individuals are being held at this time.

KEEP EM OFF YOUR TAIL!



FREE AUTO LIGHT CHECK REPAIR!

FIRST TUESDAY
EACH MONTH

CENTERS FOR
SPIRITUAL LIVING

5:30 PM -
7:30 PM

390 VERNAL ST

Co-sponsors: NAC & Centers for Spiritual Living

The Power Potential of Organized Anarchists: Lessons from the Sacramento Anarchist Bookfair

By: Cipher



Earlier this month, anarchists from southern California to northern Washington gathered at the Sacramento bookfair to share books and zines, build relationships, and figure out what's possible in the ultimate fight to topple fascism. Some of the most powerful messages came from Black Panther Party elders Lorenzo Kom'boa Ervin and JoNina Abron-Ervin who teamed up for the closing keynote. Their resounding message was clear – anarchists need to re-invest in their belief in the collective. We need to analyze the needs of the people on our own block, meet them where they're at, and attend to their material needs. The Black Panther Party offers us the strongest examples in our own history here in the PNW and beyond - providing childcare, food, healthcare, political education, and so much more. Lorenzo called attention to one of the lesser-known but more effective programs he was a part of: the pest removal program. It the kind of comfort and relief that people remembered much later.

JoNina shared her first impressions of anarchists back in the 60s, before she had met any anarchists of color, when she perceived them as privileged, out-of-touch incendiaries. JoNina's presence at the Anarchist bookfair revealed that her faith in anarchism has grown since then. She urged her audience not to fall into this stereotype, reminding us that when anarchists prove they can be in ongoing, mutual relationships, people listen to and support anarchist thought and tactics. She encouraged us to attend events hosted by the communities we are trying to connect with, to organize on the most immediate neighborhood levels, and to resist the tendency to isolate and insulate from others who don't perfectly align.

Lorenzo and JoNina's advice has been forged through many decades of struggle, defeat, and triumph. They contextualized the current fascist stronghold as a direct result

of the organizing and successes they contributed to during the 60s and 70s. For example, student encampments and organizing for Palestine is being targeted now because the government is scared of the power gained by the student movement during the Vietnam War. Project 2025 developed in direct opposition to the DEI that emerged from Black students hosting sit-ins on campuses, demanding cultural centers and Black studies programs, and refusing to be extinguished.

Before this current moment, Nixon's administration was the closest to a fascist dictator takeover this country had seen in recent generations. In response, the revolutionaries of the 60s and 70s dissolved Nixon's power "by staying in the streets and mass political education". Lorenzo and JoNina recall the BPP's focus on training youth on community organizing and their driving principle: "ordinary people can do extraordinary things when they're activated." In July of 1969, 5,000 people showed up for a Black Panther Party Antifa Conference, and brought a "united front" to the fight against fascism. Lorenzo called for leftists to bring back the assembly - to travel to one another, talk in person, engage in discourse, and develop ideas together. We need an accessible, broad-based movement that can meet the current consciousness of the people.

Lorenzo and JoNina embodied a hopefulness and long-term perspective that is often missing in younger anarchist spaces. They reminded us fascism is the weakest form of a dying government - "tanks in cities do not indicate strength, it indicates desperation." At the end of the talk, Lorenzo released us back into the world with a confidence that echoed the victories of his day: "you must believe you can win."

Hungry for more wisdom from movement elders? Check out Lorenzo's book, *Anarchism and the Black Revolution*, and JoNina's book, *Driven by the Movement, Reports from the Black Power Era*. To hear these two in continued conversation, listen to the Black Autonomy Podcast and support them on Patreon!

The cover art for this issue was inspired by Lorenzo's invocation of a Victor Hugo sentiment: "No army can stop an idea who's time has come."

Photo courtesy of @brittlebushdistro



*Join us for a
Dissonant Times x
Oakshire Pint Night
Fundraiser*

*On November 10th, come stop by
Oakshire Commons (416 Main
St, Springfield) anytime
between 2-9pm.*

*\$1 for every CORE PINT sold
and 10% of all food sales will
go to us!*

See you there!



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!

Ask An Abolitionist
dissonanttimes.org/ask-an-abolitionist/

What is abolition? Ask our friend, author, and former political prisoner Eric King your most burning questions about setting fire to the prisons and what we'll make out of the ashes.

Write to Eric and explore questions relating to harm & accountability, prisons and the prison industrial complex, and how you can practice abolition every day.

Submit your questions to Eric at dissonanttimes.org/ask-an-abolitionist

Phone Zap for Malik Muhammad

Request for Letter Report Back

Malik's release from solitary back into general population has been pushed back once again, along with increasing restrictions to their communications.

We want to know: have you had letters returned?
Are you getting letters from Malik? Report any issues with mailing at: https://linktr.ee/freemalik_now

Your input helps us to know how much interference the prison is having with Malik's mail.

Thank you!



Put Pressure on Snake River CI

In addition to reporting back about letters, Malik is also asking people to put pressure on Snake River Correctional Institution due to their mail being withheld. Malik has now gone two weeks without a letter – not because no one is writing, but because the prison will not deliver their mail.

We need you to call Snake River's mailroom, and put pressure on them to deliver Malik's mail!

Call
(541)-881-5046



Call Script

Hello, I am calling in regards to an AIC at Snake River named Malik Muhammad #23935744.

The facility has been withholding their mail for over two weeks now, and I am requesting that you release it immediately, as this is a violation of Malik's rights.

Please note that we intend to continue calling and escalating pressure on Snake River until this issue is addressed.

