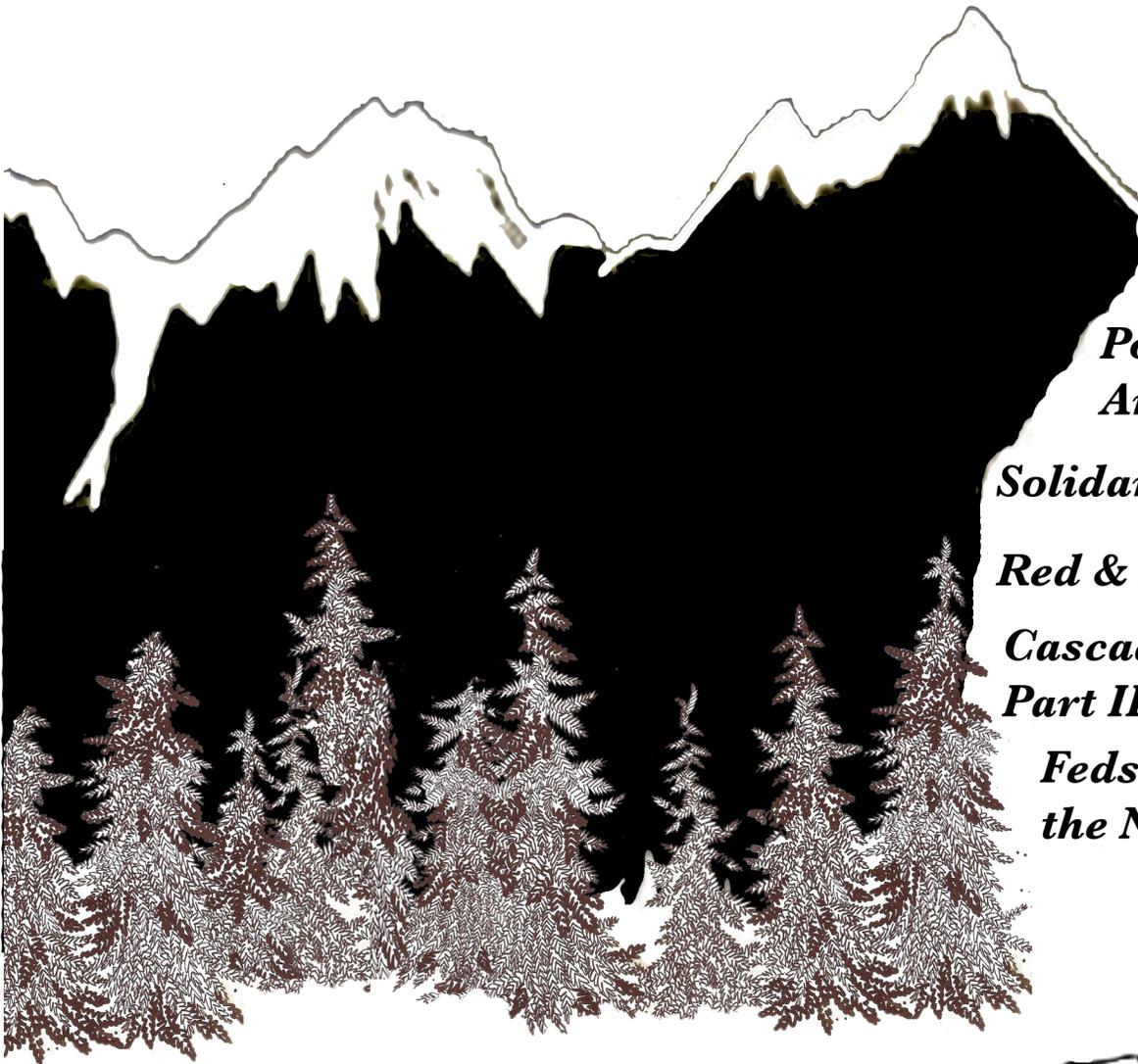


THE PORTLAND R(A)DICLE

AUGUST 2012



This month:

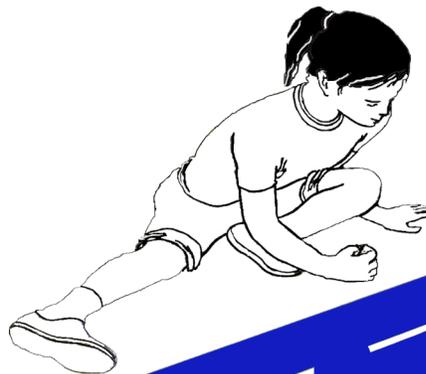
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Tell It Like It Isn't: Portland Police and Press Smear Anarchist Squatters

by Mike

Anarchists have taken a beating in the press as of late. Since the eviction of a squat on North Mississippi last month, Portland police and media have taken pains to cast anarchists who squat as awful, manipulative people.

Take, for instance, the Oregonian's June 30 hit-piece "North Portland resident finds home illegally Occupy-ed," which ran on the front page and the buffet of televised news offerings surrounding the same story. In the Oregonian piece, reporter Casey Parks describes a situation where Occupy-affiliated anarchists defraud an elderly former schoolteacher in foreclosure out of her home, after a series of medical bills put her in debt.

Kerry Cunneen, a Portland anarchist and squatter received a phone call from a friend on the night of Thursday, June 28, saying that the police were at the North Mississippi house where she had been living and that she and her housemates were being evicted. The police were accompanied by a realtor and some camera crews. When she arrived on the scene, she was told by police that she would no longer be allowed to access her home.

"I felt as if I had reasons to argue that the police in my home was their trespassing," Cunneen said. "The things they were assuming were inaccurate. It just seemed like a complete circus."

After being set upon by overeager reporter Thom Jensen and his "hard-hitting" reportage, which consisted of bellowing questions at unwilling interviewees and even chasing a person who was riding a bike for blocks on foot, Cunneen had to repeat a similar scene the very next day, as squatters returned for their belongings.

KATU's online report "Alleged squatters leave home then bolt from questions [sic]," is a buffet of smears. The report ascribed the squat to a "radical arm of the Occupy movement". Cunneen said that while she had momentary involvement with Occupy Portland, the claim of being some radical column within the group is far-fetched and said that the media seized a chance to portray Occupy and anarchists as sinister.

The KATU story calls the house a "disaster," saying that walls were knocked out, that there were "trash, sleeping bags and laundry piled up everywhere" and that there "anarchy emblems and writings and socialist teachings [sic]" inside the house. Cunneen said that the police had gone through the squatters' belongings and left the house in "disarray". The police themselves had put the holes on the wall because, as the

Oregonian points out, the police served a warrant for Brian Wiedeman, better known as Pax, at the same house on May 3. During the search connected with that warrant, the police had knocked out new plaster that previous inhabitants had put up, possibly looking for evidence concealed in the walls.

All the stories include comments from Canson, who said that the squatters deceived her, at one point telling her that they were a maintenance crew from her bank, and that she believed the squatters sent her a fake eviction letter. Canson also chided the squatters for "taking advantage" of people.

"When I heard the claim 'Did you not send this woman an eviction letter?,' that was the first time I had ever heard that," Cunneen said.

All the media, to the last, failed to come up with the letter or look into any other scenario of where the letter Canson said she received came from. Sources from Bank of America denied sending an eviction letter. Bank of America owns Canson's loan, as well as Recontrust, the mortgage-servicing subsidiary that is the servicer of Canson's mortgage. Recontrust has had thousands of foreclosures voided by Oregon courts due to their unlawful use of robo-signing of documents. Bank of America was in the midst of an unprecedented rush to foreclose when Canson went into foreclosure. The massive surge in foreclosures connected with the recession has led to thousands of accusations of impropriety from homeowners nationwide, as well as from state and federal government. The enormous scale of abuse led to a federal lawsuit that a handful of the nation's largest banks settled at a cost of \$25 billion in March.

Portland bankruptcy lawyer Christopher Kane said that Canson most likely misinterpreted her foreclosure notice as an eviction notice.

