

Dissonant Times



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Everyday the faggots and their friends can see, hear, and feel Ramrod's empire disintegrating as the men lose more and more things they never owned in the first place.

— Larry Mitchell, *The Faggots and Their Friends Between Revolutions*

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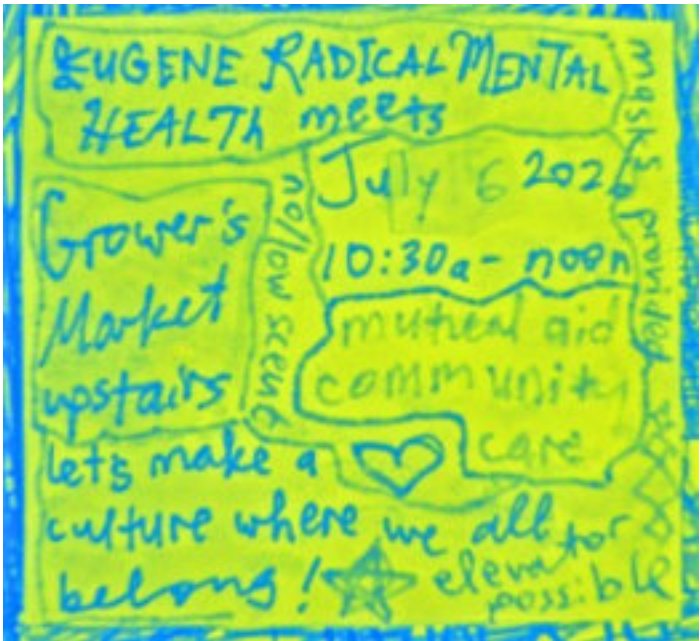
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UPCOMING EVENTS



Eugene Radical Mental Health Collective
Monday, July 6th
Grower’s Market Upstairs
10:30-Noon
No/low scent, elevator possible



Pint Night Fundraiser for Share Fair
Tuesday, July 7th
Falling Sky Brewing (1334 Oak Alley)
11am-9pm

To Plant a Garden

By: Green Lady Cecil

Seventeen planters, placed by the city over a year ago to deter people from relaxing (read: being homeless) in front of an unoccupied downtown building, yet never filled with life.

Nine approximately 22’x25’ austere, concrete boxes lining the front of the federal courthouse, each occupied by a single tree, the soil below it left bare save for a thin layer of mulch.

The seventeen sites of proposed data centers near Hillsboro might look nicer with Willamette daisy or white rock larkspur planted, two endangered—and protected—species.

Countless hellstrips, empty lots, monocrops of nonnative turf grass, riparian zones overtaken by Himalayan blackberry and bull thistle, every Jennings apartment yard—cracks and corners everywhere that have the potential to contribute to healthier urban ecosystems, and to strengthen hyperlocal food systems.

“We plant the revolution,” a gardening friend recently said to me. I would agree. There is no just reason why a person could starve if they don’t have the money to eat; why a city must create heat islands (which disproportionately affect the health of communities of color and working-class people) increasing daytime averages by 1-7°F, with mid-afternoon peaks of 15-20°F hotter than vegetated land outside the city (Bend’s heat islands have recently scored in the top 20 in the nation); why bees struggle to find healthy habitat in Oregon; why a landlord or a “developer” can choose to exterminate a prairie full of life and replace it with a yardful of rocks, or nonnative turf grass and two struggling, ornamental shrubs kept shorn to tight cubes. Though we live in a city, it is not disconnected from the living planet—and, if we would like to survive the impacts of the changing climate, it *cannot* be.

Soil, the world’s largest terrestrial carbon sink, warrants intentional care. Compared to soil covered by plants with deep root systems, bare soil has a lower ability to store carbon, retains less moisture, and lacks stability. The addition of green space—both the abundance and cover of vegetation—to an urban environment has a cooling effect of 5.4°F, as a global average. Given our lack of humidity compared to other regions, such as the southeastern United States, this figure may even be higher. On the food security side of this crisis, nearly a fifth of Lane County residents use SNAP benefits to feed themselves (this is a figure from 2025; funding cuts may have decreased this number, though certainly not the need). 28% of adults and 27% of children in the county who do not qualify for SNAP still report food insecurity.

Our current networks of habitat and food systems are patchwork, fragmented. We, and wildlife, and the nutrients cycling through the world are relying on emergency provisions rather than stable ground. So, I recently started Ghost Gardening Club with a couple coworkers and some new friends. We are a team of organic farmers, botanists, nursery workers, and—above all else—gardeners, on a mission to regenerate all the places in our beautiful city that have gone untended, neglected. This work will help strengthen the message that food and climate resiliency are a public good.

We have, so far, collected several thousand native seeds (camas, broad leaf lupine, Oregon fawn-lily, Oregon geranium, piggyback plant, California poppy) and begun mapping out planting sites to focus on. Last week, we had two work parties to replant a large patch left barren by a landlord. I showed a friend’s kid how to use a broadfork on the compacted, bone-dry soil, and watched the two of them giggle over the Excalibur-like challenge of getting some pore space into bare ground that had been left to bake for months, maybe longer. As we planted, several neighbors walking and biking by hollered well wishes, hoping our work will grow into something beautiful. Now the space is full of vegetable and flower seeds starting to germinate. In time, it will provide tenants with food and help support pollinators and soil health. We will stock neighborhood seed libraries, pass along plants, make preserves. We hope to connect with more business and renters/homeowners with empty ground in addition to having a lot of guerrilla fun.

Want to get involved? We’re having a special event to celebrate the 250th anniversary of this country that incentivizes dead urban landscapes. We’ll be making 250 (or more) native seed bombs, along with 250 fruit and vegetable seed bombs. Some of these will be for storage, as fall planting will greatly diminish the need for watering while seeds get established, and allow for the cold stratification period some seeds need to germinate, like camas and salal.

If you have ideas for planting sites in the Eugene-Springfield area, please reach out—I would love to talk with you.

Email Cecil for more information: greenladycecil@proton.me

Some Good News: Federal judge orders immediate removal of fence around Eugene federal building

By: Ember Lovejoy

In the lawsuit *Renshaw v. General Services Administration (GSA)*, plaintiffs challenged the federal government's installation of a tall metal fence around the perimeter of the Eugene federal building as a violation of the First Amendment's protections for speech, protest, and expressive conduct. After an evidentiary hearing, a site visit to the federal building, oral arguments, and discussion about potential remedies, U.S. District Court Judge Mustafa Kasubhai granted plaintiffs' motion for a preliminary injunction and ordered GSA to restore the status quo by removing the perimeter fence. On June 26th, the court issued a 24-page written order and opinion detailing the court's ruling that was delivered orally by the court "from the bench" on June 22nd.

Background

On June 4, 2026, six Eugene residents who regularly participate in the near-daily protests at the "Free Speech Plaza" at the Eugene federal building sued the General Services Administration. GSA is the U.S. government agency responsible for procuring and installing the fence around the perimeter of the Eugene federal building, blocking access to the upper portion of the Plaza. The federal building houses the Eugene office of the U.S. Department of Homeland Security (DHS), which includes U.S. Immigration and Customs Enforcement (ICE) and the Federal Protective Service (FPS).

The Plaza and surrounding City-owned sidewalks have been the epicenter of protest-activity in Eugene for over 50 years, and this area is considered to be a traditional public forum for public expression. Throughout 2025 and 2026, protesters have regularly used the Plaza as a site for protests against the U.S. government's immigration policy and abductions of our immigrant neighbors by ICE. As one of the plaintiffs in the lawsuit testified:

The federal building "is the location where the harmful immigration policies and practices are being implemented in our name as taxpayers; and it is the location where our immigrant community members must show up for frightening ICE check-ins or where they are brought if kidnapped and separated from their families for deportation proceedings. The ICE agents that come and go from this building should see that Americans are ashamed and outraged by their actions and conduct."

Numerous witnesses testified on behalf of plaintiffs that historically, and on an ongoing basis, gatherings in the Plaza have well exceeded that number of people who can safely assemble in the lower portion of the Plaza left outside the fence. The significantly larger upper portion of the Plaza, that is now blocked off, contains a courtyard, benches, picnic tables, a grassy knoll, shade, and respite from the honking vehicles and sometimes dangerous and noxious traffic. The elderly and folks with disabilities and mobility and sensory issues need access to the upper Plaza in order to exercise their first amendment rights at the



federal building.

Overview of Legal Standards & Court's Ruling

On June 8, 2026, plaintiffs in *Renshaw v. GSA* filed a motion for a preliminary injunction, seeking a restoration of the status quo through the removal of the fence blocking access to the upper Plaza. A plaintiff seeking a preliminary injunction generally must show that (1) they are likely to succeed on the merits, (2) they are likely to suffer irreparable harm in the absence of preliminary relief, (3) the balance of equities tips in their favor, and (4) that an injunction is in the public interest. Where the government is the defendant opposing a preliminary injunction, the final two factors in the preliminary injunction analysis merge because any harm to the public interest impacts the balance of the equities.