Seeking Phone Zap Volunteers

The Free Malik Now campaign team is seeking people willing to commit 15-20 minutes a day to call until Malik's demands are met! If this is you, reach out to freemaliknow@proton.me



Write to Malik:

Malik Muhammad #23935744
Snake River Correctional Institution
777 Stanton Blvd
Ontario, OR 97914-8335

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 took your advice. I talked to the friend I mentioned first, the one who felt like a stranger. It felt right to me to start out that way. I told her that I didn't really know how to feel about our friendship, and she told me that she didn't really feel like, or want to be my friend. Like me, though she felt both of us were good friends at first, now, she was really only friends with me because she felt like if she wasn't friends with me, she'd lose our two other mutual friends. So, we decided that we weren't friends, on, because I have no other way to say this, on friendly terms.

I waited a while after that to talk about it with our mutual friends, because I wanted to start 'finding some different brine', as you said, or in this case, some extra brine. I started taking German classes, and volunteering, and through those routes, I made new friends. Once I had, I felt comfortable talking to those mutual friends, because I knew that even if I lost both of them after I told them that I wasn't friends with this person anymore, I had other friends, I still had community.

Once I did, they agreed that while they would still be friendly, they didn't necessarily want to be friends anymore. And I was ok, because-still had community, woo hoo! I do miss these friends, but I think it's better that they're not friends anymore. I feel happy, and really proud of myself, for being able to do what I did. All it took, in the end, was an column in an indie newspaper I found out about by taking a picture of a cute raccoon sticker on a lamp-post. I suppose that's how one finds true confidence.

With utmost gratitude,
Cucumber Not Stuck in a Jar

Free Skool Eugene: One year of skill-shares, following in the legacy of anti-authoritarian education

By: Dime Reid



Free Skool Eugene is a collective that organizes spaces to share skills and knowledge, free of cost and state control. I sat down with organizers Jamie, Cyn, Janae, Emily, and Alex to chat about the project, their reflections after the first year, and their dreams for the future.

Free Skool is just what you might think it is from the name: education, free of charge.

In their own words: "*Free Skool Eugene aims to provide an alternative, grass roots, and truly free approach to education based on the anarchist principles of anti-authoritarian, dissolution of hierarchy, mutual aid, access, and fostering community.*" Functionally this looks like groups coming together to share what they know about any given skill or subject that someone in the community has experience with; it could be anything from sewing, navigation, salsa dancing, welding, plumbing, to Know Your Rights and Anti-fascism 101.

Free Skool Values:

Flattening hierarchies: "Everyone is a teacher, everyone is a student. A kid could teach a class." Jamie

Free, decentralized, and communal at its core, Free Skool breaks down not only the financial barriers of entry, but also the social. Identity and class lines, such as wealth, social status, or demographic, don't divide who can access these educational spaces, and power is shared equally among participants. There is no inherent qualifier for a person to share or access knowledge, outside of their own lived experience.

Challenging Western conceptions of expertise: "You don't have to be a master to share a skill." Cyn

Along with the lack of financial barrier, what sets Free Skool apart from traditional academia is a move away from expertise derived only from institutional credentials. Those that share and teach at a Free Skool class draw not only from institutional learning, but from lived experience, and will often teach in pairs or groups to maximize and diversify the information. Additionally, a class or skill-share will often be held in an environment most fitting for the teaching. In order to learn drywall repair, the group convened in a home that required a patch in the wall. To learn a skill relating to growing food, they met at the Solidarity Garden.

Legacy and Oral History: "We preserve inter-generational knowledge through the legacy of sharing skills with each other." Janae

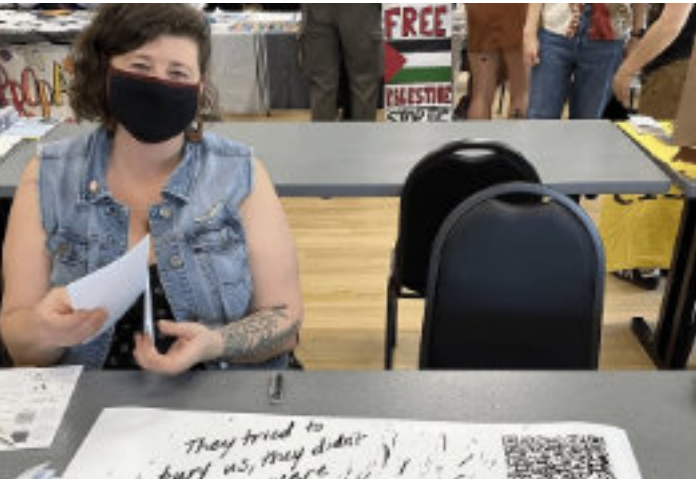
Sharing skills and knowledge in low-barrier, inter-generational spaces keeps these skills from being lost, or deemed obsolete. The inception of the Free Skool project here in Eugene exemplifies this principle: Free Skools started in the 60s, following the long anarchist legacy of creating autonomous, accessible, non-hierarchical spaces for the people to gain tools of liberation. Skill-shares and workshops in temporary autonomous zones, as well as in fixed infrastructure such as community centers and infoshops, are one of the many ways that people have resisted authoritarianism for generations.

Alternative futures: "We're laying the foundation for the future; that there can be regular, accessible skill-shares." - Alex

Education is a political act. To make an alternative future, markedly, structurally, systemically different than the present and the recent past, we must widen the scope of what is possible. By deepening our knowledge of ourselves and the world around us, sharing skills and exchanging experiences in a non-hierarchical setting, we broaden our awareness of alternatives to the inequalities of a capitalist society. Through sharing our skills and knowledge with one another, the community becomes more resilient, and builds collective power that leads to liberation.

