

DISORIENTATION MANUAL 2026-27

a student and working class guide to the evergreen state college



THIS DISORENTATION MANUAL
HAS BEEN DISTRUBUTED BY

THE ARCADE PROJECTS

WE ARE IN COMBAT WITH ALIENATION & EXPLOITATION

evergreenarcadeprojects@protonmail
IG: evergreenarcadeprojects
ask a smoker

WHAT IS IN YOUR HANDS...

…will soon become your eyes. Disorientation is a series of revolutionary events, writings, and attitudes that will help set the stage for what is to come – at the college, in the class struggle, and across the world. The college is defined by its 4-year education cycle, with the continuous replacement of students acting as its only constant. While institutional knowledge typically flows out when students and workers leave, DisO attempts to retain it in order to better orient new students, and prevent them having to start from scratch.

The information within this little red book (catch the reference?) aims to release you from the confining role of being a college student. Colleges, alternative or not, reproduce the same structures through which our society is organized. Be critical, be cautious, be curious.

This is a collection of history and information crucial for understanding Evergreen, Olympia, and the context in which they're situated. Evergreen's first DisO was written in 1997, and since then it has died and been reborn many times over. The one in your hands is the 4th of its current iteration, which was reborn in 2023 after dying once again in 2019. The nature of the college paired with the nature of the world provides many obstacles to the creation and publication of DisO. If you're reading this at a time when DisOs have ceased, remember that they can be restarted innumerum.

The content of DisO is continually evolving and shaped by many hands. **We recognize that some of these articles may have holes, be out-dated, offensive, or non-inclusive of an issue – this can be read as a statement in and of itself.** DisO is most useful when it encapsulates an honest reflection of the school and its conditions. We cannot do that without you. To get involved, keep a critical eye on the world around you, and look out for our posters on campus. :P

Love and Solidarity,
2026-27 Disorientation Manual Team

DISCLAIMER:
The articles herein reflect the opinions of many anonymous authors. These essays should all be considered opinion pieces. The contents of this publication do not represent the opinions of The Arcade Projects, Last Word Press, Student Activities, or The Evergreen State College.

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ORIENTATION TO DISORIENTATION

The narrative of Evergreen that you will encounter without DisO, the one perpetuated throughout orientation, classrooms, and in wider Olympia, is simply an administrative marketing design.

Evergreen is obsessed with its presentation. It endlessly sells images of a "quirky" university as an alternative consumer choice that solves the contradictions faced by "normal" capitalist institutions. It even has its own founding myth. Hippies who isolated themselves from the rest of traditional society so that they could try something "different" on the frontiers of education and the United States.

Whether or not these narratives backed by admin intentionally misrepresent the reality of Evergreen's actual history is of little consequence. Because this mythos comes from the top down and is not derived from the actual teaching, learning, labor, and living that moves the school, it's own nature prevents honesty. These narratives are constructed out of the ossified actions of an Administration who can only interact with the college through the managing and disciplining of academics and labor, and disproportionately allocating resources in service of the Washington State government, finance, and capital. Narrative is the result of power.

If all DisO did was assert a counter narrative, "tell truth to power," and advocate idealist conceptions of "autonomy", it would merely get subsumed as another counter-cultural anti-establishment artifact that could be sold next to the equity symposium and "home of the eco-terrorists and homos" postcards. Evergreen's persistent depiction of the school as a small "all inclusive" liberal arts college obfuscates all its internal and external contradictions and predisposes people to falsely believe that the problems of the school can be fixed with recognition.

Administration's performance of inclusion, under the pretenses of "listening, transparency, and accountability," is done to alienate you further from the actual social and material relationships that preserve inequalities and mismanagement at the university. The contesting of narrative between people's history and admin-marketing must be accompanied by contesting control of the institution itself. By the workers, students, and teachers, against admin and the police.

SO WHAT IS DISO?

Disorientation is a narrative of the school that emerges from the bottom up, from the material and day-to-day functioning of the university, that is both more honest to our actual lives and develops a mapped terrain for political struggle. DisO serves the purpose of community education, agitprop, and



collective organization. The dissolving between student, worker, and communist militant allows these perceived disparate parts to converse with each other. The acts of community mapping, narrativizing, theorizing, and organizational scaffolding serve a dual task: the annual completion of the manual and, more importantly, the positioning ourselves towards something bigger.

Disorientation is a collective process that provides the space for inquiry into the conditions of people's daily lives. DisO is in dialogue with the history and narratives of the institution, which is to say the histories and narratives of struggle within it and against it. By making research collective, having articles that are submitted, curated, and collaboratively written it creates a relationship of co-research. An open mass process that can accumulate the knowledge of workers, students, and teachers; that can be used to draw findings, consolidate positions on issues at the college, and identify strategic placement in the school while continuing to expand and bring more people into the process. As well, new articles will have to be written when the absence of them becomes felt. Articles will take on different meanings under different conditions. They will have to be informed by the struggles that take place around them. It is a social process that is in motion as long as struggle at this university and the surrounding world fuels it.

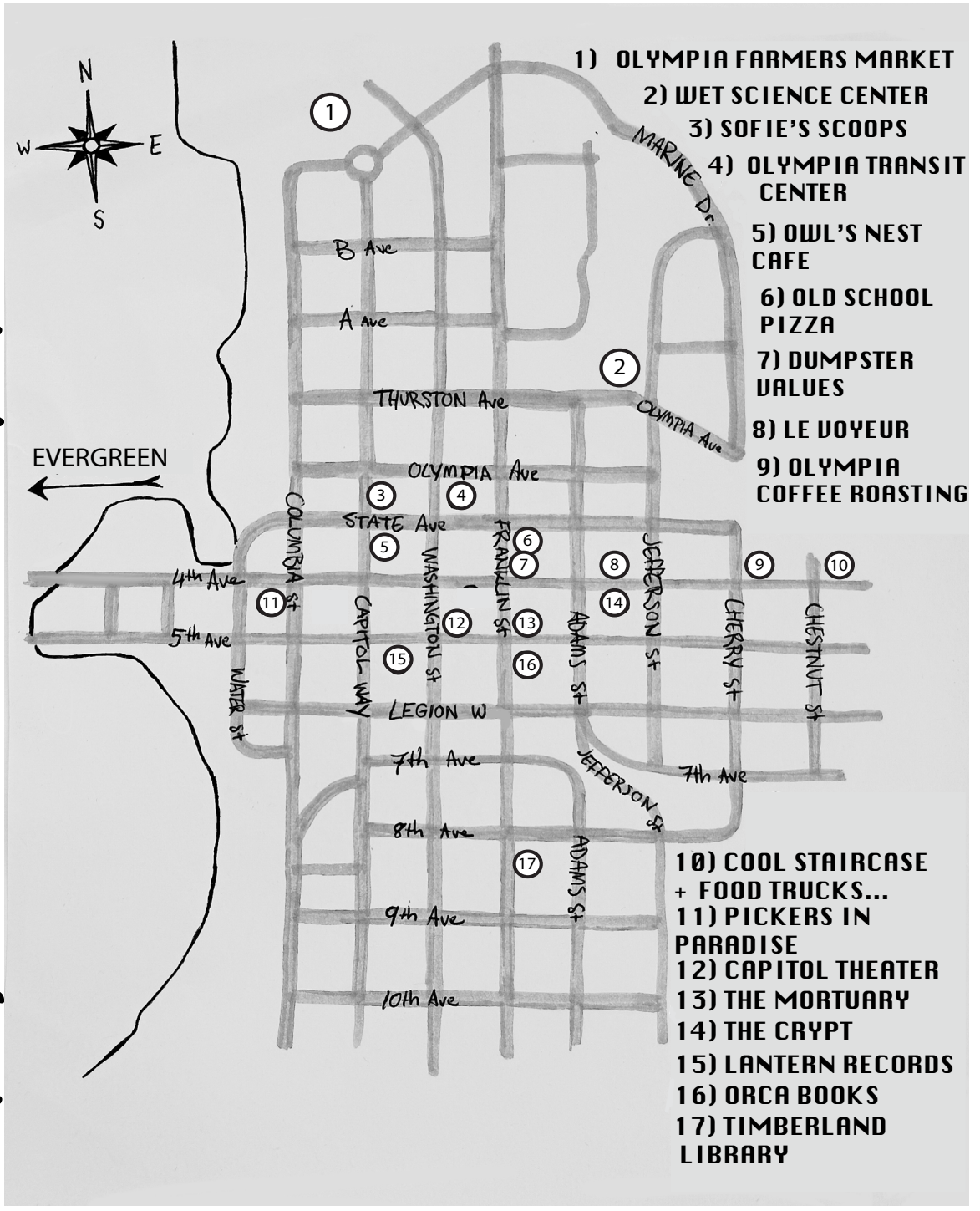
SO DISO IS BACK... TO WHAT END?

Disorientation is not a political program and it is not power, but it can not be separated from the necessity of building them. For DisO to stand on its own and maintain independence and political viability for change, it will require an organization that can steward its process. An organization that can fight against and transform the material powers that mystify, subsume, or censor the people's history. Whatever is in the manual will have to be treated as preliminary investigations to be organized around and acted upon. These investigations and mapped terrain will need to be synthesized into positions that represent the clearest expressions of what is learned through DisO's co-research and the act of political struggle. These lines will need to be drawn from the experiences of workers, students, and teachers against the admin and cops. To be "disoriented" from them. To be oriented towards the possibility of answering a question that emerges when faced with the horror and potentials of Evergreen and the broader world...

Well, ***"What is to be Done?"***

Map of Downtown Olympia

RIDE THE BUS (pg. 22)





ON-CAMPUS HOUSING:

Olympia has a housing crisis, meaning it is important for Evergreen to provide as many students as possible a safe and affordable place to live. On-campus housing isn't the most affordable, but it is usually the most accessible for students due to the restrictive rental housing market in Olympia which have little respect for student tenants.

A room in an apartment goes for $1,113 a month, while a single in a residential dorm is $738. You should keep in mind that rent is charged quarterly, which makes these payments triple the monthly rent. These prices also don't include the mandatory meal plan every on-campus resident is required to opt into.

The cheapest meal plan available is now the "Weekly 7", costing $1,403 quarterly, **nearly double** the cheapest plan from last year (Block 50), which cost $824. And it is extremely difficult to get an exemption. Thanks Aramark! (see page 7)

Based on these calculations, **it's often cheaper** to find an apartment to rent with roommates **off-campus** than to live in the dorms – though that comes with its own immense barriers and challenges.

Also, beware of summer housing rules. Over the summer, Evergreen rents out the dorms to visiting conferences, pushing out students who may otherwise have stayed. Under 50 students are accepted into summer housing and you must be enrolled in a class for at least 2 credits if you wish to stay. Plan ahead, and apply as early as possible if you know you are going to be reliant on Evergreen housing you over the summer.

Evergreen doesn't require freshmen to live on-campus, which is great for older students. But as stated before, the rental market in Olympia is so harsh that it's not a bad idea to live on-campus if you can bear it. The campus is stunning, you'll meet great people, and there are two free bus lines that can take you into town (see page 22 for more info). Lots can be learned about on-campus housing through Evergreen's website, and I suggest you read your contract carefully. You do not have as many tenant's rights while living on-campus as you would living off-campus. Protect yourself, know the rights you do have, **and please build a solid relationship with your neighbors/roomates.**

OFF-CAMPUS HOUSING:

So what's with this housing crisis? This city used to be affordable for renters, but that has changed drastically in the past 20 years with dire consequences for students and other low-income tenants. According to the Thurston Regional Planning Council (TRPC), the average rent for an apartment in Thurston County in 2025 is $1,653, which is wildly unaffordable for college students. The county also has a low apartment vacancy rate (5.2% in 2023), leading to competition and higher prices. Olympia is the capital city of Washington State and it is close to Joint Base Lewis-McChord (JBLM), so there are many government and military workers who compete with us for housing in this area as well.

Apartment complexes and property management companies can and do legally discriminate against college

students since we are not a protected class. Financial aid, whether it be a grant or a student loan, is not accepted as a valid source of income when applying to rent an apartment. Credit score and income requirements can be prohibitive for students. Sometimes you can get around these by having a co-signer, but apartment complexes and property management companies are increasingly not accepting cosigners as a way to further discriminate against low-income people. Ultimately, **Olympia is unaffordable.** There isn't enough housing – especially affordable housing – which leaves Evergreen students in a tough position.

It's a fucked up and unfair housing market, I know. But I am not writing this to depress you or dissuade you from living in Olympia. I write all of this so that you can start preparing for your off-campus housing search. **Here are some things that will help:**

1. Start your search EARLY (multiple months before your move). Many places have waitlists. Get on the waitlist, even if you don't end up living there. Call property management companies to get an idea of what their requirements are and when a unit might become available.
2. Network with friends, classmates, faculty, staff – anybody, really. The most affordable housing in Olympia is advertised through word of mouth.
3. Try and get a group of people together to rent a house or large apartment, and have one of your parents be a co-signer if possible.
4. Take advantage of the internet. Post on Instagram and Discord. Post on Facebook, specifically in "Oly Housing," "Olympia Rentals," and "The Evergreen State College Room Shares." Make your posts personal, include a picture of yourself or something about your life, and share your hobbies and interests. Ask around to be added to private housing chats on Signal and Discord. Utilize Craigslist, Trulia, and Zillow – but beware of scams.
5. Post flyers! Evergreen has bulletin boards all around campus. You can also put up flyers at the Olympia Food Co-Op, the libraries, and downtown.
6. Visit the Basic Needs Center (BNC) for a housing consultation if you are experiencing homelessness or housing insecurity. They can help get you funding and help you network to find housing.
7. Start a housing club that would advocate for housing issues all around town.
8. Create a student housing cooperative or tenants union!
9. Know your rights. The Tenants Union of Washington State has many resources on their website. Also, OMC 5.82 is an ordinance passed by Olympia City Council in 2022 that added some protections for Olympia renters. Take pictures of the unit you move into so that the landlords can't steal your security deposit. Document everything!

EVERGREEN HOUSING "INFRASTRUCTURE"

Knowing the history of housing at Evergreen is crucial for understanding the basic built infrastructure which conditions your life as a student living on campus. When the college was first built, it openly admitted that it did not have adequate infrastructure, and started off with the 3 Residence Halls and Modular housing, or MODS, which were supposed to be rebuilt a couple decades later.

They had advertised and encouraged people in the community to themselves support and supplement student housing. This was also when the school estimated that the growth of Olympia would in turn grow the college's population to about 10,000, which did not happen. The whole history of changes in housing and infrastructure has been a history of student organizing, especially in regards to RAD, and the changes in the economy and enrollment at the college.

Throughout the years, particularly since 2017, the school has gotten funding reduced. What is interesting about this is that there was a proposal and attempt to actually level and rebuild the residence halls, and again, there has been a plan for a while to rebuild the modular housing. The issues that required rebuilding were brought up again and again by the school, particularly in the period just after the school reopened in spring of 2022, when there was a massive push to quickly repair and set up the infrastructure to

be good enough within the bounds of the school's budget. Despite a lack of training and expertise within the RAD student-worker program that followed the lockdowns, the school pushed forward, working with, as mandated by the state, whoever the lowest-bidding contractors were.

From the beginning, with the wave of students and employees that came in during the 2022-23 academic year, there were many concerns and criticisms from student-workers on housing infrastructure. The concerns continued to amass, especially over the summer of 2023, during the massive push that it took to reopen A dorm. There were reportedly repeated inspection failures and professional staff sleeping in the dorm buildings due to the high volume of work necessary to barely pass inspections.

There were also reports, from the side of the apartments, that refrigerators were unplugged with food still in them, and that student-workers were told it was of no concern despite them being left unplugged for months. Upon opening them for cleaning, the fridges had created monsters of mold inside that went into the housing of the cooling coils and required intensive repairs that have never completed.

Of critical concern, the MODs were slated to close for necessary repairs during the 23-24 school year. In Summer '23, the college realized that while recruitment efforts had finally brought enrollment up for the first time in 5 years, they would not have enough housing to secure incoming students and maximize student-tenant profit. The Administrations decision was to delay repairs and keep the MODS open. It was that winter a student died from carbon monoxide poisoning in a modular housing unit, the terrifying matter of which is taken up by the article on page 15.

It's important to understand the ways RAD has both changed and stayed the same since. After the failed, but nearly successful, unionization attempt that followed the carbon monoxide poisoning, changes were made. The most substantial change was to put RAD facilities under campus facilities generally, and more professional staff were hired to lead multiple crews – putting student workers under more supervision. This also gave clearer lines of responsibility, establishing nodes of possible blame and witness if another catastrophic failure of any degree were to occur.

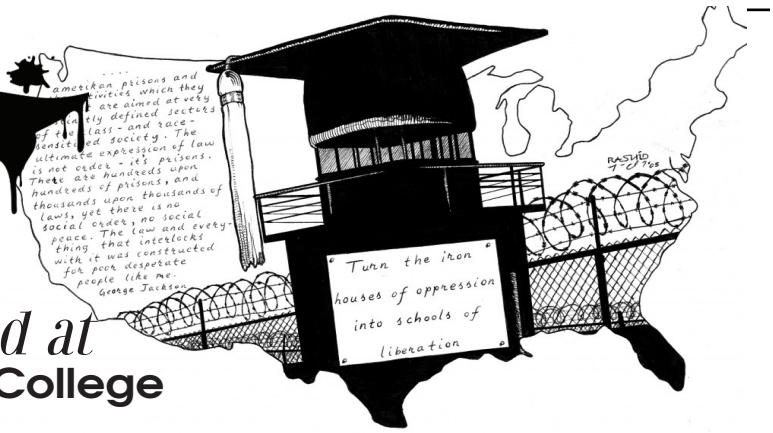
This has led to a difficulty of organizing around various student and student worker concerns, and an increased division between students and RAD workers, including RA's. This division appears to be stoked from both ends, creating a hostile relationship that acts as a barrier between RAD workers and general students.

There continues to be a concern among RAD student-workers about lack of adequate training, as well as lack of information surrounding the infrastructure. Many remark that they regularly see concerning problems with the infrastructure, particularly with excessive mold and window seals, and various things that "just don't look right" that they struggle to get more information on. Talking to student-workers, it is common to hear a strong sentiment that "there is no way those buildings are up to code" in reference to the residence halls.

While students continue to face issues in their places of living, and RAD workers continue to face issues in their workplace, often concerns that are brought can be vague or outright incorrect, If we want change to occur, we need correct information, and we need there to be unity between poor students living in housing and student-workers.

Do not simply fall into the comfort of in-group drama, being the victim of RAD (if you're just a tenant) or the victim of ungrateful student-tenants who aren't in RAD (if you work for RAD). We need to build up care and better information, which means no more bullshit. **We have to come together as a housing community and as student-workers, to see what's possible.** One thing to remember is that it used to be a big deal if cops even set foot in housing, the whole resident halls were once used for massive parties, and students felt safe and free in these places of living.

on aramark or, *What's the Deal with Airplane Food at* The Evergreen State College



In 2004, the gears came to a halt. The industrial revolution had stopped its mighty wheels to pave paradise. Though they were never in motion to begin with, and nothing really changed. It's all we've ever known, in spite of what our imagined pasts might say... bleeding into future fantasies. Aramark isn't the problem, it's simply a gear to be switched out: a symptom of issues on a fundamental social level. The story of Evergreen "dining" goes like this:

1980-2000: This period of Evergreen history is marked by the existence of a café known as "The Corner." It sold sandwiches and such. In 1988 it moved its doors to the Housing Community Center... but at some unknown point it just disappeared, most likely gutted by administrative negligence.

1990-2001: Fine Host, a corporation notorious for its exploitation of prison slave labor, wins the bid for Evergreen's food contract.

2001: The Food Service Disappearing Task Force committee votes that it would be in Evergreen's best interest to transition to self-operation (food service run by-and-for the college); they also campaigned for healthier food options on campus. Nothing happened.

2001: A student-led business dubbed "Subterranean," a pizza, coffee, and pastry vendor, opened. Two years later they would reform as a sub shop, losing $7,000 the year of the reformation and immediately closing afterwards.

2001-2004: Sodexo retracts its bid for Evergreen's food service contract due to mass student protesting of the corporation stemming from the numerous atrocities they've taken part in at the expense of human life. This left Bon Appetit able to sweep up the deal, wherein they promptly lost $1,500,000 a year to the school.

2004: A student organization, SOFA (Students Organizing for Food Autonomy) campaigns to end corporate food service on campus, with a focus on transitioning to self-operated food service. They collected over 600 signatures. Nothing happened.

2004: Aramark is the sole bidder on Evergreen's food contract. They wanted to ban the advertising of potlucks and any non-Aramark food servicing on campus. They did not meet the school's specifications for the bid. They got the contract.

2006: SOFA members were convinced to stop being so mouthy about self-operation and put their efforts into something bigger, something that would really benefit the people: a café. This project was dubbed "The Flaming Eggplant."

2010: The Flaming Eggplant officially opens, with its own space inside the newly remodeled College Activities Building. A cute, kitschy, and homegrown café entirely student-led in its creation and maintenance! The cafe is required to pay rent to the school...

2020: The Flaming Eggplant closes. A victim of the blight.

2024-2025: Students form "TINA" (There Is No Alternative (to Aramark)) as a response to lack of food as well as poor food quality, in protest specifically of the monopoly-clause in Aramarks contract, engaging in free food pop-ups near the greenery.

2025: Einstein's Bagels closes over the summer without notifying admin ahead of time. Aramark opens a tasteless Grubhub-backed industrial "ghost kitchen" (using the greenery) called The Drop. Options here are quite limited, including burgers and chicken (sorry vegans), which from time to time are served raw, along with overpriced and watered down drinks.

2025-2026: Students form the "Wizard's Table" club as an alternative to the campus food options by bringing people together to learn how to cook food and sharing meals particularly in the "sun-kitchen" of A Dorm.

2026: Rumors are heard about turning the space that was used for Einstein's Bagels into a vending machine hub and hang-out location, including security cameras..

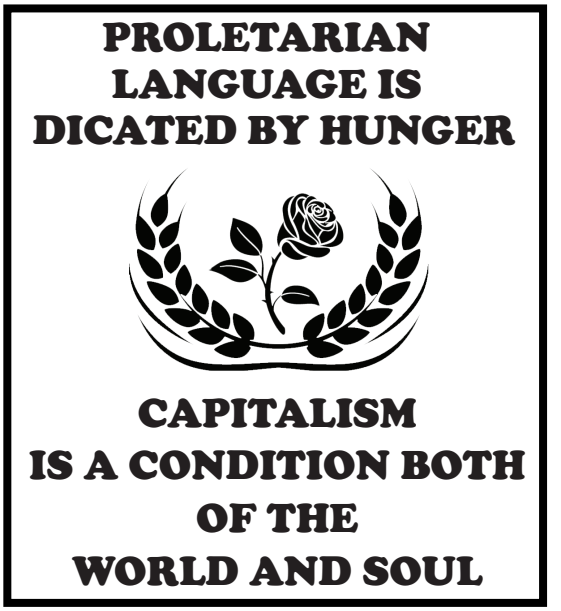
2026-27: Aramark persists...

...MORE ON ARAMARKKK...

The food at Evergreen sucks. It's overpriced. It tastes like shit and it makes people sick. But we live in Aramark's town; though every company is a mirror of every other company. Food service, produce, catering... all just careers on Capital's resume. It doesn't care about us because it doesn't need to care about us. Aramark is only here because no other company wants to take the bid for Evergreen's contract. So much money, so little payout... we're just an afterthought to them — another customer their incarcerated slaves can manufacture muck for — we're just money-wrought machines, faceless punch clocks whose pockets are always-already bled, in, out — ad infinitum.

Per Aramark's dictum, neither students nor professors, nor anyone else are allowed to host events that advertise food — it is only if sanction, sanctuary, and usually catering are provided by Aramark's blessing that they may occur. Aramark, through their monopolization and hegemonic rule, aim to build a student body entirely dependent on their slop. Despite this, clever students and professors always have and always will find ways to fulfill their desire for food sovereignty through unsanctioned means...

As Mao says, all reactionaries (including food service corporations) are paper tigers.



★★★★★★★★★★★★★★★★★★★★★★★★★★★★





If you've moved to Evergreen from out of state, hopefully you were sent with a bottle of Vitamin D. Finding competent and compassionate mental health care in a region known for its high rates of Seasonal Affective Disorder and Depression may feel intimidating, but it is possible.

On campus, Student Wellness Services (SWS) provides some counseling and health services. It should be noted that SWS only provides these in the short-term, and is not available during the summer quarter. To schedule an appointment, log into your my.evergreen account and then click on "Health eConnect" under the "Students" portion, this will bring you to their scheduling portal. This office is a great place to start, but it will ultimately refer you to Olympia's more extensive healthcare system, and that brings us to state and local healthcare resources.

One of Olympia's longstanding community healthcare service providers is the Olympia Free Clinic which provides psychiatric and medical services for people without insurance. If you want to use the other resources (which SWS will refer you to), you will have to get insurance. Thankfully, applying to Washington's Medicaid system, Apple Health, is relatively easy and usually takes just under an hour to complete. Sadly, the school does not have a specific resource for applying to Medicaid – but TRiO advisors can help, especially during their weekly study time. After becoming an Apple Health member, you have access to their ProviderOne 'Find A Provider' web tool, where you can find mental health providers and services near you.

If you or a peer are experiencing a crisis on campus, it is important to understand that getting help will more than likely involve Evergreen Police. If you live in on-campus housing, you will probably have to call police dispatch (see Resources on pg. 25) to have a Resident Assistant or Resident Director respond, so the crisis may still involve police. Both RAs and RDs can only provide peer support with very limited mental health or crisis response training. Evergreen, along with the nearby Garden Apartments, is not within Olympia City Limits – they are instead part of unincorporated Thurston County – so some Olympia emergency resources do not apply. There are two options from Olympia's emergency services with trained mental health professionals or peer specialists responding to the crisis without any police reporting:

Crisis Clinic: 24/7 crisis hotline specific to the Thurston and Mason Counties. They are focused on managing crisis situations at the moment and are able to refer you elsewhere. The "Thurston Community Resources" page on their website (crisis-clinic.org) is the best place to start when looking for housing support and legal services or addiction recovery and mental health/counseling. They also now have a specific teen/youth hotline.

City of Olympia Crisis Response Unit: Created as an alternative to police intervention and staffed by peer specialists, Crisis Response is prepared to respond to mental health crises, grief/loss, conflict resolution/mediation, substance abuse, housing crisis, harm reduction, first aid and non-emergency medical care/connections, resource connection and referrals, and transportation to services. They specify that their services do not include "Restraining people against their will, violating confidentiality (with the exception of mandatory reporting), or providing transportation home". Their hours of operation are 7 AM - 2 AM, seven days a week.