Most of the court's analysis focused on the first factor, the merits of the plaintiffs' First Amendment claim. In a traditional public forum, the government may regulate the "time, place, and manner" of speech so long as the restriction meets three requirements: it is justifiable regardless of the content of regulated speech; it is narrowly tailored to serve a significant governmental interest; and it leaves open ample other avenues for communication of the information. While the court did find that the government has a "significant interest in protecting the building, its occupants, and the public," that was not enough. The court ruled that the government's solution of installing the perimeter fence that closed off the entire "upper Plaza—a historically important traditional public forum in the City of Eugene"—is not closely related enough ("narrowly tailored") to those interests. On the third element, the court ruled that the significantly smaller lower Plaza that was left open "was not an adequate alternative" when compared to the use of the entire Free Speech Plaza.

Thus, the court found that plaintiffs had met the first factor of the test for the preliminary injunction:

"Plaintiffs have established more than a likelihood of success on the merits of their claim that Defendant's decision to construct the Perimeter Fence is contrary to Plaintiffs' First Amendment rights . . . there is no serious doubt that the Perimeter Fence is an unlawful time, place, and manner restriction on Plaintiffs' rights to freely protest at a site of historical significance for political demonstration in

the City of Eugene."

The court also found that the second factor had been met. The court noted that this was "particularly true now" when, on the eve of the nation's 250th year of independence, the "effective elimination of this free speech plaza, a long-standing traditional public forum . . . is a clear irreparable harm to Plaintiffs and every member of the public who speak freely on this July 4. To restrict speech in this way is un-American. To allow the Plaza to remain closed to public demonstrations on that day, as it would be in the absence of a preliminary injunction, would irreparably harm Plaintiffs' First Amendment rights."

Finally, the Court found that the final two factors weigh strongly in favor of injunctive relief. Thus, plaintiffs met the requirements for a preliminary injunction, and the court granted plaintiffs' motion and ordered the removal of the fence.

The Evidentiary Hearing

The evidentiary hearing on plaintiffs' motion for a preliminary injunction was held on June 18th at the federal courthouse in Eugene, where outside the building, a colonial flag flew underneath the American flag on the same flag pole. Notably, DHS had a presence watching everyone in the security line, and behind the security machines, there were newly installed framed pictures of Trump and JD Vance on the wall. Courtroom 1 was packed at the beginning of the hearing, and an overflow courtroom with a video feed of the proceedings was set up. An endearing trait about Judge Kasubhai is that when he enters the courtroom, his courtroom deputy tells everyone to remain seated.

Plaintiffs were represented by Marianne Dugan with the Civil Liberties Defense Center. Six witnesses testified on behalf of plaintiffs at the hearing: three named plaintiffs in the case, and three other folks, including former Oregon State Senator and Lane County Commissioner Pete Sorenson who was living in Eugene when the federal building was constructed and worked in the building in 1975, shortly after it opened.

The attorney for the federal government was James Blum, who many people agreed looked very much like Stephen Miller. Despite submitting sworn written declarations to the court on June 17th from GSA Building Manager Ryan Anderson and FPS Commander William Turner, for some unknown reason, Mini-Stephen Miller had no plans to bring a live witness at the evidentiary hearing on behalf of the government and "lodged an objection" when the judge told him he had to, but Mr. Anderson ended up coming to testify in the afternoon.

The Fence

The so-called temporary security fence was installed around the perimeter of the Eugene federal building on April 29-30, 2026. The non-scaleable security fence closes off public access to nearly 90% of the

Continues on next page

historically available protest area at the Eugene federal building, which includes the entire upper portion of the Free Speech Plaza and both access points for folks with mobility issues. According to the declaration submitted to the court by Megan Henry, an architect serving as an expert on behalf of the plaintiffs, the fence installed by the feds reduces the historically available protest area from about 50,570 square feet to about 5,640 square feet.

Changing justifications for the fence focus on “violent” and “aggressive” activists and the events on January 30th

Many justifications for the fence were brought by the federal government, but most of the justifications revolve around preventing future potential harm (like broken windows) caused by future “violent” riotous activity like what allegedly occurred on January 30th at the federal building. But that justification is undermined by the fact that the decision to erect a fence was made on January 23rd, a week prior to January 30th. Indeed, in its written decision, the court stated that it was “skeptical” of the government’s rationale that the fence “was erected in response to the January 30, 2026 riot” for that very reason. The court nonetheless ruled that the fence was a “vast overreach” to the extent it was erected in response to January 30th, reasoning that a “single night of violence here does not justify entirely closing off a traditional public forum with a long and rich history as a free speech plaza.”

Both FPS Commander Turner and Anderson submitted sworn written declarations to the court that provide different timelines about the escalation of protests at the federal building. Turner’s version says there were “several instances of violent activists engaging in menacing behavior such as breaking windows, harassing the public and employees, and making threats at people entering the Eugene” federal building “with the first incident of violence directed at the facility and the employees” occurring on September 23, 2025, and “the height of this violence” occurring the afternoon of January 30, 2026. Anderson stated in his declaration that “beginning in or around January 2026, the protest activity escalated and began to involve more aggressive and confrontational conduct.”

What was completely omitted from the detailed timelines given by both Turner and Anderson in their declarations were the events on January 27th, when DHS engaged in escalating and violent tactics against peaceful protesters, including pepper balls, arrests, chemical munitions, and DHS declaring a riot. Activists at the time speculated that the escalation was to clear the space so that DHS could release the protesters who had been detained earlier in the day without appearing to succumb to the demands of the protesters throughout the day to release them. Why would this date be omitted from the timelines submitted by the federal government? Perhaps because the decision to build the fence had already been made, and DHS made a conscious, violent escalation to try and provoke protesters to responding in kind to provide further justification for the fence?

Part of the federal government’s argument for why the fence was needed was the impact of protesters’ loud and aggressive behavior on veterans seeking services at the building Veterans Health Administration (VHA). But VHA had completely vacated the building before the fence was built, with no intention of returning, and the annex building is now vacant. According to another source, most of the occupants in the annex building were kicked out of their offices by Monday, January 26th, the day before the significant escalation by DHS on January 27th.

In an email to the City of Eugene on Feb 26, 2026, Anderson summarized the “Duration and Purpose” of the then-proposed fence, saying “the temporary fence is required for approximately two years to protect the building, employees, and facilitate repairs to damaged structures.” We learned from Anderson’s written declaration and live testimony that the two-year estimate is to allow time for a complete renovation of the lobby at the federal building, the so-called “hardening project” that “may take 18 months to complete due to the long lead times associated with the riot glazing GSA intends to install.” The Court stated in its opinion that the installation of the fencing for the purpose of repairs and hardening upgrades is “premature and not properly tailored to any specific needs of the as-yet approved hardening project.”

At the hearing, the judge did not seem to buy the argument that the fence was temporary either. But if the fence was intended to be temporary, wouldn’t a governmental entity rent the fence? Turns out the feds bought the fence outright, and spent \$269,225, both for the fence and its installation.

In his declaration, Anderson justified the fence to the court as a way “to deter aggressive protestors from interfering with agency missions, accessing the courtyard, and disrupting Facility

operations.” Anderson also stated that “the amount of graffiti in the courtyard, plaza, and surrounding areas was substantial and required the diversion of normal building services and resources to address cleanup and mitigation.” Anderson included 19 photos of sidewalk chalk and graffiti in his declaration, the first four of which were aerial photos of the sidewalk and streets, AKA not federal property and not GSA’s responsibility to clean up.

The feds also used the impacts of the fence on subsequent protests as a post hoc justification for the fence, with Turner claiming the fence is a “critical tool for maintaining order” at the federal building and that “no violent attacks have occurred since the fence was installed, and protestors can still engage in their First Amendment activities.” Anderson stated that “the installation of the fence has reduced the ability of protestors to interfere directly with access to the building, courtyard, employees, visitors, and agency missions.” Turner speculated that “if the fence were to be removed, it is likely that incidents of violence directed at the facility would increase consistently with the pattern observed prior to the fence’s installation.”

Turner also claimed that “unlawful activity associated with the protests that include loud and unreasonable noise and disorderly conduct” continues on a daily basis at the federal building. Anderson mentioned “instances involving the use of bullhorns that disrupt federal agency operations.” But the judge made sure to ask all the witnesses about the volume of the protests historically, confirming that loud protests, with the use of megaphones, are the norm and thus a part of their right to free speech in this traditional public forum.

The first public announcement regarding the fence was on February 12, 2026, when Eugene Police Chief Skinner told the Eugene Police Commission that a fence would be erected shutting off access to the courtyard area of the federal building, following protests two weeks earlier. He stated: “We are facilitating the arrival of some fencing that will go up there”; that the purpose of the fence would be “helping to better articulate kind of the spaces where the protesting can or should occur”; and that crossing the barrier should let protesters “know that you’re likely going to be met with a with a fairly resistive outcome.” Skinner stated that he expected the City to be issuing permits to “close streets down for a variety of different things to help facilitate” the federal government’s erection of the fence at the federal building.

In addition to all the reasons the feds put forth for why the fence was needed, the feds also argued that the fence was a reasonable “time, place, manner” restriction on public expression because there is apparently a permitting process available for protesters who want to use of the upper Plaza. These "Use of Space Permits" have never been required to use the Plaza, were described by Anderson as a courtesy to security, and have never been enforced as a necessary prerequisite to assembly. And because the feds have not articulated any standards for how it decides whether to grant a permit to use the Plaza, the court ruled that "the permit scheme is not Constitutional." The court also rejected the permitting scheme for two more reasons: (1) the time it takes to process a permit application (which is unknown and includes a national approval) prevents the use of the upper Plaza for "timely protests" that are "immediately responsive to current events"; and (2) access to a fenced-in upper Plaza is "not the same as access to the open Plaza and poses significant safety concerns" because even if a permit could be obtained to use the upper Plaza and the 3 padlocked gates were unlocked, "dispersal and safe exit in the event of an emergency would be severely restricted."