"Wielding the tool of education in non-hierarchical ways allows us to imagine alternative futures."

- Emily



They are also looking to find more locations to host classes. If you're interested in being a teacher please sign up! You can find them at freekooleugene@gmail.com or on Instagram [@eugenefreeskool](https://www.instagram.com/eugenefreeskool).

Um... what exactly is the Eugene radical mental health collective?

By:Warbler

You are welcome to join the Eugene Radical Mental Health Collective in forming significant support and community. We build mutual aid mental health with others who are striving for a better world.

Eugene Radical Mental Health Collective brings together people who have experienced distress, big feelings and moods, extreme states, hearing voices, seeing visions, and anyone who enjoys support in a mutual aid atmosphere for the benefit of all. We enact the truth that "community makes the best medicine," co-creating a world where love is more important than money.

We meet twice a month to share honesty, unconditional respect, and kindness. We practice non-hierarchy, knowing that people on equal footing can give meaningful care to one another. We form a bright, creative group of varied people who have more tools for community well-being than the medical model.

During a meeting most of the time is spent in substantial check-ins. We start with introductions, and everyone gets their voice in the room, sharing who they are. Then we set some intentions. Next, we each share what our favorite part of radical mental health is. After that, we do our mutual aid moment. Each person can offer what they have a surplus of, or what they might need. Examples of that could be masks or homemade jams, soaps and stuff like that. People may ask for support in looking for a job, or for important reminder texts during

the week. After this, each person has their substantial check in to share what is going on with them. From here we decide if there is a topic to discuss that might have come up. We end on a check out question.

We gather in a rich tradition of radical mental health, mad pride, and disability justice. We tell the truth within a strong, flexible hour-and-a-half meeting container we co-create.

It's helpful to be witnessed. Some practice vulnerability; some mostly listen. We all bring a piece. We make it together. We ask for what we need and provide for others' mutual aid requests. For an hour and a half, the chill curiosity of respectful listening fills the space.

It's a practice that can change or not change us, but I prefer to carry that way of being into everything I do. No gods, no masters, no psychiatrists. My crazy is my favorite thing about me, a complex gift to nurture like any.

Radical mental health gives a framework and a dignity to the hard work of being a big feeling, altered state visiting, other world sometimes journey-er. It works better to be honest about it together with other anarchists, finding our way.

Radical acceptance and truly supportive. A place for all! Our next meeting is October 27 at 10:30am, at Growers' Market. Please join us :)

Mutual Aid Classifieds

The Mutual Aid Classifieds is a compilation of requests from local groups that provide material aid and support throughout town, derived from a spokes-council meeting among local orgs. This list is updated monthly. Here are the descriptions of the organizations, how to get involved, and the ways in which we could use more support:

The **Share Fair** is an event offering free food, clothing, survival supplies, and services like hair cuts and foot washing among others. The next one is coming up on November 15th, and they are accepting donations starting November 1st at Dark Pine during business hours. They are especially in need of donated tents, camping supplies, and survival supplies, and they welcome more volunteers, especially hair stylists. Find more information or sign up here

The Get Out of Jail support group provides supplies and other support to those being released from the county jail on Fridays from 2-5pm. Come by and join! They could also use in kind donations of snacks, cigarettes, hygiene supplies, and bottled water.

RAVEN (launched by former Front Rooms workers following its closure by White Bird) operates out of First Christian Church, and offers food and clothes/supplies to anyone. Their hours are Monday, Wednesday, Friday and Saturday from 9am-1pm, and on Sunday 12-4pm. They are in need of more cold weather supplies,

including coats and other warm clothes, and coffee grounds or other ingredients for warm beverages. To donate, reach out to Mark(541-300-9063) or come by during operating hours.

MACE is a medic collective that partners with other outreach groups to provide free first aid and first aid kit distribution at street feeds and other similar events. They welcome in kind donations of wound care supplies and hygiene items like toothbrushes, body wipes, and foot cream. They can be found at Raven on Sundays for wound care or medical assessments. If you want to reach them about having medics at a protest, hosting a pop-up clinic, or you are a medic interested in getting plugged in with the group, you can reach out to mace.eugene@proton.me

Free Skool would love to have more teachers, especially if anyone would like to teach a class on bike repair. They are also looking to find more locations to host classes, classes. If you're interested in being a teacher please sign up! For any other reason, you can find them at freekooleugene@gmail.com or on Instagram [@eugenefreeskool](https://www.instagram.com/eugenefreeskool).

Community Christmas - Save the Date! The second annual Community Christmas Day gathering will be held st the Unitarian Universalist Church on Dec. 25th. More info on schedule, offerings, volunteer needs, etc., coming soon.

living creatively

Art is for Liberation: An interview and album review with Femme Dagger

By: Dime Reid

Ahead of Femme Dagger's upcoming release of their album *Glitter in the Cut*, I talked with lead vocalist and songwriter, Annah Anti-Palindrome. Using a looping system, kitchen utensils, gas-masks, raw eggs, found objects, and Annah's own body (mostly throat), she performs with Temple Kirk on bass, Verdant Heart's Al on keyboards, and a new addition to the band, Emerald City Roadkill's Megan on stand-up bass.