"I'm not so sure I've ever heard of that happening," Kane said. "Then again, some people know it's coming and make arrangements about where the next move will be and that doesn't make a lot of sense because if you can live there for free up until the time they foreclose on the place and not make a mortgage payment, they can't kick you out until after it's foreclosed. I always tell people, 'Hey, hang out.'"

Kane also said that there is no reasonable incentive for a lender to defraud a person out of their home, precisely because the lender and the homeowner don't want squatters or anyone else damaging the property, which will eventually be resold, and that he's never seen a foreclosure notice that made it seem as if the homeowner was being ordered to leave.

“That would be patently illegal on its face,” Kane said.

Kane also said that homeowners may construe threats from the bank or collection agency as legally binding, without realizing that they have rights in a foreclosure. In Oregon, tenants whose landlord is foreclosed on must be given 90 days eviction notice from the new owners once the sale is finalized. For homeowners, the time between the notice of default and the foreclosure sale is four months, though it can stretch on indefinitely if no one buys the property, or the bank chooses not to reclaim it as inventory.

Cunneen said that Canson knew that the squatters were in her home. Cunneen said that when Canson was in foreclosure, she showed up at the house with a water bill and that the squatters paid her. This contradicts press reports that indicate that Canson was shocked that people were living in her former home. The eviction of the squatters was initiated when Canson learned that her home hadn't been foreclosed on and initiated a short-sale with her lender to recoup a large portion of her debt.

Cunneen said that previous stories about Portland squatters, such as the press reports that came out when she was arrested in February for squatting, also highlighted a questionable document that police said showed anarchist squatters targeting elderly, senile homeowners. Cunneen said that the reality was that police were aware of a string of properties owned by delinquent landlords, a married, elderly couple who had no interest in maintaining their properties. Cunneen further alleges that the police led targeted actions where they convinced the couple to sweep people from their properties.

On Friday, as the squatters removed their belongings, reporters followed them as they left in a vehicle.

“They tailed me,” Cunneen said. “I drove all these different places and I got out of my truck and they filmed me doing that, too, being like ‘Oh, they even fled on foot.’ It’s like ‘because you were trying to follow me,’” Cunneen said.

The June 28 eviction was the third police action at that address that year. Cunneen said that it’s disconcerting to see the same cops over and over again. The police have been through her belongings, have searched her vehicle and possessions while serving warrants and have perused the political materials she’s kept, including literature and banners from protests. She said that the warrant looking for evidence in Pax’s case initially listed “anarchist materials” as one of the purposes, but the entry had been crossed off by a judge. Police, she said, know her on a first-name basis.

“We are easy targets and we’ve been targets,” Cunneen said. “We had surveillance on our house. They all knew we were there. It’s a show, to some degree, to make us feel alienated and unsupported. They know all the work we’ve done. It’s a personal and political antagonism at this point. It’s definitely scary.”

Cunneen, a former tenant’s rights activist and an organized squatter dating back to Portland’s Reclaim initiative in 2009, said that squatting is as much a practical choice as a political one.

“I’m poor,” she said. “I do it because I strongly believe that property is an ill that doesn’t work socially and I think that not paying a landlord the equivalent of a mansion’s worth of rent in my lifetime for a room is important. In this world, we can squat and in a better world we can set up something that is a little more comfortable.”

The story also conveys racial tensions; northeast Portland has been heavily gentrified since its heyday as a thriving black center in the 40s. Canson is black and the squatters shown in the news are white.

Cunneen said that squatters usually don’t know the background of the people who previously inhabited a home and that one unfortunate effect of racist subprime lending has meant that vacant houses will more likely have been inhabited by a person of color. A 2010 study by the Center for Responsible Lending shows that people of color are 76% more likely to go into foreclosure than white homeowners.

“It’s a media attempt to pit poor people and people of color against each other and focus [the story] away from banks, developers, the state,” Cunneen said. “North and northeast Portland have been gentrified for decades. Referring to them as ‘neighborhoods of color’ is to deny the extensive gentrification that is going on. Communities have been ripped apart here. That’s not what squatters do. That’s what developers do.”