After considering all the evidence from the parties at the hearing (some of which the judge had to pry out of the feds), Judge Kasubhai ruled from the bench on June 22nd, stating that he was not convinced that the placement of the fencing was designed for the stated purposes of improving the building but that the true purpose was to eliminate the use of space by the public when exercising their First Amendment rights.

How was the decision to erect a security fence made? What was considered? Why that location?

By mid-January 2026, the Facility Security Committee (FSC) for the Eugene federal building discussed whether a security fence could be obtained and installed. According to Anderson, “by January 23rd, a majority of the FSC voted” to do exactly that.

At the evidentiary hearing, we learned that when making the decision on the fence, the feds did not consider any alternatives to the fence or its location (e.g., grates over the windows or putting the fence up against the building). According the Turner's declaration, it was FPS that recommended fencing off the upper plaza. Anderson could not answer the judge’s question on what ... minimum setback was required to complete the planned repairs

Read the full story in the web version.

Life or Limb? *On the Use and Misuse of Hazard Tree Designations*

By: Brambini

A recent dispute over protections to an old-growth redwood tree in Lower Redway, California has once again invigorated scrutiny towards hazard tree designations, their justifications, and the uses to which they are put.

In late 2025 Robert Scarlett, a mid-twenties local boy and CalFire employee, bought a .43 acre residential property in Redway, CA with a house, a shed, and a handful of large redwood trees on it. The presence of mature and old-growth redwoods is typical of the area situated along the South Fork Eel River in southern Humboldt county, which have long been protected by county zoning ordinance 2112. The qualified zoning area, or “Q-zone”, requires that a special permit be obtained from the county to remove any redwoods over one foot in diameter, and the criteria for removal is clearly stated as immanent danger of the tree itself falling. And yet, in January 2026 timber operators contracted by Scarlett arrived to the residential parcel and within a week four redwoods ranging from 6 to 8 ft in diameter were gone forever.

One lone old-growth redwood intended for removal by Scarlett remains on the property, around which passionate community opposition to the logging coalesced. Many residents of the area are outraged by the removal of the trees that have already been cut and by the outstanding threat to the remaining tree, which they see as a clear violation of long-standing and hard-fought protections. In the 1990s the region was a hotbed of environmental activism and forest defense, organized largely between Earth First! and the Industrial Workers of the World (IWW), and in which many current county residents participated. The protections in the current Q-zone ordinance were codified in 1996, following many years of effort in defense of these magnificent and ecologically essential trees.

Scarlett had not obtained a special permit from the county. Instead he had submitted an application for an exemption to CalFire, claiming the trees were “hazardous” after what appears to have been a cursory visual inspection by fellow CalFire employee and forester Lucas Titus, which was granted within 24 hrs. Officials at the county planning commission then allowed him to move forward, stating that they had believed CalFire trumped their jurisdiction. They cited a 2020 redwood removal case they had attempted to intervene in, and had been summarily shut down by CalFire and the County Forest Review Committee.

The remaining old-growth tree is nearly 12 ft wide, over 250 ft tall, and estimated to be at least 350 years old. It is located on a small residential property immediately adjacent to a public road, power lines, and neighboring residential properties as well as the home on Scarlett's parcel. As such, special measures needed to be taken to cut it. It had to be scaled by climbers and limbed all the way up before being dropped in forty-foot chunks from the top, and it was during this process that a fortuitous error produced the delay that allowed the tree to be spared long enough for community action to garner it a further stay-of-execution.

A climber dropped a limb on the power lines below and caused a power outage, which stopped work. According to Sue Maloney, a Redway resident and longtime forest activist, neighbors came out and yelled at the workers, leading to the LTO, or licensed timber operator, to quit the job. By the time Scarlett

hired a new LTO and work resumed, Maloney and several other community members were ready to make a stand.

On a Thursday in late April, a small number of protesters gathered. They brought signs reading “STOP LOGGING OLD-GROWTH”, “SAVE THE Q-ZONE”, and “STOP GREED”, and they stood as close as they could get to the threatened tree, putting their bodies in the way of the cut slated for that day. As the day wore on more locals joined the protest, eventually swelling to several dozen people. The California Highway Patrol came out, and a three-way standoff between loggers, protesters, and law enforcement dragged on for most of the day. Finally, in the late afternoon county officials and the CHP told Scarlett that the cut posed a danger to passing motorists on Briceland Road bordering his property and that he would need to apply for an encroachment permit to temporarily close the road in order to continue.

During this second temporary reprieve the local Old Growth Neighborhood Association took action to get the word out and hundreds upon hundreds of letters and emails voicing concern and outrage poured in to the county planning office. This massive influx of attention and concern is what finally prompted county officials to actually check the pertinent state codes regarding jurisdiction. They found that state agencies were in fact bound to follow local county ordinances after all, and belatedly put a halt to Scarlett's attempted CalFire-assisted end-run around the Q-zone. Scarlett would, in the end, have to apply for a special permit from the county, which would be decided at a public meeting of the county planning commission in June. For this application he hired Registered Professional Forester (RPF) Steve Hohman to make a report, who Maloney called “a known good-old-boy”.

In the course of this interval the community continued to organize; they sent out press-releases, did interviews on local radio, solicited further comments and emails from the public be sent to the county, and got a drone operator to take aerial footage of the tree for their own registered professional foresters (RPFs) to analyze.

The public meeting took place on the evening of Thursday, June 18th, and dozens of area residents turned out to give testimony during the public comment section. Of the more than two dozen comments given by community members all but one urged the commission to deny the permit. They cited a wide variety of concerns; some spoke of the scant proportion of the areas original old-growth forests still alive and extant (less than 5%) and of the spiritual and ecological importance of these trees; others expressed distrust of Scarlett and the planning commission, voicing suspicions that the process had been corrupted by greed and cronyism and that Scarlett's true underlying motivations were simply to reap a windfall from the sale of the timber. RPF Pat Mulligan claimed that he believed Scarlett had gone “expert shopping” to find an arborist who would give him the desired outcome. He also disputed Hohman's claims of significant trunk rot and root damage to the tree, stating that there wasn't any solid evidence for either claim.

Scarlett admitted to the commission that he knew about the Q-zone, and emphasized concern that branches falling from the tree might damage the house or pose a threat to his mother, who he had bought it for. He did not offer an explanation as to why he had not pursued limbing of



Life & Limb continues on next page

the tree rather than removal. His lawyer, Tonya Farmer, insisted that he had followed the legal process as it had been explained to him by county planning commission staff. She also made disparaging remarks about some of the community members who gave testimony and expressed resentment towards the very existence of the Q-zone, saying that without it “my client wouldn't have had to go through any of this.”

In the end the planning commission voted unanimously to deny the special permit. They cited a lack of compelling evidence that the tree posed an immanent threat, and advised Scarlett to pursue limbing instead. While the ancient redwood tree is safe for now, Scarlett may appeal the decision to the Board of Supervisors, or re-apply for the permit at a future date. The Q-zone ordinance itself is also up for updating and revision by Humboldt County, with the stated purpose of strengthening and clarifying it. It seems likely that the community activated by this recent threat will stay vigilant and engaged throughout this process.

This case in southern Humboldt County has not been the only attempt to abuse or manipulate hazard tree designations in the PNW in recent years. Following the Holiday Farm, Beachie Creek, and Lyon's Head fires in 2020 in Oregon, the Forest Service proposed logging along over 400 miles of roads (or 20,000 acres) in the Willamette National Forest. They claimed that the trees included in the plan were all categorically hazardous and posed a safety risk to the public. They used this justification to attempt to bypass environmental review under the NEPA (National Environmental Policy Act) process by invoking a “categorical exclusion”. The plan entailed basically clear-cutting 200 ft in from any roads within the official fire boundaries regardless of burn severity or the actual condition of the trees.

Three environmental groups sued to stop the project on the basis of major impacts to water quality and wildlife habitat as a result of the project and that it was therefore unsuitable for a categorical exclusion and required thorough environmental review. The lawsuit, mounted by Cascadia Wildlands in cooperation with Oregon Wild and Willamette Riverkeeper, also alleged that rather than simply targeting genuinely hazardous trees that the project was really large-scale commercial salvage logging in disguise.

U.S. District Judge Michael McShane agreed, and issued an injunction to stop the logging just days before it was scheduled to begin in November 2021, ordering that only trees posing an immanent danger be selectively targeted and that the Forest Service complete the full NEPA process including an environmental assessment and an EIS (Environmental Impact Statement) before the project could proceed. In early 2022 the Forest Service withdrew the plan entirely.

In the Malheur National Forest in eastern Oregon there have been multiple incidences of the commercial logging of old-growth trees done under the aegis or post-hoc justification of hazard tree removal in the last several years. Blue Mountains Biodiversity Project (BMBP), a small forest-defense nonprofit, has opposed and documented these appalling acts of profit-motivated ecological destruction. Old growth trees in eastern Oregon are vital to fire-resilience, ecological structure and connectivity, increased drought-tolerance and moisture retention, increased flood-resilience, critical habitat value, and also serve as focal points in mycorrhizal communication networks. In addition to all this, an extensive scientific study conducted across all six east-side national forests in Oregon and published in late 2020 found that old growth trees account for a hugely disproportionate level of above-ground carbon storage. Globally the largest 1% of trees account for roughly 50% of carbonaceous biomass; in the U.S. it comes in a bit lower at around 30% due to intense and widespread logging over the last 150 years. A single large tree can add as much stored carbon to a forest in one year as is contained in a mid-size tree of the same species.