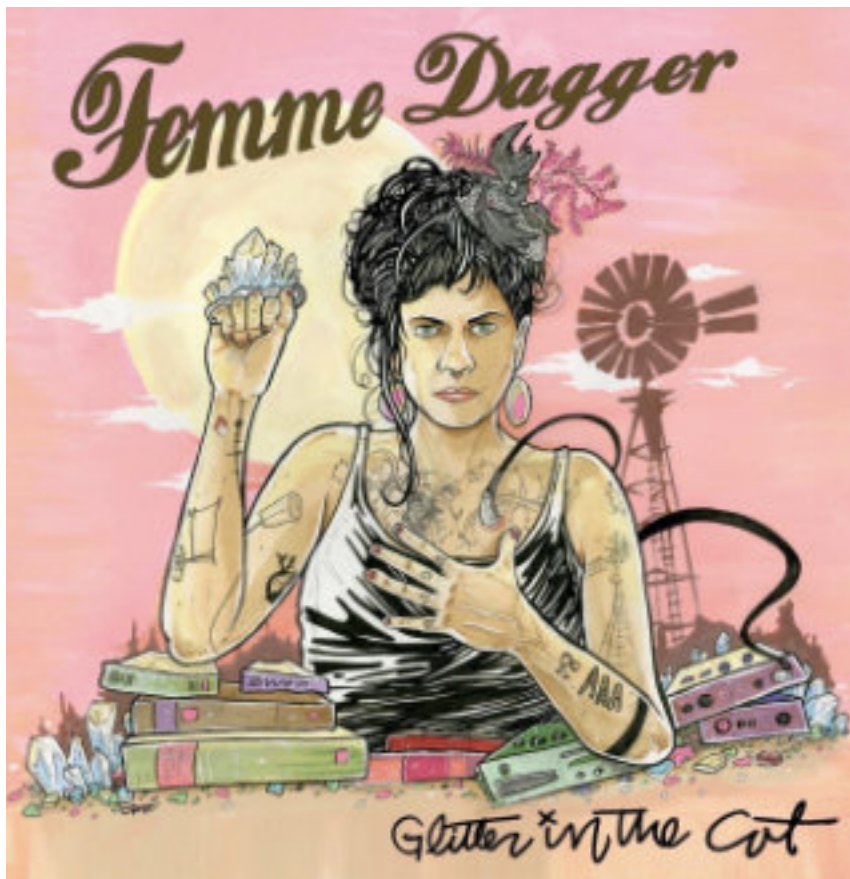
Femme Dagger's album release show is Wednesday, 10/29/25, at Sam Bond's Garage, at 8pm. The show is a fundraiser for H.I.R.N, a neighborhood mutual aid network operating in Hebron/Al Khalil and throughout the Southern part of the West Bank. The show will also feature performers Penny Royale and Zeo Boekiinder. CountryTrash, MelodyPunk, QueerCore, Riot Girl music; Every member of this band wakes up in the morning with dreams of an anti-capitalist future and the words FREE PALESTINE clenched tightly between their teeth.

"My priority is to make art in service of revolution; this band is not at all interested in being marketable or neutral." - Annah

Dime: Can you talk about what inspired the name of the band, Femme Dagger, and this album, *Glitter in the Cut*?

Annah: In terms of how this moniker came to be, I'd have to reference the work of Leah Lakshmi-Piepzna-Samarasinha, Ren Hawk, and Amber Hollibaugh-- writers & culture-makers whose work has helped me in so many ways to articulate my relationship to growing up dirt poor, femme-of-center, and queer. The term "femme" in a radical queer context gestures toward a gender expression rooted in owning femininity as power on one's own terms (regardless of gender identity), rather than as some biologically predetermined expectation to be performed by AFAB people for the male gaze. The term redefines femininity outside of cis-het frameworks. Adding dagger is a double-edged reference meant to bring a slight tinge of attraction/repulsion to the table, but is also in reference to the dated slur, "bulldagger," which emerged in the 1920s & 30s. It was a term used to describe strong, masculine, assertive lesbians — women who often dressed and acted in ways coded as "male" at the time. Early blues musicians like Ma Rainey, Bessie Smith, and Gladys Bentley referenced bulldaggers in their lyrics, shamelessly celebrating the queer desires thriving in underground scenes at the time. So...Femme Dagger is kind of...a playful queering of a reclaimed queer slur I guess?

As for *Glitter in the Cut*: There's this quote from one of my favorite writers, Ann Cvetkovich, who reminds us that "music helps return the listener to the sensory embodiment that trauma destroys." As a musician, working on *Glitter in the Cut* is definitely the project where I've felt this to be most true for myself. The title intends to continue a reference to the hard-femme poetic of "attraction/repulsion," so it both figuratively and literally means what it says.



I grew up in a rural, working class gold-rush town in the Sierra Nevada foothills. As we know, street names forever record people, places and events in a region's history. Big Cut Road, where I grew up, is named for the large cut in a hill made by miners using the hydraulic mining process. It's still quite visible, and served as a landmark in the early part of the 20th century. As we also know, communities of origin can hold deep wounds for lots of us! In 2018 I moved back to my hometown to assume the director position of a run-away and homeless youth shelter that I'd stayed at when I was a kid. Those years of doing direct-care and trauma stewardship in the very location of my own trauma history, felt like pouring glitter into a fucking cut.

Dime: In a world and industry insistent on marketable neutrality, that attempts to separate art from its political context, what does it feel like to be making music that is speaking explicitly to our social and political moment?