Another important resource in Washington is what is known as a "Mental Health Advance Directive". This is a legal document which gives outlines for how to respond to a mental health crisis you may experience in advance of the crisis itself, and appointing someone to advocate on your behalf during and after the crisis. It is an opportunity to advocate for yourself and the treatment you want if a mental health emergency occurs and your judgment or ability to communicate becomes impaired. With an advance directive, you take back some control, including giving or taking away consent to be injected with medicine, who your emergency contact is, and so many other specifics that can make a crisis response an overall better experience for you! Any Washington resident or out-of-state student can create their own mental health advance directive, using the Washington State Healthcare Authority website (hca.wa.gov) to access and download the form as well as view sample forms, FAQs, and in-depth instructions.

BEST PLACES TO CRY ON CAMPUS:

- Student Wellness Services, in front of a therapist
- Sitting at a "Happy Lamp" desk, Library 1st floor, in front of Photoland (vitamin D is one hell of a drug)
- Middle of the Evergreen Field under the cover of night while looking at the stars
- One of the many single-occupancy bathrooms, just be mindful of those who might need to use it for more conventional bathroom stuff!
- Screaming at the sky in the middle of the woods, or while tossing rocks into the water at the beach (just don't get lost)
- In your own damn room! (Try not to be too loud...)



The rising mental health crisis is a systemic issue, and deeply bound up with people's changing access to basic needs. Securing these basic needs are a critical step in taking care of your mental health. The Basic Needs Advocacy and Resource Center (often just referred to as the Basic Needs Center (BNC)) is one of the most helpful, accepting, and queer-positive spaces on campus. The center, which can be found on the side of the CAB and open Mondays, Wednesdays, and Fridays, has a large foodbank, clothing section including gender-affirming clothing (i.e. binders and bra inserts), and is staffed by extremely helpful people who can direct you to other campus resources or Olympia's resources like the Thurston County Food Bank. They can also help you apply for SNAP (Food Stamp benefits).

Utilizing the Basic Needs Center regularly shows admin its importance to students, and helps enable the center's longevity. Evergreen is currently undergoing defunding, which will put greater workloads on those who are not supported or equipped to deal with mental health issues.

Mental well-being goes beyond the simple, medicalized image that we are often presented with. It informs all aspects of life, and it is constructed within the society that you live in. We need to take steps collectively to help each other, to increase our capacities for enduring the rapidly changing world around us. It is through advocating for better resources as well as building better collective structures and interpersonal relationships that we can strengthen ourselves. If we are to make it as a human species we have to change our collective perspective on what mental health is, and take actions that raise each other up in our personal lives.

Check out the full Olympia resource guide on page 25.



Evergreen and the PNW will talk a big talk about progressivism, but in actuality they're like anywhere else if not worse.

Evergreen, for example, will participate in Jim Crow ass legal games with the primarily black working class student population of Tacoma campus to deny them the same resources as Olympia. Marketing will endlessly advertise the House of Welcome, while at the same time it is used as an assembly place for police and kitchen tools are seized to prevent people from feeding their community so the school can appease Aramarkkk contracts. Evergreen has no qualms about enforcing Washington State's most blatant segregationist and colonialist ambitions.

Racism at Evergreen and in Olympia ranges from the passive aggressive and esoteric to the violent and blunt. If you are looking for an answer to "does racism exist at Evergreen?", it is what you should have expected. Yes.

Past Disorientation Manuals have listed advice for white people to navigate "discussions" on race. I don't find this helpful. White people are endlessly trained by academia, social media, and HR grifters on how to act with minorities. All this has done is deputized our peers to interact with us like case workers. The white people who are actually anti-racist aren't the ones who overthink every interaction with minorities out of some faux-white guilt. They're just normal people who interact with us like normal people. It isn't complicated.

Anti-racist action will not come from seminars or diversity training. It will come from building autonomy for oppressed nationalities and a militant multicultural working class movement.

ARE THE WHITES IN THE ROOM WITH US RIGHT NOW?

The capitalist University functions broadly as a place to remove people from their communities, prevent the educated from organizing within them, and finally, create a new generation of middle-managers.

Evergreen and academia is a factory for tokenization. A lot of us come here seeing education as a form of political action because of how much these

institutions have been historically denied to us.

Despite how much they force us to chant "I am enough" right next to the cops at the Equity Symposiums, we still feel displaced. This toxic positivity of performatively affirming our identities sets us up to be complacent with an institution that leaves us lacking. We start to think that this lack can be filled by "accountability." Conversations like this miss the point. These institutions weren't made by or for us and they will never be enough.

Separatism becomes our next option. We isolate ourselves from the rest of the white student body into designated multicultural spaces. But despite the idea of "separatism," it never feels separate. A lot of "the work" that is done in these spaces is just complaining about the white people we didn't invite. We complain about the whites generally, specific white people that pissed us off, the white people that broke up with us, and it's like, are the whites in the room with us right now?

RACE AND CLASS ARE CONNECTED: SOLIDARITY IMPLIES DIFFERENCE

We forget that these spaces can be used for more than just discussing whites. We do not acknowledge that we've built new identities for ourselves to come to the university– ones alien from the cultures we grew up in and ones that only exist in opposition to white students.

In this, Evergreen succeeds in distracting us from the cultures, communities, time, and money we chose to leave behind to be here. These spaces must instead be used for developing a new culture and militant anti-racist political strategy.

Academia will try to tell us that class is just another "identity,' a long list of identities to choose from. They'll tell us that all these identities are impacted in such enormously different ways that we can't participate in a shared vision of the world, that even thinking we could have one struggle that unites us all is actually racist. Your identity does not define your class, class informs why you identify. Race doesn't burn class, they both burn you.

Race was invented in the social process in which millions of Africans were transformed into human capital, where the First Peoples of the Americas were targeted for genocide over their land and resources, and where Asia was constructed as an exotic market for opium exports and tourism. And of course before all that, Europe had to cannibalize itself to develop its own underclasses.

When we think of how to organize ourselves inside and outside of Evergreen, we need to think of the class struggle. Class is something that affects every race, even white people. This is not to say that developing autonomy for oppressed ethnicities is secondary, the class struggle actually intensifies this necessity.

From striking Chinese rail workers in 1867, to the League of Revolutionary Black Workers in 1969, to the struggles of immigrant farm workers in Yakima today, our autonomy has been advanced through class struggle. Complaining and dialoging to managers and institutions that aren't listening doesn't make the white ruling class afraid or advance our culture. General strikes and riots do.

Class struggle is an advancement for agency and acknowledgment of differences under a totalizing goal. That is the only place where actual anti-racist struggle can develop. Solidarity doesn't mean standardizing our experiences, or compromising multicultural spaces, but expressing all of our rage into a tactic that can actually create the possibility for a post-race multicultural future.

Solidarity implies difference.

HARM REDUCTION

Harm reduction is not about appealing to the more commercialized, nicer sounding party of capitalist tyrants within the electoral circus. Harm reduction is a popular health practice that emerged as a reaction among poor substance users, alienated from class-exclusionary health networks. It's a practice that focuses on ways of substance use that promote safety and paths out of addiction when desired.

When elevated to the level of a social outlook, it can refer to a balanced view on psychoactive substances within society, and a set of guidelines regarding use and distribution. This position can be summed up in the view that all substances, including those ostracized by hegemonic culture, hold risks, but that regardless of their specific choice, people shouldn't be abused by the state because of it.

Drug use criminalization, especially since the "War on Drugs" has been a critical avenue to dominate poor people and funnel them into modern day slavery, so that they are always in a position of subjection to the state, white supremacy, and capitalist cartels. Today the use of drugs, especially fentanyl, is being utilized by the Trump Administration as a nefarious plot of socialist "narco-terrorists" from Venezuela. Rather viewing drug use as the cause of civilization collapse, and the result of poor choices and narco-terrorism, the harm reduction perspective sees substance use as a part of human society.

Often, substances that are illegal have been part of traditions standing much longer than the government enforcing exclusion itself, such as Peyote and San Pedro cactus which are important to Indigenous people across the Americas. Harm reduction doesn't discredit the real and serious risks of substance use -- it encourages and supports the creation of practices, resources, and cultures that promote less harmful use, instead of criminalizing of such practices. Not only that, but decriminalizing drug use directly defends people from the harm of being arrested and sent to prison, a harm exaggerated and even made deadly by poverty.

Any revolutionary tradition would do well to learn from this development in the relationship to drug use. Substance use (and abuse) will be present in any revolutionary movement, even the most disciplined. Substance abuse refers specifically to a negative relationship. Oftentimes, this is unwanted by the user. Our methods of help must also recognize the harm that substance abuse causes. Those caught up in substance abuse usually don't want to hurt people, and often want help. These aren't easy problems with easy solutions, and in some cases people will have to be excluded from some spaces and some relations, but our aim should always be to help rather than ostracize or abandon.

Practically, harm reduction can mean anything from staying hydrated while drinking alcohol, to using clean gear and needles and carrying narcan, to clinical detox and needle exchanges. Any practice to reduce the risk and harm of substance use that stands opposed to punitive measures is harm reduction.

For more on Harm Reduction, check out the PHRA (People's Harm Reduction Alliance) & more on page 25.

HARM REDUCTION HISTORY

PWID: People Who Inject Drugs
PWUD: People Who Use Drugs

The Black Panthers were some of the OG harm reductionists. The Black Panther Manifesto (1966) explicitly demanded free healthcare for all Black and oppressed people. The South Bronx Young Lords, in their 7 Demands of Lincoln Hospital Occupation (1970), demanded resources for proper nutrition, addiction treatment, and child & elder preventive care programs. They also assisted in the development of the National Acupuncture Detoxification Association Protocol to heal addiction. In their Official Statement (1977), the Cohambee River Collective wrote: "we aren't just trying to fight oppression on a single front, but instead to address a whole range of oppressions" as they fought for reproductive rights through the lens of feminist Black liberation.

Incorporation destroys a movement. The term harm reduction was first institutionalized into US public health policy in 1980s San Francisco following an "act of civil disobedience by a group of pagan, hippie anarchists" risking arrest by illegally distributing clean needles to PWID, following the first reported cases of AIDS amongst PWID in 1981. Concern regarding 'public or-

der' and 'public safety' have always been primary justifications behind adoptions of harm reduction into US policy. The State and Capital will always find ways to incorporate the organic emergence of solidarity for the health of poor people into their own oppressive processes when it suits them. As such, it is essential for harm reduction as a collective practice to stay under the power of the people – defended, grown, and incorporated into revolutionary organization.

KNOW YOUR RIGHTS

In WA State, anyone trying to help in a medical emergency is generally protected from civil liabilities by RCW 4.24.300. WA State's 911 Good Samaritan Overdose Law (RCW 69.50.315) gives additional, specific protections against drug possession charges:

• If you seek medical assistance in a drug-related overdose, you cannot be prosecuted for drug possession.

• The overdose victim is also protected from drug possession charges.

• Anyone in WA State who might have or witness an opioid overdose is allowed to carry and administer naloxone. (RCW 69.41.095)

At Evergreen, while this law still applies, this says nothing about the schools internal reaction based on student conduct. Within the student conduct code, possession and use of illicit substances is not allowed. How Evergreen reacts, and whether the pigs decide to press criminal charges for drug-related crimes is totally and utterly arbitrary. There is no doubt that, like at other institutions around the world, such rules/laws can and will be used as means to punish political enemies.

USEFUL HARM REDUCTORS

Narcan, also known as Naloxone or "the Lazarus drug", reverses the effects of opioid overdoses. It can be injected or used as a nasal spray. Naloxone is free at pharmacies for people with Medicaid/Washington Apple Health insurance. You can also visit phra.org for free Naloxone mailed anywhere in WA state by the People's Harm Reduction Alliance. You can also find Narcan at various community support organizations and spaces across Thurston County, and in many places around campus, including the student wellness vending machine in the Housing Community Center.

Test kits are more important than ever with the increase of fentanyl in street drugs, primarily powders and pressed pills. There are two kinds of testing that are important to know. The first is fentanyl (and Xylazine) test strips, which detect whether drugs contain fentanyl (or Xylazine).

When testing a drug it is important to mix it up, or get bits from all of it, in case the fentanyl is in a specific location. It is good practice to dissolve a little bit in a relatively large amount of water, e.g. a cap of water to a small pinch. This is especially true with amphetamines such as Adderall, MDMA, and Cocaine, which can give false positives for fentanyl when they are too concentrated. The other kind is known as "reagent" tests which tell what kind of drug it is.

Free testing kits in the community are harder to find since priority usually goes to homeless PWID, they are sometimes located around campus if you keep an eye out. However, they are very easy to find online using keywords. Erowid.org has been around for years compiling information about every drug known to man. Franklin Street Harm Reduction is a new 501(c)3 serving the greater Olympia community with individual and group support and distribution of harm reduction supplies via their vending machine at 704 Franklin St. SE, which is easily accessible via just about every Intercity Transit Olympia bus line.

HIV and viral hepatitis are preventable. PrEP and PEP are two revolutionary HIV prevention measures available for free to those on Medicaid and at low-cost for through WA Pre-Exposure Prophylaxis Drug Assistance Program. There is a Hep A and Hep B vaccine with the possibility of a vaccine for Hep C on the horizon. STD testing is available on campus through the student wellness center or take a quick visit to the local Planned Parenthood. Safer Sex supplies can be found at various locations around campus, community clinics, and at sex shops. There is a vending machine right inside the HCC that offers pregnancy tests, emergency contraceptives, condoms, dental dams and KY Jelly, all of which will be valuable for the sake of community sexual health and should certainly be taken advantage of.

DECEMBER 11, 2023

On graduation day, 2024, the Evergreen State College awarded Jonathan Rodriguez a posthumous degree in computer science.

Members of Administration— the President, Vice President, Executive Leadership, Board of Trustees, Foundation Board of Governors, and Deans— stood still on the stage as scattered shouts of "*Free Palestine*" and *"Long Live Jon"* cut silence between program transitions. After a "holding of space," the protests found themselves diffused by gentle acknowledgement and approved recognition.

For a brief minute, the JumboTrons flanking the clock tower began to play a slideshow. Images of Jon flit between memorial interviews with friends and family in a crisp montage compiled by his friend and fellow student. Jon's smiling face on the basketball court of the Evergreen Garden Apartments. Him as a child raising a giant WWE belt above his head, tiny in comparison. His goofy dances and poses from campus apartment parties long past. Finally, in large white lettering: *You Are Loved, You Are Missed.*

Jonathan was the first of our graduating class to be awarded their bachelor's, collected by his older sister. As she took the stage, we stood up from the ziptied folding chairs with our arms at our sides. Four years of renting, working, learning, and living at Evergreen to map exactly what systems in the college had led us to December all sat heavy in my throat. I wanted to make sure that she could see us standing with her, remembering those systems while condolences were strung by administrators. I wanted to make sure we remembered what had happened as the student whose life was stolen was named graduate by the same institution that killed him.

Loud cheering erupted from the stage and crowd. What tension had built was cut by the first clap, and undeserved relief flooded through the audience. The smiling deans grasped for a grieving sister's palm as whistles and applause burst from all around me.

"*Congratulations, Jonathan!*"

The stage was cleared quickly afterwards, without missing a beat in the agenda. The Evergreen Singers began their a capella set– something light, jovial, celebratory. I played and replayed the image of Jon's sister coming down the ramp, fists balled, eyes cast low. Heaving silently in the graduation seats, I cried for the first time in six, long, cold months.

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I am horrified to imagine someone who believes that the events of December 11th are in some way resolved; that the factors that killed one student in campus housing, sickened three, and nearly killed two others were isolated to the origin of the carbon monoxide poisoning. That it starts and ends with that night. Yes, the MODs have been closed indefinitely. Yes, a CO alarm will never be disregarded on campus again. And yes, Jonathan Rodriguez earned his degree from the Evergreen State College.

Yet the systemic conditions that led to Jon's death still remain.

The investigation of December 11th that you will encounter here is not complete. But by virtue of centering the institutional patterns of Evergreen, it is the most complete one constructed so far. The narrative must move beyond the invocation of "tragedy" that protects the College's consumer reputation and its normal modes of operation and control. The narrative must be able to grasp the systemic context that extends far back into the past and will, without strategic intervention, propel far into its future.

This article is not about Jonathan, and it could never be. His memory and life belong to their family and friends– not to Evergreen and not to the circumstances of his death. This article attempts to provide an analysis and basis of knowledge to the collective about December 11th that can outline the necessity of future inquiry, organization, and action to combat the institution.

• • • The MODs • • •

The prefabricated modular housing units (MODs) opened with the dorms in Evergreen's first year, 1971. Many speculate that they were temporary experiments to inform the future campus apartments. Like the rest of campus housing, the MODs were well known for breaking down and using outdated appliances. The MODs were slated to close for necessary repairs during the 23-24 school year. In Summer '24, the college realized that while recruitment efforts had finally brought enrollment up for the first time in 5 years, they would not have enough housing to secure incoming students and maximize student tenant profit. The Administrative decision was to delay repairs and keep the MODS open.

Seven of the nineteen MODs used propane to fuel its heating systems in Fall of 2024. Residents of the MOD living community had reported smells of propane since the beginning of the school year. A week prior to the incident, MOD #305 had its heating unit replaced by Olympia Sheet Metal after its residents had reported issues with their hot water to RAD Services. The tank's exhaust was improperly attached by the contractors, causing over 4000 parts per million of carbon monoxide (CO) to leak into the utility room and over 1000ppm into the bedrooms over the course of the week. Exposure over 400ppm becomes life threatening after 2 hours.

• • • The Alarms • • •

Evergreen has contracted their alarm system with Convergint Technologies LLC since 2007. Convergint is one of many in a pattern of "low-bidding contractors" that Evergreen signs for campus upkeep. Sometimes evidenced visually like the peeling door paint on the apartments (just a year and a half old) and shoddy brick repairs on Red Square– a lower cost and convenience always takes priority over long term safety and quality for both administration and contractor. Since the system overhaul over the past four years, Convergint's alarms have often randomly triggered in campus apartments, the dorms, and the SEM buildings. The lack of accuracy and frequency of the mistakes created the mentality in students, staff, facilities, and contractors that any time an alarm triggers on campus, it is false.

Alarms were sounding in MOD #305 as early as 5:41 AM on Dec.11 yet were treated as false signals. At no point in the day was the alarm considered to potentially be responding to danger, nor did the system directly alert any emergency service to an issue. The residents had to call Dispatch twice in order to have anyone respond to the alarms. They appeared as "supervisory" alerts, not as an activated smoke alarm, nor as a defined CO alert.

There had been several supervisory alerts that month between the MODs, requiring the attention of both RAD Maintenance and Convergint technicians. Whether those alarms were false or detecting a serious issue is currently unknown, but the system was reported by staff to go off often since their installation. It is standard procedure when a Convergint technician is scheduled to go on site or a testing period is active that Dispatch disregard the Fireworks panel until given the clear.

RAD Facilities pro-staff first arrived at the scene around 6:30 am to reset the alarm panel. After consulting Convergint over the phone, they were advised by the company to deal with the "faulty" alarms before a technician could inspect them at 6pm. The maintenance crew was instructed by pro-staff to remove the alarms and spray them with compressed air. Unable to be silenced, the alarms were completely removed and the residents were told it was safe to go inside.

Arriving late to their appointment, Convergint reinstalled the alarms with the on-duty student worker while not interacting with the occupants of the building. The technician did not bring a CO detector. It was only after inspecting the devices, finding no faults, reinstalling them and having them go off yet again was maintenance notified to evacuate the MOD. By then it was 8 pm, over 14 hours since the original alarm had gone off.

• • • RAD Services • • •

Residential and Dining Services is the workplace in charge of servicing lower campus: an incomprehensible stitching together of different student-workers, pro-staff, and outside contractors in an administrative move to be as cheap and as profitable as possible while making labor organizing difficult.

The entire functioning of lower campus relies on the size of workforce, availability, low hourly wages, and labor that the student worker program provides. Student workers land in two work bubbles: Housing (RA's, Front Desk Workers) and Facilities (Custodial, Maintenance, Grounds, RMs).

Evergreen students have been engaged in the labor of campus housing since 1972 when a small student-worker program was created by the Director of Housing in hopes that students could play an active role in their living conditions and "foster a sense of responsibility and ownership." Though it originated from this stated goal, student tenants and workers have never had direct control or leadership over housing and facilities.

Over the years RAD Services would expand alongside an increasing demand for student housing and administrative efforts to generate extra revenue security (summer conferences, EF language program). These expansions would leave students' position duties in a constant state of flux, assigned to whatever functions or auxiliary projects profited the university. This would complement the periodic suppression of labor organizing efforts to create safer living and working conditions for students at Evergreen. Unlike the AFSCME-represented pro-staff and upper campus custodial and maintenance, student worker roles and responsibilities are not secured by contract.

The student workers of the responding maintenance team on Dec.11 were given unprofessional directives from their bosses, no training for emergency situations, and all the responsibility for them. RAD Housing and Facilities student workers are expected to overextend their positions to compensate for the failures of management. The living conditions of their peers and themselves are placed into the hands of student workers by an institution that has never cared for quality and safety beyond what standards they must meet to open a room. The last handbook provided to Residential Maintenance Technician (RM) student-workers was from 2017, rewritten following the RAFT strike and workplace restructure to crush student organizing. As a final line of preparation, the handbook reads: "No one will care about what you do, unless you fuck up…"

• • • The Police • • •

Police Services exist to enforce administrative control over campus, to protect the College's property and assets, and to contain any threats to their viability. The students are the greatest uncontrolled risk to campus operation. The students are the concentrated subjects of policing. As a means of compensating, the college's overstaffed, over equipped, and overfunded cops have been gradually repositioned into the center of communications and operations on campus. Administration's imposition of their Police Services into all corners of campus life and labor has fortified a system that is more about controlling and disciplining space than maintaining that space in service of the people who live and work there.

The RAD workplace has been structured to accommodate for Police Dispatch and Police Services interference. Multiple RA protests in the past (2017, 2019) have demanded that police are barred from joining in nightly rounds, a power they still possess. Custodial and front desk workers are frequently directed to divert their attention to "anti-law enforcement graffiti" clean-up over regular duties by police officers. Despite the existence of direct lines and after-hours numbers, student tenants are told that to get in contact with your RA, to call in a maintenance order, or if you get locked out of your dorm, you will need to speak to Police Services Dispatch before being transferred to a different line. RAD defers to Police Dispatch to communicate emergencies in housing, Dispatch defers to the Company Contractors to report if something is wrong, and the Company Contractors defer to RAD's knowledge of their own facilities. This system of deference enacts an alienated management of lower campus, obliterating possibility for direct intervention without approval from off-site parties and the cops. Admin does not care if police management staggers the flow of information or prevents people from doing their job: it is secondary to justifying the resources allocated to its policing.

According to the dispatch log from the WA State Patrol Investigation and public records request, TESC patrol officers spent the whole of December 11th circling around campus noting "it's still going," in reference to the MODs. While sounding alarms were being attended to throughout the day, police attempted to interrupt RAD staff to paint over graffiti.

After being notified by the Convergint technician, the on-duty RM called Evergreen dispatch to inform of their intention to evacuate MOD #305 for a possible code 9S and CO leak. They radioed that the unit was unlocked, then again when they discovered two unresponsive students in a bedroom. The RM aired out the room and attempted to put them into the recovery position. Dispatch sent an officer to the unit, again emphasizing the possibility of a CO leak. In his incident report, the officer writes: "it should be noted that this is not normally a call that requires a law enforcement response."

After having the RM assist him in moving the students, the officer attempted CPR and decided to go back to his car to return with Narcan. He had diagnosed a possible opioid overdose based on his training, despite the high-likelihood of a CO leak having been communicated multiple times. Twenty minutes later, emergency responders from McLane fire department arrived. They continued life support measures on the three students found in the MOD, but realized that Jonathan Rodriguez was dead on arrival. The officer was taken to the hospital to assess CO poisoning. The responding RM was not taken to the hospital.

• • • Community Response • • •

After the anti-racist protests and subsequent media blowout of 2017, enrollment at Evergreen stalled and began on a sailing decline. The COVID-19 pandemic tanked incoming freshman class sizes and general enrollment. Evergreen administration has responded by wildly chasing market trends, placing it into competition with academic programs that are already doing things better while allowing its current facilities and curriculum to decay. With no routine of observing the material experience of the college aside from surveilling threats, administration has demonstrated its priority of expansion and standardization in creation of a viable economic unit. They consolidate resources towards recruitment and public image as a speculative investment, fixated on growing enrollment numbers without improving or securing the aspects of Evergreen that attract students here in the first place.

December 13 would start an administrative campaign of damage control that the institution of Evergreen would continue to employ up to the graduation ceremony. A public announcement delivered in Red Square would turn antagonistic, when community members who were seeking explanation would find a recital of the previous day's vague campus wide email accompanied by a call for a wall of silence around the issues of the school. The unrest would continue into the night with an explosion of campus graffiti.

In the following months, protest became a natural response to an institution that had murdered a student through systemic incompetence. Unrest emerged organically, building momentum from raw expression and gathering of grievances, but would struggle to collectively synthesize goals down the line or advance beyond anger at administration's lack of response. Efforts to disrupt admissions and donor tours characterized the back half of the year, ranging from informational pamphlets to megaphone chanting. Months later, conceptualizing tactics and outcomes continued to be difficult as the protests had become synonymous with an expression of grief. Administration systemized its ability to receive these demonstrations of unbridled rage through a ritual of "holding space," "listening", and "acknowledgement".

Admin would continue to defer to the arrival of a then upcoming WSP report. Students' concerns and their request for open dialogue were redirected into an isolated inbox. Throughout winter, weekly community update emails were used as evidence of transparency; vaguely recapping adjustments to housing protocols and asserting that all dangerous issues had been resolved.

The wider campus' outrage, heartbreak, and dread demanded answers and information from Administration. By the time Administration finally engaged in direct communication with students through conversations and public forums, a full academic quarter had passed. Dialogue with admin stopped being a futile effort when students recognized that discussions and advocacy is not profound systemic change. Their interactions with Admin only became useful when the students abandoned pretenses of having their voices heard, instead beginning to advance their own collaborative socio-economic understanding of College functions to be used in aiding future efforts.

The immediacy of Administration in engaging students in the



Gaza Solidarity Encampment versus their year long avoidance after Dec.11 built off of each other, but also demonstrate that Evergreen will have no incentive to do more than acknowledge a protest unless there is leverage and an envisoning of what material victory will look like. Sacrificing independence and deferring to the institution to figure out how to generate and execute demands does not disrupt administrative control. Without assuring the potential for students, workers, and teachers to break from Admin and control the process themselves, efforts are doomed to be co-opted.

• • • Future Investigation • • •

When the Washington State Patrol released their investigation and deemed the incident "tragic, but avoidable," their findings did not deliver a sense of closure or urgency. The insufficient CO policies present at the college that WSP concluded would need amending only identified a surface-level issue in Evergreen's operation, and not what it was symptomatic of.

It is clear that Administration will continue the unsustainable growth models, exploitative labor, austerity policies, and inflated police apparatus from which the deteriorating housing and workplace conditions that led to Jon's death emerged from.