And yet, in spite of their clear ecological importance and vital role in buffering the existentially disastrous effects of climate change, the Forest Service continues to look for excuses to allow timber interests to slaughter and harvest as many of these ancient and magnificent beings as they can get away with. Since 2020 they have done exactly this in the Camp Lick, Big Mosquito, and Walton Lake timber sales, all done at least ostensibly in the name of hazard-tree mitigation. In east-side National Forests trees upward of 21” diameter should have some level of nominal legal protections, but while such trees presently compose only 3% of east-side national forests

these protections have been significantly weakened in the last 6 years. This has greatly reduced the ability of groups like BMBP to successfully challenge these sales and practices on legal grounds.

In 2020 and 2021 I went with Paula Hood, Co-director of BMBP, to the Malheur and helped investigate and document a number of particularly brazen and egregious examples in the Big Mosquito and Camp Lick timber sales. In the course of doing these post-logging surveys we found numerous units in which large trees had been felled and sold. The worst by far that we observed was in unit 70 of the Big Mosquito sale which was situated on a steep slope below a road and above a perennial stream, where we documented the fresh stumps of over 30 large ponderosa pine trees. We counted the growth rings, and found that they had ranged in age from around 150 years to over 330 years old.

The Big Mosquito sale had been touted by the Forest Service and timber interest groups as a model for restorative logging, sold as a project designed to preserve and protect old and large ponderosa pines. The truth we discovered on-the-ground was tragically and grossly contrary to this claim. We returned to the unit the following season along with the east-side representative for Oregon Wild to try to get some answers regarding why these trees had been allowed to be logged. Several high ranking Forest Service district staff met us in the field and proceeded to shuffle their feet and abashedly attempt to feed us the approved party line.

They maintained that the logging of unit 70 was in line with their overall restoration goals, and stated that while large ponderosa pines were not intended to be targeted in the logging of this sale, that they reserved the discretion to allow large trees to be cut and sold during the implementation of the sale. These particular trees had all been hazard trees, they declaimed. All 30-plus of them.

I was a little confused about this, as the unit was well away from any main roads or recreation areas commonly frequented by the public, and sought some clarification on this point. “A hazard to who?” I asked.

“To the loggers,” they replied. They said that each of the trees in question had been individually approved for removal (and sale) by the recently retired former timber manager for the district, and no we couldn't see any documentation of this because none existed, and never had, and wasn't required to anyway. There was zero public transparency regarding actual large-tree logging practices for the sale, and zero accountability after the fact.

When I asked for a quote for this article, Paula had this to say:

“The Forest Service has always had the ability to remove trees that pose a real risk to public safety. The broad-scale loss of remaining large and old-growth trees we've been seeing in recent years, done in the name of public safety, is nothing but a transparent and venal timber grab.” —Paula Hood

The unfortunate truth is that a justification can always be found to designate a tree hazardous if one is sufficiently motivated to do so. This is particularly the case for large and old-growth trees, who do not get to be hundreds of years old without developing some degree of character. We must weigh the actual risks and consequences when making such considerations, amongst which is the stark reality of an increasingly hot, sterile, and unsurvivable world. Any claim that an old tree potentially worth a lot of money in timber is “hazardous” must be met with a raised eyebrow and given at least a second, if not a third, look.

The only way to ensure that these trees won't be cut down for the money under false premises is to eliminate the profit-motive from the equation by preventing their commercial sale. At the June 18th planning commission meeting in Humboldt County one such proposal was made during a presentation by staff from the California Department of Fish and Wildlife (CDFW). They suggested that if the special permit were to be granted and the giant old redwood allowed to be cut down, perhaps a provision should be made mandating that the trunk be donated to the Redwood State Park system to be used for habitat value. Needless to say, Scarlett and his lawyer found this potential stipulation highly objectionable.

PINKWASHING: Corporate Propaganda AND Settler-Colonial Toolkit

By: Mx.Rahi Tea

So it seems the general "mainstream left" is fiiiiinaaaaaaly having critical conversations about pink-washing and rainbow-capitalism. Who else has been let in on the joke? OwningClass/Cis/White/Gay\$ with US citizenship and (often) wallets full of cold/hard, double-income-earning-household CASH. Turns out there is only so much you can pink-wash a genocide.

Yes, hunny! They are finally starting to recognize that corporations engage in symbolic, performative advertising campaigns as a way to co-opt, exploit and profit off of their struggles with homophobia and heretosexism! They're beginning to see the ways their gay identities have been tokenized and manipulated for corporate gain, and they will not be swindled any longer!

Now that the shame-spotlights have made the rounds about Fortune 500 companies selling Pride merchandise while actively funding anti-LGBTQ politicians and legislation, they are outraged...especially about pink-washing and the Zionist tourism industry!

By relying on age-old colonial-propaganda tactics rooted in Civil/Savage dichotomies, so-called I\$rael has saturated the global tourist market for the past 20 years, presenting itself as the modern champion of gay rights in the so-called "Middle East". This has largely been achieved by the ethno-state positing itself in hyperbolic, commercial opposition to Palestinian society (which they depict as violently and irredeemably homophobic). As such, international gay tourism has been a multi-million dollar industry there, with a week-long, reoccurring Tel Aviv Pride celebration often having attracted over 250,000 attendees from across the globe annually.

The sad truth though, is that for class-privileged gay tourists in the west to land how insidious and fucked up life under occupation is, the zionist nation-state needed to SHOW ITS WHOLE ASS by broadcasting an almost satirical act of "militarized saviorism" on social media in 2023. For reals! It took hitting western Gay\$ over the head with the image of a grinning IDF soldier amidst a pile of rubble waving a Pride flag, accompanied with a government issued Instagram caption that read, "The first ever pride flag raised in Gaza," to make them uncomfortable enough to react.

Gay rights organizations in the US argue it was in this moment, when the IDF used the rainbow flag as a tool of colonial acquisition in such a heavy handed way, that liberals could no longer pretend these campaigns were harmless marketing strategies for cis-gay, white tourists. They say this was the moment I\$raeli pink-washing propaganda "lost efficacy." LGBT media analysts in the west currently say the state of I\$rael has nothing to gain by using pink-washing as a messaging strategy anymore, as the only companies relying on these tactics are overtly Zionist LGBTQIA+ organizations (who most #CompassionateConsumers know to avoid by now). Stephanie Westbrook (PACBI) says "No Pride in Genocide" has become a global queer slogan," touting that "Thousands of queer artists have pledged not to perform in

Comic by: Mica

Gay Franklin by: No Concept Art

Israel. Pride organizations are adopting ethical policies excluding sponsors and participants complicit in Israel's crimes against Palestinians!"

So praise HighHolyHell with TheGayestHallalujias! Congrats on this major progress, Queens! Oh, and #deathtorainbowcapitalism + #fuckcaitlinjenner am I right lol?! Happy Pride!

As we continue to slog through the current landscape of corporate pride celebrations in the west, its true that we are seeing pushback more frequently from the general gay populous against international pink-washing campaigns,

with Pride Week Tel Aviv having had record-low attendance over the past few years. But here is when liberal western consumers shift from outrage and embarrassment, to self-congratulatory smugness about having had a hand in progress....

Meanwhile, what? Queer Palestinians are wiping their tears w/ the bloody rainbow scraps of a colonizer's flag, grateful that the Israeli tourist economy is facing an economic deficit?

Yikes, friends.

While these tactics of zionist commodification and exploitation might be losing appeal with international tourist Gay\$, we're still missing the point. Why? Because in typical settler-colonial fashion, our conversations lack the wisdom and perspectives of the people most actively impacted by the harm.

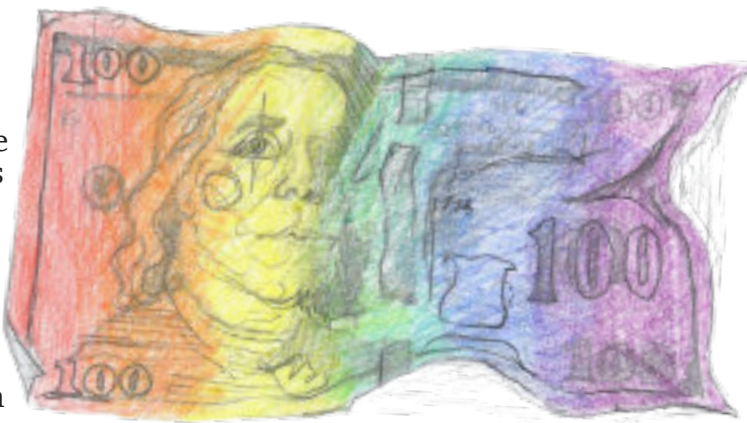
Embarrassing, I know.

Queer Palestinians living under occupation remind us that this interpretation of pink-washing and its supposed "loss of impact" is flawed, as it centers Zionism rather than the harm it causes queer, gender-nonconforming, and transgender Palestinians. This western oversimplification of pink-washing as merely a messaging strategy meant to legitimize so-called Isr@el, misses the blatant reality that its is a literal weapon designed for and pointed directly at, queer Palestinians.