Annah: We have to! As Adrienne Maree Brown says, "Our radical imagination is a tool for decolonization, for reclaiming our right to shape our lived reality." She also reminds us that art is never neutral, it either upholds or disrupts the status quo, advancing or regressing justice. My priority is to make art in service of revolution; this band is not at all interested in being marketable or neutral. In navigating the commodification of creative labor under late-stage capitalism, we're hoping to use this project as a way to redistribute resources because let's be honest: GONNA DO IT ANYWAY, EVEN IF IT DOESN'T PAY. Not being interested in profiting off of the products of your creative labor, isn't something everybody understands.

"*Glitter in the Cut*" has been referred to by some as Sonic Witchcraft. Each song comes as an invocation, casting blessings, curses, pleas, demands, and sharp, guttural need for a liberated world. It's raw and intentional in its expression of deep, insistent love. The track "Medusa" is an anthem to queer life and death. "Queens of Winnemucca" is a ruckus saga of power and reclamation. "Holiest Sin" forces a confrontation with your tenderest desire as it scratches its way out of the hidden corner of your heart where you buried it. "Shabbat Hijack" combines prayer, grief, and oral history in a litany spoken as spell for Palestinian liberation. Taking in this album will require at least a fraction of the courage and vulnerability it took to produce it.

OCT. 29TH
SAM BONDS
8 PM . **ALBUM RELEASE**
SHOW & BENEFIT
FOR PALESTINE

MASKS
RECOMMENDED
& PROVIDED BY
MASKBLOC

H.I.R.N. is a neighborhood
mutualaid network operating
in Hebron/Al Khalil &
throughout the Southern
part of the West Bank.

ART MaGiC
MuSiC mayAM

100%
OF COVER CHARGE
SUPPORTS H. I. R. N.

W/ PERFORMANCES BY:

PENNY ROYALE

ZE0

BOEKBINDER

FEMME DAGGER

***GLITTER IN THE CUT**
ALBUM RELEASE

Auntie Steph's Fab Vegan Recipes

Potato Leek Soup

- **2 - 3 tablespoons oil**
- **2 leeks washed and sliced (use only white and light green parts) clean thoroughly**
- **1 small onion, chopped**
- **2 garlic cloves, minced**
- **6 cups vegetable broth**
- **1 ¼ lbs potatoes, peeled and cubed**
- **1 teaspoon dried thyme**
- **½ teaspoon chili powder**

- 1. Saute leeks and onion in oil for 10 minutes on med/low heat until soft and fragrant**
- 2. In a large pot, boil broth.**
- 3. Add sauteed leeks and onions, garlic potato cubes and spices. Cover and simmer for 20 - 30 minutes, until potatoes are very soft and fall apart when forked.**
- 4. Puree soup with processor or hand blender. Season to taste with salt and pepper.**

Time Before and After: Sense

By: Table

An open call for membranes of time, this inaugural post (amid calls for sanity) let's what exists before and after sanity be sense, and what exists before and after sense, below.

Before sense, there was the scourge - a boiling fester of acknowledgments, crowded forests, churning pools, and the sickly start of the sun.

That's all over now. We're every figured out. Go to the storm, find the eye, pick the apple, and tuck in to head home. What the hell did I read?

Just now, two sentences tore through me into your retina - a bird on your sill sings the prism of your walls and flits off. You want bird song.

But you don't want to be left with the bill. You want editor to come, give bird a story, and tear the story from under you as bird strikes window.

Sure. A story then:

I was on my way home from radical health meeting. I take off the lock. I ride away. On the path, I hand a unopened 100mg package of candy to an unhoused neighbor. Thinking about the times I would stop here and hand out my shift meal. (My house cooks my own food.)

Thinking about the day I was rushing to work, handlebars of my bike coming loose. Sagging down, like frowny face where the control goes.

I stop and hand out some soup from lunch. (I had forgotten to ask for something more substantial.) They mention my handlebars. Ask to fix it. Attempt to. Ask I step off the bike. I do so without hesitation. They sit on the bike.

And tighten the bolt. Bike is handed back, I beam. Handing them candy and my tips for the day. I ride off.

Their camp's gone. My job took my hours to zero. I'm not making rent this month. But what these words found to write this moment is this.

I know community. And it is nothing sane.

Outside of I-statements, there is not one sane sentence in me. A place for editors of dissonant times to attest to all my pieces unfit to print [ed: .] ← lives here.

So the sane may have the last word. And community can get back to happening. Let language rot. It's obviously asking for it.

Acting and Activism Unite in MEND: An Anti-Capitalist Theatrical Spell

A DIY community performance weaving art, ritual, and resistance

By: Joy Santiago



This November, a queer, multi-generational cast of performers will debut an original play at the Lavender Network (440 Maxwell Rd). MEND is a theatrical spell for dismantling empire: featuring multidisciplinary showcases of visual art, song, and rituals that invite its audience to envision a liberated future and participate in collective healing. MEND is a do-it-yourself venture to its core, written and performed by Eugene-based actors and activists.

The costume and set design, alongside original music and narration, help weave a tale of destruction and creation. The story begins with profound loss and then follows the paths of divergent characters encountering one another on paths of grief and growth as they forge transformative relationships. Using gorgeous costuming, original music, and innovative depictions of the natural world, MEND illustrates through thematic imagery how community care and ultimately resistance can "mend" the destruction imperialism and capitalism invoke.

Playwright Jack Jackson wrote MEND two years ago as a way to process their own despair over the myriad of challenges we face today, hoping to "play pretend we've found a better way." Jackson posits that maybe, if we somatically experience the alternative in play, it will become easier to embody resistance and revolution outside of the theater. MEND is an inspiring testament to radical hope, perseverance, and reciprocity already and always present in community. It is a reminder that as long as we are interwoven with each other, root systems of resistance cannot be weeded out by forces of greed and cruelty. Check out MEND if you've grown tired of disaster stories and want to indulge in a story of resilience, for a change.