The story, in this way, may be an attempt by police to rebut the narrative around the foreclosure defense of Alicia Jackson’s home, a May 1 action in which a coalition of groups helped a black homeowner who had been foreclosed on move into her vacant home. The police, where they are concerned, most likely want to deter other homeowners from following Jackson’s lead and inflame distrust for anarchists who are willing to assist in retaking property under siege by banks.

Cunneen said that her former activist work has taught her about the negligible difference between those paying for shelter and those that can’t.

“If you do an hour’s-worth of work on a hotline for evictions, you see that people are in barely a less precarious situation than I feel I’ve been in squatting,” she said. “A person in need of housing shouldn’t be devalued because of that. I go about this in a way that is tied directly to my ethics about how I should live my life. There’s empty homes. People need homes and I’m going to live in one because I need to and because I want people to recognize that’s okay. They don’t need to be ashamed.”

Casey Parks and KATU did not respond to requests to comment on this story. ●

Solidarity with Children

by Martin C. Evans (cc)

My first vision of solidarity with my daughter came when she was a few centimeters tall, a four-month fetus, a radicle. My partner was carrying her as we backpacked across miles of clearcuts and ancient forests, wading through marshes and scrambling down talus. We were there to find out the truth about a proposed pipeline, and to bring back stories and pictures to aid the resistance. When we joined, the main group had already endured 25 miles of very difficult terrain in bad weather. Morale was fragile, but the knowledge of our tiny, invisible companion was a tonic. She was a spark of purpose that no organizing skills, no charismatic leadership could ever match. She stayed by our side for the next two years as the campaign looked hopeless and then, finally, we won. I held her while talking to television cameras, sent her picture to elected officials, and dispatched her to hug people when they lost hope. She was our talisman, our mascot, or reason to endure. We returned with her, now a small but robust trail-blazer, to visit those firs and cedars, her image becoming our emblem that victory is possible.

Later, when Occupy broke out like a probiotic pandemic, I had little energy to contribute, so I did the one thing I could: I took her to the encampment in the cargo bike and let her dance, play with kittens, hand out clean socks, and wait in line to break bread with people worn down from living outdoors in winter. She possessed the power to radically alter collective emotions, instantly and without words.

These experiences have convinced me that “parenting” is a patriarchal way to approach children. I prefer the concept of “ally.” An ally recognizes that they occupy the privileged side of a hierarchy while collaborating with the other to undermine what divides us, to strive toward an ideal of solidarity and mutual aid together. An ally is motivated by self-interest, not charity or paternalism, operating from an awareness that whenever hierarchy erodes, we all benefit.

Children need us, but thinking of them as helpless can obscure what we need from them. Children provide us with a vision of wildness, uncorrupted by ideologies or institutional mental formations. They give us glimpse of what it would be like to be completely ourselves. They are undistracted by what they lack and become acutely sensitive and skillful in another way. Children generally have a less developed cognitive/logical mind that adults, but a much more instinctive emotional aware-

ness. Children are empathic, and know how you are feeling even when you don't. If we let them, they will masterfully manage the ebb and flow of feelings in any group. With her herd of fairy companions, my daughter reminds me that just because I cannot see something doesn't mean it's not there, and that each person contributes a distinct form of awareness.

But children's gifts are unavailable to us if we do not create space for them. Children live in a world built and managed by a cartel of self-serving elites: adults. In wealthy countries, they are marginalized by their status as a numerical minority. In countries with high birthrates, they are often strongly identified with women, and marginalized by patriarchal institutions and norms. Either way, their capacity for self-advocacy is limited. They need allies.

Do children really have such different needs from us? Being with my daughter heightens my awareness of how some spaces are hostile, threatening, and unwelcoming to children. This caused me a renewed realization of how these space do not meet my own needs. One example is car culture. Any space built for cars is a space hostile to children. I felt this acutely as a teen, then I developed adaptations that dulled my awareness of the perpetual violation that car culture inflicts on us all. I learned to drive, became strong and fearless on my bike, and adopted a macho attitude of indifference to pain. None of it worked. I was just avoiding the truth that my safety and dignity is constantly threatened by machines. My awareness of this violence is reignited as I walk with somebody small and slow, as I reflect on the fact that she cannot visit her best friend—100 meters away—without an escort. The vulnerability of children reminds us of our own vulnerability, of the importance of confronting violence instead of accommodating and tolerating it.