Haneen Maikey, founder of alQaws (a queer/anti-colonial, grassroots group in Palestine), reminds us that the colonial role of pink-washing in occupied Palestine is "to lead queer Palestinians to see themselves as inherent outsiders who, by simply being queer or trans, have betrayed the liberation struggles of their communities. Its meant to strategically inflict harm by turning Palestinians against each other, which is an overt form of colonial violence." She continues,

Changing the minds of queer Palestinians so they see their

PINKWASHING continues on page 14



Information and History the Oregon Country Fair Doesn't Want You to Know:

—Anonymous Collaborators

- 1) Oregon Country Fair is located on an Indigenous burial ground and a traditional village site;
- 2) Archeology is rooted in racism;
- 3) Colonial nostalgia doesn't rinse out in the sauna shower.

A brief history of Oregon Country Fair playing Indian, disrespecting tribal members, and a "totem pole" made by white people with LED lights for animal eyes...

Robert DeSpain, one of the fair's early managers and founder of the archeology committee, shared publically,

I look back on it now and I see the cultural appropriation that we were practicing [in the early days of the Fair] was really a desire for a deeper, more meaningful, spiritual way of life that we saw in Native traditions. I realized it was a fantasy I was trying to live imagining myself as Native.

DeSpain was in the minority of fair-goers who have listened to Native voices and questioned his actions.

By now we all know the early story with The Ritz, the independent business operating at OCF with a cover-charge for showers and saunas used by attendees. The initial makeshift setup with ten showers and a small sauna was expanded to 80 showers and two large saunas, including one called the Eagle Sweat Lodge, which was "built in the tradition of Native American Sweat Lodges," according to a now-defunct Ritz webpage.

Founder of the Ritz, George Braddock, has gone on record saying that he "became obsessed with Pacific Northwest iconography and the form-line style after a trip to Alaska," hence, he made the decision to cover the showers and saunas with Native American stylized art and murals. Braddock hired non-native artist, Brad Bolton, and together they tried to imagine "if by some magic of nature flamingos lived in the Pacific Northwest, how the Native Americans would have iconized them"...and so the Native-ization of the saunas began. Apparently there are still about 160 white people who continue to call themselves part of the "Flamingo Clan" at fair.

Additions and alterations on the grounds of Oregon Country Fair must be approved by an archeological organization because it takes place on a Native American burial site. Why an archeological organization and not local tribes? Good question. As Alex Ronan cites in his piece Playing Indian, "arrowheads were kicked up each year on the dance floor," and never have the Kalapuya, the longstanding stewards of this region, been consulted or involved.

In 2017, The Ritz wanted to raise a "story totem pole," and the Oregon Country Fair board stepped in. Concerned that the placement could disturb potential undiscovered Kalapuya artifacts, they agreed to place the "totem pole" in a different location. OCF claims to have contacted the tribe for input as well, but tribal members deny that there were any attempts made to involve them.

The "story pole" incorporated Haida-style artwork, but no one on the carving crew at the Ritz Sauna and Showers was Native. It appropriates Northern Native tribes, says Brian Bull, and "has nothing to do with the actual history of the indigenous people in the area."

Native communities and tribal members contacted OCF, attended diversity task force meetings, wrote letters & even created a Facebook page urging OCF to remove the "totem pole" (Sophie June). Native activists and community members who criticized the pole on Facebook were told by white Ritz supporters, to "go do something important, like defend Standing Rock." Siletz tribe member, Autumn DePoe-Hughes, called the pole an "abomination."

It was eventually removed and put into storage.

"These are white people calling themselves part of a clan that take Northwest coastal Native American-inspired images and change them a bit to make them their own to tell their own

history," DePoe-Hughes tells WW. "It's problematic in a number of ways..."

The Ritz Sauna then commissioned Tlingit artist and Alaskan native, Pattrick Price, who had heard about the controversy and offered to create real native art for OCF (Brian Bull, 2020). In 2025, Eugene Weekly reporters sought to confirm in-person at Fair, if all the Native-style artwork inside the Ritz is finally attributed to Native artists, but were prohibited from entering, told by volunteers "we have to guard the sanctity of the Ritz." That same year according to The Oregonian, a man was arrested at the Fair for allegedly filming people showering and changing in the Ritz...so it seems the bar for entrance isn't actually that high if you're not asking hard questions.

In 2024, Native artist, Marcy Middleton, pushed to create the Native Arts and Crafts Market section at Fair. This area includes seven different booths with varying styles of art by local Indigenous artists. Due to the comments and stereotypes from non-Native people that Native artists were experiencing at Fair while vending, a need for a more intentional and supportive space became necessary. Middleton notes that "past claims of inclusivity at Fair have often been intertwined with privilege, and OCF's idea of inclusivity may not take into account everyone's individual experiences. As far as NACM is concerned, people think it's the Fair that's doing this [Native inclusion]," Middleton says, "but we've always been here and we know how to make opportunities for ourselves."

Turns out OCF is "the primary site of cultural reproduction for Eugene's form of errant whiteness" (Alfredo, 2026), and even though the OCF website FINALLY has a land acknowledgement posted, nobody is holding their breath for this to change.

To learn more about the Native burial mounds located near The Long Tom River (named after The Long Tom band of the Kalapuya), check out The Quartux Journal and other writing by David Lewis.



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 have a best friend who is kind and wonderful and beautiful and amazing. Our relationship is everything to me. We've been friends since elementary school, and have kept in touch despite going to different high schools and colleges, and we facetime almost all the time. The only problem is that along the way, I kind of sort of maybe accidentally fell in love. Except, she's a girl, and I'm a girl, and she doesn't know I'm maybe gay I guess and I didn't know I'm maybe gay I guess. I would tell myself it's just a really good friendship, but somehow I don't think you're supposed to want to kiss your best friend on the lips. I've liked her for a while now, but at this point, I feel almost ready to give up and try to like other people. I know she would support me if I told her I was gay, but I don't know if she's gay, and then if she isn't, and I confess my feelings, how much have I fucked up? How do I even broach the conversation topic "do you like girls?" I just know I would never be able to find someone quite like her again. It's like Romeo and Juliet, but more complicated, modern, and no one's going to die in the end (presumably). Please help me out here!

—Starcrossed?

Juliet, O Juliet!

Let me start by shouting, from the rooftops, "Happy Pride Month!", I hope you can hear it because I'm screaming as loud as I can. I am simply over the moon about your question, because if there's one thing I love (there are so many things I love, but I digress...), it is love, in ALL of its many forms. It seems that you're in a heart-wrenching predicament, torn between languishing on the cliff's edge of the unknown and leaping headfirst into the abyss of putting yourself out there. Oh me, oh my, what is a girl to do?! Let's talk about it!

First of all, welcome to the realization of your queerness, what a blessing to discover this important aspect of yourself, and what a joy to come into this discovery through a deep and lasting friendship. One thing that I'm picking up from your question, particularly from what I perceive as discomfort in the idea of wanting to kiss your best friend, is that you may be harboring a vision of what it means to be queer or how you're supposed to act in relation to others. While I think it is super important to have a solid moral compass and a vision for how you want to conduct yourself, I think things get a little dicey when we start thinking that there's a specific way that one has to act in order to be queer. Waaaaaay back when I was a baby queer (or honestly, long before I had even come to accept that label for myself), I was lucky enough to see author, playwright, and trans elder Kate Bornstein speak at a conference. One particular nugget from Kate's talk that has stuck with me since then is as follows (roughly paraphrased): "Do whatever you want to do, as long as it isn't hurting anybody else". Kate even went so far as to hand out these cute little "get out of hell free" cards that encouraged us to follow this wisdom, and promised that if we somehow ended up in hell anyways, Kate would gladly take our place. Looking back, this was such an im-

portant lesson to learn, and it has deeply informed my understanding of queerness, and anarchism, and just generally how I would like to move through the world. All of this to say, as long as wanting to kiss your best friend isn't hurting them, or anyone else, I think that it's totally an okay thing to do, and I would go so far as to say that we might all be a little happier (and a lot gayer) if we all kissed our best friends a little more.

Anyways, that's not the real question at hand here. It sounds like you're wrestling with the decision on whether or not to tell your friend how you feel. I don't want to tell you definitively how to proceed here, because I can't claim to know all of the ins and outs of your friendship like you do, but in my humble and hopelessly romantic opinion, I can say that if I was in your shoes, I would lean towards telling them. It sounds like you know that they would support you in exploring your newfound identity, which is such an important piece of the puzzle to hold onto. If you're really worried, you could certainly ease into the conversation by discussing the realizations you're currently having about yourself without bringing this specific crush into it. You could talk about how it feels to be learning these new things, what you're excited or scared about (broadly speaking), and what kind of support would be helpful as you embark upon this journey of self-discovery. You could definitely even turn this towards your friend by asking questions like, "Do you relate to the things I'm sharing?" "Do you ever feel like you might have a queer crush on someone?" "How do you think you might navigate that if you did?" There are ways to do some exploration around this without being overly blunt, you just might have to spend some time thinking about your approach. There is a catch, though...