Performance Dates:

November 8, 2025 | 6:00–8:15 PM

November 22, 2025 | 4:00–6:15 PM

November 23, 2025 | 4:00–6:15 PM

At the Lavender Network: 440 Maxwell Rd, Eugene, OR 97404

Tickets/Donation: \$20–\$40 suggested donation (100% profits donated to mutual aid organizations*)

NOTAFLOF: No one turned away for lack of funds

* Black Thistle Street Aid, Pacific Refugee Support Group, Palestine Children’s Relief Fund (PCRF)

Accessibility: Wheelchair accessible, masks encouraged, scent-free space.

Mend

An anti-capitalist theatrical spell

November 8 at 6-8:15pm
November 22 at 4-6:15pm November 23 at 4-6:15 pm

WE MEND US

Fundraising for

Black Thistle Street Aid,
Pacific Refugee Support Group
& Palestine Children's Relief Fund

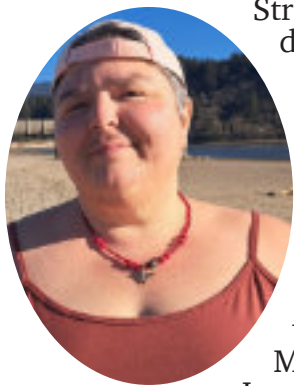
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Learn more at : FeralCreatrix.Faso.com

\$20-\$40 suggested donation NOTAFLOF

Disabled Love

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



Strawberry (they ki he she) is a queer disabled art witch who lives in community. Find berry at [listeningtothenoiseuntilitmakesense.com](#).

racism in community

I go to the altar in my heart and light the candle, asking Spirit to bless my writing about racism in community. Mother God, Parent Earth, and all that is Love, please help me tell the truth, now and every day of my life. Thank you.

admit it

Community is where I live. I can't get out of community—people are everywhere. So I might as well admit I live in community and behave in a respectful, collaborative way.

That means I have to live with people who are racist. Almost every white person will deny it. Almost nobody thinks they're racist. They might say, "Well, everyone's a little bit racist," to excuse themselves.

"How dare you think I'm racist! My ancestors suffered in the great potato famine! We were poor. My grandpa did an extraordinary feat. How dare you think my life has been easy!" they say. They believe their whiteness doesn't count because of a loophole of suffering. As if white people never experience harm.

We are hurting from the suffering of having our needs unmet, living in a culture that abandons people and trivializes nurturing. We have this white culture of capitalism that tries to destroy huge parts of us and asks us to deny our basic needs. We're hurt by exploitative workplaces, dysfunctional systems, failed healthcare, and our own loneliness.

Many white people can't take the shame they feel for their whiteness, on top of everything. How dare you ask them to do any work around race. They're already doing too much.

me personally

I learned how to love from Mexican-American women only: my mom, her mom, my aunties. My dad was white, and my mom was Mexican-American. I'm mixed.

I can only relate as a Mexican-American person. My family is my joy. I was considered crazy-dangerous and heavily sedated on psych meds for 12 years for the ways I view the world, which are not white.

My spirituality is not white. I didn't ask for Jaguar to save me when I was dying; Jaguar came to me.

I can speak as a white person; I can code switch all day—I went to grad school. My real voice has a central California accent. You should hear my vowels when I'm comfortable.

Is race part of my difficulty navigating the world? Yes, race is part of the difference that makes me illegible.

Can I talk about race? I will talk about race with anyone.

illegible

My status is questionable: I'm lying, whether I say I'm white or not-white. No answer is correct.

But my gender and sexuality are also confusing. Is my non-medical-interventioned non-binairiness really trans? My disabilities are confusing, mostly invisible. So we can just put me in the Confusing Box, and set me over there.

My spouse Ming, on the other hand, is Asian-American. There's no quibbling about that. So when I live in community with my spouse, racism is a household concern. Race is a

daily topic.

making the white lady uncomfortable

I could leave the community where my spouse Ming and I live these days. But there's no way to leave other people. Probably we'd end up in another community, an apartment complex, or in a neighborhood in a rural area. I'd rather know and love my neighbors—love at least a few of them—than ignore my neighbors antagonistically.

Even if Ming and I got a place out in the country, we'd start to know the people we ran into at farmers market. There are overlapping circles, layers, and flavors of community.

Ming is gentle and kind. They model the model minority. Of the few POC here, Ming is not making the white lady uncomfortable. Ming can codeswitch into her world like gliding onto a dance floor. Ming is amazing when they move their hips.

what is racism

There's the flat out "I am better than Those people," or "I love America, and Those People are trying to take America away from me."

What about the "Black people are ok—I just want them nowhere near me."

Or the complicit ones who go along with their racist parents for the money, or with their racist spouse, maintaining fake family peace at the expense of justice.

I think of the sad Racism Wife. She tells herself, "I'm not the one doing it, so this doesn't count." But she feeds racism sandwiches, breakfasts, beautiful dinners. She does racism's laundry. She lets racism fuck her often, and she carries the children of herself and racism into the complicated future. Pity those kids who will grow up and need to transform so much bullshit.

Or pity the rest of the world who will endure the violence of the racist children, as they take and take, oblivious to who they are harming.

liberal

The main racism I see in community is like this: A white person is living in a white world, and everyone should be like them. Anything different is suspect, maligned, or invisibilized in favor of a white way of being.