Policies and allocations of resources that address the particular failings of alarms and training prevent only the same sequence from happening in the same order without confronting the core issues at the heart of the institution. Evergreen will not organically reconfigure from its adamant path of expansion– it has already calculated and made the space for its own self-destruction. The systemic and administrative conditions that resulted in December 11th have not and will not be addressed without direct coordination by the students, workers, and teachers of the Evergreen State College.

The only option cannot be collective abandonment– these conditions exist everywhere. Here, and everywhere that it is found: these systems must be analyzed, organized against, and intervened. Administration's mismanagement and estranged landlordship must be replaced by student-worker-tenant control over facilities, labor, and space.

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This article was written from the compiled experiences and research of a former student journalist at the Evergreen State College. Sources include:

- Contents of the Washington State Patrol's December 11th Investigation files, accessed through FOIA request

- Internal public records requests from the Evergreen State College: evergreen.edu/publicrecords

- Reporting from the Cooper Point Journal by Hero Winsor: cooperpointjournal.com

- Personal testimonies, accounts, and investigation gathered as former tenant, worker, researcher and community member

- Student work, newspapers and surveys in the Evergreen Archives: collections.evergreen.edu/s/archives/item-set/11689

LEAVE THE 90S IN THE 90S

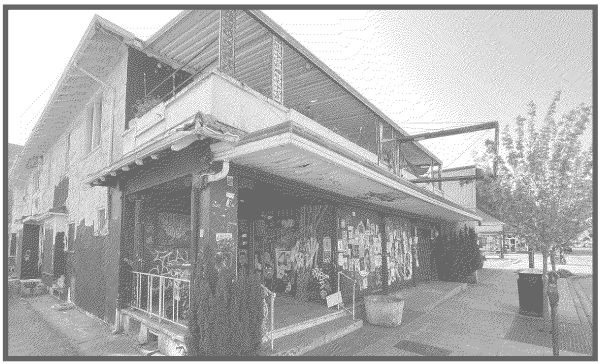
I've heard it time and time again: *"there's nothing happening in Olympia," "it was cool in the 90's, but there's not much going on anymore," "nobody really plays the kind of music that I like around here."* This is a disconcerting sentiment to me, seeing as I've been able to find shows or other cool events consistently every weekend since I moved here a couple years ago.

Is every show good? No. Is every show well-attended? Certainly not. But do we lack a scene here in our corner of the Puget Sound? Hell no. I see incredible art and electric performances on a regular basis. In fact, I rebuke the idea that it's not what it used to be. It's been ten years since we lost Dub Narcotic. Can't we move on from this sorry scene-fatalism?

Look, Olympia is small. In some ways, it's like Seattle's dorky little brother. It's not often we get a big name or a world tour rolling through town. Our largest venue is the volunteer-run Capitol Theater, a beautiful and beloved space that certainly gets its fair share of cool acts. But at the end of the day, the music scene in Olympia is intensely local and DIY-focused. That's the tradition, and it has been this way for a long time.

However, let's not confuse "underground" with "hidden." More so than most places, this town is pretty in-your-face about what it has going on. The small size is a blessing for a DIY scene: you can get the word out about a show just by flyering downtown and on-campus. Flyering has largely fallen by the wayside in some places, in favor of social media campaigning, but here in Olympia, the paper flyer remains an integral part of the city's facade. At risk of sounding like your condescending father, this means you have to look up from your phone sometimes. Community billboards are there for you to read them.

While there are some instagram accounts diligently posting flyers (thank you for your hard work @postersolymia), most venues and even a lot of artists around here are not really in the habit of posting every one of their gigs. All that said, even if you're completely unaware of anything happening anywhere, you could still find a cool show on a Friday night just by walking from one end of downtown to the other. Half of 4th Avenue throws shows. Walk past Le Voyeur or The Mortuary after 7pm on a weekend. One of them will have a show, if not both. $10-15 NOTAFLOF.



"We have stuff going on, but not really anything I like." That's because you suck. Putting aside the fact that this town is full of people nerdy enough about music that they'll suffer the indignity of being into tapes, and you can probably find musicians who are into the same lame shit as you, no matter the place, you have to meet the scene where it's at.

When you're actively engaging with a music scene, full of real people who had to haul their real drum kits out of their real cars, you have to be open-minded about what they're going to play for you. I'm going to say something that may seem like sacrilege in this town: I'm not that into punk music. I respect it, and I've tried to get into it a few times. Not my thing. Regardless of this, if a punk show has a good bill, you will find me there. That's where the community is, where the culture is, and even if it's not the kind of music I'd play in my headphones, I can still appreciate a great performance.

In my spare time, I listen mainly to jazz. You may have

noticed, Olympia is over 70% white. Our jazz scene leaves a lot to be desired. I go to Monday night jazz at Eagle's Lounge on a regular basis, and at this point, they know me. I think the median age of the patronage there is approaching 60. They asked me to apply for a membership to the club, and part of the application asked me to declare that I believe in a supreme being, and that I have no affiliation with the communist party or wish to overthrow the government.

Outside of this bar (which still has a smoking room in 2026), the jazz scene in Olympia is rather sparse. You might catch a jam or a band play at Wild Child or Eastside now and again, but it's not the hip thing here. Our experimental scene, however, has a deep throughline of free jazz influence. I have seen a number of incredible acts around here who center their music around free improv, often incorporating instruments typically associated with jazz.

Bands like Vitality Ritual, Time Addict and Earthgasm all find themselves resting in the shade of the free jazz tree, but incorporate elements of metal, rock, no-wave, electronic and ambient. We even have an improv orchestra that meets regularly at Decay, and performs on occasion. Is it what you imagine from a thriving jazz scene? No. Is it cool? Fuck yeah. More importantly, it's Olympia. It's weird, challenging, forward-thinking, at times a little tongue-in-cheek, and it takes place in the back of a decorated vegan punk bar.

GUIDE TO THE SCENE

Le Voyeur: Le Voyeur is a collectively owned DIY venue that hosts all-ages shows from a wide variety of genres, though they are known particularly for hosting punk shows. It's been around since the 90's, and is a staple of the Olympia punk and experimental scene. When I think about the best shows I've seen in this town, most of them are at Voy. They also serve alcohol and vegan food. On Sunday nights, there's a free drawing workshop hosted by Freddie Dobler.

The Mortuary: The Mortuary used to be an actual mortuary with dead people and everything, but is now another one of Olympia's storied all-ages DIY venues. If you're interested in booking, this is a good place to start. Lots of openings, and pretty responsive, though they do take a cut at the door.

Decay: Decay is a non-profit mixed-media artspace that hosts shows, workshops and community gatherings. As a venue, I think it lends itself best to experimental and ambient music due to its small size and complex visual system that uses projectors and CRT TVs. There are a few different regular free workshops that happen there as well, including No Tape – a large electronic music and video jam for lovers of analog hardware, the Olympia Improv Orchestra – an improvised music workshop hosted and conducted by Ofir Klemperer, and This is not a Drum Circle – a percussion workshop focusing on experimental and spontaneous group rhythms.

The Crypt: The Crypt is the de facto goth bar, and is also probably the closest thing we have to a gay bar in Oly. They're probably the best place to go see a metal show, and they also host regular queer-friendly events and karaoke. They have been known to host an open folk jam called Wonky-Tonk night on the patio, though the actual formation of it can be sporadic, especially in the colder months.

Mantis House: Mantis House is some sort of hippie commune on the west side that hosts a lot of raves and folk shows. Located on a large property nestled in the woods, they're known for hosting ALVA events, the yearly folk fest in spring, and Slugfest in summer.

Moon Room: Moon Room is a house venue on the east side of Olympia known for its cozy atmosphere, and shows which primarily live in the folk singer-songwriter to rock realm.

Eagle's Lounge: Eagle's Lounge/Ballroom is the venue that hosts Monday night jazz, as well as swing-dancing and salsa lessons. The crowd is a bit older, but they're a hoot. Cheap drinks, heavy pour.

guide cont. on next page w/genres....

Guide to the Scene Continued...

On Campus: From time to time, some students will brave the byzantine system of paperwork and committees necessary to book a show on campus. If you live on campus, you should go to these. Typically, they're held in the HCC, though they've also been known to happen in the Eggplant Lounge, the library, and red square.

Folk: Olympia's got more folk musicians than you can shake a stick at. You can usually find them playing at some sort of brewery, or a concert in the park. I've seen some good acts at Moon Room as well. If God has led you astray, and you're into folk punk, there's a good chance you can catch a band play in front of Le Voyeur during a crowded punk show. Names to look out for include: River Sheurrell, Eros Faulk, Cass and Palmer, Them Badgers, Pigeon Pit, Generifus, and Fern Spores.

Punk: The easiest way to get involved in the punk scene is to go to shows and talk to the musicians that are playing! A vast majority of the punk shows in Oly happen at Le Voyeur (otherwise at the Mortuary or the rare under-the-bridge gig). Usually flyers for these shows are posted on various windows & bulletin boards around town; good places to check for flyers are the front windows of Le Voyeur, Dumpster Values, Rainy Day Records, and Old School Pizzeria. (There is also a flyers page on Instagram, but irl media is cooler). Artists to look out for: Fugitive Bubble, Physique, Malaise, The Gobs, and Blatnois. It can be intimidating to go to shows where you don't know anyone, but it's also really simple to go up to a band after they're done playing and say, "Hey, great set!" Every scene always (ALWAYS) needs more local bands, and the great thing about punk is that no one ever really knows what they're doing at first. So just pick up an instrument, get with a friend, and see what happens.

Rave: The center of the rave/electronic scene in Olympia is the ALVA collective who plans shows once or twice a season, and pours a lot of effort into creating a specific atmosphere at their events, which are typically held at the Mortuary and Mantis House. It's also worth keeping an eye out for FRQTMPO, which is typically held at the Mortuary on Wednesdays.

"Interesting Music" (Experimental): Now and again, you may see a sloppy hand-drawn flyer with the words "interesting music" written on it. This is a rather facetious way of describing Olympia's eclectic experimental scene. Often noisy and playful, you can usually find shows in this particular niche at Le Voyeur and Decay. Names to look out for include Max Nordile (who you'll see in more bands than I can keep track of), Marissa Magic (solo guitar project is called Control Shirt), Reid Urban (comedian, poet, playwright), Quinn Trivett (electro-acoustic string player, sometimes plays as Brugmansia), Soursop Incantations (noise so harsh it becomes soft), Car Crash Bird Funeral (noisy post-punk jam band) and Shelter (electroacoustic improv supergroup). You will be rewarded for keeping an open mind, and allowing yourself to be surprised by something, I promise.



Student Artists: Here's an eclectic mix of musicians currently attending The Evergreen State College: Scarlett Siren (folk, singer song-writer), Parker London (indie-rock), Ella Rae Band (femme punk/indie rock), Araya Jade (singer-songwriter), Thumpback (punk), Assfactor 7 (noise duo featuring the aforementioned Soursop Incantations), Mokujiki (interesting music/spoken word), Kendl Winter (Folk). All of these artists play both on and off campus. You can, and should, be one of them.

PUBLIC TRANSIT FOR DUMMIES



Evergreen's campus is beyond a doubt beautiful; the reaching forests of the pacific northwest are impossible to miss. As the beautiful dappled light shines through the trees, and each day you see a charming family of deer on the way to class, the feeling of being ever so slightly remote gnaws at you. Without a car, getting to and from grocery stores, appointments, shows, town festivities and other events can be quite challenging. But never fear, the bus is here!

BUSING BASICS:
1: the Olympia and Thurston County buses are free! Many places will leave you scrambling, looking for spare change or transfer slips, but not Intercity Transit. The buses here are totally fareless, ensuring your ride home is free and painless (as long as you get to the stop on time).

2: buses for the most part are fairly punctual, but depending on traffic can run up to 15 minutes late. It's best to keep an eye on their arrival times using the OneBusAway or Transit apps which offer live updates. Google Maps works but is less accurate.

ROUTES:
Evergreen is connected to the rest of the world via TWO bus routes, the 32 and the 34.

The 32 serves both housing and the library loop, before going down Division Street to Capital Mall, and then continuing south towards the SPSCC campus. Key landmarks along this route include: A couple gas stations, the Olympia Food Co-op (it intersects with the 31 route there), Grocery Outlet + Dollar Tree + Capitol Market/Deli + the bowling alley (here intersects with the 33 & 9x), Safeway + Goodwill + Target (The Mall), and Trader Joe's/Haggen's.

The 34 just stops at the library loop, before traveling down Cooper Point Road toward the mall. It serves as a more direct route to the mall area than the 32, going by Safeway and Goodwill on the way.

HOW TO GET DOWNTOWN:
An Evergreen education spent entirely on campus holds the promise of being exceedingly dull. Olympia is great, and you've got to get out there! Other than shopping and the sparse house venues, you'll find much of the city's livelihood downtown. However, from above you may have noticed there is not really a direct line between campus and downtown. This is the result of an unfortunate bus system redesign that occurred in May 2026.

Now, to get downtown one has (limited) options: you can take the 32 from housing, or the 34 (or 32) from the library to the Capital Mall Transit Station, where you can catch the 9x, which is the most direct route – or get on the 30, which is a little more roundabout and slow, but depending on your timing may come earlier, get you where you are going nonetheless, and keep you out of the rain.

PS: some of the 34s, upon arriving at the mall become the 9x, allowing you to continue downtown without getting off the bus. This is not always the case, and you may have to exit the bus and wait for the upcoming 9x. Also, please don't make the classic mistake of doomscrolling after a long day and missing your stop. Look out and enjoy the scenery, or talk to someone!



PERFORMING ARTS AT EVERGREEN

Many students come to Evergreen expecting to find a rampant creative arts program with daytime options, introductory classes, and relevance to future careers. Unfortunately, only a few days later, many will find that Evergreen does not always support these endeavors. The performing arts curriculum was pulled during COVID-19 when many of the current staff retired, and with no incoming hires to take their place, the arts at Evergreen quietly faded.

The Communications (COM) Building, which was once home to the Experimental Theatre and Costume Shop, turned into a shell of its former self. Nowadays, walking around the COM Building comes with a lot of disappointment; all of these resources are right at our fingertips, but they remain locked away. Nonetheless, there are many student-run efforts to keep the arts alive. If you still love Evergreen and want to make it work, don't give up hope. Instead, learn how you can make Evergreen work in your favor.

To begin with, find your niche. Are you a theatre kid? Do you like to draw? Maybe sing? Oh! You're a film bro, got it. Whatever it is, Evergreen often does not offer substantial creative arts classes to freshmen, which means you gotta do the best you can with what you've got. During this quarter, I encourage you to scope out future programs in the academic catalog. This ensures that you're aware of what classes to look out for during academic fairs, and in some cases a well written email, with a tasteful amount of groveling, can persuade faculty to let you into higher level courses.

Arts classes tend to fill up crazy fast. Getting on your registration dashboard bright and early at 8am will be your best bet. If you're unable to get into a class relevant to what you want to study, take a class that seems like the lightest workload. At Evergreen, sometimes you have to get through one bad quarter to get to a really good one.

Once you've completed at least 16 credits at Evergreen, you can submit an 'Individual Learning Contract' (ILC). ILCs can feel like a cop-out from college; they can go wrong very quickly. If there is something that you are very passionate about that you are 100% sure that you can motivate yourself to learn independently, then an ILC might be the pathway for you! ILCs require a faculty sponsor and a lesson plan made by the student proposing it; they can be anywhere from 2 credits to 16 credits.

Having an ILC can open greater access to Evergreen's Media Services. Media Loan is a service on campus where students can borrow gear such as cameras, microphones, projectors, mixers, and keys to our multimedia labs. Students in general programs are also welcome to use Evergreen's Media Services, but they can only be used for academic credit. ILCs can also be made for internships or a job that contributes to your learning or professional experience.

At Evergreen, there are many internships or on-campus jobs where you can earn credit or gain more experience in a field of interest. Under the umbrella of Media Services, you can work for Media Loan, Electronic Media, and Photoland. Media Loan employs students as front-desk workers who maintain and teach others how to use gear. Electronic Media helps with setting up for larger-scale events; you'll get to work hands-on with cameras and microphones. At Photoland, they have front-desk workers who also develop photos, set up LEDs, and manage print orders. The major creative Internship programs at Evergreen are called the 'Media Internships' and participants work together on projects to hone their skills, including work on audio, video, production,

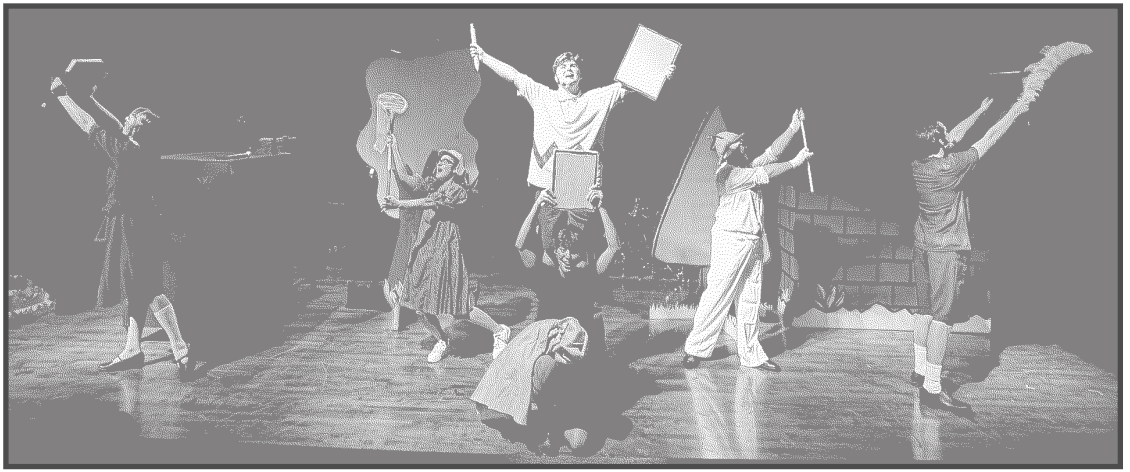
and photography. Other less intensive internships that concern graphic design and marketing have been previously offered to students.

In the meantime, while waiting for a program that suits your needs, or thinking through an ILC syllabus, you can explore all the amazing student-run clubs. Student clubs are one of the best options for getting experience in more demanding roles. Many of these clubs put on regular events that you, as a student, can have a part in. Make sure to check out any and all club fairs to find your people! At Evergreen, to start a club, you just need a couple of people who have taken the 'Club Coordinator' training, so even if there isn't a club that follows along with what you want to do, it's super easy to start one. Clubs are uniquely suited to intervene in, and transform the student experience.

New to campus Spring 2025 is the Audio Lab Studio. Multiple labs and rooms on campus are equipped with technology and gear to support students. Oftentimes, these labs and rooms can only be scheduled after you've proficiently completed a canvas course. To do this, you'll need to email Ethan Camp to enroll in the canvas course.

The labs and studios available included the Audio Lab Studio which has a drumset and is soundproof, making it perfect for band practice. There are Audio Mixing Benches which have Pro Tools, keyboards, and are mainly used for mixing and editing. On the video side of things, we've got the Video Edit Suites, which have large speakers and are a larger space, typically for 2-3 people to work in and edit videos. The Podcast Studio, also new this year, has a fully equipped podcast station with 4 seats and microphones, designed to help students record interviews and podcasts. The Sound Effects Studio is also really awesome. There are multiple surfaces and objects available to create any kind of sound you can think of. The Sound Effects Studio includes a Mac for editing, but you'll need to borrow microphones from Media Loan. Finally, there's the Lynda Lab, a popular space for students to record their films. The Lynda Lab is a video production studio with various lighting equipment; students would need to bring their own recording devices.

All in all, it's easy to feel like you're 'stuck' learning nothing of substance if you're coming to Evergreen to study the arts, but the arts are not going away anytime soon. There are students and faculty here who will continue to fight for expanded arts programs. Utilize every resource you can get your hands on, and remember, Evergreen has been, and always will be, a liberal arts college.



RESOURCES!

Life On Campus: The Essentials

FOOD:

SATTELITE FOOD BANK:

Open the 2nd and 4th Tuesday of every month, 2pm-4pm at the Basic Needs Center (CAB 135). If you're in college, you are food insecure. Groceries are expensive for students without a steady income and harder to access without a car, so don't feel bad about going here! Send your friends if you're in class.

BASIC NEEDS CENTER:

You can find food, household products, cleaning supplies, class supplies, gender affirming clothing (including binders and breast forms), connection to other resources, and more at the BNC! Found on the side of the CAB 1st Floor, tucked away near SEM II.

Regular Drop-In Hours:

- Mon: 1-5pm
- Wed: 1-5pm
- Fri: 11am-3pm

HCC:

Next to housing, has a mini food bank and free piles. Usually open til 10 or 11 PM.

SEAL:

3rd floor of CAB, two levels up from the Greenery. Free snacks and coffee. Open weekdays 10:30am-6 pm.

SCHOOL SUPPLIES:

EVERGREEN "BOOKSTORE":

Gutted in 2026 due to budget austerity. Now only sells merch, snacks, and things you can get for free at the BNC. The cops got more money though!

LIBRARY

Open reserve textbooks for all required books. Can check out quarterly chromebooks. Free printing, video rooms, private study rooms, and more. Usually open until around 7, but closes early on Fridays and fully on Saturdays.

FREE ONLINE TEXTBOOKS:

Look up the ISBN # and add PDF, or go to a free online collection like one of these

- Library Genesis (libgen.im)
- Anna's Archive & Z-Library (updated links on wikipedia)

STUDENT WELLNESS:

STUDENT WELLNESS SERVICES:

Call to make an appointment during open hours at (360) 867-6200 from 8:30am - 5pm. You can also visit the web booking site at evergreen.edu/student-life/health-wellness

Hours:

- Mon-Thu: 10am-12pm, 1-4pm

HARM REDUCTION:

EGYHOP:

Critical care resources, they supply needed items such as camping gear, clothing, food, hygiene and first aid supplies. egyhop.org/

APARTMENT MAINENANCE:

evergreen.starrezhousing.com/StarRezPortal

- Click the green button labeled 'Student Log-in' and log in
- Click on the menu button (three horizontal dashes button on the left of "Home")
- Select 'Room Maintenance'
- Scroll down to 'NEW JOB' button
- Select 'My Room' in the 'Room' category if you are putting in a request for your room. Select'Shared Spaces'

for the living room/bathroom/kitchen.

- Fill out description
- Scroll down and submit

EMERGENCY MAINTENANCE:

You will need to be referred through the on-duty RA at (360) 207-1568 or police dispatch at (360) 867-6832

If the issue is with your wifi, there is wifi available in the HCC. Head there and email ResNet about your problem (resnet@evergreen.edu).

MEAL PLAN:

All Greeners living on campus are required to have a meal plan. Meals are served in the Greenery, while dining bucks can be spent at the POD or The Drop. See page 7 for more.

GREENERY:

- Mon-Fri: Breakfast 8:00am-9:00am, Lunch 11:00am-2:00pm, Dinner 5:00pm-7:00pm
- Sat-Sun: Brunch 11:00am-2:00pm, Dinner 5:00pm-7:00pm
- In person, buffet and to go options available

THE DROP:

- Mon-Fri: 8:00am-6:00pm
- Sat-Sun: Closed
- Takeout/Online Order fast food, pastries, and drinks

POD Market in the HCC:

- Mon-Thurs: 11:00am-10:00pm
- Friday: 11:00am-7:00pm
- Sat-Sun: 12:00pm-7:00pm

SCHOOL SUPPLIES:

BASIC NEEDS CENTER:

Usually has free basic school supplies, but not textbooks or more pricey materials. You can make an appointment to get further assistance.

BUYING FROM OTHER STUDENTS:

Search for students who took the class before, in person or online. The Evergreen Unofficial discord server hosts a buying and selling textbooks channel.

continued in next column

- Fri: 10am-12pm

Medical Services:

Acute Care, Sexual & Reproductive Health, Wellness & Prevention Visits, Travel Consults, Medication & Herbal Consults, Resources & Referrals, and Consultation.

Counseling Services:

Meeting with a Mental Health Counselor, Evaluation and Referral Services, Resource Connection, Health Education + Groups, and Consultation to Campus Community.

If any service they administer costs beyond what your admission has covered, they are required to tell you and you have the right to refuse.

In a mental or medical health emergency, call 911 or (360) 867-6140, or press the button on the blue emergency boxes placed around campus.

HARM REDUCTION:

There is an article explaining harm reduction on PAGE 13 :)

Narcan Training:

- Narcan.com/resources
- "How to use Narcan" on Youtube

Thurston County PHSS Syringe Services Program:

Syringe access, condom distribution, overdose education, naloxone training, HIV/hep C testing, referrals. 704 Franklin St SE, Olympia 98501, entrance at back door.

Hours:

- Tues and Thurs: 12pm-5pm

MENTAL HEALTH:

Olympia Free Clinic

- theolympiafreeclinic.org – (360) 890-4074

Community Youth Services:

- communityyouthservices.org – (360) 943-0780

Behavioral Health Resources:

- bhr.org – (360) 704-7170

South Sound Behavioral Hospital:

- southsoundbehavioralhospital.com – (844) 949-8888

Student Wellness Services:

- evergreen.edu/student-life/health-wellness – (360) 867-6200

CULTURALLY RESPONSIVE & SPECIFIC SERVICES

KWA: Korean Women's Association: (Asian, Pacific Islander, and Elders):

- kwacares.org – 253-535-4202

Nisqually Indian Tribal Services:

- nisqually-nsn.gov/tribal-services – 360-456-5221

South Puget Intertribal Planning Agency (SPIPA – Five Tribes):

- spipa.org – 360-426-3990

Hispanic Roundtable of South Sound

- hispanicroundtable.org

Multicultural Service Center of South Sound:

- mscss.org – 360-972-7799



"Feb 14, 2008, Olympia: a date that the pigs and the people collectively will not be able to forget for a considerable amount of time."
- Disorientation Manual 2008-09

It has been that considerable amount of time.

On Feb 14, 2008, Pan-African Socialist Hip-Hop Duo Dead Prez performed at a concert organized by Evergreen's Chapter of Hip-Hop Congress. Hype had built significantly over the months prior, with collaboration from almost 40 other student groups having spread the word through radio stations, newspapers, flyering, and word of mouth all through campus and into greater Thurston County. Valentine's day evening saw well over 800 attendees crammed into the CRC: an excellent turn out, but not one unheard of for a successful student-organized event at The Evergreen State College.

The concert went great until the last few songs when a fight broke out in the audience and the police were called to the venue. The girlfriend of someone involved pointed at a random black man, who was not an Evergreen student, claiming he was the reason for the fight. The man was detained by Officer April Myers of Evergreen Police Services and placed in the back of the cop car. Attendees collectively intervened with the arrest; shaking the cop car, blocking its exit with the crowd, and heckling. Thurston County cops were called in as back up and blocked the CRC's exit. Tensions with wider-Olympia's cops were already heightened from known student participation in the Port Militarization Resistance protests (direct action blockades to stop weapons being used in the Iraq War check out page 61). Patrol officers took the opportunity to assault attendees with batons and pepper spray.