The catch is, simply, that you won't really truly know what could possibly be without being direct. You can do your research around the edges, and fish for information, and this might help inform how you want to proceed, but you ultimately won't get an answer to the question at the heart of it all ("Do you have a crush on me?"), unless you ask the question. Without that, you're still just relying on assumptions, and assumptions aren't particularly known for their strength or consistency. So, while I think there's definitely some groundwork that could be laid beforehand, eventually I would encourage you to be brave, bold, and direct, and share the joyous news that you're crushin' and hopin' for some reciprocity. Worst case scenario, you get told no, and while that might feel devastating in the moment, the truth is that life will go on. There is a chance that it might change the tenor of your relationship, but if your friend is as supportive as you say they are, I would imagine they might simply feel flattered and continue to be your friend. Hell, they could even turn into your wingman and help you find other people to explore your sexuality with! And who better to gas you up to others than someone you've been friends with for practically your whole lives?!

The last thing that I'll say is that, following in the footsteps of lovelorn queers since time immemorial, don't underestimate the power of campy, over-the-top, romantic gestures. I believe that approaching these kind of situations with a sense of humor can help to break the internal tension that you might be feeling. If you feel so called, go above and beyond and be extra silly about it. Make them a mixtape! Stand outside their window with a boombox in the rain! Take out a full-page ad in their local newspaper! Write a short story and read it out loud in a public place! Spray paint your message on a water tower in John Deere green on a hot summer night! Just remember the wisdom of Kate Bornstein: "Do whatever you want to do, as long as it isn't hurting anybody else". Oh, and please please PLEASE, write back to let me know how things go! I'll be cheering for you the whole time.

Yours in love and mischief,

Darling Tonia



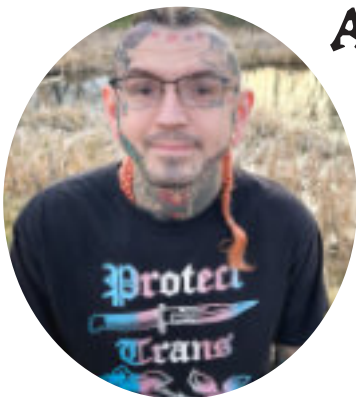
Jailbreak is an abolitionist column broadly devoted to supporting political prisoners & all who resist the prison world. No revolutionary movement will ever succeed that doesn't fight state repression & support all who face it. We have so much to learn from our imprisoned comrades inside & so much support 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!



Meet Sofia (she/they): a nonbinary femme who describes herself as likely autistic, though is diagnosed with ADHD currently. Sofia loves math, poetry, music, lyrics and is a creator and composer. She also loves philosophy and her current fascination is Foucault— his collected works on "power" sits on her shelf along with Graeber, new AK Press releases, and her annotated copy of The Prince. Sofia is a lesbian and her favorite color is pink. She believes in the possibility of a world without hierarchy and oppression. In her utopia, society benefits individuals, not reversed.

She writes a lot of music on her fantam and schecter. Her days look like: exercise, cooking (vegetarian food! rice and lots of nuts.), socializing, and reading. Since transitioning, she's become a(n) (socially anxious) extrovert! You can find her music on Soundcloud, and pictures of her prison make-up on Insta.

Sofia De Ferrari, #23976151
Coffee Creek Correctional Facility
24499 SW Grahams Ferry Rd.
Wilsonville, OR 97070



Ask An Abolitionist

What is abolition? What does it look like in practice? 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 and accountability, prisons and the prison industrial complex, and how you can practice abolition every day.

Fill out the form at <https://dissonanttimes.org/columns/jailbreak/>

to submit your question!

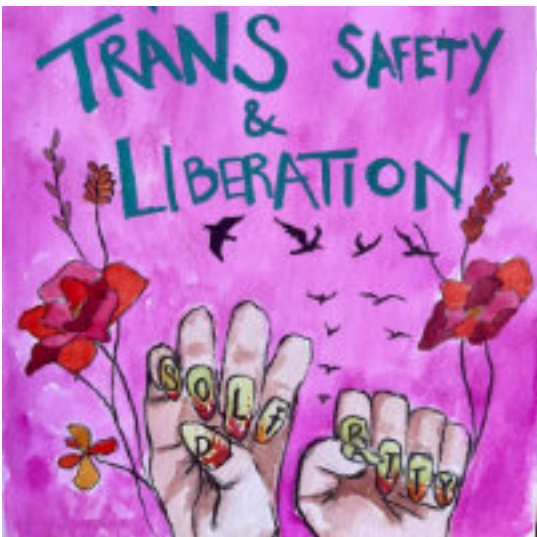
Hi Eric,

I feel helpless when it comes to supporting trans prisoners and fighting back against the growing repression against them. How do we best offer our solidarity to trans people behind the bars?

—Protect Trans Prisoners, but how?

Eric: What is happening to trans prisoners in this country is beyond disheartening and devastating. However gross it feels like to us, I guarantee you it is worse for them. I think it is very important to not see all trans prisoners as a monolith.

When we speak about prisoners we need to speak about them as individual people. That is a common theme in how I view doing support. So the first thing we need to do, all of us, is ask what is needed. What does this specific trans prisoner want done? Are they in a safe place with a partner and chill vibes? Then they might want nothing except some money for canteen. Are they are a prison where they are being denied gender affirming care or being placed in dangerous situations, then they may want us to do everything we can. Call in campaigns, letter writings, protest, demonstrations,



post and share their words as far as our reach can extend, etc. etc. etc.

As a whole though, we need to meet people where they are at. Jumping the gun on doing what we feel SHOULD happen, ignores their reality. In federal prison, people are going to lose their care and be placed in situations that may be unsafe or at

the very least demoralizing in nature. We absolutely can do broad support to prevent that from happening, and that is through public pressure. Visible, demonstrative pressure. Also though, and this annoys people, The best way to make change in the BOP, is through senators and congress people. They hate being harassed and they are often so thirsty to appease their voters. We sometimes need to play their game to win our prizes, and that sometimes can mean lobbying these pieces of shit to do the bare minimum.

If you write a trans person inside, ask them. Then ask them if there are others inside who may need help. Then ask your friends who they know and write them. Be loud. Be visible. Be available. Be willing to do things that are exhausting, joyless, difficult and time consuming. This isn't a fun game, but it is one we can win.

Art by leahjo

Juneteenth: Call to Support Hakiym Simpson and Malik Muhammed

Incarceration is a modern, legal form of slavery. The state manages to still enslave disproportionate amounts of BIPOC folks through the prison system. The United States has more people in prison than any other country in the world.

None are free until all are free.



In recent months, Oregon-based George Floyd uprising prisoner Malik Muhammed was transferred from a prison in Oregon to South Carolina in an act of escalating repression by the prison system. Below is a write up from their support network. Write to Malik, and free them all.

Malik has been transferred to broad river correctional institution in columbia, south carolina. Transfers are always traumatizing and often downright torturous for prisoners. Malik awaited this transfer with all

information withheld from them and their support network.

As many of you know, oregon trafficked them to kirkland reception center while hiding public records of their whereabouts and withholding information from their legal team. They were held at kirkland for intake in an overcrowded, freezing cell.

They were charged for the transfer, leaving them without funds on their books and in debt. They were unable to purchase food or supplies through commissary, were allowed only two envelopes a month, and received malnourishing food. The intake camp gave them bread and water for "breakfast."

south carolina's prison secrecy laws prevent prisoners from publicizing abuse. This is dangerous when you consider that oregon used a bogus rico charge to get Malik transferred through the interstate compact. The vast majority of prisoners do not have access to support systems who can spread awareness. South carolina also recently re-authorized execution by firing squad. Last year, South Carolina killed Mikal Deen Mahdi in a botched firing-squad execution.

Mikal Deen Mahdi suffered excruciating pain as he bled out in the death chamber located in broad river correctional institution. Because the state alleged Mikal Deen Mahdi had killed people, including a pig, the state justified this atrocity and mainstream media followed suit.

Malik was transferred to the prison that houses South Carolina's death chamber to prevent them from resisting—not just through abuse but through fear and intimidation—and to set an example to all anti-fascists inside and out. This transfer is meant to isolate Malik not just from society but from social movements.

Your letters and donations are one small way to show the state that repression only brings us closer. Your generosity and letters of support let Malik know, and let South Carolina know, that the world is watching and that they are not alone. [Credit: @fromtheriverpnw on Instagram]

Malik Muhammed #400523

Marion 183

Broad River Correctional Institution
4460 Broad River Road
Columbia, SC 29210

June 19th, 2026 —Juneteenth—marks two years of the wrongful incarceration of O r e g o n w i l d l a n d firefighter Brian H a k i y m S i m p s o n . Hakiym was targeted in a racist attack by a white man, Brandon Olson, on his wildland fire crew in June 2024.



Hakiym fought back in self defense and has been incarcerated ever since. His attacker walks free. Hakiym was convicted by an all white jury in southern Oregon and was sentenced to six years in prison. He currently is held at the Snake River Correctional Institution in Eastern Oregon, one of the most racially segregated and violent prisons in the state.

Before moving to the west coast in 2020, Hakiym was a community organizer, artist, and musician in his home of Cincinnati, Ohio. Hakiym has a long record of serving his community, be it through advocacy or putting his life on the line as a firefighter. He is a father, he is an artist, he is an advocate. Thus, a large community has banded behind Hakiym in his time of need in the "Justice For Hakiym" campaign. The campaign is working urgently to free Hakiym through either an appeal process (which could take years) or a pardon from Governor Tina Kotek.