Because of their empathic abilities and vulnerability, children are extraordinary instruments for creating safe(r) space. When children are present, at rest or at play, everyone feels safer. Encountering children even creates hormonal changes in adults, releasing oxytocin, reducing aggression and increasing cooperative and caring behaviors. Accommodating children and their caregivers in our movements is not a concession or a diversion of energy. It is a critical component of potent and effective collective action of any kind.

Including children—and benefitting from their contributions—requires sensitivity to their needs, and most of their needs are



exactly the same as ours: safe space; healthy food and water; time to rest; attention and affection; freedom to define their own style and tastes, form relationships, and chose their gender expression; and opportunity to discharge physical and creative energy, struggle toward new competencies, and engage with the non-human world. Solidarity with children demands the same code of conduct as any other relationship: show up, pay attention, communicate respectfully, practice consent and healthy boundaries, give extra attention to people who are suffering, help the less skillful build their own capacities, remember to play and laugh together, be assertive and hold high standards.

Access to children is a basic human need, but post-industrial forms of social organization segregate children and their caregivers from childless adults. This segregation erodes solidarity and alienates everyone. In many less industrialized countries, children are considered members of the community, not property of their caregivers. This usually correlates with higher happiness and lower rates of addiction and mental illness. I invite you to dismantle this segregation and practice solidarity with my daughter and with radical families of all kinds. Smile and give thanks when you witness a breastfeeding woman, a man carrying ●

Update from the Red & Black

A little over a month ago we alerted our friends and allies that the Red & Black Cafe was in trouble. We had reached a crisis point, were unable to pay our mortgage, and we made the difficult decision to stop paying ourselves. We're happy to say, that there's light at the end of the tunnel. At this point we're treading water and are figuring out when we can pay ourselves again.

This is due to our own grit and determination to survive and because of the outpouring of support in the form of donations and increased business. But also in the form of help. Help with things like design work, cutting our ingredient costs, and setting up amazing events...

The Red & Black clearly matters to a lot of folks!

We're a quarter of the way to our goal of \$20,000. So we're kicking up our fundraising drive and we need even more help to reach outside of our immediate communities. We also have some awesome project ideas and could use help getting them off the ground. If you've got some skills, and/or know of someone who can help us out, contact us! Spread the word.

Tell your friends, family co-workers, and that person you just met why you think we're special!
Here are some suggestions but please do add your own.

- 100% vegan food & drink: We are a space that is unapologetically for animal liberation. We regularly host fundraisers, prisoner letter writing nights and animal lib speakers and workshops. We're also friendly to omnivores and, we hope, informative and not preachy on the subject.

- Safer space: We're committed to supporting survivors of sexual assault and relationship abuse. We are also committed to confronting and disrupting oppressive language and behavior in the cafe and we encourage the same from you or anyone else who sees it.
- The Red & Black is welcoming to folks who are houseless. Whether or not you have an address you are welcome to: use the bathroom w/o buying something first, have free wifi, charge your phone, use the free computer terminals, get hot water, come to events or meet your friend. We are working with Sisters of the Road to explore the possibility of accepting EBT (foodstamps/snap) from houseless folks, people over 60 and people on SSI! It's not a sure thing but we're making every effort to figure this out.
- Environmental stuff: We pick up coffee and supplies by massive, amazing bike trailer. Our produce is local, organic and bike delivered! We serve food from the lowest trophic level!
- Labor movement & co-op stuff: We're an Industrial Workers of the World closed shop (100% union members), we're worker-owned, there's no boss and we're all paid the same wage for the same work. Everyone participates in the day to day restaurant work as well as the behind the scenes work. We act in solidarity with labor every chance we get. This includes buying authentically fair-trade coffee from Equal Exchange, another worker owned co-op. We participate in regional and national worker co-op efforts through the US Federation of Worker Co-ops.