Students and attendees resisted, throwing trash and pushing back against the police. The force of the crowd pressured the cops to free the arrested man before retreating. The abandoned cop car was flipped and tagged. With no more riot to have, and the exit unblocked by the cops, everyone peacefully went home.

The V-Day uprising had the success of immediately scaring off the cops and stopping the man from getting detained. Yet, the aftermath of the V-Day Uprising would codify a new, "modern era" of Evergreen, characterized by tightened administrative and police control over all aspects of student life.

Hours after the crowd dispersed from the concert, OPD riot control showed up in full gear to a handful of student club leaders and custodians cleaning up. After yelling at the workers to get back towards the wall, the cops posed for a photo-op with the trashed cop car. These images were circulated in Thurston County Papers– an attempt to control the public narrative and pretend that their uncoordinated riot control was anything but a shitshow.

The months following 2008 marked the Evergreen cops' first public attempt to procure assault rifles. Using the media sensation of the riot, the police appealed for multiple $10,000 rifles, with a $2000 yearly upkeep estimate. The community response was overwhelmingly negative. The cops repeated this appeal periodically until 2017, while increasing police resources to impose themselves into campus life.

Two waves of arrests swept the student body. A number of student club leaders and attendees were implicated for inciting the riot after being identified on video. Others were coerced, threatened, or pressured into cooperating.

Administration had been almost completely distanced from the inner workings of Student Activities until the aftermath of the riot. Now viewing unmanaged campus life as a liability, Administration and Executive leadership maneuvered to control operations.

First, Admin attempted to foot half of the damages bill from the flipped cop car to the Services and Fees Allocation Board (the student board that determines funding for clubs and events throughout the year). Had this been mandated instead of put to a student vote, the campus community would have lost over $22,000.

Instead, new Student Activities policies were instated to further scrutinize what clubs could and couldn't do. Where student club leaders had previously retained full independence of facilities use and event planning under the advising of the Student Activities office, these new policies introduced unprecedented bureaucratic and police management of physical space and campus life (see all the forms and committees you need to go through to host anything today). The campus would see no more concerts for over a decade.

The V-Day Uprising will remain a key moment of investigation for students who want to understand how failures of movements in the college's history have led to our current situation. As a celebrated emblem of "insurrectionary joy" in Evergreen's past, the riot of 2008 must be analyzed critically. Rather than organizing towards collective student control over physical space and campus life (as was standard via student activities) people protested at their loss of administrative legitimacy. Outrage predominately took the form of "collective punishment for the crimes of a few." Organizers must intercept and destroy these dichotomies when they arise and maintain focus towards the fight for control of the institution.

The Evergreen State College Archives are a limited but necessary body to interact with during research. Investigation into archives – official and unofficial – map the historical terrain, recover narratives, and inform new possibilities for political organizing. Disorientation itself takes on a partial archival impulse, recording the narrative of the past so future readers can discover what history defines their situation. However, these studies are not static – they must actively inform our future organizing strategy towards a democratic student and worker-controlled campus.

Information for this article was collected through previous DisOs, Cooper Point Journal articles, and student zines from collections.evergreen.edu, as well as the "It's Bigger Than Hip-Hop: The Truth Behind the Evergreen Uprising" documentary.


STUDENT NEWSPAPER OF THE EVERGREEN STATE COLLEGE

Uproar

Campus in turmoil

Riot engenders discus… police, race, and pow…

cpj

Moratorium?

Confusion surrounds the scheduling of on campus events – but who's making the decisions?

EVENTS CANCELED (UNTIL SPRING QUARTER)

Henry Rollins in Olympia?

You must be joking

Truth and Reconciliation

COOPER PC…

Geoduck Fest: No live music, but plenty of water fights

Free speech rally leads to sit-in

Students to hold slumber party in SEM I until SDS is reinstated


THANK YOU, CONTRIBUTORS, FOR AN EXCITING AND FRUITFUL YEAR

THE EVERGREEN STATE COLLEGE olympia, washington

COOPER POINT JOURNAL

WEEKLY STUDENT NEWSPAPER

SDS, administration negotiate in private

by MADELINE BERMAN

As of June 1, Students for a Democratic Society (SDS) has entered into closed-door negotiations with the administration. This past Wednesday marked the second full week that SDS has occupied the hallway outside of Art Costantino's office with the intent of getting reinstated as a student group.

On Monday and Tuesday, seven SDS members met with Art Costantino, vice president of Student Affairs, Phyllis Lane, dean of Student Access and Support Services, Tom Mercaldo, director of Student Activities, and faculty members Jose Gomez and Jeanne Hahn. SDS members at the table included Billie Burlock, Jonathan Steiner, Brendan Dunn, and Stefanie Gottschalk. Confidential negotiations will continue until an agreement is reached.

According to Costantino, many different topics have come up

see SIT IN, page 5

ADMINISTRATORS MEET WITH SDS BEHIND CLOSED DOORS TO NEGOTIATE THE TERMS OF THEIR DEMANDS

THE P.O.D. MARKET COOKBOOK

Have you ever walked into our college's only on-campus grocery store and thought to yourself, "Slim pickings! I don't know what I'm gonna eat tonight." If so, this list of recipes that don't require leaving campus, being a master chef, or having top-tier cooking equipment might be right up your alley!

Before we dive in, there's something you should know about our store. It sells out really fast. If you want more ingredients than canned goods and frozen foods, it's a good idea to do a good portion of your shopping at the beginning of the week when they receive shipments. You can also use this time in the week to order fresh produce from the manager of the store, though options are limited.

Breakfast, the most important meal of the day, should not be neglected while you're at college. While it might be tempting to stay in bed until you have to run to that 9:00 AM class for a few extra hours of sleep, you'll find it a lot easier to get through lecture, seminar, labs and whatever else may come your way on a full stomach. Here are some meals that can be made in less than 30 minutes and don't need a huge amount of cleanup or prep—perfect for busy mornings during the week:

Rich Peanut Butter Oatmeal with Fruit

o Ingredients:
1 cup steel-cut oats or 1 package instant oatmeal, 1 tablespoon peanut butter, 1 tablespoon butter, 1 cup fresh fruit (if a larger fruit like apple, dice or slice to your liking), milk/cream to taste.

o Instructions:
• Boil amount of water listed on oats package per cup of oats in a small pot and add a pinch of salt.
• Add oats and cook according to package instructions.
• While oats are cooking, wash and/or slice 1 cup of fresh fruit
• Once desired consistency has been achieved, add oats to a bowl along with a splash of your choice of milk or cream
• Add about a tablespoon of peanut butter along with a tablespoon of butter immediately and stir until rich and creamy.
• Top with fruit and enjoy.

Chickpea Curry Sandwich

o Ingredients:
1 bagel or 2 slices bread of your choice, 1 can chickpeas mashed with a fork, ½ diced red onion, garlic powder, paprika, & curry powder to taste, 1/2 cup hummus, 1 tablespoon hot sauce, 2 tablespoons lemon juice, parsley, to taste, 1 teaspoon maple or agave syrup.

o Instructions:
• Drain and wash 1 can of chickpeas, add to bowl.
• Add all spices, hummus, lemon juice, syrup, hot sauce, and diced onion to chickpeas and mash together with potato masher or fork until evenly combined.
• Toast a bagel cut in half or two bread slices, add mixture in between, and enjoy.

Pasta and Sauces

o Fill a deep pot just over halfway with water, add enough salt for it to resemble the ocean, and bring to a boil. Add pasta and cook according to the time listed on the package. Before draining, reserve about a cup or two of water from the pot for the sauce. The following sauces to be paired with your pasta are listed below in order of difficulty/cooking time. It can be served with a side of one of the premade salads available at the P.O.D. to incorporate some freshness. The Chicken Caesar with a dash of chili oil is my personal favorite.

SUPER EASY Garlic, Olive Oil, Chili Flakes, and Parsley Sauce

• Heat a pan to medium-low, add a splash of olive oil along with 4 cloves of minced garlic, and fry while continuously stirring until the garlic is fragrant.
• Add chili flakes along with dried parsley (or Italian seasoning) and stir for a few seconds until fragrant.
• Add in cooked pasta along with a splash of reserved pasta water and toss to combine.

Miso Butter Sauce

• Heat a pan to medium, add 4 tablespoons butter and

melt.
• Once butter begins to brown and develop a nutty aroma, lower heat add 4 cloves of minced garlic. Stir until fragrant.
• Remove pan from heat. Whisk in 2 tablespoons miso paste, along with a few
splashes of pasta water.
• Add pasta and toss to combine.
• Serve, optionally topping with dried parsley and Parmesan cheese.

Tinned Fish and Lemon Sauce

• *Note: This sauce is best served with long pasta, such as spaghetti or fettuccine.
• Drain any can of tinned fish—my favorite for this sauce is the Fishwife brand
smoked rainbow trout packed in olive oil—and add to pan heated to medium low.
• Stir and crush fish lightly with a spoon until it starts to turn golden brown and lightly crispy.
• After the fish has released its olive oil into the pan, add 4 cloves of minced garlic and stir until fragrant.
• Add a shake or two of chili flakes, stir, and add 3 tablespoons of lemon juice.
• Add cooked pasta along with a few splashes of pasta water and toss to combine. • Serve. Optionally, you may lightly dust a serving of this pasta with Parmesan
cheese to make it a little more tart and creamy.

Roasted Brussels Sprouts and Potatoes

o Ingredients:
½ pound of Brussels sprouts or enough to fill a large sheet-pan halfway, ½ pound of small potatoes, olive oil, salt, chili flakes, paprika, cumin, garlic powder, onion powder, 1 cup of Parmesan cheese.

o Instructions:
• Bring a large pot about halfway filled with water to boil. Add small potatoes after washing thoroughly and boil until a fork can be easily poked through each potato.
• While potatoes are boiling, thoroughly wash Brussels sprouts and slice each one in half. Add to mixing bowl along with a generous splash of olive oil and a sprinkling of salt, chili flakes, paprika, cumin, garlic powder, and onion powder. Mix well.
• Drain potatoes and allow to cool for a 5-10 minutes before slicing them in half, taking care to avoid mashing them.
• Wrap a large baking sheet in aluminum foil and preheat oven to 390 degrees. Add Brussels sprouts (cut side down) to one side of the pan, ensuring spacing between each sprout.
• Grease the other side of the pan lightly with olive oil, then spread with a thin layer of Parmesan cheese. Add potatoes (cut side down) atop the cheese and sprinkle with olive oil and salt to your liking.
• Bake for about 20 minutes until sprouts are crispy and golden brown on the edges but not blackened and potatoes are crispy and cheese is unburnt.

Crispy Tofu and Broccoli

o Ingredients:
1 block of tofu, drained and cut into cubes, ½ pound of broccoli, cut into small florets, 1 cup soy sauce, 1 tablespoon white vinegar, and 1 tsp honey for marinade, corn starch for ensuring crispy tofu, olive oil, to your liking, salt, garlic powder, and onion powder, to taste.

o Instructions:
• A day before preparing, remove tofu from package and wrap in paper towel before placing a heavy weight on top of it and allowing the water to drain. After tofu has drained, add to a container or quart-sized bag along with about a cup of soy sauce, a few splashes of white vinegar, a spoonful of honey, and garlic
powder to taste. Allow to marinate in the fridge.
• The next day, remove tofu from marinade and shake off excess liquid. Slice into small cubes and coat lightly in olive oil before dusting with corn starch until an even, thin, layer surrounds each cube. Take care to avoid crushing tofu cubes into bits.
• Preheat oven to 390 degrees and arrange a foil-lined baking sheet with a half pound of broccoli florets and tofu, spacing evenly to ensure crispiness. Drizzle broccoli with olive oil and sprinkle salt, garlic powder, and onion powder to your liking.
• Bake for about 20-25 minutes, checking to make sure broccoli does not burn. If you start seeing signs of overcooking, remove broccoli from pan early as it may cook faster than the tofu.
• Enjoy with rice or on its own.

THE ARCADE PROJECTS

Who are The Arcade Projects, that wild, weird Communist group at Evergreen that makes DisO and is in the Young Democratic Socialists of America? The following will be a bit of history and explanation, a smaller, cut up and stitched, version of a larger zine which can usually be found on a table outside the Greenery or at our weekly general meetings.

RED BEGINNINGS



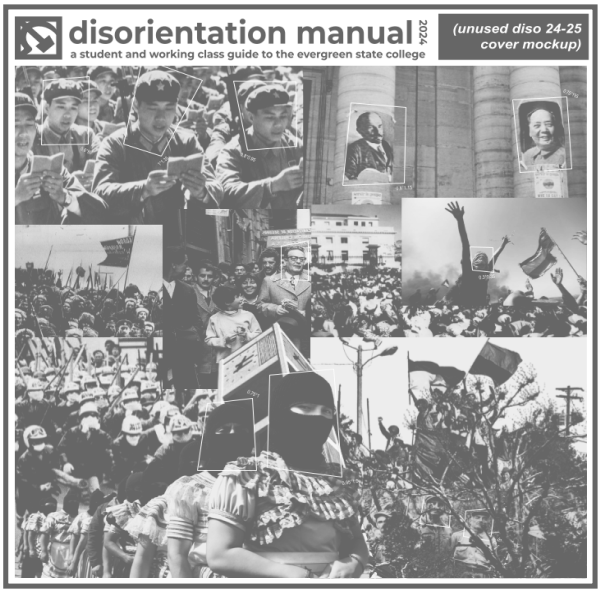
A few years ago, The Arcade Projects came onto the scene like a pack of rats trying to make a pretty home in a ghost town. Huddled around the barricade of the "smoke pit" we conjured up spells of a class struggle that could take a campus by storm, alchemically mixing Benjamin, Mao, Tronti, Trotsky, and even more devious substances. We were going to make a name for ourselves, bringing back life, art, music, politics, and Disorientation.

DisO is a decades-old college tradition, which had been going on at Evergreen since the 90s and was stopped in 2019. It invited students and workers new and old into the school's radical history, accompanied by "disorientation week" events. We wanted to be an intervention in that tradition, a hand on the emergency brake of Evergreen's "history". To enter a class line, a communist line, into campus politics.

In our first act we were DisO with a communist bent – that was The Arcade Projects. We constituted an aesthetic vanguard, aiming to clear away the weight of dead generations, to open up the history that the school was not going to come back, that the Evergreen you thought you knew is dead, and that it has to be engaged with as a corpse, a corpse that is also a landlord and a boss. This history, enclosed in this manual, shows that the way forward for students and workers is through the class struggle.

REVOLUTIONARY EVERGREEN

After bringing back DisO and meandering through a mythic terrain, we broke into our basic communist, animalistic instincts. We reacted steadfast to the emerging crises of the day, and ran from ground to ground, aiming to build student-worker power with our sweat and blood. We launched over failures into new realms at a breakneck speed, leaving red dust behind. We made friends and enemies with every organization that took an interest in us, and eventually became "talk of the town" following the failed Evergreen Gaza Solidarity Encampment in the spring of 2024.



Our encampment formed entirely spontaneously with the setting up of a temporary "solidarity" tent. What it ended up becoming no one could have guessed, and you can read more about it on page 65. What's important for this story is that we ended up, without original intention, as the main player at the end – and out of all the groups that entered, we were the only one which left stronger, which made some waves across the Sound.

That summer was a period of deep consolidation through DisO, proclaiming our 10-Point Program as a guiding light and declaration of a Revolutionary Evergreen. Taking in all the affects and effects of that past year we thought we would be able to situate ourselves as a local left-wing vanguard, inspiring countless others to join the struggle…

FAILURES

Looking back, we can see how things broke down in 2024-25. It seemed to us, totally amnesiac to our earlier revolutionary-pessimistic analysis, that we could now simply ride the wave of student engagement, win student-worker power through steady interventions, and continue our previous growth. But though we tried, we ultimately failed to continue the struggle for divestment, build up experimental mass work against the police, agitate on lack of student spaces, or even wage successful housing/worker struggles.

Our failures were largely due to not onboarding new members and not distinguishing between cadre, members, and those participating in our mass work. People often asked what the point of us was, even when they liked the work we did. Ultimately, that year, we failed the people and the struggle. Turning to "realism", we focused on a basic struggle for food mutual aid and reform on campus, making a good effort but ultimately failing in that as well.

JOINING YDSA

It was in this moment of difficulty that we began to think more seriously about YDSA. We had already been considering the idea as we had worked with Olympia DSA on the Worker Bill of Rights (another failure) and other projects. DSA overall was and is growing, and in many areas the revolutionary factions are becoming prominent forces. YDSA seemed to be even more daring and experimental, while having the great benefit of being the largest socialist youth organization in the United States. It looked like the place to be, the primary opportunity to engage with student and youth revolutionary struggles across the nation with streamlined communication, coordination, and resource sharing.

Despite the listed benefits of the "big tent", many of us were concerned about being influenced by the DSA default: a campaign feedback loop to increase membership and run opportunist electeds for minimal reformist aims, opportunistically sidelining issues of independent worker organizing and revolutionary rupture. With all our projects falling apart and everyone burnt out, but still inspired by what we had done, we reflected on these issues, eventually leading us to join YDSA.

Joining YDSA was not simply an opportunity, and certainly not a lifeline – it was and is a challenge we have presented ourselves as Arcade, sweetened by the mentioned benefits. By joining, we put forward a strategic wager in the movement and laid out a path of creative communist organizing based on class independence, aesthetic rupture, inquiry-based mass work, and open line-struggle for others to follow.

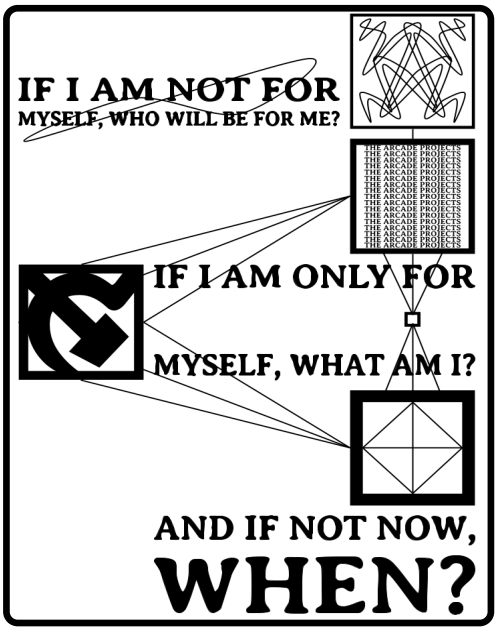
This is the core spirit of Arcade, an intense revolutionary experimentality based on a belief in the communist necessity. Locally, the question is: can Arcade hold out? Does it have the strength to bring people into the embrace of its flames and raise them up? Beyond the local level, the question becomes: can Arcade be a vanguard force in YDSA and the student-worker movement regionally? Nationally? This will depend on the work we do, the power and strength of our experiments, the alliances we make, and who our base is.

THE FIGHT CONTINUES
(next page)

THE FIGHT CONTINUES

Last year, we turned over a new leaf. With our new status as a YDSA chapter and only 1 founding member remaining, Arcade staggered for a few months before finding our footing, developing a strong new crop of communist organizers through robust political education, and asserting ourselves on campus once again. With some Olympia DSA comrades, we created Red Rabbits – a team of street medics and community defenders – as a flagship project. We organized rapid response projects across campus, asserted ourselves in the local protest scene, and resurrected having a fun time through the "bit economy". Despite this, we lacked cohesive efforts in labor and tenant organizing, while our previously-daring communist aesthetic fell by the wayside. Take notes, comrades.

All in all, we should see The Arcade Projects as a political line of mass proletarian revolutionary experimentality on the far left of the YDSA and DSA – something which is bound only by tradition to The Evergreen State College, a momentary detachment from the Irrealist Combat League that hung on. Maybe Arcade will move beyond YDSA, and we will fight in the streets, or maybe we will wash away into the Puget Sound.



REVOLUTIONARY PRINCIPLES OF THE ARCADE

Note: you are not required to follow these principles to join The Arcade Projects/Evergreen YDSA, but as an organization we usually operate with them in mind. For our 10-Point Program (what we want at Evergreen), see the last page of this book.

1. We are committed to political independence from the capitalist state in our struggle for a revolutionary socialist politics.
2. We are committed to combating alienation and exploitation, on and off campus.
3. We are committed to building student-worker-teacher alliances to contest control of both the institution and social apparatus of The Evergreen State College.
4. We are committed to engaging the masses through democratic methods while providing leadership by the merit of our actions and our dedication to revolutionary work.
5. We fight for an end to the settler-colonial state, and wish death to imperialism and colonialism across the globe.
6. We uphold the right to self-determination of all oppressed nations and peoples, especially black, indigenous, and immigrant communities.
7. We aim to achieve abolition of the carceral state and neoconfederacy through socialist revolution.
8. We strive to link the women's and LGBTQ+ movements with the workers' and socialist movements.
9. We believe that the self-defense of the earth is an immediate need of the working class and all oppressed masses.

RAs: DECLASSIFIED

by a union-craving RA



Perhaps you're thinking about being an Resident Assistant, also known as an RA. Supporting your fellow students, planning events, perhaps solving the occasional roommate disagreement, all while building a wonderful tightly knit community… And on top of it all, you get free housing! At face value this seems like the perfect job for the struggling college student with a desire to make a real difference in the school living space. However, there's quite a bit more going on behind the scenes. **My goal is to shed some light on this, both for those of you who are considering being a RA and others who just want to know what to look out for.**

As an RA at Evergreen you can expect to help residents set up roommate agreements, solve disputes, plan events, and the **semi-frequent shifts of 24 hour duty.** This is where you respond to calls that can be **as mundane as noise complaints, or as extreme as domestic violence situations.** As an RA, you work in tandem with folks like other RA's, RD's - which are like semi-pro staff-leadership - and the police. **However, you, the RA, are the first responder to most situations.** When a call goes out, it goes through the police office and is then routed to the RA duty phone. After this the on-duty RA goes and gets a handle on the situation. In other words, when on-duty you are going to be the one who decides if a situation needs to be passed along to a different person such as the Title IX office, or the on-duty RD. This is where the job gets difficult. Imagine: a late night call wakes you up at 3AM, and you hastily get dressed to stumble half asleep out the door, all the while having no way of knowing if you potentially hold another person's fate in your hands. For people like us who are only lightly trained for the most watered down situations, it can be a lot to bear.

This is also where we return to the benefits for us Resident Assistants. As I mentioned before, you receive free housing… However, what they fail to mention (or perhaps glaze over) is the fact that if eventually you crumble, and you decide that for your mental health and safety you need to quit the job, they will say that they sympathize and they understand; that they've been in your shoes, of course; but then they'll gently remind you that **if you quit you will have to move out of your housing,** and what seemed to be at the beginning as the cherry on top of being able to help so many people is revealed to be nothing but a chain keeping you shackled to them through the risk of homelessness. When I first thought about quitting, I saw this manipulation of our better natures. This threat of homelessness is especially potent when you finally realize that you have only been spending money since the quarter started, due to the fact that you are only allowed to work twelve hours in a position on campus and that's only if your course load allows you to work on the side. **Quitting's not an option with 7 meals at The Greenery a week and 125 dining dollars.**

If you are considering becoming an RA, my true advice is to assess your situation at the time of applying and decide if you are in a stable enough state of mind to handle this for an entire school year. This position has the potential to crush a person if they're in a fragile state. **Between the stress of college, the normal RA work, the previously mentioned calls, and the potential second job that many RA's have to supplement the income you don't get from this position, it can be a lot.** Truly consider if it's right for you, because I and many people I've talked to have quit-- or thought about quitting-- many times due to these stressors.This can be a fulfilling position, I don't want to act like it can't be; you have the chance to help people and potentially make a real difference for the students living on this campus. **But they are setting you up to fail by only telling you the whole truth once you have the shackles of conditional housing on.**

NOTES FROM A NATIVE



I'm sure you've heard a land acknowledgement before… that speech usually given at the beginning of an event acknowledging the Indigenous nations whose ancestral land the event is being held on, often thanking the particular nation for tending to the land so that it could be used today. You likely hear enough land acknowledgments during your time at Evergreen that you'll be able to memorize the phrasing, but when you hear one, ask yourself "How are they backing up their words?"

Land Acknowledgements are often used to project the ideas of Indigenous Justice and Decolonization, without actually doing any of the work that brings those things about or that benefit the relevant Nation(s). You will hear land acknowledgements at Evergreen, but Evergreen won't tell you that it took faculty, staff, students, and community members nearly 25 years of struggle to get s'gʷi gʷi ʔ altxʷ (the House of Welcome) approved and built. In early investigative reports of the feasibility of building a long house on campus, Evergreen stated that "The vision of the Longhouse was blurred, and it should be dropped". We do not have Evergreen to thank for the beautiful Longhouse, but rather the decades-long work of Indigenous leaders Mary Ellen Hillaire and Colleen Jollie.

Land Acknowledgements without the actions to back them up are performative smokescreens.

As for other Indigenous representation on campus, we have the Native Pathways Program (NPP), which is not given the adequate attention or support from Evergreen it deserves, especially for what a wonderful program it is. NPP is essentially its own school within Evergreen, with its own sites, student government, curriculum model, and graduation. Originally known as the Native American Studies Program, its founder, Mary Ellen Hillaire said about the program, **"We are not here to study Indians. Indians are here to study."** I highly encourage you to check out NPP, which is open to both Indigenous and non-Indigenous people. Go to their open houses, events, and fundraisers, connect with the awesome faculty and students, and appreciate the intertribal work and knowledge that created and carries this program.

If you are an Indigenous student reading this, here is my advice to you: bring your culture and experience to every class you take, NPP or not, Evergreen is meant to be interdisciplinary, and your ancestral knowledge is invaluable. If you don't take any NPP courses for one reason or another please still reach out or connect to the faculty and staff of NPP and the Longhouse, they have so many resources they can connect you with and their support during my own time at Evergreen made the world of a difference to me. Spend some time in s'uləxw taqwšəblu, the Gifts Garden, located next to the Longhouse and filled with good medicine. Join the new Native Student Alliance, which can be contacted at nativestudentsalliance@gmail.com and meets regularly during the school year. Take up the space at the table that our ancestors and elders fought for us to have.

If you are a non-Indigenous student reading this, remember:

YOU ARE ON NATIVE LAND

The Black Student Union at Evergreen is a shared space where students from the African diaspora can come together to build community and relations on campus. Black and brown students on campus rely on each other for many things in many ways, and BSU is a place for these connections to happen authentically. BSUs, along with other cultural clubs at colleges and universities across the continent, have long been places for friendships to form, hopes to bloom, and rebellions to begin.