Oregon Public Broadcasting just published a feature-length documentary about Hakim's struggle for freedom. Watch the documentary, write to Hakiym, and put money on his books so he can stay in communication with friends and family.

You can donate to @SiskiyouMutualAid on Venmo [Write: "For Hakiym" in the caption] or pay his commissary directly: jpay.com/login [Brian Simpson (Given name) #27433390]

You can also sign the petition urging clemency for Hakiym: chng.it/Vf8kvnDhXS [Do not make donations on Change.org as it goes to the platform, not Hakiym]. Or you can contact Governor Tina Kotek:

Office of Governor Tina Kotek

900 Court St NE, Suite 254

Salem, OR 97301

503-378-4582

Finally, you can write a letter to Hakiym to express your support and care!

Brian Simpson #27433390

Snake River Correctional Institution

777 Stanton Blvd, Ontario, OR

97914

From Incarceration to Queer Liberation

By: shxr

Art by leahjo

My coming out story is pretty unique - kinda gritty, but also very supportive and loving. I grew up entangled in male toxicity where one of the main expressions was anger, and sarcasm took the place of tenderness. When my father died at 52 from a heart attack, my twin brother and I took to the streets to try to support my mom. As young teens, all we were good at was shoplifting and a little later dealing psychedelics.



things - like in life, one door opens another - in this case, one touch leads to another.

I got along best with the other dancers. I remember one summer night after work me and one dancer friend just went at each other like two street cats, free and fiesty, delicious and ripe (if you know what i mean). And that was my life, working as an administrative assistant during the day, and at night dancing and diving deep into sensuality and subversion. Because, as

We weren't that good since we got caught when we were 21. They gave us a year, I cursed out the judge. In the mid 1990s there were these awful Rockefeller laws for drug sales. They'd often give maximum sentences in an effort to scare kids away from a viable living and coerce them to go into college debt. We didn't quite have the words for it but we knew the system was shit.

maybe.. bi." My brother was very much a realist, so he shrugged and said, "um so what? Everyone is bi on some level." Now, my brother had a way of just blowing my mind. And that was one occasion - i felt like uhhh, that's an interesting thing to say, make me contemplate it for like the rest of my life.

you might imagine, the dancing led to sex work.

Then one night, the cops came and raided our beloved ICGuys. I wasn't at work that night but my brother was. He had to outrun the cops, running away against traffic on Broadway - in his sexy undies.

Well, we got a year in new york state prison. Anyway it was terrifying and exhilarating all at once. Terrifying because jail sucks. It was scary for a pretty scared 21 year old. On the other hand i had my twin brother and we talked about everything. We were each other's source of joy and hope. And within that context, i came out to him one afternoon while he was cutting my hair. One of things we did to kill time was give each other haircuts-one of the very few liberties allotted us. So i was like, "hey i think I'm bi." I didn't come out like some brave, proud queer. I was kinda, "i think i might be sorta

So we hatched a plan while were in jail: When we got out we'd be go-go dancers. It was my brother's idea (as was mushroom-dealing, by the way) but i loved a good dare, and i loved him. So when we finally got out he found a "club" in Manhattan called I.C.Guys. He went first and got the job. When he was there, he told the boss about me and i was invited to join him. So there we were, straight out of jail, thrown into a dark strobe-lit room, wearing sexy undies we got in the west village, shaking our tushies for some quick cash - trying to move the hell out from under our mom's roof. But it took time. We had to dance and do other

We were sad to have to say goodbye to that sleazy yet scrumptious "job" but as you can imagine, we didn't stop there. In fact, that was only the beginning in a long sometimes raunchy, sometimes bumpy and harsh road toward queer liberation.

It would be years before I'd deconstruct the ways male toxicity, the patriarchy and capitalism all shaped how I hustled in my early 20s. Decades have passed and I still consider it an honor to have come out to my brother, the one person I could trust and love unconditionally, as we were surrounded by the cold steel and traumatizing environment of prison.



Indictments and Dragons



Wayfinding Towards Solidarity and Struggle: *The importance of community-powered education*

By: Joy Santiago

When we struggle personally and collectively with conflict and injustice, where do we turn? When liberatory projects, campaigns, and larger movements burn and fizzle out, how can we build resilience across individuals and communities to keep up the work? How do we develop real solidarity, and commit to a struggle for liberation? Perhaps, like me, these questions nag at you as you navigate the intricacies of community.

In April and May this year, I, along with other local community members and organizers, attended a four-week workshop series called Wayfinding Towards Solidarity and Struggle (WTSS), created and facilitated by Eugene-based organizer and educator Eva. The workshop series was offered as an educational space where participants could explore how to better align actions with liberatory intentions, in part by strengthening practices around personal and collective care.

These practices were grounded by discussions of the ways psychological warfare and counter-insurgency tactics permeate both movements and individuals through corporate media, government, and nonprofit institutions. Eva's stated goals for the series were for participants to: increase our awareness of how we engage in movement work, to perceive our feelings and the conditions they arise from with greater clarity, to sharpen our discernment when committing to sustainable care and principled action, and to strengthen our resistance against various forms of state-sponsored manipulation we encounter every day.

Over the four weeks, participants explored the ways in which identities, feelings, and actions become nefariously co-opted by institutions with vested interest in neutralizing movements for change before they have the power to alter the settler-colonial, capitalist status quo. As seen with the George Floyd Uprising of 2020, and Occupy, the Gay Rights movement before then, and even before then, the Black, Indigenous, Chicano, and Boriqueño Power movements of the Civil Rights era, State interests successfully folded those movements back into the capitalist mainstream; defanging them before the full potential of those movements could be realized.

This counter-insurgent strategy is why you'll see a George Floyd memorial mural on a building in Eugene, but in the same city killer-cops such as Sergeant Samuel Tykol walk around free and employed. This kind of liberal doublethink is disconcerting to Eva, who saw a need for a course that carefully parses out these forces at play here in Eugene.

Eva, raised in Kalapuya Ilihi, recalls growing up with a strong sense of justice due to her diasporic background and critical thinking her father ingrained in her at an early age. It wasn't until Eva left Eugene to study marine science in the kingdom of Hawai'i where she encountered mentors and communities that she would begin to more concretely unlearn settler-colonialism and transform her worldview.

After decades of learning from mentors like Pelika Andrade, Hanif Fazal, and Anjali Nath Upadhyay, Eva decided to share her learning with her community in Eugene after becoming frustrated with the way white folks dominated organizing spaces.

Eager to unpack the ways we relate to each other in movement work, her principle motivation in developing WTSS was her love of education,

"I love education, period. And I don't mean academia, I mean learning and unlearning, and also bringing knowledge in a consensual and very community-oriented way. I learned recently from bell hooks, and some other rad folks, like Leanne Betasamosake Simpson, about how a core part of education is relationships. I'm still trying to develop my own approach that's centered around that and

clarify that, so we could call that pedagogy. A liberatory pedagogy is what I would like to continuously develop and try to integrate and embody. I'm newer to teaching, so I wouldn't claim that I have a liberatory pedagogy, but that's my orientation."

Further, Eva developed this course out of her experiences trying to get involved in a predominantly white organizing community— stating that,

"Some of this is a response to what I was experiencing and witnessing and hearing from other folks of color and being like, can we please do better? It is not coming out as a slap back or something, but let's actually be about what we say we're about and figure out what that really means and looks like. And then provide a space where we can actually start being honest about what's happening and getting ourselves more in alignment. It doesn't mean that we expect perfection and everyone gets it right away. But can we get in a space where we can have some humility and work harder? Because if we really say we're about the shit, we need to understand what that means in our personal relationships, how we're showing up in community."

Each week's sessions began with a grounding activity and share-outs about participant's evolving care practices, with the goal of becoming more attuned



with our mental and physical wellness, and in extension, our community's as well.

This work was an important part of the process, serving the objective of learning how to better embody liberatory principles.

This attention to the ways our feelings impact community engagement fostered an atmosphere of openness that allowed participants to dive deep into how our emotions intersect with our work in movement spaces. Eva shared that,

"For most of us who grew up in the settler-colonial U.S., a lot of our feelings are deeply conditioned, and so we have a lot of unlearning to do around our feelings and our notions of certain things. [In the course] We talked about notions of safety, and how propagandized white people are around their notions of safety or unsafety, that it's disproportionate to the actual threats happening. And then not only what we do with those feelings, but, who's entitled to feeling safe?"

WTSS offered a space to explore emotional safety and unsafety: an experimental place to fall apart, look at the pieces, and put ourselves back together anew. In the words of Anjali Nath Upadhyay, Eva quotes that we need to pull the weeds before we plant the seeds. This work was something many in the community were evidently eager to do, as Eva garnered enough interest in the workshop to run three different cohorts over a couple months. For many, this workshop offering was a small remedy for the deep wounds that undercut movement work, a much needed opportunity for analytical renewal.

Eva emphasizes the importance of openness to the process, sharing,

"Something I've learned from some of my past mentors, particularly Hanif Fazal and Anjali [Nath Upadhyay], is that in learning spaces you have to be open to learning, which also means you have to be open to messing up on some level. And because you know that you might mess up, there has to be a lot of responsibility...And the thing that I really love that Anjali always brings in is humility. Nobody's expected to know everything, and if you think you do, that arrogance is going to keep you from actually learning or unlearning. And so, keeping it humble is one of the most essential parts of learning in my experience."