We see it in tone policing. Spicy food is a challenge. Black people are too loud, wear revealing clothing that's too sexy, and how dare anyone have a different accent.

It's hard to put my finger on it, when a white way of seeing the world, doing spirituality, eating, and loving is the default. Power in groups can be subtle—no one's hitting another person over the head with a hammer. But being talked over and ignored by white people is the norm. We can't prove it's because of race, but how did the boss get to be the boss?

Probably you're familiar with women and non-binary people carrying the emotional load in relationships, families, workplaces, and community. Well, people of color do as well, and queers. When a white cis-man in our community was bugging Ming over and over, asking Ming for hours of sympathy in a conflict situation, making demands on Ming's time in an unbalanced way, I objected.

"Sweetheart, why are you doing all this for him?" I asked. "What is he doing for you? Does he know how queers and POC are used for emotional labor?" No, of course not. "Do you want to point out what he's doing to you?"

The bitter white guy was not afraid to take and take. There was no limit on his demands of Ming, until Ming couldn't give anymore. The white guy demonized Ming and blamed Ming,

in the conflict situation, to the point of harassment. Oh crap, I was right.

big world

When two people are interacting and one person feels uncomfortable, the discomfort is not always the fault of the person who “caused” the discomfort. What if the recipient of the offensive vibe didn’t do enough to broaden their world? They might have spent too much time holed up in their own whiteness, feeding themselves white culture and white media.

Truly, there are all kinds of people. Like caring for disabled people makes access better for everyone, caring for people of all different races makes life better for all of us. The ramp helps us all.

Consideration of all different kinds of people isn’t charity. It’s basic. And diversity is enlivening. Maybe you’d enjoy more life breathed into you. The tight-lipped repression of white people is famous. We can have more than that.

what to do

Please read books written by people of color. Also follow Instagrams.

If you listen to podcasts, please make sure at least half are from people of color. Or if 85% of people globally are POC, aim for 85%.

Please seek out enrichment like TED talks from people of color. Seek wisdom that’s not passed through a white filter.

Please listen to Filipinx rappers who tell the truth about race like Ruby Ibarra and Bambu.

Please listen to Snotty Nose Res Kids, Halluci Nation, and other Indigenous sound-makers who speak the truth about race.

When you buy art, can you buy art from people of color?

When you shop for presents or go out to a restaurant, can you favor POC owned businesses?

Please be friends with people of color and show up for them. Sometimes text them first—don’t put all the planning on them.

If no people of color will be your friend, please give money to POC’s requests for funds.

Please fall in love with all kinds of people. Consider expanding your type.

Learn to listen in a way that lets in more than you’re expecting to hear.

Cultivate the insight that sometimes, you might be wrong. Practice saying you’re wrong. When you’re driving, in the bathroom, talking with your friends.

“Oh, I’m wrong. I realize now that I was wrong. I used to think that, and now I think this other thing.” Model that anyone can be wrong, and it’s ok.

If you pray, ask Spirit to teach you humbleness. Not servile, absolute, or weepy, but appropriate humbleness—insight about how you sort into the scheme of things. You know some things; you’re woefully uninformed about other things. That’s real. There’s always more to learn.

Learn how to apologize. Learn how to fail. Risk making mistakes and model that too.

Get curious about ways of being other than your own. Ask Spirit to bless you with curiosity.

Don’t expect others to come to you. Practice meeting people in the middle. You can’t measure that with any metric, but it’s important for justice.

community

Community is where we play out our dramas. We reenact what happened in our families of origin, and we clumsily try out new values.

We carry our problems into community with us—our fears and hurts. They are interwoven with our skills and big dreams. Let’s be realistic about who we are.

Please don’t say, “I wasn’t taught how to be anti-racist!” and throw up your hands. Like solving any problem—brainstorm ideas, pick three appealing ideas to try, outline some finite steps, then evaluate in a month whether it’s helping. Repeat. Read an essay. Ask a friend who knows more than you do.

Maybe no one ever taught you how to problem solve in your own life either. Well, there’s no time like the present. We are somewhat in control of what we do. Let’s teach ourselves.

Racism is terrifying to white people—the accusation, the possibility of getting canceled—the whole topic which is a huge morass. But racism to POC is terrifying because of the risk of death. Being beaten to death during a traffic stop, being diagnosed with schizophrenia and sedated into oblivion, your child being shot while they play. Those fears are not the same. Let’s talk about it way more, for the benefit of all of us, but especially for those who have the most to lose.

Community is a place of judgment and scrutiny, but community is also a place of second chances. Like with grandchildren who don’t know the ways you were harsh and unapproving with your own children—they just see the joyful way you push them on the swing, take the candy, and smile. We can choose love now. Nothing is stopping us.

thank you

I thank Spirit for blessing our conversation, and blow out the candle on the altar in my heart.

DISSONANT WEATHER

Meet our resident dissident meteorologist, Praise: “I bring a raised-poor, working class, and Native raised-white perspective to this work. I am Chickasaw and Cherokee and feel a deep love for animals, plants, trees, clouds, the night sky, gurgling brooks, the ocean, and our exquisite, unique, precious, irreplaceable planet Earth. Though I have no formal climate science education, I studied astrophysics as a young person. I became interested in ecology in 1977, then moved close to Glacier National Park, Montana in 1980 and fell in love with cryospheric science...I've been a climate activist since the mid-1990s and also bring that perspective to the amateur weather forecasts for the Eugene area...Given the increasing attacks on the climate sciences, it's perhaps no surprise that I am beginning to see myself as something of a dissident amateur meteorologist”

OCTOBER FORECAST

Hey folks, I'm doing things slightly different this month. Due to a complex transition into Autumn, and for other reasons, I'm composing a more technical, extensive summary and polar vortex forecast, while adding some speculative thoughts about early Winter.