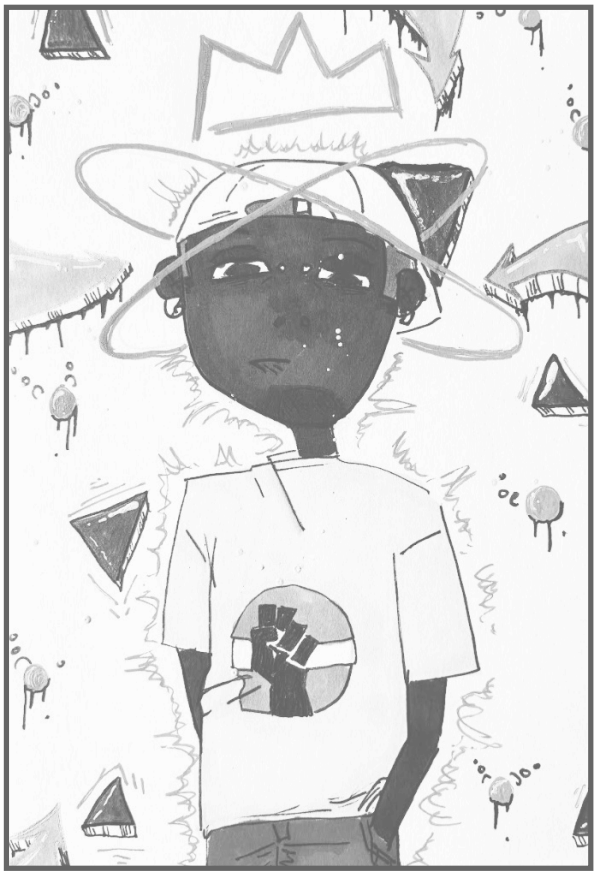
Since 2025, due to federal and state bans on diversity, equity, and inclusion, colleges across the country have begun to dismantle all kinds of community resources – diversity offices, identity-based housing groups, dedicated funding for cultural clubs, and more. **Some schools have lost this kind of support entirely;** students who once had a Black Student Union, an Asian-American Association, or a multicultural center have watched that infrastructure crumble despite the soul-deep need for these kinds of spaces. Often **all that remains is what students are able to build and hold up themselves.**

This reality makes it even clearer that the soul of a BSU can never be welded with reliance on institutional backing. Despite the removal and death of so many shared spaces on university campuses, **we will forever find ways to connect and build hope in our communities.** This is wanted, this is needed, and this is necessary. It's the students who must choose, year after year, to keep showing up for each other no matter what.

This year, BSU is growing; a new academic advisor is joining us, and with that comes a need to reshape what leadership looks like going forward. If you've been waiting for a sign to get more involved, this is it. All the power to the people.

If you need a space to land, to hope, to see similar faces, to meet like-minded people, **BSU meets Thursdays from 4:30pm-6:00pm in the SEAL lounge on the third floor of the CAB.** Come sit with us!

Email **bliss@evergreen.edu** for more info.





Our Administration and the TESC Foundation

When we look through Evergreen history, students have encouraged a culture and organized practice of exposing the questionable policies of our administration. For example, recent public records requests have discovered smoke alarm surveillance devices purchased by campus police.

Student organizations who cultivated communities of political education, such as Students for a Democratic Society and Hip Hop Congress, were active for years with hundreds of student and faculty members. As these groups hosted more events and made larger impacts on campus systems, they met repressive ends.

In this era of increased regulatory control and low enrollment, we just want things to be up and running, but **we're forgetting to demand control of how they run.** Little effort is made by the administration to engage the entire campus community in their dealings. For all of us to be educated about the structure of this elite framework, here are some things you have a right to know:

The Evergreen State College is a public institution of higher education, sponsored by the State of Washington and beholden to it. About 30 percent of funding comes from tuition, and **70 percent comes from the state**. After years of austerity, Evergreen, like many public institutions, finds itself tightly bound financially. If Evergreen wants more money it can either raise tuition and fees, appeal to donors, or request increased funding from the state.

For the past few years, the Washington legislature has been attempting to attack Evergreen's budget deficit, leading to cuts from important areas of the college – **this past summer, the bookstore, pool, and sustainability programs were axed**. There are exceptions, however, to this austerity. When the Seminar 1 building went through much-needed remodeling in Project Surge, Police Services were kitted out with a fancy new office and holding cells (while they forgot to replace the leaky roof).

It's important to understand that the funding for Project Surge did not come from our tuition money, rather it was allocated by the state legislature, partially due to SEM 1's classification as a historical building. SEM 1 is one of the oldest buildings on campus, and until Surge, the only one that hadn't been renovated in the last 25 years. The remodel itself was an investment in student facilities. It's troubling, however, that these remodels include a vast financial expansion of Evergreen Police HQ. College austerity is complicated and initiated at the legislative and federal level as well as administrative (see Beyond the Timeline: Policing and Reforms at Evergreen on page 45 for more details).

What is the TESC Foundation?

Evergreen is also funded by donor money, which is held in an obscure investment portfolio by The Evergreen State College Foundation, a 501c3 non-profit corporation. Transparency, accessibility, equity – all the things you expect from your public institution and the leaders who run it – are not rights the Foundation owes you. The foundation often gets money from family foundations whose entire economic prosperity has been built through exploitation, slavery, or colonialism.

Foundation donations are simply ways the ruling capitalist apparatus can maintain its power by controlling the production of academic work and consumption of vital resources. The recent student-teacher-staff task force coming out of the Evergreen Gaza Solidarity Encampment was assigned with the task of making transparent the foundation's investments and rooting out any and all investments supporting the genocide in Palestine and other colonial projects, but it was quickly sunk in the bureaucratic quagmire and, no longer with a mass movement behind it, faded into relative obscurity.

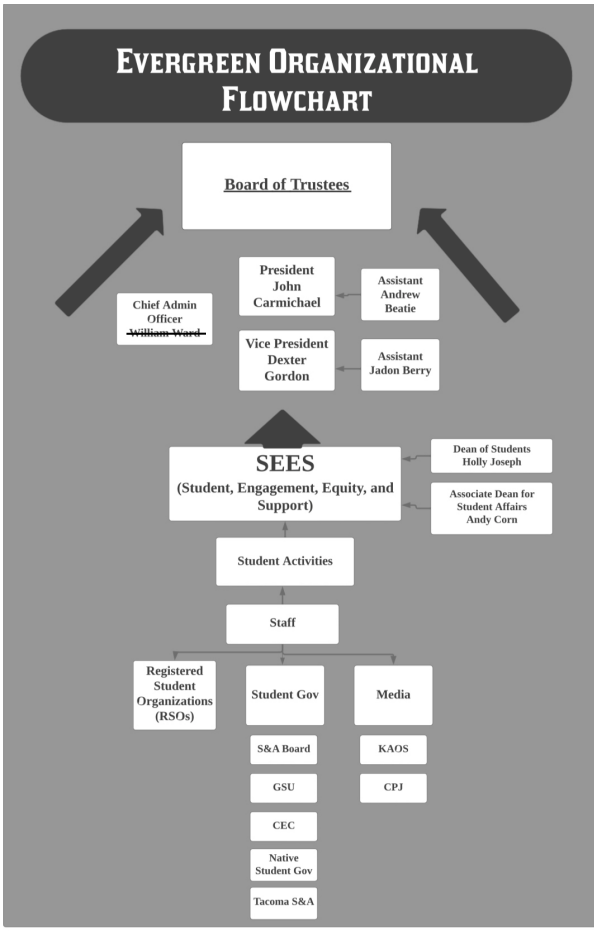
What we learn, how we learn, what our image, values, and goals are, how much we pay, and even what we eat, is decided in small, private, unelected meetings between the school president, the board of trustees, and the foundation's board of governors. As you may know, our radical history is explicitly hidden by the administration's marketing and communications teams, who focus on hosting events for bourgeois donors and sharing stories from liberal colleagues who don't rock the boat.

We are greenwashed and showcased as "stewards of environmental sustainability". The names of our martyrs are canonized in scholarship memorials, yet few speak their full truth. We have a right to ask the administration why they care more about maintaining a police presence than being able to meet students' real safety needs, especially in the dorms. We have a right to ask for a full, publicly accessible budget updated in the last ten years.

Our college experience is crafted by individuals whose careers have a vested interest in the "industry success" of our institution. Even if that means disrupting student and worker organizing, recording our every move, giving our campus police military-grade weapons, making our housing unsafe, serving us mediocre, slavery-sourced food, and attacking foundational art and media programs. **We, as a unified student and worker body, deserve systems that support our needs.** It's that simple. We should, democratically, make the decisions about the college's values, direction, relationships, programs, housing, et cetera.

But we don't. And all of our efforts to change the system from the inside have failed. So now, let's build a new power, a new school, a new world, in the shell of the old.

We have nothing to lose but our meal swipes.



DISMAN TEAM NOTE:

Tacoma Campus is able to accomplish the liberatory education that Olympia campus pretends to be founded on. They provide this despite institutional maliciousness on behalf of Olympia Administration who does not provide them the same level of resources as our campus.

One of the many things Evergreen Olympia (lower campus) does to deny the predominantly Black and multicultural working class population of Tacoma Evergreen (upper campus) is keep them legally designated as a "program" rather than campus. This makes it so that Olympia is not legally required to provide funding for kitchens, lunch programs, childcare, and housing, as well as other necessities to the student population. The complexities of whether or not Tacoma campus should be registered as a campus or a program is a question that Tacoma can only answer for itself. Nonetheless its autonomy and recognition as a valuable part of the school should be respected as well as whatever resources it desires should be provided.

Many students who have experienced alienation in Olympia have found great success with the education at Tacoma Campus.

This submission was sent by a Tacoma Student as a guide to their school. The information in this is valuable to Olympia students needing to understand the workings of Tacoma and lists resources that we can utilize as well.

Some of this information may be outdated as it was written in 2023. If you would like to help with an updated intro to Evergreen Tacoma in the next edition of DisO, please reach out to evergreenarcadeprojects@protomail.com!



SO, YOU GOT INTO EVERGREEN TACOMA...

Congratulations! Are you wondering what in the world to do next? Well...

First off, learn Canvas, the tool used for professors to communicate the syllabus, assignments, announcements, groups, etc. You need Canvas as soon as you read this When you do get signed up, look up your assignments and books and start reading NOW!!! Find books on Audible, Amazon, and use the online Daniel J Evans library to find books for free.

Next, meet with your Faculty Advisor often. I'd recommend for the first month or two to meet with them weekly to check in and make sure you understand what's being asked of you and communicate what your needs are to be successful. Advocate for self, always.

Another thing, USE THE WRITING CENTER. Especially when you first start and especially if you need help. Even if you haven't started on your writing assignment, make an appointment online ASAP and get the help you need to get started. The writing center is comprised of students that are ready to help other students. Even if you're a great writer, use the writing center to confirm you're moving in the right direction.

Evergreen Tacoma has some books that they loan out to students every quarter. Check with the Tacoma S&A Board Librarian for available books ASAP. For the 2023-2024 year, Kenya Adams is the Tacoma S&A Board Coordinator and Monica Culbert-Kelly is the Tacoma S&A Board Office Manager and both can give you the information you need to access available books. They can also help you form any club you wish at Tacoma.

If you're interested in student leadership, Evergreen Tacoma recruits for the positions of Librarian, Event Coordinator, and voting members. All the positions pay twice a quarter for the work they do for students.

Evergreen Tacoma has many events outside of the classroom. Stay in the know of community events and other events offered at Evergreen Tacoma. Our founder Dr. Maxine Mimms is present at many of them as are Alumni and even Oprah has made an appearance!

There is a disconnect between the main campus in Olympia and the Tacoma campus. We've worked hard to bridge some of those gaps, but the gaps are very real. But know that you can go to the Olympia campus and look around and be present, that is your school too! Don't worry about the vibe, it's a little different over there just like it's a little different over here.

You have to get your student ID from the Olympia campus. They have gyms and pools and restaurants and a cafeteria. You can have books sent from the Daniel J. Evans Library in Olympia to you at your home or at the Tacoma campus. Call the librarian at Olympia; know who they are and what services they provide.

If you want to study abroad, reach out to Brynn and get that conversation started. Tacoma will be working on a trip to Africa and NCORE (National Conference on Race and Ethnicity in Higher Education) in Hawaii this year, stay in the know.

Apply for all the scholarships you can, there is so much money you have access to that will make your educational journey easier, contact financial aid via email, they do not answer the phone, at all. They are, however, available in person on the Olympia campus, as is everything else. When in doubt, drive/bus/train down there and get what you need.

If you're a first-generation college student, contact TRiO immediately. They have support resources, scholarships, study skills training, and more.

We are a liberal arts institution, there are no grades and sometimes it feels like there is no direction. You create your own direction with the guidance of advisors, faculty, staff, and the general learning community. If there's a goal you are working towards, tell your advisor and ask for direction and guidance.

You'll have two classes and Lyceum every quarter. There are only a handful of classes you can choose from during the Fall through Spring quarters; however, in the Summer you can take classes at the Olympia campus and students at the Olympia campus can take classes at the Tacoma campus. Lyceum is every Tuesday, in person and virtually, where the entire Evergreen Tacoma learning community comes together and learns something...together. Faculty and staff will be next to you learning the same thing from whoever the special guest(s) is/are. After Lyceum you will go into seminar with your faculty advisor and the other students who have the same faculty advisor. You will then talk about what you all just learned together. Seminars are meant to be student-led. So be prepared to speak in response to your readings and presentations given to you and be prepared to hear opinions and perspectives very different from your own. Your experiences and opinions are valid but don't be rigid. Your openness is what will get you to success in mind, body, and spirit. You're here to learn after all, and you're also here to teach, believe it or not.

Washington State Legislative Internships are a great opportunity to learn what goes on behind the curtain of the legislature. There are many opportunities for students, not just those looking to get into government/politics. TVW is a broadcasting platform for news, entertainment, and information coming from our state's capital. At the Olympia campus, you can participate in practice interviews and get assistance with your application.Reach out via the website or ask your faculty advisor how to participate.

During my time at Evergreen Tacoma, I have been a Washington State Legislative Intern/Session Aide, I led the S&A Board, I served as a student ambassador, I went to Africa with Evergreen Tacoma students and staff, I fundraised with a group of students to send students, including myself, to New Orleans for NCORE, I edited the Tacoma newspaper (The Sankofa News), I got to know faculty and staff at Evergreen Olympia, I've spoken at fundraising events, I've applied for so many scholarships, and I've asked for help in all of it. I did nothing alone, I was supported and loved on. AND I have children! You can do this, it takes focus and commitment, asking questions, and accepting help.

If you feel lost, if you feel like you can't talk to anyone for whatever reason, if you'd like more information on any of my experiences and how you can do them too or do something different, reach out to me, I'll be in the MPA program at Tacoma this year. Let's go Sankofas!!!

Peace and Blessings,
Onya Robertson
Evergreen Tacoma Class of 2023
onya.robertson@evergreen.edu.

THE POLICE DESERVE YOUR BURNING HATRED

The police deserve nothing but your burning hatred. It is not hard to understand why. All the myths that once justified cops as a non-negotiable social necessity can be easily exposed as bedtime stories for Amerikan barbarity. The sublime horror of this country's history compounded over the years combined with our personal experiences were able, for a time, to change the general public's opinions. Where 75% of this country used to disapprove of MLK's peaceful protests, 6 years ago 54% of Americans called the burning of the Minneapolis Third Precinct an act of justice. As the copaganda machine picks up steam once again and police powers skyrocket across the empire, it falls upon each of us to understand exactly why All Cops Are Bastards.

Evergreen Police Services and their rent-a-cop accomplices have full reign of campus. They are armed with AR-15s, use security cameras disguised as smoke detectors and electrical outlets, engage in regular patrols at all hours and across all areas of campus, cooperate with multiple other institutions of state violence such as Seattle PD, Thurston County Sheriff, and the FBI, and act as personal security for any nazi or chud in town. You will inevitably encounter the cops at one point or another while at Evergreen and it is vital to understand their history and social function before you label them a "friend".

The State is an apparatus for the management of class antagonisms, constituted principally by the monopoly on violence exercised by "special bodies of armed men" such as our boys in blue. In Amerika, the principal origins of the police are as slave-catchers and strikebreakers. In every other country the police have their own sordid histories which are reproduced in their present barbarism. The practices of brutal defense of the social order mutate internationally, with tactics pioneered in military occupations abroad or by Empire's client states (Israel as best example) inevitably being directed into the belly of the beast.



When we talk about the horrors of policing, it's often hard to apply that to our bumbling, buffoonish campus Police Services. "You mean the cops who can't even stop basic bike theft and look like they are about to cry when you don't smile at them are monsters?" Yes. We do. And that's what makes the whole farce of American policing so ridiculous: the most organized gang in America is composed of 'just some guys'.

Evergreen cops treat their job like a counterinsurgency. There are obvious historical reasons for that, but another key factor is that they're literally just bored. We are living in the aftermath of a long history of intensive but ultimately failed struggles which cemented Evergreen's reputation as a "problem school" and ushered in our current moment of reactionary blowback. What the cops do here first and foremost is control space. Over the past couple of years we've seen a massive process of neoliberal austerity and enclosure aimed at making Evergreen "normal" in the eyes of capital. While the college has implemented budget cuts every academic year post-2017, the Police Services budget has remained steadily increasing since at least 2015, now at close to 1.5 million dollars.

If we look at Evergreen externally, as if it were a city or neighborhood in its own right, the situation is bleak. Workers' rights are a joke, the budget is in freefall, housing is lethal, we're in a food desert, and it's almost impossible to build any kind of community by conventional means. All the rooms we can't access and things we can't use invoke the image of foreclosed homes rotting on the outskirts of Detroit. Our class divide is huge. "The traditions of all dead generations weigh like a nightmare on the brains of the living," both the tradition of struggle and the tradition of normalcy and its expectations. The police have evolved from telling kids not to smoke weed to the active monitoring of the entire campus in order to impose the end of the Evergreen-that-was.

Evergreen exists as a playmobil microcosm of all the contradictions of capitalist society and as an omen for every other institution of higher education. When a blight sweeps over campus, the only ones who eat are the pigs.



A TIMELINE OF POLICING AT EVERGREEN

(Adapted, Edited, and Extended from Mason Soto's 17 April 2019 edition)

1967: School is founded with no plans for police or security presence.

1971: First campus security are hired – plain-clothed student aides and two guards. They are phased out by 1981 for trained full-time security officers with a commission from the Thurston County Sheriff, sans official policy for a campus police department.

1974: Security Director resigns after involvement in shortage of campus funds.

1985: Administration opposes a sworn, armed police force on campus at the recommendation of a Disappearing Task Force (DTF) and campus forums.

1989: School is sued by Larry Savage through the state labor-protection body Labor and Industries (L&I), claiming an "unsafe work environment" because there are no armed cops. A DTF and survey process reaffirms not arming security.

1990: L&I sides with Savage, and Evergreen decides to downgrade security by making them avoid any confrontation by calling in the Sheriff for backup.

1992: After Rodney King Uprising, trustees and admin authorize campus police force and new security policies in the face of hard community opposition.

1995-96: Admin calls to arm police. Community Action Group at Evergreen organizes protests, petitions, and a sit-in that blocked the Library Loop entrance. Sidearms are approved by Trustees in 6-1 vote.

1996-97: Campus secretary alleges sexual harassment, which goes unresolved.

1998-99: An officer is forced to resign after multiple allegations of pulling his gun on campus employees.

2001: Police acquire tasers.

2002-03: A student is maced and police raid dorms with guns drawn. Forums follow to no consequence. Later, campus police are freed of arming restrictions and begin to carry weapons 24/7.

2007-08: Two intoxicated students are tased by police, and students of color complain of racial profiling.

2008: Police chief requests rifles, prompting review process. V-Day Uprising/Dead Prez riot over police racism results in flipped cop car, restructuring of student activities, and police presence increasing dramatically.

2011: A group named Police Awareness and Student Safety (PASS) is founded, with public records requests a year later revealing that they sent Police Services information about students and faculty.

2012: Police acquire segways for some reason.

2014: Public emails and faculty allegations expose campus police, particularly Ed Sorger, spying on political groups on campus including Port Militarization Resistance, collaborating with military spy John Towery. Sorger resigns two years later.

2016-2017: Students protest swearing-in ceremony of Police Chief Stacy Brown, with two students prosecuted for taking microphone.

May 2017: After an online dispute and call to police, two black students are taken from their dorms in the middle of the night and detained for multiple hours.

June 2017: National attention over anti-racist protests culminate in Patriot Prayer provocation, shooting threats, and campus closure with State Trooper presence. At a State Senate hearing on campus safety, Stacy Brown recommends police get rifles.

August 2017: Stacy Brown resigns, Ed Sorger named interim Police Chief. Unannounced and without consulting campus forums or review board, college president approves $11k purchase of AR-15 rifles for Police Services.

2017-18: Admin approve $150k supplemental police budge, including AR-15s and additional personnel, with cuts recommended in other areas of campus to compensate.

May 2018: Last meeting of Police Community Review Board, which has ceased to function since.

Summer 2018: Evergreen cuts 20 staff positions as part of $5.9 million budget cut. Stacy Brown makes a $625k damages claim against Evergreen, alleging hostile working environment.

Fall 2018: After Cooper Point Journal discovers and reports rifle purchase, Industrial Workers of the World chapter launches "Profs Not Cops" campaign. Demonstration draws a crowd of 100, marching on the President's office.

October 2018: Police purchase covert surveillance cameras without consulting any boards or forums, only being exposed the next year by more CPJ investigative journalism.

2019: After phone zap and second protest, IWW chapter declares "victory" as admin appear to cave to their demands, with vacated police positions not being filled and new faculty positions reportedly opened. AR-15s remain.

2020: Admin makes $5.3 million in budget cuts. Students organize protest in solidarity with the George Floyd Uprising, with campus cops watching and heckling students. Undercover police presence alleged.

2021: Former CPJ News Editor Daniel Vogel files lawsuit against Evergreen alleging obstruction of access to public records related to police surveillance, policy violations, and information which "would be embarrassing or inconvenient for the school." Litigation status unknown.

2022: Admin approves outside security contract through Kaeka Group to supplement police presence.

March 2023: Fred Hampton Brigade organizes anti-police rally and march on campus. Evergreen Police Services photograph fliers and artwork and forward information to multiple other campus PDs, Seattle PD Intelligence Unit, UW Police's FBI Liaison, and the Inland Northwest Joint Terrorism Task Force. Internal communications state that the situation was being "closely monitored."

December 2023: A Kaeka Group contracted security guard entered an art space over winter break and upon seeing projects involving the Palestine genocide, arabic script, and art supplies mistaken to be "harmful chemicals", identified the space as potentially dangerous, with police services contacting the FBI.

February 2024: Security report an individual "setting fires" in a bathroom in the CAB building. Thurston County Sheriff, in collaboration with police services, deploy a bomb which causes pepper spray to enter the ventilation.

March 2024: $25.5 million in spending approved by Board of Trustees to heavily renovate the SEM I building, including Police and Parking Services.

May 2024: Evergreen Students establish Gaza Solidarity encampment on Red Square. Negotiations lead to four DTFs, two regarding campus police: Civilian Oversight of Police Services (COPS) and Alternative Crisis Response.

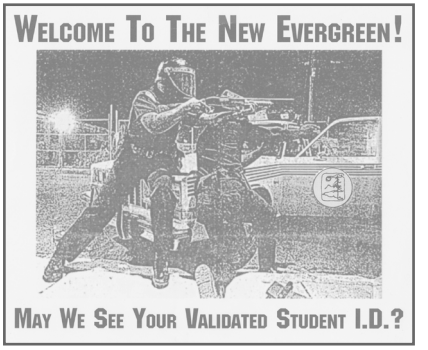
September 2024: In an anonymous video posted by Puget Sound Anarchists, a group of individuals attack Evergreen Police Services vehicles and surveillance cameras. Tires are slashed and windows and lights are smashed.

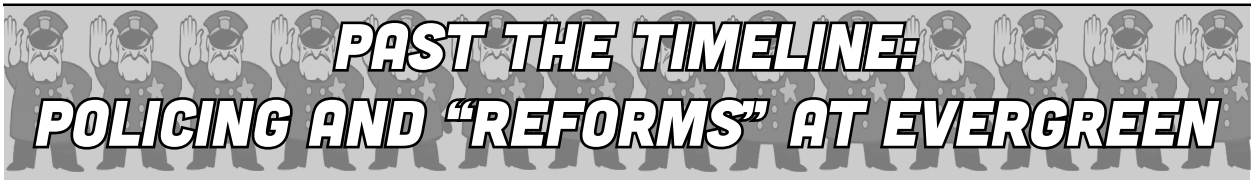
Early 2025: COPS DTF begins with a very limited time frame to generate recommendations of a police oversight system, sending recommendations to the President's office and hearing nothing back for a year.

2025-26: Police raid a party in the woods at the start of fall quarter, with multiple students detained. Police activity is greatly increased, with the ultimate result being the effective end of party culture and social interaction on campus.

April 2026: President John Carmichael indicates to GSU that the COPS DTF will not be acted on by Admin.

May 2026: Nazi demonstrator repeatedly appears on Red Square and across Olympia. Admin and multiple cops, including a mysterious plainclothes self-identified officer, shield the Nazi from student protestors, performing online surveillance and takedowns of antifascist flyers, stickers, and graffiti. Nazi only stops appearing when protesters manage to beat police and admin to the scene and scare him off.





PAST THE TIMELINE: POLICING AND "REFORMS" AT EVERGREEN

The Policing Timeline was assembled to illustrate the expansion of policing presence since their inoculation. The scale of infrastructure, time, and money dedicated to running Evergreen Police "Services" is vast, and uniquely disadvantageous to every single person at this school, siphoning from facilities, services, clubs, programs, professors, and more. There's a negligible level of crime on campus. The explicit reasons that the state has given after 2017 for why there needs to be such a strong presence on campus is because they don't believe that the admin can control the student body on their own.

What does Police Services actually do?

Evergreen police publish a regular Clery Report on the number of arrests they have made every year where you can see just how little they do. In 2023, there was 1 fondling, 1 burglary, 2 motor vehicle thefts, 2 domestic violence arrests, and 1 stalking, tallying just 7 serious crimes – and these are only arrests, not necessarily convictions.

The cops don't keep people safe from violence – they only respond after crimes have occurred. They mostly just like giving tickets for doing drugs and speeding: 24 alcohol referrals, 9 drug arrests, and 25 drug referrals the same year, AKA, over-policing drug usage and making you pay out of pocket for something that will happen either way.

Cops at Evergreen are getting around 100k a year to pull you over for speeding, to give you a ticket for weed, or to jump your car. It's a major financial reason you don't get to do classes related to your major, or facilities that used to be open are now closed, or you can't find a job on campus – aggressively common stories at Evergreen. Why are hours limited for buildings and services? Security concerns, not enough officers or admin. Why is it hard to have events or shows on campus? Security concerns, not enough officers or admin.

Policing obviously includes bias, bigotry, violence, and oppression, affecting all of us to varying extents. The sickness can't simply be excised, either. It's easy to call to abolish the police on campus, since they don't really do anything but suck up resources. However, many who call for abolition do so with blinders to the larger system of policing and oppression that exists everywhere in our society, Olympia and beyond. With this understanding, narrow and isolated calls for abolition become much more complicated – because policing is systemic. They're not simply a tumor shielding themselves from dismantlement – they're a mammoth embodiment of the worst aspects of the capitalist state and society.