In many popular rebellions and resistance movements across the globe, education played instrumental roles in helping to bring about change. Taking the time to sit down together and study the world around us, the systems that shape us, helps us better understand what is not working and what can be done to make it better. WTSS was designed from decades of Eva's own studies to help cut through the bullshit, and crafted with popular education initiatives in places outside of the US imperial core in mind.

Nothing comes from nowhere, and Eva reminds us that western education is not neutral. We have a responsibility, especially in the imperial core, to understand the world around us holistically, and to share our accumulated knowledge and wisdom with our broader community. To gatekeep knowledge in institutions such as academia serves only the elite. To unquestioningly accept history as it was taught in public school systems serves only the state. Eva asks: What revolution didn't have education as part of it?

Workshops such as Wayfinding Towards Solidarity and Struggle are part of how we work towards building a comprehensive resistance movement to challenge and defeat American imperialism. Heartened by the enthusiasm around this first workshop, Eva will host another course in the coming weeks called Outdoor WReck-- where participants will explore their relationships with outdoor recreation and the industry's colonial projects. Register at <https://bit.ly/outdoorwreck>.



OUTDOOR WRECK

Do you like spending time in nature but can't with the khakis and all the expensive, synthetic 'outdoor' garb?

Let's talk about how 'Outdoor Rec', is not only ugly, but deeply violent through the culture (yes, even with the inclusion campaigns), the ideology, and the structures created and expanded through this industry.

In this 6 week summer course, we'll look into some of the origins and ongoing practices of the industry to better understand how our activities, relationships with nature, and our consciousness are both affected and implicated.

JULY 1 – AUGUST 16

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FRIDAYS • 5:30–7:30PM PST • OPEN GROUP • IN-PERSON

SATURDAYS • 2–4PM PST • BIPOC–ONLY • IN-PERSON

COURSE RATE: \$120–\$750

FOR MORE INFO & TO SIGN UP: bit.ly/outdoorwreck

PINKWASHING continued from page 6

colonizer as their savior is one of the most cruel [forms of] violence on earth. Further, Israeli pink-washing campaigns are used to their most devastating extent against occupied communities, psychologically bombarding our LGBTQIA+ community in Palestine with the notion that their society is so homophobic that they ought to identify with their supposedly progressive occupier.

So basically when our conversations in the west revolve around the question of whether Gay\$ outside Palestine still believe I\$rael is a #ChillGaycacionSpot, or whether we're just lost in self-aggrandizement, celebrating wins rooted in our own western, consumer-driven reputations...we're missing the point.

There is no Pink/Rainbow/Unicorn/TriangleShaped door for queer and trans Palestinians to surpass Israeli apartheid walls. Queerness offers no protection from the impacts of Israeli occupation-- from being buried in the remains of bombed-out hospitals, or from suffering the manufactured starvation & famine campaigns launched by the state. As Gay\$ in the west feel relief about their restored reputations thanks to a few semi-successful boycotts, Israel's armed forces and intelligence services continue to weaponize queer identities in Palestine, as many people still report being surveilled, abducted, and blackmailed into being informants.

With this in mind (especially if you're a settler), let us be skeptical of these self-imposed heroisms. Let us not continue to be romanticized by small wins or "progress" that centers our own consumer-driven egos and experiences. May we learn to identify the ways that colonist mentalities show up in our contemporary, everyday lives-- and the ways we might be complicit in reaping the benefits of them. May we have more investment in collective liberation beyond moments of feeling personally embarrassed.

Most importantly, may we all be more vigilant in seeking out and listening to voices and perspectives of the most impacted.

Queers in Eugene have been working to re-center these values throughout recent years, holding events in town including Pride was a Riot and Rad Pride, meant to bring focus back to the anniversary of queer ancestors taking the streets outside Stonewall in revolt against the pigs. RWC (Revolutionary Women's Committee), organizers of previous alt-pride events in Eugene, put out a statement this year opening with a quote from Ka Daisy, a transfemme comrade martyred in 2025 while fighting in the New People's Army of the Philippines-- "As LGBT youth, our role is important in advancing the Revolution. To change society's perception, we must transform society itself."

This year, Eugene Pride was told by a city liaison that they should not file for a march and rally permit, and that if an un-permitted march were to happen, EPD would be there to cite people for engaging in disorderly conduct. Luckily, nobody tells these queers where to go and what to do! Folx are mobilizing for a Rad Pride March & Rally on 6/27 at 9am anyways: No permits! No cops!

In addition, a No Pride in Genocide event will be held by local group JAZE (Jewish Anti-Zionists Eugene) to raise funds for a Palestinian family in need of emergency medical evacuation. This event will take place at Blairally Arcade on Sunday, 6/28, from 2-6pm. Organizers hope to complete the family's Gofundme campaign, as they are only a few thousand dollars from achieving the total. The event's entry fee is GAYAF, (Give As You Can, Friends), and hunnnies, I Will Be Givingggggg! Hope to see you there.

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 listeningtothenoiseuntil-itmakessense.com.

OUR FIRST RIDE AFTER THE DEATH OF DAVID MORRIS

"Is my skirt in danger of the chain?" I asked.

"No," Ming said.

"Am I showing any parts of my body that I'm not supposed to show?" I asked.

"No," Ming said.

Those questions are comfortingly repeated toward the beginning of most of our rides. It was our first ride since we saw David Morris dying by the side of River Road, just hit by a truck. Of course I was crying.

I was able to hop on my trike and cross one street to enter the big church parking lot, which was mostly empty on a Saturday. Then I started to panic about Davis Morris and how our culture does death, how our culture treats people who are dying.

injuries

"I want to know what his injuries were," I'd told Ming the day before. Ming had protected me from that knowledge. "What would happen if you told me? What are we afraid of?"

"You would be upset, and you would carry mental images of his injuries for the rest of your life," Ming said.

"Ok, thank you for helping me understand. In the most gentle possible way, can you tell me what his injuries were?" I asked.

Ming gently explained the injuries. I'm a smart pumpkin and extrapolated from what Ming said to create the graphic images that Ming was trying to protect me from.

I believe the hype that helmets protect us. But parts of our heads aren't covered by helmets, and they can get smashed too.

gasping for air

"How are you doing?" Ming asked.

I was gasping for air as I cried, riding my trike in circles in the church parking lot.

"Doing sad," I said.

"What are you sad about?" Ming asked.

"Multi-sad," I said.

bales of hay

"Yesterday when I was asking you if he still would have died if he'd been hit by a small car, there was that big truck twice the size of our car, pulling out of a parking lot. And it was being driven by a white lady who was all manicured, and I was like— that lady was not hauling bales of hay this morning. That truck is not a work truck."

"Right," Ming said.

"I don't know how to say that the truck is a status symbol and protects her family at the expense of other people who have less. She's protecting her kids by driving this tank, while everyone else is going to get smashed," I said.

By then we had changed direction. We did probably 20 laps around the parking lot one way, and then I asked if we could switch.

"I don't know how to say it without sounding misogynist," I said. "Of course she could have been dressed up for something. Maybe she was hauling hay



that morning... But the point isn't that one lady."

what we could want

"What was I supposed to want in that situation?" I asked, thinking of David Morris dying by the roadside. "First I asked if we had a sheet to cover the body. Is that wrong, to want to provide dignity to the dead?"

What did everyone want, who drove by and saw the scene?

To help somehow, to ease suffering, to care for people. To make a world where horrible deaths don't happen. To shift away from car culture to another way of being where all life is respected.

To move on with our days, to do the thing we left the house to do, to protect our loved ones, to be safe from physical and emotional suffering. To ignore reality, to pretend it didn't happen, to forget we saw it.

To increase funding for emergency services, to thank a paramedic. To cross ourselves, say a prayer, light a candle. To make a zine about cycling safety, to volunteer for a bike repair clinic, to buy a fancy bike light, to ask for a fluorescent visibility vest on a buy nothing group.

To talk about it with friends, to make a point to our kids, to make a plan for what we'll do when this happens again. To look at the news for the name of the victim. To attend the press conference and demand safer roads, to use David Morris as a political bargaining tool.

works of mercy

"Maybe I was too affected by being a Catholic Worker," I said. "To bury the dead is basic, like feeding the hungry, caring for the sick, and visiting the prisoner."

I was never Catholic, but Ming and I were Catholic Workers for seven years, living in community elsewhere with religious anarchists. A poster of the corporal works of mercy hung over the desk where I wrote and made art every morning.

"Culture took away religion and gave us nothing," I said. "It took away our shared norms about how to help in these basic ways, but didn't replace them."

I was raging at this point, still circling the parking lot on my trike, with Ming riding their bike. The old purple mountain bike Ming rode on their epic bike trip from California to Montana before we met.

"What was I supposed to want?" I asked Ming.

Ming was riding parallel to me, staying near as I freaked out, quietly caring for me— amazing spouse, full of love, not full of answers.

"You should write about it," Ming said.

prayer

Mother God, thank you for our resources to feel our feelings and love one another. Thank you for our big hearts. Please bless all cyclists to be safe on the roads. Please bless the dying, the sick, disabled people, those giving birth, those being born, the midwives, the doulas, street medics, those witnessing the mystery, and everyone who stands at the gate.

Please infuse culture with your powerful energy to heal from capitalism and how we're taught to value money over love. Thank you for blessing us to be who we are. Please heal our connections and help us find new norms to respect one another. We love you always.



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