Thank you so much for your support! Please visit our website redandblackcafe.com to donate. ●

An Interview with Alexander Baretich

on Cascadia: Part II

The first part of this interview was published in our July 2012 issue. The complete interview will be available on our website, <http://portlandradicle.wordpress.com>.

Emily: What are some Cascadian or bioregional views on people's relationships to nature, to land and resources?

Alexander Baretich: Bioregionalism itself started with Peter Berg in the 1970s, and he had written that basically what we see as environmentalism is dead, that environmentalism really comes out of ... post-destruction of the environment, almost out of a position of privilege. He believed that bioregionalism wasn't so much reactionary... as proactive.

... Bioregionalism says that we live in communities. It's not just one community; it's overlapping communities coming together. So it sees things in very dynamic forms. ... We need to go from seeing things [in terms of] commodification to seeing things as living things again. We need to see things from an organic [view], multiple communities living together in one space at one time and sometimes over different times in one space.

E: Many of the people who live in Cascadia are people who emigrated, who are of European descent, and who displaced indigenous peoples. How do you reconcile the idea of the Cascadian bioregion with anticolonialist critique?

AB: That's a complicated question. ... First nations people ... have a ... sovereign right to be here. I don't want to say [this is] their land because I don't believe in ownership to land but ... all of us whatever our background ... need to acknowledge them. ... The biggest problem is that we need to listen. ... The other big problem is that a lot of [Cascadians] ... stereotype native peoples as ... the noble savage or whatever the image [is that] we have this year of the native people. And they are people with dynamics. They have completely their own history, and not all that history is pretty, and it's not all living in paradise. And we need to acknowledge that they are a diverse people. ...

Also ... [be] prepared to be told to shut up sometimes, too. Be prepared that it's not going to be that easy... There's a lot of ... collective cultural trauma that a lot of people have experienced under capitalism, under empire. They have ... probably a lot of anger and a lot of distrust, which is understandable. We need to really recognize that. We've had ... at least 200
⑥ years of hurt that we've caused on this land. So, "we" be-

ing whoever we are. Even if you came here last year.

... What this is really all about is decolonizing the imperialism that has been put into our brains. ... Let's say the United States all of a sudden collapsed [and] we formed Cascadia. If we still have this little empire concept in our heads—and when I mean empire I don't just mean going and conquering other countries buy the idea of hierarchical structure, dominance over another—if we still have that in our heads we're just going to recreate that whole American empire over again. ... Decolonization ... is something that we need to do on a personal level and on a paradigm shift level which means a mass level of shifting our perceptions of the world.

E: Many people perceive the idea of Cascadia [as] involving secession from the United States and Canada. What does the process of forming Cascadia look like to you?

AB: The popular notion might be Cascadia in secession, putting those things together, especially, you know, if you have a beer company... [laughter] but I'm actually totally against it. I think it's a waste of energy to put into the secessionist movement. ... For me Cascadia's about survival, survival [after the collapse] of the empire, survival [after the collapse] of the petroleum age. ... How we could come about with this is to focus on localization, focus on creating cooperatives, focus on food, fiber, fuel (the three "F"s), focus on not so much how to fight against an empire which is one of the most brutal empires that's ever been in recorded history... To jump into the whole thing saying, "Oh, we're just going to secede" is, I think, very immature, very irresponsible, and really foolhardy.

E: So do you see this collapse then taking the form of an economic collapse, an ecological collapse, or do you see a revolt happening?

AB: I see a combination of all. I see this hitting us first as mostly... economic collapse. The fact that student debt is so high that it... could cripple the country, could, you know, cause a major problem. The fact that we do this whole shell game about debt. So that's probably one of the first things that will hit, as well as *maybe* a fraudulent election coming up in November. That could cause a revolt depending on what happens. If Romney... supported by Karl Rove does steal the election... it may cause a reaction.