Evergreen Police and Institutional Invincibility

Police at Evergreen are not just empowered by the school president and board of trustees – they are protected and emboldened by the state legislature and by labor protections afforded to them by the collaborationist Washington Federation of State Employees (WFSE) leadership and two-faced "worker protection" state agency Labor and Industry (L&I).

These groups ensure cops can't be fired without "just cause", a complicated union process where they are afforded representation and a lengthy legal procedure. This protects cops known for brutality or bad behaviors, with it even pretty common for the "law enforcement" to be found breaking laws but not lose their job.

The state senate has put immense pressure on Evergreen through public showcases at multiple points in the past, forcing the expansion of police power on campus to keep the student body under control, while L&I has long fought for cops to be armed to the teeth.

As these legal protections are so strong, the Evergreen administration has a lot less agency than one might think. This is not a defense, of course – admin is complicit, they do not exercise any power to resist policing. But anyone serious about police abolition at Evergreen must understand that the struggle cannot be confined to campus alone, it must extend to the state and wider community.

The Disappearance of the Disappearing Task Force

Predictably, the DTF recommendations for police oversight resulting from the 2024 encampment were brushed aside by admin, and these reforms would never have been enough anyway. It's unlikely that Evergreen would be able to produce an effective system of police oversight, given the immense institutional backing of police and the total disorganization of the campus community. Of course, the state would have swiftly stepped anyway in if anything really transformative was on the cusp of occurring. These were the internal contradictions the first police oversight board ran into when it dissolved, and they haven't since been overcome.

With that, the struggle against the pigs on and off campus falls into your hands. Good luck.

RAPID RESPONSE

Since the workers of Los Angeles rose up against ICE last June, there has been an uncommon nationwide attention on immigration raids. What before was a subject almost solely discussed by the immigrant workers directly affected by these raids has now become top of the mind for much of America.

In particular, the resistance of the Twin Cities to Operation Metro Surge has widely served as inspirational. Their model of organizing neighborhood-based rapid response groups has become commonplace.

In Olympia you can almost always find someone who is a part of a Facebook or Signal rapid response group, or who carries a whistle with them everywhere they go to alert people should ICE ever appear. According to the dominant logic of the moment, our area is as prepared as possible to respond to any immigration raids.

However, these networks have completely and utterly failed at stopping any raids. Immigrant workers in Shelton and Lacey continue to be kidnapped. Incidents are reported hours after they happen. At best all that is done is care work for the families of those taken. Why?

Despite having around the national average (60%) of white identified people Olympia and its Evergreen campus are incredibly segregated. An average bus downtown can be a site of robust cultural diversity, but enter a bar, a social event, or worse a punk show whether in town or on campus and you'll find an almost-all Euro-American crowd. This is why you can have an unobstructed ICE kidnapping only a few blocks away from the venues where radicals organize daily events. The primary people engaging in the organization of Rapid Response networks are not embedded in the communities targeted by ICE.

If we at Evergreen really want to protect undocumented workers and students, we must engage in acts of solidarity rather than simply conceptualize our own direct confrontation with immigration enforcement officers. Shelton, a city with a high Guatemalan population is only a half hour away. Evergreen students with direct personal connections to Shelton should utilize those relationships to facilitate organizing between Shelton residents and students. Evergreen students should travel to Shelton as well as Lacey to meet with immigrant communities, conduct know your rights and rapid response trainings, and discuss how best we can support their struggle for freedom.

We should look to what already exists. Immigrant repression has been around for centuries in America and there already exist plenty of organizations struggling against it. Familias Unidas por la Justicia has been organizing farmworkers in Washington for over a decade now. The Evergreen campus has its own radical Latino organization La Familia. Evergreen's Undocumented Student Task Force works to update policy, protocol, and resource sharing tools. La Resistencia and Anakbayan are two large immigrant organizations. You can find friends everywhere.

Students and socialists who want to defend immigrants should also form closer ties with the labor movement. If ICE is ever to be abolished it will take mass worker action on a national level, the likes of which has not been seen in the United States in decades. Workers, whether or not their workplace is already unionized, should form grassroots struggle committees to prepare to take strike action against ICE and reform their union should one already exist. If you are like many students and only precariously employed, create or join radical worker organizations like the South Sound Workers Center.

Wherever you find those connections with other working class people, foster them. Recent American history has been the history of weakening working class power. Our strength comes from our ability to act together to defend our communities. If we are not united, we are vulnerable.That is not to say that creating rapid response organizations is not useful – they are still incredibly beneficial. However, their best uses may be found in responding to threats beyond just immigration enforcement. Particularly, our campus's lurking monster the Evergreen Police Department (an ironically diverse group, it's okay you can still hate them, they're cops).

EPD regularly engages in harassment of students and workers, they have repeatedly raided parties organized by students, and they have protected fascists on multiple occasions. Though a rapid response strategy might not be used by us against federal law enforcement, it can certainly be used against their local counterparts. If whenever EPD attempted to repress or harass students and workers on campus they were met with a rapid counter force, even a solely observational one (see copwatch) it would free up much more space for us to enjoy and organize our campus without fear.

This campus is ours, the students and workers are its lifeblood, without us it is nothing. However, if we allow it to be stifled by the presence of law enforcement we will slowly lose it. The world is yours, every suspect is your brother, love thy neighbor.

THE 2017 PROTESTS DID NOT TAKE PLACE

"What were the Evergreen 2017 Protests" is a difficult question to answer. A question complicated by the political directionless-ness of the protests themselves and their accompanying right-wing disinformation campaign. The protests were a year-long array of spontaneous actions ended by the reaction of fascistic and conservative organizations, and one of the largest increases of campus police power since 2008 (see "Cops Timeline" on page 43).

They collapsed under the weight of internal and external contradictions. They primarily focused their organizing around "administrative accountability" and "insurrectionary joy," rather than building a united front of students, workers, and educators. The movement lacked programmatic unity, suffering from a focus on identity politics, where agitation for power to student-workers and self-determination for marginalized students and faculty was replaced by vague demands for "accountability." The movement sacrificed its own independence and militancy by refusing to build power, placing administration into a parental role tasked with solving all campus problems, while perpetuating a culture of addiction to the cycles of spontaneous activism. This led to a worse campus: the campus we have today.

This is not to say the initial causes of the protest were not legitimate reasons to spark revolt. The issues of institutional racism, labor exploitation, and police brutality most definitely should be organized around and struggled against. Those systems are still alive and well and they will continue to inspire uprisings on and off campus. What needs to be written about 2017 (a full report of events, a timeline of political failures and administrative victory) will not be accomplished by this article. That task will need to be taken up again by dedicated archivists and future DisO writers. What we lay out here are points that are often ignored and misunderstood, and which could spark successful investigation into the events.

student-worker struggles

Throughout Evergreen's radical history, student-worker organizing has always been forced into a supplementary role. However, because of their ability to directly disrupt the material functioning of the college, student workers should be the main group to be organized, followed by building a wider united front in tandem with the rest of campus. This did not happen during 2017.

On May 24, a group of RAs calling themselves RAFT (Resident Assistants Fighting for Tomorrow) initiated a strike in solidarity with anti-racist protests on upper campus. They presented an eclectic and vague list of demands to the Residential Directors, ranging from attempts to limit police interference in the workplace, to standardization of responsibilities, to calls for "accountability." Simply put, the RAFT demands were impossible to organize around. While desiring more worker control of the workplace they centralized their demands around "accountability of admin," which translated to an ask for more power to the bosses, not less.

The poorly organized "strike," which only consisted of walking off the job and no physical shutdown of the actual workplace, would wildly backfire and end in mass firing, eviction, and replacement with scab labor at the end of Spring Quarter. The school would reorganize the RA workplace into a "volunteer position," completely removing pay for the work, reducing allocated dining bucks and meal swipes, and over-extending schedules. This was an attempt to separate RAs from the wider student worker movement, directly tie their livelihoods to housing, and make their position more precarious, thus "less likely" to revolt.



students ask for "accountability" from equity & inclusion interview candidate after campus police arrest black students, via Cooper Point Journal 5/24/17

TESC cops: racism and surveillance

Evergreen Police Services has a long, contentious history on campus (again, see the timeline on page 43). What started as a few students in polo shirts has turned into a militant Police Force that governs the daily functions of the institution, deputizing themselves to spy on students, teachers, and political dissidents. The 2016-2017 academic year started with two uncoordinated disruptions of campus events. What followed would be a year of multiple police controversies including a refusal to investigate hate crimes, an administrative push to make civil disobedience more easily punishable, and the eventual overnight detainment of two black students based on Facebook memes discussing campus racism.

2017's long stretch of police scandals would be rewarded by admin with an increase in overall funding, including the purchasing of assault rifles and covert surveillance devices without consultation of the Police Community Review Board (PCRB). This information would be revealed a year later, through a process of public records requests by the CPJ. The PCRB, which did not have checks on police but made information on them more readily available for public scrutiny, would dissolve in 2018 – permitting police to operate in the shadows ever since.

antifascism in the PNW

The PNW has a long history of fascist violence. It spans from the mass mobilization of fascists in the 1930s, to Portland becoming "Skinhead City," to the wide array of white supremacist and right wing militias lurking in the shadows. The Trump era would reignite this history – Olympia became swept up with the rest of the region into a culture of street fights between anti-fascists and reactionaries.

During 2017, fascistic personalities began targeting students and teachers before, during, and after the protests. There was a multi-day cancellation of classes because of a flood of violent threats made against the school. During these tumultuous times, Neo-Nazi terrorist network Atomwaffen Division published a propaganda video filmed at Evergreen, while a demonstration led by Joey Gibson of Patriot Front and "Tiney Tose" of the Proud Boys took place in Red Square where they were defended by Washington State Patrol riot police.

a path forward?

We should undoubtedly support uprisings against the college and the systematic horrors of capitalism. However, we should also take these uprisings seriously. Critique needs to be deepened through investigation and tactical analysis, to pave the way forward to victory against capitalism and fascism. Uncritical support for every vague "anti-establishment" protest will not only distort the actual events, but limit our own ability to actually advance struggles past cycles of revolt and reaction, atomization and adventurism, naïveté and hopelessness. We must instead stride towards united and principled worker-student organization that can sweep away the tides of alienation and exploitation on Evergreen campus and beyond.

No investigation, no right to speak.
End of 2017 Statement… for now…



Evergreen is a school with a reputation that precedes itself. I'm sure by now you've seen the photograph of that old Hamilton Farms billboard: "EVERGREEN STATE COLLEGE- HOME OF ENVIRONMENTAL TERRORISTS AND **HOMOS?"** I mean, they sell postcards of it in the bookstore! Obviously, fuck that billboard. But chances are you, dear reader, are some flavor of gay, and you were likely told that this school was just chock full of fags.

This is true, yes, but honestly the cultural climate is shifting, enough so that people are noticing. An emphasis on funding STEM and business programs along with the reeling in of more college athletes has led to a rise in… heterosexuals, particularly of the man variety. Of course this is fine… Like, I have lots of straight friends, I just don't really want it around my partners, or my partners' partners. That sort of thing will just confuse them.

This phenomenon was so widely noted within the last couple years that it began cropping up in our local media! We had articles about it in the CPJ. When the school paper is publishing articles about a shift in the campus culture, particularly a shift towards classic jock-ish homophobic remarks directed towards passersby, you know something is up. Many people come to Evergreen to feel, for once, that they are not at risk for being queer. If we are going to be facing hostility on our campus, and escalating hostility from the world at large, it's important to truly act as a community these next few years.

It's important to remember that **student athletes are your not enemies**, and you may be cutting yourself off from community (as well as being cringe as fuck) if you turn your nose up at everyone who plays "sportsball" because you've deemed them culturally heterosexual. It's natural to surround yourself with other minorities to feel less alone, but we do little to enrich our lives by willfully existing in an echo chamber.

There are athletes at Evergreen who choose to play sports here not because of the school's stellar athletic reputation, but rather for reasons similar to much of the student body, i.e. the cheapest college tuition in the state, maybe the alternative learning model, and even for this school's queer community. Be careful that you're not indiscriminate in your dislike. Much of Evergreen's racial diversity can be found in our athletes, so please don't write them all off. However anyone that comes to this school and perpetuates misogyny, racism, transphobia, and homophobia must be faced with a united front, ideally one that includes student athletes.

For a lot of freshmen, especially those living on campus, coming to Evergreen will be your first time living in and being an active part of a queer community, so I'm going to brief you on how to navigate that! Let's begin with sexual health, because I was once a very horny 18 year-old learning about my changing body (HRT, man) and for the first time basically ever in my life I was around people like me. Even better, I was newly attractive and attracted to these people!

So here's the deal… You might develop a reputation for yourself if you fuck everything with two legs and a pronoun. **Don't fuck your roommate**, by the way… I know you're thinking about it! There is a delicate ecosystem that must be kept in equilibrium for Evergreen housing to function. If your other housemates find out, which they will, they'll start slacking on the dishes. Seriously, I mean why would I wash YOUR pasta pot that you left to "soak" if I know you're in your debaucherous sex nest? These doors are about the same density as a piece of cardstock, we can hear everything, hoe!

Not to discourage you from exploring your sexuality, because we're all on a journey or whatever. Just make good choices, and I know you don't wanna

hear it, but please use protection! There are condoms for sale in the POD, and they have them in the HCC vending machine, which is also stocked with KY jelly, emergency contraceptives, and dental dams! Be smart, get tested (FYI: it's free at Evergreen's Wellness Center), make sure your partners are getting tested, and make sure you are communicating with people as you explore what works for you.

If you're regularly seeing someone and thinking about non-monogamy, talk about it! **Transparency is a great way to avoid becoming someone's nightmare ex**. That label will always always always make you the subject of the Evergreen social sphere's Regina George-esque emotional terrorism, especially given the way we all unintentionally take part in a massive game of Cancellation Telephone.

You can play with your own sexual health (though you shouldn't) but when it comes to other people also paying the price, you really need to be mindful about the decisions you're making, and be communicative! Protecting your sexual health and the sexual health of your community go hand-in-hand. If we can learn nothing else from our queer elders, learn that **it is your duty as a member of the community to not go spreading STDs from frivolous sucking and fucking**.

Tangentially related to the topic of sucking and fucking, please be fuckin' normal about people and their parts. We have enough bullshit to deal with as a community, and we don't need to face any bigotry, however weirdly veiled as activism it may be, from our own people. Any and all bio-essentialism is inherently terrible for everyone. It doesn't matter if you're cis or nonbinary or trans or trans* or intersex or whatever you may identify as, it's bad for everyone to be weird about anyone else's genitals or whatever you perceive their "lived experience" to be. Calling transfeminine people "male-socialized" is evil TERF-speak and also just factually very untrue, if we're even going to humor that term with a response.

You know all that stupid shit that you're essentially obligated to have an inaccurately informed opinion on in order to have any gay internet friends? A big, big part of being a member of a real, physical queer community for the first time is genuinely just… not caring and learning to take a step back for the many social discourses that plague us. Essentially, just being normal! Say it with me now: ***It's not my life, it's none of my business!***

I say this because in the face of anti-queer legislation and sentiment, we need to be a community, and we need to truly be there for each other. I have seen so much divisiveness and hostility weaponized between queer people over petty bullshit during my time at Evergreen. I am from a conservative city with very few out-and-proud gay people. Around those parts, you have no choice but to kick it with the gays who are objectively bad friends and Olympic medal trauma-dumpers.

It is everyone's first time on this planet and we've all been born into an era where we've been given the language to understand what makes us so uniquely ourselves, but we are also coming into our adulthood during widespread moral panic about queerness. We're all we have, so we need to act like it. Let by-gones be by-gones. I don't mean we should be excusing abuse, or anything of that caliber, simply that we need to put an end to that aforementioned Regina George-esque emotional terrorism that plagues Evergreen social circles.

You don't need to like everyone, and not everyone needs to like you. All I am asking of you is to **look out for other gay people, regardless of your personal qualms with one another, because lord knows we all need someone watching out for us.** If you have spare needles, if you have a binder, if you have advice for how to navigate one of the many kinds of coming-out's one can have, be that resource for someone.

We are all we have and sometimes the price of community is inconvenience, so stick your neck out for someone else and maybe they'll scratch your back later, or whatever. I'm mixing my idioms but you get the idea. Or maybe they won't, but you will have done a good thing and that should be enough!

the trans woman's experience of the evergreen state college



Let me begin by stating that although I currently find myself "subaltern du-jour" in the current political zeitgeist as a trans woman — I'm stealing that from Detransition, Baby — I'm also a white lady. There are aspects of the black and brown trans woman's experience in Olympia from which I am lucky to be spared. If you haven't noticed by now, the diversity here isn't the greatest for a campus that consistently touts itself online and in brochures as an inclusive refuge for those who find themselves outcast from traditional higher education. I find myself a member of the white majority here.

A white trans woman comparing her suffering to her black peers might come off as playing into "Oppression Olympics", but it's just simple intersectionality. To give an example: if I were the victim of a transphobic hate crime it probably wouldn't make the news. If another doll a few shades darker than me experienced the same injustice, it likely wouldn't even make social media. You know this is true. Every year we have Trans Day of Remembrance where we are reminded that a disturbingly high number of black trans women are murdered in this country, their obituaries and police reports often misgendering them and even mocking them afterward.

This is to say nothing of the way black and brown transfemmes are treated by the U.S. justice system, which not only targets them for incarceration but uses their transness to subject them to cruel and unusual punishment in men's wards. And although liberals would like to assure themselves that this violence is solely confined to poorer "red" states, it is not by far. So keeping that in mind, I will try my hardest to detail the experiences that encompass all of us despite my privilege.

I will first bring up my gripes with the on-campus flatmate-finder as I believe it is the most egregious example of transphobia to found at this institution. When a person decides to live on campus, applies, and is successful in getting a spot in either the dorm buildings or the apartment-style complex, they must fill out a profile on a webpage called "ResNet" along with a short blurb about themselves for the purpose of shopping for potential roommates/suitemates.

One of the fields you must fill out is your gender identity. Normally, this field would include the options "Man", "Woman", and "Nonbinary" as is customary, but ResNet opts for including "Cis" and "Trans" variants of those options. (Example: Cis Woman, Trans Woman) You are not only being asked to disclose your transgender status to housing staff, but also to other students on ResNet. This very private information is emblazoned permanently, right next to your name above your "About Me" blurb. In this way, your first impressions won't be colored by your hobbies, your interests, or your living habits but rather by extremely intimate information that you are powerless to remove. When I was put through this upon transferring in the Fall of 2024, I felt violat-

ed, disrespected, and worried that anyone I reached out to would ghost me just as hiring managers had when I showed them my birth certificate with an "M" on it.

I brought this experience up to a good friend of mine, also transgender. She told me that part of the fear that welled up inside of me when I read the "TRANS WOMAN" marker emblazoned on my profile was not simple shame at being outed, but more-so anxiety about *what might happen to me* knowing that they ***knew***. They could inflate something innocuous about me — perhaps pestering one of them to do their share of the dishes in an angry tone one morning — and call me "dangerous", "predatory", "imposing" or any number of pejoratives that basically mean "scary man in a dress... in my *home*". This accusation might merit me being moved to a different apartment mid-year.

I was scared about that, but I also felt this deep tar pit of depression start to well up inside me. I was just trying to find nice roommates like any other young woman, but for me, every step along the way carried risk. I remember considering how I could simply change my designation to "CIS WOMAN" to avoid being outed. That could be good. But if my new roommates find out after going "stealth" as it were, it could get bad. Even if they aren't entitled to that information about me — it's not like we're going to be sharing a bedroom so this isn't some kind of trans locker room scare that is so common in the news these days — I might be thrown out, or worse. Sounds even more traumatizing. For a university that prides itself on being a refuge of acceptance, especially for the LGBTQ+ community, this practice of nonconsensual outing is bigoted and downright barbaric.

I will now move onto my experiences in classes and at leisure, both on campus and in Downtown Olympia. I want to say firstly that my professors and other faculty I interacted with treated me with the same respect they would give to other female students. This is to say that my female professors were amazing and a few male professors were a tad patronizing. My problems lie with the prevailing culture among the student body and the population of Downtown, one which is hyper-aware of the presence of the *Doll* but acts as if she were a **strange exotic bird at best** and a rabid wolf at worst. Let me give you an example.

My first weekend on campus, I took the 41 bus (Rest in Peace 41) with some acquaintances to peruse the Farmer's Market, grab a cup of coffee, and check out the local flair. I couldn't help but notice a flyer pasted up here and there, which read "Trans Punk Band (AFAB)" Interesting to put *ASSIGNED **FEMALE** AT BIRTH* when you could've just said "transmasc". What is this flyer saying exactly? That, frightened cis reader, we aren't the bad kind of tranny! Don't be afraid! We aren't the burgeoning, hairy, *creepy* men in ill-fitting Amazon Basics skirts you think of when youhear the word "trans", no, we're *normal*. This attitude seems to prevail among the local population.

On campus we have BLISS, a social outreach group for queer students on campus. As of writing, one can't help but notice a underrepresentation of transfemmes among the staff, despite Evergreen's trans student body having a pretty even transmasc/transfem split. Red flag. We have one group dedicated to transfemmes, Vinalia, but it meets so infrequently that most of us don't bother coming. It feels alienating. In the words of a dear friend, we feel like we stick out like a sore thumb here and it sucks.

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I once heard a trans woman on campus saying she missed going to school in a more conservative area, because though they didn't have good opinions on trans people by far, most of them didn't know we existed in real life. We were just a boogeyman confined to their evening Fox News diatribes, not their neighbor, their classmate, their coworker. It was easier to get around. Easier to walk to the coffee shop without every liberal cis person clocking you and staring daggers as you make your way down 4th Avenue East. Or worse, getting approached with, "What are your pronouns?" when introducing yourself in class after everyone else received some variety of, "How's your morning?"

If I can provide anecdotal evidence for this phenomenon, I once found myself in line for a cappuccino at Olympia Coffee Roasters. Each of the women in front of me, cisgender, had been told some variety of, "Your drink will be ready in five, ma'am." But when I make it up to the counter, the barista inexplicably shifts to the third person, calling out to her coworker, "This ***person*** would like a medium cappuccino with oat milk!"

I would've lost my appetite if it were not for the fact that PNW coffee is some of the best there is, period. I don't want to imply that being a trans woman here is a 24/7 nightmare; this place just needs work if it wants to be the "queer utopia" it purports itself to be. So before giving several suggestions as to how this challenging work could be accomplished, I want to talk about the things that make living and learning on this campus not only bearable but joyful. The nature to be explored in and around the grounds is beautiful in all seasons. I remember the first time I saw a family of deer making their way out of the forest next to the Lab II building. It was so beautiful it prompted a hike to Geoduck beach, where I swam in the Puget Sound until the evening sunset danced upon the water in sparkles. I felt like Buttercup in *The Princess Bride* and all of my troubles sort of melted into the background.

Secondly, the professors at this school have treated me with nothing but respect and kindness. I've never once been looked down upon for my trans identity by faculty as I have at a previous institution. Maybe I've just gotten lucky or good at screening via RateMyProfessor.com, but this is something that keeps me coming back to Evergreen. Faculty here are so supportive and understanding, up to and including providing excusal from class sessions or extensions on assignments during extenuating circumstances. If you find yourself, say, too anxious or busy to attend class because a parent/doctor/other authority figure is weaponizing their bigotry, you'd be hard pressed to find a professor that wouldn't give you a few days off to deal with it.

Finally, shout out to all the kind, accepting students I've been lucky enough to meet since I transferred. I realize I may have implied the entire student body is transmisogynistic, and I want to make it clear that it doesn't apply to everyone. To the cis women that stuck up for me after I got talked over by *that* guy in seminar, I am so grateful. To other trans people, who checked in on me after class when I looked like I was having a rough day, I probably wouldn't still be here, writing this article, if it weren't for you. To the cis men who treated me just like any other woman, thank you. That shouldn't be rare, but it is.

With that out of the way, here are some workable goals for making this campus, and the Olympia community by extension, a safer and kinder place for transfemmes.

First and foremost, end the bigoted policy of requiring students to out themselves to potential roommates. That kind of intimate knowledge about trans students cannot be ethically compelled out of them if this university would like to call itself accepting, or even moral for that matter. Secondly, there needs to be an effort on the part of admin to hire trans women to faculty, or even as counselors for BLISS. Young transfemmes need to be able to see themselves in at least one position of authority/respect in order to truly feel welcome.

Finally, we need to be treated with a little more respect from cis people here. This can be encouraged through education—we are a learning institution after all. We could really use one or more classes available in the feminist/gender studies department that focus specifically on transfeminism and the deconstruction of transmisogyny. Why is it that when you go to the locally famous Orca Bookstore downtown, no one has heard of even a foundational transfeminist text like *Whipping Girl*, but the shelves are stocked with the collected works of Germaine Greer? Our historically radical, boundary-pushing university must work to eliminate this erasure of transfemme issues within feminism if we are to make our community a place for all.

My final note is a message to the trans girl reading this. You are going to make it through this year. It may take time, and it ***will*** take hardship—and no, it's not fair—but you will find your place here and you will thrive. Remember that you don't owe the world a debt for your "inherent maleness"—or whatever bullshit "radical" cis pseudo feminists and right-wing morons are spewing about you at the current moment—and that you deserve to take up space even if people give you shit for it. And don't be afraid to take comfort in the solidarity of your sisters when it gets hard. **We're here, we're trans, and we've got each other's backs.**



THE TUMWATER SCHOOL DISTRICT STRUGGLE

The story of resistance to Let's Go Washington (LGW) and its local allies in the Tumwater School District (TSD) is one that is still being written, and one that will likely continue impacting the lives of students in Thurston County throughout the 26-27 school year. The following is a condensed retelling of what happened from a former TSD student.

On 2/27/25, protests ignited in the Tumwater School District over the district's adoption of resolution 09-24-25. This resolution was brought forth following the controversial sit-out of two Tumwater High School (THS) Junior Varsity Girls Basketball players in protest of Shelton High School's inclusion of a transgender player on their team. Resolution 09-24-25, while not legally enforceable, advocated a barring of transgender students from Washington State school sports.

The adoption of this resolution, tied with the $7 million debt the district had accrued, created the conditions for Tumwater to see unprecedented protests over the 2024-25 school year. Throughout the year, along with outside organizations, various student organizations, particularly the now-defunct anarchist group Revolution Now (formerly Oly4Rev), led continued disruptions at every TSD board meeting, as well as a walkout on May 21st, which drew hundreds of students. The board, unwilling to listen to student and community demands, would continuously push back throughout the year, going so far as to relocate their meetings to Littlerock Elementary, a school neighboring the headquarters of a violent far-right motocycle gang, known as the Pacific Northwest Ugly Mother Fuckers.

ESCALATION AND NATIONAL ATTENTION

The following school year, 2025-26, would see the introduction of Bellevue multi-millionaire Brian Heywood's Political Action Committee "Let's Go Washington", through their November 2026 ballot initiative campaigns. These proposals, euphemistically titled "Protecting Fairness in Girls' Sports" and "Strengthen Communication Between Parents and Schools", would enact prerequisite "physical sex verifications" for school sports and a complete opening of all student records to parents.