I will add more specific, short-term forecast thoughts in a few different places and highlight them for easier reference.



TECHNICAL AUTUMN SUMMARY

The Indian Ocean Dipole, while still very weak, is just starting to rebound in response to La Niña conditions in the equatorial Pacific and delayed, but increasing, westerly winds in the west Indian Ocean tropics—

a delay responsible for a fairly late retreat of India's Summer Monsoon.

But, even as weak tropical convection (i.e. the Madden-Julian Oscillation, or MJO) is finally slowly moving east through the "Maritime Province" (waters around Indonesia and the Philippines), the MJO seems poised to accelerate across the Pacific in the next three weeks.

Thus, velocity potential charts currently depict a few plumes of moisture advancing east in the next two weeks.

But, while VP charts show the current infusion of tropical moisture towards 120° W, the pool of warm water and convective conditions over the Maritime Province are still expected to mostly stay put for the next two or three weeks.

As for our recent windstorm, those westerly winds in the Indian Ocean combined forces with east Asian mountain torque from about 10 days ago and eastward progression of the MJO to add high atmospheric momentum to the north Pacific Jet Stream crossing the mid-latitudes.

(Please see x.com/Met4CastUK/status/1980694185553678832 for a deeper discussion.)

High winds and heavy rain are still possible through early Saturday evening, and moderately heavy rain is possible around mid-morning tomorrow.

Light showers are also possible late Tuesday night.

But, global winds are predicted to increase only slightly over the next 5–6 days, then tank again.

Steady movement towards La Niña and an easterly wind reversal in the tropical stratosphere (eQBO) have kept global winds mostly below average since early January.

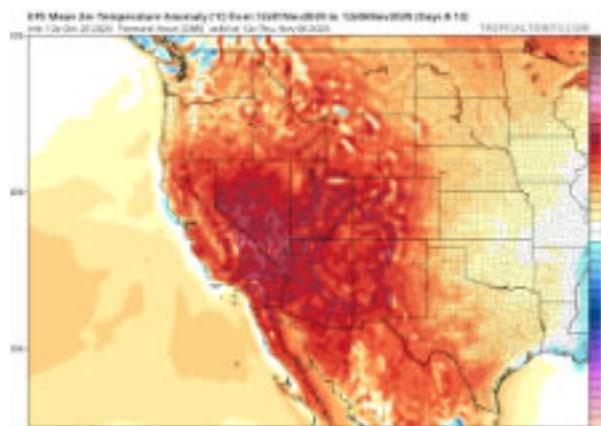
POLAR VORTEX SYNOPSIS

Since AAM reached an unusually low point in early October, the stratospheric polar vortex (SPV) has slowly been gaining strength.

I do suspect that a mild SPV disruption around Oct. 18–19 will most likely have some noticeable effect here before and maybe a few days after Halloween, though lower global

winds tend to weaken SPV disruptions. But I would note that a (relative) warm pool over the Canadian Arctic region is still deforming the SPV.

With Arctic sea ice on the rebound northeast of Siberia and Siberian snow cover decreasing some, I would expect these mild Canadian disruptions to generally continue off and on into early December.



High pressure domes over Siberia have consistently been channeling directly through east Siberia and across the Chukchi and Beaufort Seas, avoiding the thicker sea ice, on their way to Canada.

MAIN SHORT-TERM FORECAST

Starting Tuesday or Wednesday we could see several days reach into the 60s, but mixed with a fair amount of rain early next weekend.

Today's time-longitude Hovmöller also suggests a few days of showers starting next Monday, Nov. 3. It's possible they could last more than 2 or 3 days, but I'm somewhat skeptical.

The stronger SPV, an upcoming Scandinavian ridge, and the subsequent downturn of global AAM could all maintain fairly warm weather into the first 10 days of November, maybe longer.

NORTHERN HEMISPHERE

On a slight tangent, I should inform you all that in late August the Northern Hemisphere began to experience a highly unusual warming period— basically a heat wave that's now covering most of it.

I suspect global wind stagnation, the negative IOD and sluggish MJO, easterly QBO, and consistently weak stratospheric polar vortex are all allowing the extreme north Pacific marine heatwave to steadily shed thermal energy into the atmosphere as sunlight decreases.

And sea surface temperatures have generally been decreasing since late September off the coastal Pacific Northwest.

Even the mean surface temperature in the high Arctic (above 80° N) has been unusually elevated since mid-August. We could even see polar air temperatures start to rise again towards December.

Combined with the easterly stratospheric QBO, La Niña, and depressed global winds, the polar vortex is not expected to gain normal strength anytime soon, making it vulnerable to more frequent disruptions into early Winter.

LA NIÑA–ENSO OUTLOOK

La Niña conditions were declared on October 8, though a plume of warmer sub-surface sea temperatures subsequently began moving towards the central Pacific.

That plume and the north Pacific marine heatwave seem likely to limit how long La Niña can last, and other indicators lend support to a fairly clear transition to neutral ENSO conditions (ocean surface heat pooling towards the central Pacific) by mid-February, maybe sooner.

And again, the window of opportunity for El Niño to redevelop definitely opens up by late Summer 2026, at the latest. And, statistically we're a little bit overdue for a Super El Niño, though it's all very uncertain beyond Spring.



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