The other thing is the environmental disaster is really, really bad. ... We have so many environmental crises hitting us at once. ... Plankton might be dying in the oceans. We have a

nuclear spill in Japan that is going to possibly get worse. ... We have global warming where we can seriously now cross the Arctic on ships.

E: You are speaking favorably about a revolt. What does revolt look like that is different from secession?

AB: Let's look at it this way, it is a vertical civil war that we're possibly looking at. What do I mean by vertical civil war? Well, we believe in class systems—which we are against, class systems—but it is the poor versus the upper class. ... I would say that it's going to be global at this point ... a global revolt against ... corporatism, against cronyism, against greed. ... What I'm presenting in the idea of Cascadia and bioregionalism, here is another solution ... that should be in all arenas... by understanding systems in a different way, understanding systems in a holistic way and then using that energy to go against a cancer, which is what capitalism is.

E: So you don't sound like you're against expropriation.

AB: I believe in the commons. ... Ultimately... what I've been advocating is ... a bioregional cooperative commonwealth. Which is completely different structures from the system that we have. ... It believes in smaller communities. It believes in networks of communities using mutual aid. It also strongly believes that we have a responsibility to the commons. Now the commons are of course the natural commons (water, forests, and so forth) but also it believes in social commons. So taking away from the rich or the elite and, yeah, not necessarily giving it to the poor but ... using this trusteeship, what we call stewardship of the commons.

E: Considering that you're talking a lot about collapse and that people are going to be displaced, what do you see in terms of immigration or aid from one bioregion to another?

AB: I hope that Cascadians would have ... the awakenedness to... to export ideas, to help others, maybe even have an emergency task group that would help ... prevent environmental collapse or fix environmental collapse. ... But as for ... a bioregion that can't support its current system ... that kind of system will not survive. That whole lifestyle cannot survive.

... The question was: What can we do with 7-8 billion people and issues of resources and living within their limits on a planet with dwindling resources? Do you have mass migration?

I'm not totally against that. I know a lot of my Cascadian friends would probably strangle me for saying that, but we need to live within our bioregion and I think we do need to be... willing to accept others coming into this bioregion who are... basically ecological refugees. That also means that ... those people coming in need to learn to live within this bioregion as well. And we need to let go of a lot of cultural baggage that we

brought in. A lot of that is racism, [and] a lot of that is cultural elitism, ethno-chauvinism.

E: Tell us about your class, Alexander.

AB: What Memetic Cascadia was about was how you take this concept of Cascadia—again, as I mentioned earlier, it was stuck in this abstract idea with geographers and a few sociologists... How do you take that and make it into a viral idea? How do you make it very contagious? ... We need to spread the idea of Cascadia using things a sticker shock project. We need to use viral videos if we can get them. ... But the thing is that's selling a product, and again I'm not in favor of selling; no money is made off of this for me... but the idea is using the tools that cause us this problem of consumerism ... against the elite, by having that paradigm shift using the same mechanisms that they used against us.

... Our goal this summer is to energize and cross-pollinate and to propagate the idea of Cascadia, and then when fall hits, it's going to be hell... We're going to have lots of students who will not be able to go to university because of Pell grant issues. We're going to have a lot of people, so-called 99ers, on the unemployment lines... probably being kicked out of their... payments from the government to survive. We're going to have Trimet raising fares and cutting routes, which will cause a lot of people who are already marginalized economically to... suffer more. So probably August, September, October is going to be a very interesting, pissed off time. And then we get the elections, and hopefully people will be so angry with the... puppet system, uh, I mean the two-party system that we have that maybe people will finally say enough is enough.

E: Thank you. It's been really interesting. ●

4th Annual **Seattle Anarchist Bookfair**

Workshops
Decolonize Seattle
Oakland Commune
No New Juvl
Bashback!
Work Place Revolt
Radical Mycology

August 25th & 26th
Sat 11AM - 5PM
Sun 12PM - 6PM

Book & Zine Distros
Left Bank Books
Little Black Cart
Black Powder Press
Beehive Collective
Prisoners Dilemma
CLITUR
PM Press
& more!