Throughout the campaign, LGW would push its initiative petitions through an online victimhood narrative of "repression by the radical Democrats." Working alongside right-wing grifters, videos of petition-gatherers (who received hefty salaries from LGW) being harassed, unrelated exposés of pedophilic WA school staff, and the presence of small numbers of transgender youth competing in athletics were broadcast by LGW to build "culture war" fervor around the campaign, attracting support from reactionaries across the country.

The LGW campaigns found their way to Tumwater through right-wing pundit Brandi Kruse. Kruse, who claimed to be a "Trump-Derangement-Syndrome survivor" at the White House "Antifa" roundtable, had her hands in Tumwater politics since the THS girls' sit-out, broadcasting their transphobic narrative and directly targeting various young protestors. On October 4th, LGW would host their first local "Super Signer Rally" at Tumwater Middle School (TMS). Resulting from the narratives pushed by the likes of Kruse, this rally, featuring speeches from Kruse, Heywood, and one of the THS girls, would see unprecedented levels of protest violence for the small town.

Following a fight started by LGW security, the outnumbered local counter-protesters had been maced by security, stomped on by tatted-up fascists, with one woman



incapacitated and another arrested. The violence was followed by the rally attendees beginning a chant of "USA! USA!" as the incapacitated resident was lifted away into an ambulance. The failure of the counter-protest can be chalked up to various factors, among them being: low protester numbers, lack of protest coordination, and lack of pre-analysis of rally attendees. The brutalization of TMS counter-protesters provided LGW with a convenient media spotlight, adding to their campaign a narrative growing in prominence nationwide, that of fighting back against the domestic terrorist enemy: "Antifa."

TACTICAL SHIFTS AND AFTERMATH

The following months saw the November elections for 4 positions on the TSD school board. This saw the board, which in February voted 4-1 on the anti-trans resolution (simply put: 4 conservatives to 1 liberal), shift with the introduction of Julie Watts, an open supporter of the TSD protests (now 3 conservatives to 2 liberals). In a direct rejection of the transphobic agenda being pushed onto Tumwater, Melissa Beard, the only "no" vote on the February resolution, saw the largest electoral victory, receiving 61.7% of the vote against Aimee Staudt, mother to one of the THS girls.

Nearing the end of LGW's campaigns, in a final push to ensure being safely over the ballot signatures requirement, the campaigns made their way back to Tumwater on December 13th in a second "Super Signer Rally" at Michael T. Simmons Elementary. Following a questionably authentic FBI warning of an "Antifa threat" shared by LGW via Facebook, calls by Kruse for "red-blooded men" to defend the rally, and various online firearm threats by rally attendees, protest organizers decided, rather than attempt a disruption, as was possible during the spring's TSD protests, instead to host a counter-rally at the neighboring district office.

This separation in rallies was possible owing to the TSD granting permission for LGW to host their rally inside the Elementary school's gymnasium. Mind you, TSD approved this illegal (see RCW 42.17A.555) rally location with full knowledge that the last rally saw tatted-up fascist rally attendees attacking students. Despite the oppressive presence of right-wing grifters, Tumwater Police, and Thurston County Sheriffs, which saw at least 4 drones surveilling above the rally, the community counter-rally was generally successful, employing more effective coordination and strategy.

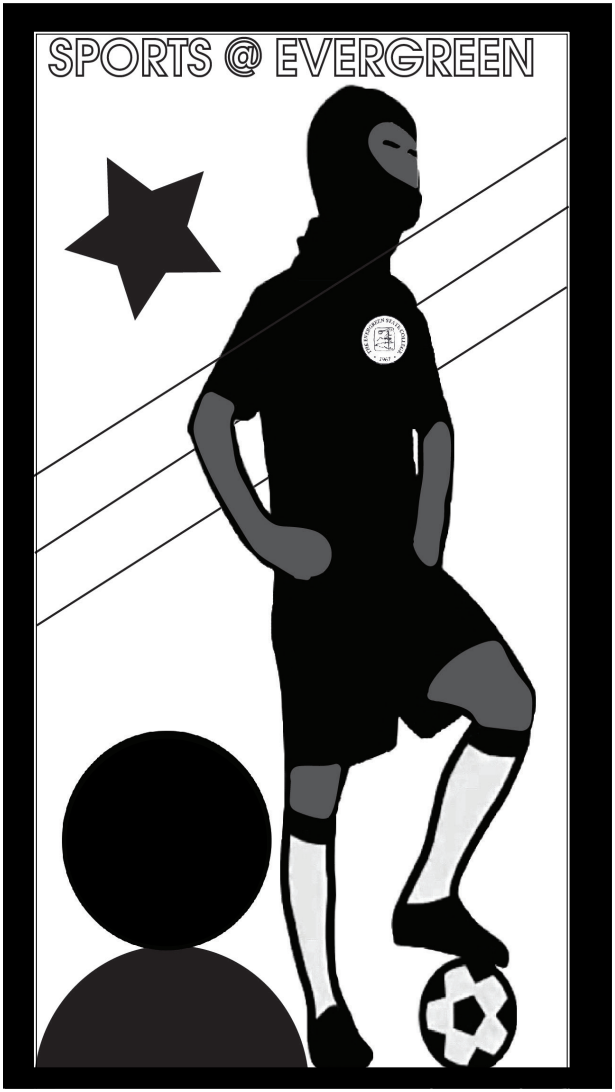


Despite the efforts of local activists, both LGW initiatives received enough signatures and will be featured on this year's November ballots. Through the well-funded initiative ballot campaigns, LGW poses a considerable threat not only to trans youth, but also to the maintenance of Democratic Party control in Washington state. Going forward, there's no sign to suggest LGW (or the TSD) is slowing down, with LGW already having launched a successful referendum campaign over the summer of 2026 which, in a very mask-off move for this astroturfed bourgeois pet project, puts repealing the meager 9.9% tax rate on Millionaires introduced by Governor Ferguson onto the November ballot.

LESSONS FOR THE FUTURE

Going forward, Let's Go Washington must be closely monitored, especially their wielding of right-wing grifters. The impact of this phenomenon was demonstrated by the "Metro Surge" ICE occupation of Minneapolis, which was started by similar MAGA pundits and streamers and resulted in thousands of deportations and arrests, as well as the murder of Renee Good and Alex Pretti. Now, we must build up a united, principled, educated, and disciplined force to more effectively defend whoever the Empire and its lackeys mark as "next".

On that note, Thurston County YDSA is a new organization seeking to unite anti-capitalist youth in Tumwater, Olympia, Lacey, and beyond in partnership with The Arcade Projects. They can be contacted at tcydsa@proton.me and, as always, by asking around!



Notes from a Student Athlete

I've had multiple administrators and coaches wonder why there aren't more students on campus interested in and attending sporting events. As an athlete, it almost feels like we are in a bubble and not connected with the rest of the campus. There are some misconceptions that I would like to debunk.

I've been asked many times if I get paid as a college athlete. The answer is no. The NIL (Name, Image, and Likeness) bill that passed nationwide allowing college athletes to get paid allows for them to become entrepreneurs and make money from Youtube, Tiktok, and other avenues like that, but **schools aren't paying their athletes directly.** Our school only gives a few players scholarships as our budget is tight. I think there is a general misconception among students that athletes get paid, and if not paid, at least get their tuition compensated. As a Greener I understand the frustration, and that when you see athletes here going to school that you wouldn't view them positively if you had those misconceptions.

The reality is that being a student-athlete is difficult. Going to classes while being committed to playing a sport everyday is hard. Especially when you're tired from a practice, tired from a long road trip and don't feel like doing homework on the bus or in vans, since the teams in Evergreen's leagues are in Oregon, Idaho, and Montana. Many of my teammates have to work on top of playing soccer and going to school at the same time. So the reality is that we're a lot more like the average student than you think. We are affected by faculty unconcerned with our health and well-being and unfulfilling campus food, and financial and academic resources. We want there to be better living and working conditions on campus, so people are engaged in the wider Evergreen community.

We are the lowest funded school in our conference, who can't give out many scholarships. Most of the teams in our league are private schools. **We get dirty looks every time we step out of our Evergreen vans at away games**. Players on other teams always talk shit about us and criticize our mascot Speedy (calling Speedy a dead clam, a penis, et cetera), disparaging Evergreen's liberal arts education, calling us hippies, among other things. During my sophomore year, in 2021, We were playing a team in our conference and we were beating them, one of their players yelled,

"how are we losing to this trash school?". I responded "what're you talking about, we're outplaying you right now." He said, "I was talking about your education." If you're really talking shit about Evergreen's education while we're beating your rich private school where most of your teammates have intergenerational wealth then you took the L. **You're rich and you lost to the "Woke SJW Hippie School" and you're mad**.

An opposing player on a team also once approached a fellow teammate who kneeled for the national anthem threatening to fight him for taking action for something he believes in. Myself and other teammates were inspired to do this from Colin Kaepernick who started this trend in 2016 specifically in response to police brutality. Many players across the NFL stood



in solidarity and joined him. I can understand why the national anthem would be played at the Olympics, the World Cup, or any event actually representing this country. But **why do we need this disgusting normalized nationalism even at college soccer games?** We do it so often at sporting events that most people don't even think about what they are standing for. I think it's important to question that, and take action against this normalized American exceptionalism and nationalistic ritual. What I see in this country, which claims to be a champion of freedom, human rights, and democracy, is something entirely different than those things. I think standing for the national anthem or pledge of allegiance goes against my personal values, convictions, and principles. **Whether consciously or unconsciously, these patriotic rituals encourage people to support their country even as it causes pain internally and abroad.** I am no longer willing to take part in these rituals and ignore the way this country oppresses millions of people at home and abroad. I don't identify with the United States, I instead choose to identify with anti-imperialist struggles and the working class which have no borders.

Evergreen student athletes are concerned about politics and social justice because of our education and lived experiences on campus, just like our fellow students. Personally, I have been radicalized by my Evergreen education to take action and protest the national anthem.

Shoutout to Coach Steve who coaches both the Men's and Women's team. He spends countless hours dedicated to coaching and supporting us in so many ways. Last season after the national anthem was played before one of the games he noticed some of us kneeling and told us that he supported us doing so.

We need to bring excitement to our sporting events. In my first two seasons on the Men's Soccer team, Speedy hasn't even been at one game! We need to start asking questions about why Speedy is at Cop Appreciation Day and in Puget Sound Energy commercials but not at sporting events. What's the point of a mascot if not to attend sport games and hype people up? Who wouldn't want to see a giant Geoduck running around! We would appreciate all of the support we can get and we should take advantage of all of the events on campus that there are since events and community building is so limited. To build a stronger community on campus interaction between the sports bubble and the rest of campus should go both ways. We don't have many community events on campus and we should take advantage of the ones we do have. On this already isolated campus we don't need to self-isolate on top of that. Soccer games can be a good way to meet new Greeners, build community, and organize. It would be cool to have people waving signs, flags, and generally showing school spirit at our games.

VIEW SCHEDULE: gogeoducks.com



ARCHITECTURE

SPACE AND ART AT EVERGREEN

The average Evergreen student complains about our brutalist architecture - it's depressing, they'll say, it's boring. But look closer! Brutalism has a certain rough beauty to those willing to see it. It is utilitarian, purely functional use of space and yet it has undeniable style. The stark opposition to the forest says: this ain't your cottagecore fantasy land. This contrast is incredibly cool. The problem with our architecture lies in how our ownership over space has never come to fruition.

Rumors fly about the architecture at Evergreen. You may hear it was designed by prison architects, that the thick concrete walls were meant to withstand damage from rioters, the long windowless halls of the COM building meant to disorient occupiers. I do not know how much of this is true, but I will suggest that you pay attention. Notice how the spaces around you feel, how they function, how they either bring people together or separate them. You can learn a lot about the space just by noticing.

What you may notice most of all is the feeling of emptiness. The beauty of brutalism is that it's made to facilitate the social relations inside it – large echoing halls, huge windows, exposed and layered walkways... This architecture calls up visions of a bustling campus with students in every corner, music trickling from stairwells, trade blankets in the shade of the CAB, and canvas murals streaming down the clocktower. The strange, haunted feeling that you get from these enormous, empty gray buildings comes from encountering the spaces people should be gathering and creating in, without the evidence that they ever could in the first place.

There are traces of a past presence all around Evergreen, simultaneously adding to and easing the haunted feelings. The ghosts of student art installations reveal how people once engaged the geography of this campus, and how we are beginning to do it again. I encourage you to chase them.

MURALS

Tucked away in corners and buried in basements are the murals and artwork of students, the images, words and wisdom imparted to other generations. I encourage you to visit the Unity mural housed in the CCBLA, located in SEM II. Created in the 2022 Mural Project program, it traces a similar legacy of student voice that this manual aims to collect. Among all the strange art in CAB, visit the 1993 First Peoples' Mural Student Activities offiice while you're up there joining a club.

On the side of a staircase on the way to Evans Hall, you will find a memorial to Jonathan Rodriguez. Underneath the words on the wall, students have left offerings and flowers. Stop by and pay your respects. The college stated in an email in December that they would respect this space, and so far has stood by that promise. My hope is that in the years to come it will be maintained and added to in his memory.

So as not to give away the rest of the murals on campus, I'll just point you to their whereabouts. Spend time exploring the floors of Evans hall. Take new routes, try doors… you'll never know what'll happen. There's art all over SEM II!!. Start at the top and work your way down, as low as you can get. Check the outdoor stairs of the big dorm buildings. And finally, make sure to take a trip over to the COM building. While there aren't exactly murals, you'll find the ruins of performing arts at Evergreen.

"Some bemoan the brutalism of socialist architecture, but was the blandness of capitalist architecture any better?"

GRAFFITTI

The graffiiti at Evergreen is best observed in its absences. While navigating campus, you might find patches of gray paint covering the concrete pillars of SEM II and back parts of CAB. Occasionally, a new piece will spring up for a day or two, before it is painted over, adding to the gray patchwork.

The most glaring example of this is the defunct site of the Evergreen Free Wall, to the back side of COM. From 2003-2004, the Free Wall was a designated arts space for people to throw up designs. If you travel there, you can find years of graffiiti piled up and flaking– from both before and after the Free Wall's time– sandwiched in layers of house paint.

Even if you can't see what's buried beneath the gray patches here, you understand that it used to be something. You understand that there was a significance to someone in claiming their space, and you understand that its covering was either met with anger or a cheer from students like us.

As enrollment increases, there have been concentrated efforts to revitalize spaces on campus that have remained unused, sometimes for years. Meetings and events have started to spring up in what was once the Flaming Eggplant. The Physical Computing Center has had new life breathed into it and is now often open and full of people. The pool table on the bottom floor of A Dorm has become a gathering spot since the building opened last year.

Explore. Talk to people. Find the places where people gather and build community, and if you see an opportunity, make your own. The visions of a bustling evergreen can only be brought to life if we, the students, work to make them real.





PORT MILITARIZATION RESISTANCE

Port Militarization Resistance (PMR) was an autonomous anti-war movement based in Olympia that emerged in response to the Port of Olympia's complicity in transporting weapons shipments to Joint Base Lewis McChord (JBLM) in 2003. PMR brought together activists of all ages and backgrounds, many of whom were part of the Olympia movement for Peace and Justice or connected to Rachel Corrie, a local activist martyred in Palestine just days before the U.S. invasion of Iraq.

The general analysis of the movement was defining their enemy as the economy of imperialist war and the institutions that enabled this economy. Their communications exposed how our local industries and public infrastructure become instruments in imperial conquests and war crimes across the global south. As it became increasingly clear that the U.S. government sought to destabilize Iraq for the benefit of capitalist interests, for natural resources to extract and labor to exploit, PMR prioritized international solidarity:

"The weapons shipments, and the use of our public property to prolong and supply the war in Iraq have made us complicit in crimes against humanity. We refuse to be complicit any longer. We will continue to utilize every available instrument of democracy, including direct action and disruption when necessary. We are working to stop the war machine by standing in front of the machines of war as they attempt to enter our port" (PMR Statement, 2006).

PMR IN ACTION

PMR employed direct action, including die-ins, blockades, pickets, and occupations, to disrupt military supply chains, viewing these shipments as complicity in war crimes. Their first major confrontation occurred in May 2006, when protesters blocked Stryker vehicles heading to Iraq, leading to arrests. In November 2007, PMR escalated tactics, with up to 200 activists seizing the port entrance to halt returning military equipment. PMR members described being assaulted with



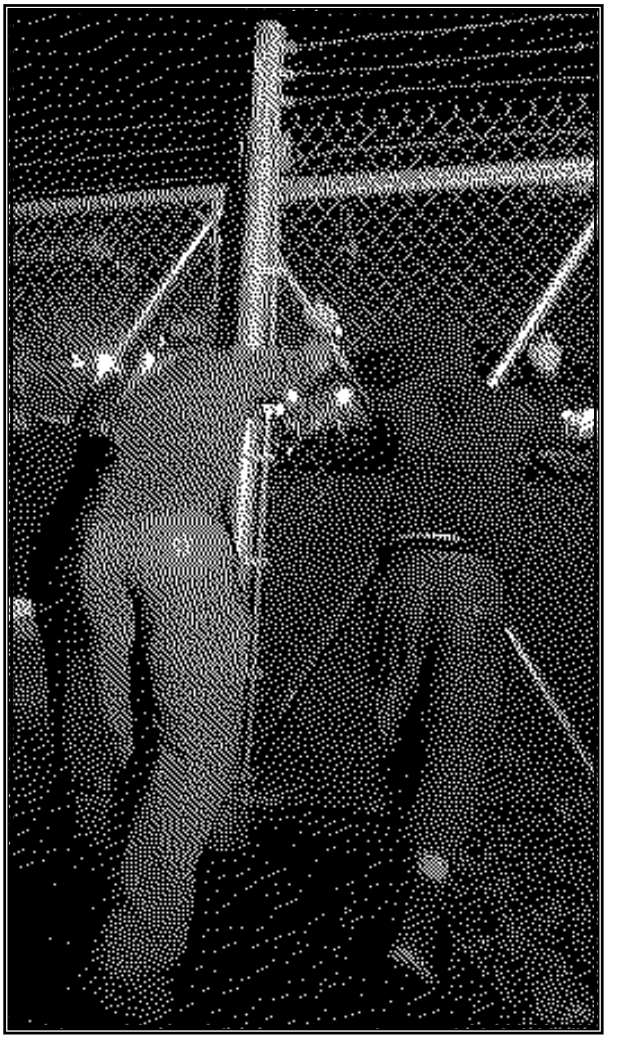
pepper spray, tear gas, rubber bullets, and physical attacks by Olympia Police Department.

By 2008, the city had been subject to police brutality lawsuits and attempted to use town halls to promote an air of democracy in proceedings with the Port of Olympia. Due to the dedication of PMR activists and national media attention, JBLM cancelled their contract with the Port of Olympia, a policy still in effect today. In the years following the PMR direct actions, Freedom of Information Act (FOIA) requests revealed that a man named John Towery was paid by JBLM to infiltrate and surveil meetings of PMR members, including direct actions and community gatherings. This experience highlights the need for increased organization and security measures in future mobilizations.

REVOLUTIONARY REFLECTIONS

Overall, PMR made major accomplishments in the disruption of the military economy at the Port of Olympia. The strategies utilized by PMR also inspired the 2016-2017 fossil fuels blockades, whose goal was to disrupt Rainbow Ceramics from shipping fracking materials through the Port of Olympia. PMR's grassroots actions highlight the power of community-led movements in confronting state violence. Some critiques of PMR can be attributed to the lack of regional solidarity in achieving anti-imperialist wins across the Salish Sea. Though protestors at the Port of Tacoma also engaged in a 12-day blockade, the port is still bound in a military contract with JBLM. Hyper-localization led to miscalculations about the responsibility of revolutionary action for ourselves and our communities.

When we view our revolutionary responsibilities as complete after wins, such as divestment at the Port of Olympia, our movements can lose momentum. When we win on one front, we must look towards another, as revolution is a lifelong commitment. We must build strong regional, national, and international connections in order to win liberation for all.



Fatness at Evergreen:

My first year at Evergreen, though much of it beautiful, was a uniquely isolating experience. Evergreen frequently prides itself on the openness of its community, advertising a safe space for all. Despite this, the reality of this college here often falls short of the institution's promises. This is highlighted by the treatment of fat students at Evergreen. There were many times within the year that this school and the community it fosters have made me feel unsafe and unwanted.

The experience of being mistreated because of the way you look is something many students here can relate to. Often it's one of the factors that pushes people towards schools like Evergreen. Social hierarchy exists everywhere, even within this context, and when we're not careful in how we engage with one another, we reproduce the isolating dynamics we seek to escape.

Everyone knows the US has wayyy more fat people than the average country, but the actually interesting question of why goes unasked. Mainstream discourse fails to see the intersection of race, geography, labor rights (countries with shorter work weeks have less obesity, look it up), and poverty as contributing to the United States obesity epidemic. Fatphobia is rarely regarded as the pervasive, oppressive structure it truly is.

Fatphobia extends past surface-level bullying and unkind comments. It is a systemic form of mistreatment against fat individuals in all fields. It's the moral superiority held over fat people. Fat people are discriminated against socially, medically, and professionally, being denied healthcare and opportunities available to their skinny counterparts. Fatphobia heavily intersects with racial, gendered and class oppression, exacerbating impact for those with multiple marginalizing identities.

The popular discourses about fatness and fatphobia are often redundant and annoying. One side will attribute fatness to a lack of discipline or poor individual choices, while the other will argue that there's a whole slew of reasons that prevent people from being skinny. While of course the rebuttal is true, and the socioeconomic exploration of fatness is necessary, (all the poverty stuff) this style of rebuttal misses the core of the issue, which simply put is that it's wrong to treat people differently because of the way they look. Real allies and 'body positive' activists must position themselves in strict opposition to Lookism, which is defined as the prejudice or discrimination toward people who are considered to be physically unattractive, and can include basing one's judgment of another person's other qualities, such as intelligence and abilities, on a person's physical appearance. Lookism is ingrained in us for our whole lives, and society treats those who are beautiful as more important and more human.

We are not immune to these practices, and often reproduce them in our own lives. There is no merit in the way we look. Be critical as to not reinforce this behavior. So don't call people ugly because you don't like them, even if it's your friend's ex that is objectively less attractive. Your problem with them shouldn't be with the way they look, (if it is then you're shallow) and using ugliness to demean someone only breeds a greater social correlation between appearance and value. It can seem impossible to escape fatphobia, and in some ways it is.

continued on next page....

There will always be times when you are mistreated, but you can learn to overcome the ways it makes you feel and learn to stand up for yourself. You can find the people who uplift you. It took me longer than those around me, but I too found a community at Evergreen. In the past three years at this school, I found spaces and people that make me feel seen, respected, and valued.

To my dear fat peers reading this, I promise you life is not all gloom and doom, it may take longer and you may feel rough along the way, but you will find the things that teach you that you belong. You will find friends that are kind, that are conscious, and that see you for who you are. You will learn that there is no room in your life for those who don't. It's unfair the way life is harder to navigate, and it's unfair how much harder you have to work, but you are strong and you are resilient. There is room for you to learn and grow and take up space. If you struggle with self-image, know that you have time, and you are able to love yourself. **YOU WILL LOVE YOURSELF!**

There is much work that needs to be done to combat fatphobia widely, both structurally and internally. Do not police your own behavior. Disregard the fear you feel about others opinions, and the fear of how you look doing the same things others do everyday. Don't let fear stop you from living the way you want. You can be driven and admirable. You can just be admirable in general! You can be a crazy party girl!! (or boy or they!!) You can love, you can date, you can fuck. You can laugh and cry, you can form beautiful connections. You can be the smart one in class, you can be the cute one with beautiful accessories, you can be the funny one (by choice lolz), you can be a beacon of social connection. Do what you want, and be brave! **Do not be trapped by cages that are mental.**

SAFER & BETTER COMMUNICATION WITH SIGNAL

It stands to reason that you, dear reader, may want to join/create a group chat in your time amongst the Olympia radical milieu. Usually this'll be on Signal**:** an easy-to-use phone and desktop app with strong encryption & privacy features.

Signal chats are much more secure than traditional text, social media DMs, Gmails, and other online chat methods. Please do your own research on how they work! That being said, here are a few pro tips to help you become a certified **Opsec Demon** (operational security master) and make people want to be your friend. Let's make these habits second nature, and digital security will be easier for everyone!

1. Make a cool ass username and profile picture (that don't reveal your personal info)
2. Make these important changes in Settings:
notifications -> show no name or message
privacy -> nobody can see or find me by number,
turn screen lock on
account -> create a PIN
3. Turn on disappearing messages. If you want to preserve stuff, have a meeting and take secure notes!
4. Try to only use chats for scheduling, clarifications, and keeping up with what's happening. Doing discourse on Signal usually goes poorly.
5. If you HAVE to do discourse, remember that you're talking to real people, so be nice, assume good faith, and use reason, not rhetoric.
6. No fedposting (talking about or doing illegal things); remember it's more secure, not 100% secure.
7. Respond to people's questions, polls, and direct messages in a timely manner. Otherwise, what's the point?
8. Don't type super long messages or long chains of messages unprompted, because nobody will read them.
9. Remember that signal chats fundamentally cannot replace real-world organizing. **Now go touch some grass!**

The Evergreen - Gaza Solidarity Encampment (A Retrospective)

In Spring of 2024, students spontaneously formed what would become known as the Evergreen Gaza Solidarity Encampment, following a walkout which joined U.S campuses across the country in protesting the ongoing genocide in Palestine and demanding that schools fully divest from Israel.

The encampment disbanded after 7 days, following bargaining between students and administration, with students agreeing to disperse in exchange for the creation of four Disappearing Task Forces (DTFs) This agreement was outlined in a memorandum of understanding (MOU) signed by student negotiators and administration.

This led to the creation of the Grant Acceptance Policy, Investment Policy, First Responder, and Community Oversight of the Police DTFs. After two and a half years, it is undeniable that the Evergreen Encampment failed to reach its goals. The encampment at evergreen opened a new arena for struggle, with which the current student body was not yet acquainted. This new realm broadened student power and influence, throwing the administration into a crisis where they had to compete with students for control.



Students failed to expand this crisis after the end of the encampment just as they failed to prolong the Student Intifada. Today, not only do we not have divestment, not only do the police still have their guns, but as the DTF recommendations sit neglected on President John Carmichael's desk, we don't even have a significantly increased base of students organized, educated, and prepared to take enduring action against US imperialism.

In order to understand how we got here, why the struggle failed, and what we can do going forward, we have to understand what happened at the encampment as well as Evergreen & the wider PNW's history of occupation struggles.