The Vera Project
Warren & Republican

SeattleAnarchistBookfair.org

Feds Raid Three Homes, Target Anarchists Across Northwest

On Wednesday, July 25, agents with the Federal Bureau of Investigation and the Joint Terrorism Taskforce raided homes in Portland, OR, seizing evidence and serving subpoenas for a federal grand jury that will convene in Seattle, WA on August 2. No arrests were made, but agents took electronics, black clothing and anarchist literature as evidence. Subpoenas were also issued in Olympia and Seattle.

The raids transpired at 6 AM at three addresses in Portland: 7129 NE 8th Ave., 6846 Greenwich Ave., and 4820 NE 31st Ave. Flash-bang grenades were reportedly used in the raids and neighbors reported a helicopter flying low over one of the addresses. As many as 80 federal agents participated. Some were dressed in heavy green military gear and were armed with automatic weapons, while carrying out the raids. Five subpoenas were issued in the three cities: two in Portland, two in Olympia and one in Seattle. It cannot be confirmed exactly how many have been served. The names of those subpoenaed or present during the raids were not immediately known. The subpoenas are sealed, as grand jury documents and proceedings remain secret.

The raid follows on the heels of a July 10th raid by the Seattle Police Department of a home where members of Occupy Seattle and Kasama, a communist organization, live. Police in the Seattle raid were looking for “anarchist materials” and clothing in connection with the May Day riots in Seattle this year. Further repression this year has included five self-described Cleveland anarchists who were accused of terrorism in a federal plot in which agents supplied a weapon, drugs and material resources to young, poor and inexperienced activists. Five activists in Chicago, who were planning to protest the North Atlantic Treaty Organization summit in June, were accused of possessing molotov cocktails by the government and face terrorism charges.

In a statement of solidarity, a group calling itself the Committee Against Political Repression#, “Though the FBI has said that the raids are part of a violent crime investigation, the truth is that the federal authorities are conducting a political witch-hunt against anarchists and others working toward a more just, free, and equal society... these raids and the grand jury hearings are being used to intimidate people whose politics oppose the state’s agenda. During a time of growing economic and ecological crises that are broadly affecting people across the world, it is an attempt to push back any movement towards creating a world that is humane, one that meets every person’s needs rather than serving only the interests of the rich.”

At press time over forty groups across the West Coast had signed in support of this statement.

Grand juries are allowed to admit evidence normally deemed inadmissible in normal trials, such as hearsay. Persons subpoenaed can be jailed in contempt if they choose not to speak for the duration of the grand jury. Juries are selected by the prosecution and not screened for bias. Those called before a grand jury are not allowed to have an attorney present while testifying. Though grand juries were originally created to protect defendants from overzealous prosecution, they have been perversely applied to target and persecute political movements, as a way to compel information from dissidents. Combined with legislation that makes the definition of “terrorism” extremely broad and with the enormous police and surveillance powers granted the government since the terrorist attacks of September 11, 2011, they have a chilling effect on vital political work.



In a statement, the Puget Sound Anarchists website urges people not to talk to federal agents:

“In many cases of federal repression of activists and anarchists, cooperators have even wound up with similar sentences to those who have stood their ground. To put it simply: nobody talks, everybody walks.”

Who watches the watchmen?

They urge anyone who is subpoenaed to contact the National Lawyer’s Guild at 888-NLG-ECOL (888-654-3265),

or contact a criminal defense attorney immediately. They also urge people in radical or activist communities not to engage in speculation or gossip pertaining to why one would be targeted for state prosecution.

A solidarity demonstration has been announced at the federal courthouse, 700 State St., Seattle on August 2, at 7:30 AM and an unnamed group has placed a call-out for solidarity actions, which was posted on Anarchist News.

As an anarchist publication, The Portland Radicle stands in utmost solidarity with our comrades and anyone that is the target of state repression. That the government is reportedly collecting political writings as evidence in a criminal matter is an Orwellian step in criminalizing political thought. We will do everything in our power to assist our communities in resisting these attempts to intimidate us and, while these dramatic police actions are meant to cow us, we assure the state that we are not afraid. ●