The Encampment Itself

The Evergreen encampment struggled from the very start with forming coherent demands, facilitating meetings, communicating, maintaining the physical camp, and negotiating with administration. In the first engagement between admin and the encampment we were notified that they instructed campus police and state patrol to not interfere with the camp, by pausing the no-camping ordinance. The knowledge that administration was holding off the police was a constant source of confusion and difficulty for the camp. Challenges on

the ground were compounded by the emotional distress and confusion of the social media barrage of images of the ongoing genocide as well as attempts to make comparisons to colleges which couldn't be more structurally different from Evergreen, such as Columbia, UO, or UCLA.

The source of the energy at the encampment combined various struggles international, national, and local to the college itself, especially since it itself took place in a period of crisis and rebellion. The encampment had followed a failed student-worker unionization attempt, so there was a particular weakness regarding the institutional aspect of the struggle. The leverage of the student body, and of this moment, was reduced to the occupation of the encampment itself. There was not a substantial alternative basis of struggle and leverage on or off campus, and we failed to develop one.

The first few days of the encampment itself were mainly focused on setting up the camp, getting the word out on and off campus, creating a horizontal committee structure for the maintenance of the camp and our actions, and formulating demands in mass meetings. There were disagreements about strategy and general confusion but things were trending towards coherence. This emerging coherence rapidly degenerated with the sudden influx of capital "I" insurrectionaries.

The behaviors of this specific network, and individuals' own statements, would highly suggest that they were interested in utilizing the encampment for their own ideological interests, namely to collapse society and squat the ruins. These interests and the way in which the insurrectionaries pushed them forward were in complete misalignment with the spontaneously developing revolutionary consciousness within the encampment, in the student-worker movement, and across the wider working-class population in the region.

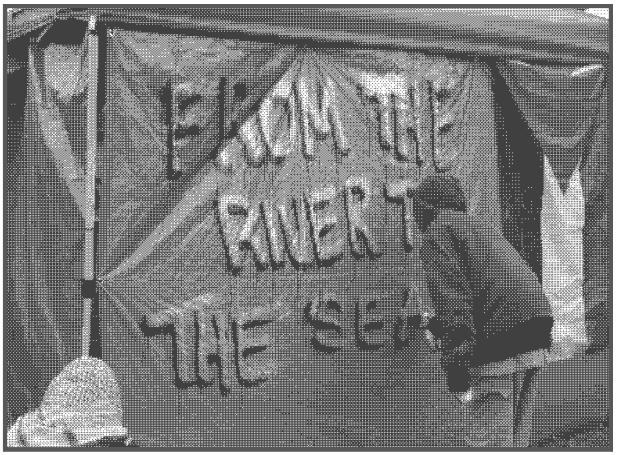
What followed was a blur for everyone, and cannot ultimately be said to be the fault of these insurrectionaries. The encampment became more and more chaotic, the committees were "abolished", reproduction fell apart, and the students fell to a incoherent mix of negotiations, panic, and suspicion of non-students. Ultimately this led to a situation in which no coherent decisionmaking and communication could occur. The rotating bargaining team attempted to do its best, but struggled in the messy environment.

The strategy among student organizers, particularly Arcade Projects, at this point had changed from focusing on the encampment itself as the site of struggle. Instead, they aimed to utilize DTFs as the means through which to extend the crisis of administration and continue the mass struggle. This strategy was spelled out in the zine "We Got the MOU, Now What?" as well as the "Anti-Imperialist-Action (Puget Sound)" one-page issues, which were widely distributed. The zine said, "The MOU can fall into containment and liberal-reformism if we do not out-organize and out-maneuver The Evergreen State College and its so-called Administration".

Well, we did not out-organize or out-maneuver, that much is clear.

The Big Picture

The encampment was determined by more political movements than just the student intifada. It meant more than just a struggle around demands for Palestine and against the capitalist-imperialist state. The fact is, when those tents were first put up, they became entangled with a 30-year legacy of encampments and occupations. In the United States, this history was largely kicked off by the Battle of Seattle in 1999 and continued through Occupy Wall Street/Seattle in 2011 and CHAZ/CHOP in 2020, which explains the prevalence of these strategies



in the PNW. When the insurrectionaries came into the encampment, they were far more interested in its place as an extension of that history, which they saw as theirs. There was certainly a strong feeling at the encampment that some of these people, especially those from off campus, were projecting the trauma of these past occupation struggles and their failures onto the current moment. According to some of the most vocal insurrectionaries at the Evergreen Encampment, they saw it as an opportunity to extend their struggle and focus it on attacking Evergreen as an institution of the state, with the aim of starting an insurrectionary wave. This was instead of fighting for the established pro-Palestine demands which they weren't interested in at all.

These groups and their movements have been in a long downturn, crumbling under their own weight. Olympia was once called the "anarchist capital" of the United States, yet now cannot really claim to have built up any significant institutions of independent people-power. The mass protest decade has only left us with an even more reactionary world than when it started (not to imply in any way it is the fault of those movements). The encampment needs to be understood in this context in order to bring out the point that the existing insurrectionary punk-anarchist scene in Olympia was coming to an end (or low stagnation). This tendency's failure to capture the encampment as another insurrectionary occupation/commune was a, if not the, critical breaking point. The disappearance of the insurrectionary has been one of the most significant outcomes of the encampment.

So what does that mean for us, the anti-imperialist struggle, and even the possibility of future occupations or encampments?

Theses resulting from the Encampment

• In general, Evergreen's Olympia campus is relatively disconnected from working class communities in the region, especially the students living on campus. If we want to achieve our desires, we need to organize the working class both on and off campus.

• Evergreen is an underfunded institution that the state doesn't care about. Every legislative session has proposals targeting the school, often proposing major funding cuts or changing campus functions to become a UW proxy or prison. The administration is always terrified of going under and therefore must comply with the interests of the state.

• Occupations, on their own, are not strategy. Occupations can be a very powerful tactic if they are not limited to themselves but are embedded into a wider strategic constellation.

• In future struggles, we should come in with a goal, and have that goal come from a mass base.

• If you have the capacity to do a serious occupation, you have the capacity to take some sort of independent power or control. Even if it is just a bit, and you need to aim for that.

• The DTF recommendations are still on the table. If there was a well-coordinated strike aimed at attaining and implementing them, we could still push them through.

• If you want to help the cause of Palestine, stop working with the imperialist state and start building independent worker power, imbuing it with militant anti-imperialist politics.



DISABLED? YOU'RE FUCKED!

Evergreen spits in the faces of its disabled student body. From the incredibly understaffed and underfunded accessibility department (Access Services) to the school's largely inaccessible architecture, sometimes it seems like Evergreen was specifically built to torment disabled students.

In my time thus far on Evergreen's Olympia campus, I've encountered numerous stories about people never receiving their necessary accommodations, and in many cases Access Services was unable to even open their requests. Personally, when filling out my accommodation forms, I called the office multiple times to make sure I was doing everything correctly. I requested that access services reach out to my doctors to streamline the process as they were incredibly vague with what was needed. I submitted the necessary paperwork and access services assured me they would reach out. After 3 months of hearing "we are awaiting the doctor's responses" I found out that access services had failed to reach out to my doctors in the first place.

Throughout the process, each time I contacted the office I was told completely different things regarding the timeline for paperwork, to what interviews I needed. It tooks months of sustained self advocacy, which is quite arduous and can often feel like nagging, but If I had not pushed them for months I would have never have received my accommodations.

This story is not unique to me, several other disabled students I talked to were unable to obtain multiple if not all of their accommodations due to the conduct of Access Services, who lied about the process or completely ghosted them. Disabled students deal with enough already, and having to hold Evergreen's hand in order to receive the accommodations necessary to survive living at college is an unfair burden. Again, this is largely due to the massive underfunding and understaffing of access services, leaving the two department heads overwhelmed with requests and paperwork. *(more details on funding on page 37)*

The campus itself is not accessible in the slightest. Most of the campus apartments are unable to accommodate people who cannot use stairs, with only three having ground level access. Are you a wheelchair user who wants to hang out in your friend's apartment? You're fucked! Not to mention the incredibly steep "ramps" around campus. Trying to get from lower campus to upper campus with impaired mobility is incredibly difficult unless you have a power wheelchair. While there are automatic door buttons for most large/heavy doors on campus, many of them do not work or work so slowly you might as well just attempt to open them yourself. The school will not help, and when I asked about the inclines during my admitted students tour I was just told to buy an E-bike or electric scooter. Yay, yet another extra expense disabled people have to pay just to live like their able-bodied peers.

Have a food allergen or eating-related disability? Don't worry, Evergreen has you fucked as well! There are times where the allergen station in the Greenery will not be open for weeks on end. God forbid you buy a meal plan that's not solely dining bucks or are an RA and cannot change your meal plan and have a life threatening allergy. Don't have enough money for extra food since you can't use your meal plan? Congrats! Starve or get anaphylaxis! Oh and if you bring this up to the school? Then its Aramark also telling you to go fuck yourself!

At risk of sounding cliche, I think that it's important to emphasize solidarity, advocacy and allyship. Being disabled is not a static trait, and most people whether due to age, injury, or illness will be disabled for some or all of their life. All people deserve equal respect and access to spaces, so do your best to advocate for and support yourself and your peers, especially since the school won't.





PALESTINE

The world has watched for 3 years as Israel's hundred year long ethnic cleansing of the Palestinian people developed into a full scale genocide in Gaza. To date at least 73,000 Palestinians have been killed, with the suspected death toll likely in the hundreds of thousands. Much of the infrastructure for recording a death toll has been destroyed. Almost all of Gaza, from Gaza City to Rafah, has been leveled, with roughly 92% of houses damaged or destroyed. At the time of this writing, 1.2 million Palestinians face crisis levels of food insecurity while shipments of humanitarian food rations rot outside the border, blocked by Israeli forces. Even when aid is allowed in, those who try to seek it are gunned down. Israel is also engaged in a campaign of scholasticide, destroying all of Gaza's universities, and forcing Palestinian children to fight for their very survival instead of having even a semblance of a normal childhood. This entire campaign has been carried out by the Israeli military with the full monetary, tactical, and rhetorical support of the United States.

In the course of Israel's genocide in Gaza, an Israeli Army unit destroyed the water purification station that Evergreen student Rachel Corrie spent the last few months of her life defending. Rachel was murdered in cold blood by an Israeli bulldozer. To commemorate her death, groups of Israeli soldiers guarding illegal settlements in the Occupied West Bank made pancakes, some of which featured her portrait. Some at Evergreen would still have you support the state of Israel, due largely to indoctrination into the political ideology known as Zionism. After her passing, Rachel Corrie's parents, Cindy and Craig Corrie, created the Rachel Corrie Foundation in the effort to keep her mission and legacy alive. The Olympia-Rafah Solidarity Mural Project, located in downtown Olympia, is a tribute to Corrie and Palestinian solidarity which collaborates with local, national, and worldwide Palestine activists through art.



Zionism is a political ideology that advocates for the establishment and protection of a so-called "Jewish State", which since the construction of the State of Israel has been at the expense of Palestinian lives, autonomy, and land. Zionism agrees fundamentally with antisemites who think that Jewish people are incapable of living safely in societies where they are a minority. As Palestinian thinker Rashid Khalidi said, Israel exists as a way for Christian Europe to expunge themselves of the sins of the Holocaust. Palestinians did not participate in the genocide of Jews, but it is Palestinian families who were expelled from their homes to make way for Europe's victims.

Supporters of Palestine and those who oppose genocide risk being condemned as antisemitic by the State of Israel and its supporters. Let us be clear, there is nothing antisemitic about opposing Israel's existence,

let alone opposing their active genocidal campaign in Gaza. From Zionism's inception it has had Jewish critics, from the late Rabbi Yoel Teitelbaum, head of the Satmar Hasidim, to socialists and communists who opposed the state and its clear anti-Palestinian oppression. There is nothing antisemitic about unconditional opposition to the ideology behind ethnic cleansing, racist repression, and countless human rights violations.

United States law enforcement agencies including local police, ICE, Border Patrol, and the FBI are in active collaboration with Israeli counterparts. They share tactics such as racial profiling, massive spying and surveillance, deportations, and detentions, and other attacks on human rights. This shared and mirrored history is partly why Israel is one of the US's primary allies.

Since the genocide in Gaza began, the world has watched as bombs and ammunition from the United States have been used to annihilate the Palestinian people. A coalition of Palestinians from all walks of life have called on the world to boycott companies complicit in Israeli genocide and the continuing illegal occupation of Palestinian land. To this end, a coalition of Greeners formed the Evergreen Gaza Solidarity Encampment. The encampment, along with supportive faculty, was able to win significant concessions from our administration, with four disappearing task forces being established and study abroad programs to Israel being immediately banned. However, the status of these task forces and concessions is much less than ideal, and elaborated on page 65.

FREE PALESTINE
فلسطين الحرة
PALESTINA LIBRE



puget sound anarchists in front of the Olympia-Rafah solidarity mural downtown, 2021

CAPITALISM AND COMMUNISM

Everything is happening. Nothing is happening. You are caught between doom scrolling through the apocalypse and living in a stale air. The anxiety rushes through you, paralyzes you, and we have lost too many social habits to even cry on each other's shoulders.

You check Indeed Job Search and all you see is AI slop and jobs that require multi-year certifications paying a couple bucks above minimum wage. Apple has just acquired Israeli mind reading tech (Q.ai), and yet you don't even know how to get Signal to work.

Obviously you care, you have to care, but how much attention can you really give it anymore? The No Kings protest, bringing out the greatest numbers of any single-day protest in US history, is as silent as a forest in the middle of the night. All this silence is overwhelming.

You scroll past a video that says that *The Revolution* will come, that it's just around the corner, that you just have to wait, maybe meet your neighbor, or dance in the street because joy is rebellion, but you know it's all bullshit. But why? How did we get here? And genuinely, what can we do about it? To understand that, we have to take a brief step back, about 5-7 thousand years (about 5% of the time of human existence).

What is Class Society?

It was at about that time when societies first emerged which engaged in large-scale warfare, imprisoned entire communities, and kept a section of the population in subjugation to support an elite of rulers. This concept, which Marxists call Class Society, and its history – encompassing the rise and fall of civilizations, the development of technologies of peace and war, and the evolution of economic systems – has been a history driven by the struggle between class forces: amongst the exploiters, like hostile brothers, and between the masses and their exploiters.

These class struggles are over the production and distribution of surplus goods & labor, which simultaneously enable the wondrous feats of civilization and the existence of a class of owners who don't have to create their own means of life.

There have been societies which were able to manage settlements collectively without resorting to such suffering, including the majority of the Indigenous nations of this land. There have even been complex cities which have been able to (for short periods of time) organize themselves without tyrants, such as Tlaxcala in ancient Mexico. However, in societies where complex civilizations have established themselves, they have been unable to permanently rid themselves of the curse of class, stuck replacing tyrant for tyrant.

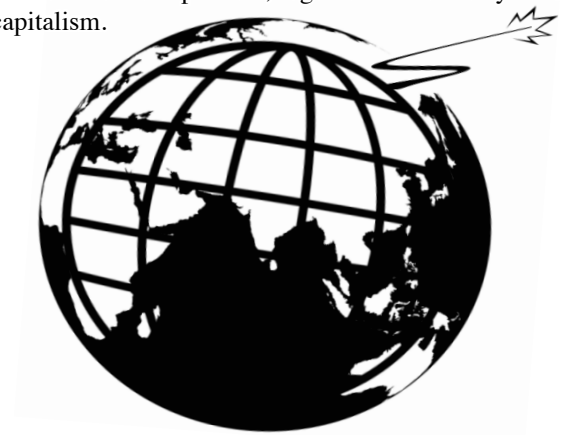
The central claim of Marxism, based on this "Historical Materialist" method, is that because of these basic foundations – because of how these societies secured their basic resources – they were unable to ever achieve a lasting peace and a truly social welfare. It is only because of the development of a highly productive and socially interdependent industrial society – where we need to work with hundreds of people to secure our basic necessities – in the past few hundred years, that we now have the potential to transform society beyond class oppression.

This transformation, to a classless and stateless society, is known as "communism" (with socialism being a transitory society to this). If humanity is to continue, then communism is a necessity. It is important to emphasize that while the ability to leave class society in the dust has only recently risen, Marxists always ought to stand by the principle: It is right to rebel. We should always defend the oppressed against the oppressor, and the human thirst for freedom.

What is Capitalism?

Capitalism is the latest form of class society, built upon the power of industrial technology owned by the class of Capitalists (including the capitalist state itself), and the dispossessed masses who must work by selling their bodies and time to capital or starve. This capitalist society is driven by the engine of capital – an abstract alien force of domination that is the endless investment of money to

create more money, which even the capitalist class itself must submit to. In order for the system and the wealth of its owners to grow, it has to have a dispossessed mass of workers, the Proletariat, comprising the majority of society and who as a whole create more wealth than they get, and whose time is never really theirs. This engine is upheld by the institutions of private ownership (of social resources), the domination of money, and centralized government apparatuses to enforce the rule of the market and the capitalists; together this is the system of capitalism.



The proletariat, by its particular position in the capitalist system, is able to take up the communist potentiality. The liberation of the proletariat, contained in embryonic forms in its communities and rebellions, is the whole process of communism. As a whole, the global working class is in a very special position among the vast array of social industries our societies rely upon. We are the ones who know how to work everything, and only we reproduce society by working together – yet we own none of it. It is only by coming together, as a whole class, that we can take that position and turn it into liberation. Today, however, the working class is fragmented and divided. In the settler-colony that is the "United States", there is a critical division within the working class between settlers and colonized which has long plagued American "socialism". Additionally, the changing conditions of work and technology have fragmented us across time and space, so we must come together in new ways.

Why Marxism?

The particular capacity of *the working class itself* to bring out the potentiality of communism is what makes Marxism distinct, especially from left-populism – which largely arises due to the absence of united proletarian communities. We primarily see left-populism in the forms of movementism and electoralism.

Movementism, as its name suggests, brings together different "social movements" through the medium of protest and a nondescript "community". Through this, movementists believe they will be able to create a new kind of society, or disempower the existing forces of repression to make way for real change. Often, movementism devolves into a politics of grasping onto whatever localist ways of living can still be salvaged.

Another form of populism, which we have seen become especially popular in the last decade, is that of electoralism, where we simply elect good "socialist" politicians like Zohran Mamdani, AOC, and Bernie Sanders. The issue of these left-populisms from the Marxist perspective is that regardless of whatever immediate benefits for workers they may hypothetically provide, they are not building up an independent working-class base, united together in a way which enables fundamental social transformation through revolution against the capitalist system.

Across different schools of thought, the core of revolutionary Marxism is the buildup of independent proletarian institutions which are able to lead themselves into a revolutionary transformation of society through the overthrow of the capitalist class society. There are Marxists who support the above two forms of populism,





not as ends in themselves, and only as steps on the way to proletarian revolution. This is a critical, though understandable mistake, which often leads individuals and organizations to enact anti-communist politics even if communism is their ultimate goal. This is especially the case when organizations tie themselves to state institutions and even end up aiding in imperialism and state repression. Entryism puts these opportunist forces immediately at odds with, for example, the tasks of BIPOC liberation – thus, a consistent revolutionary marxist position in the US has to start by dealing with the contradiction of settler-colonialism.

Where to Begin?

To begin on the path towards revolution, we need to be educating ourselves and building networks of research and skill-building. We are at the ground-level of a process of building up institutions of working class power and self-education, and we need to start with that scaffolding. We need to understand the actual situation the proletariat is dealing with on the ground, and we need to build lasting organizations rooted in proletarian communities. We need to ensure that those organizations are not dominated by the interests of other classes or particular, privileged, sections of the working class. This means not allowing the interests of small business owners, professionals, academics, and white settlers – which often reflect those of the ruling class – to take over. We also need to ensure that other forms of oppression are struggled against inside those organizations, most prominently misogyny, racism, transphobia. We have to build up a working class base which is self-organized and engage with this base through explicit communist agitation, tying in their everyday struggles to the communist necessity.

So consult your neighbors, your coworkers/learners, and The Books about working class experiences. Map out power structures, points of struggle, and potential allies. Find some comrades, organized or unorganized, and get started.

*"Wait, first -- what's this *communism* even about?"*

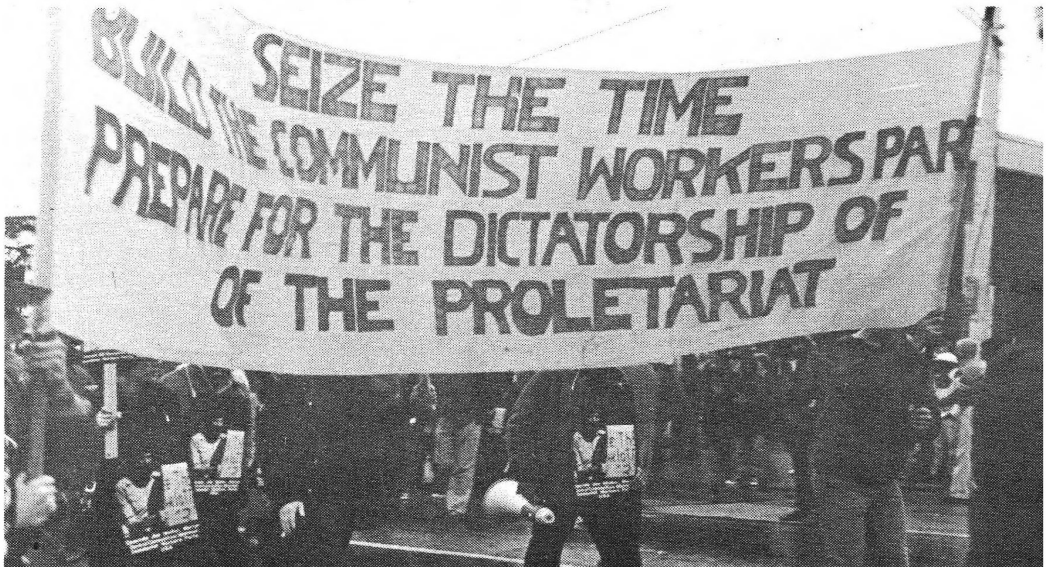
"Failure. It's about failure."

"Failure?"

"Yes! Abject failure. Total, irreversible defeat on all fronts!"

-Disco Elysium

You will undoubtedly have failures, as our communist history is a history of failure, but at the end of the day: **we have a world to win.**



GENTRIFICATION

Over the past few decades, the major and minor metropolitans of the United States have undergone a transformation. Public housing infrastructure has been demolished and replaced with luxury housing, while we move towards the deepening ravages of financialization, fictitious start ups, precarious service-work, and hyper-consumerism. Old informal mutual aid and kinship networks, often found in native, working-class, immigrant, black and brown communities, are slowly eroded by displacement. The term 'gentrification' is used to describe this kind of urban change.

BEYOND JUST BLAMING HIPSTERS

Gentrification is a hot topic for many radicals and leftists in the US today. Yet efforts to repel gentrification are rarely successful. In part this occurs because combating gentrification is difficult, but more importantly because gentrification is misunderstood by many of those who seek to oppose it. Dominant understandings of gentrification tend to analyze it through a framework of identities and lifestyles, emphasizing the role of 'hipsters' or 'yuppies,' most of whom are white and from wealthier backgrounds. This emphasis reflects a certain reality, neighborhoods/cities undergoing gentrification are characterized by an increase in whiter, wealthier hipsters and yuppies in the places that were formerly home to a high concentration of working-class people of color. However in reality, gentrification involves much more than the individual consumer choices of young white people – it results from the logic of an increasingly speculative capitalism and mechanics of settler-colonialism. It is landlords, financiers and bourgeois city governments who have the power to raise rent and throw people to the streets through eviction. Likewise, developers play the absolutely crucial role of tearing down older, low-cost housing and building luxury housing in its place.

Government officials and politicians facilitate gentrification by doling out tax cuts and subsidies to developers, crafting policies that target homeless people, the mentally ill, and drug users, and cutting social welfare programs. And of course, police are essential in aggressively harassing marginalized residents.

GENTRIFICATION IN OLYMPIA

Much of Olympia's gentrification has been concentrated downtown. While there has not been demolition of public housing in favor of luxury condos like we have seen in other cities, gentrification has come in other ways. Developers have taken hold of empty lot space to build large new apartment complexes, setting them up to be "market rate". The market rate is established to serve the interests of resale profits and acquiring assets to take larger loans, rather than with the goal of supplying homes to residents. As such many of these apartments have several vacancies with no intention of ever being filled. This provides a sharp and draconian contrast with the masses of homeless people who are forced to dwell on the streets below.

While it is true that individual white settlers can't be personally held accountable, it is more important to recognize that some of us college students fundamentally do not have the revolutionary potential to lead the struggle against capitalism off campus. Bribed by the superprofits of imperialism, the relative comfort of the labor aristocracy and petit bourgeoisie can be seen in the stark contrast between moneyed young people and the homeless, colonized, and poor populations of Olympia.

Any self-described revolutionary worth their salt must study and center the struggle of the groups who have the most to gain and least to lose. By remedying this and other historical failures of the American left, perhaps the struggle against gentrification and all other forms of oppression can be redoubled with a new vigor.

To gain better knowledge of our neighborhoods and develop roots in the masses, the new Thurston County YDSA is embarking on a social investigation program, studying the world we live in and building a new foundation for anti-capitalist revolution. They can be contacted at tcydsa@proton.me or @ysda_thurston_county on instagram.

WHAT ON EARTH IS A STREET MEDIC??

Street medicine is described by the Rose Hip Medic Collectives' Street Medic Handbook as "a community of people who, for the last half-century, have provided medical support at protests, direct actions, uprisings, and natural disasters complicated by police or military targeting of the survivors."

There are two original types of what we now call street medics: Those who focus mainly on community care (originally known as Street Medics), and those who provide first aid to frontline protestors (originally known as Action Medical). However, today, when you hear the phrase "street medic", most people are just referring to Action Medical or a combination of the two.

Street medicine as we know it is only about 60 years old, stemming from the police's refusal to provide adequate emergency medical care and the explosion of political action during the 1960s Civil Rights Movements. For example, the Medical Presence Project, founded by a Baltimore hospital and a Black-led Pittsburgh inner city self-defense organization acted on the critical need for pre-hospital care, or "peacetime paramedicine," and over time grew to provide community and mental health care as well.

Slowly, deep partnerships between well-known communist organizations like the Black Panthers and Young Lords and various street medic teams began to form, placing emphasis on community health while organizing for national liberation. Eventually, state and corporate EMT and EMR services emerged to displace this mass working-class organization and fill the societal need it had highlighted – bringing with them the steep financial charges anyone who has needed to call an ambulance today surely knows.

So, what advice can a street medic give you to help you survive your time at Evergreen and in Olympia? Chances are that at some point during your time at Evergreen, you will attend a protest or rally. When that time comes, here are some ways that you can keep both yourself and your comrades safe:

1. Go with a buddy or group; there is safety in numbers, and police will often target stragglers or people on their own. Check in with your buddy/ group beforehand about your risk level (Green = Unwilling to risk arrest, Yellow = Not planning on getting arrested but willing to take risk, Red = Willing to get arrested), and create contingency plans on leaving the protest/arrest response. Let your comrade(s) know about any additional risks you may face.

2. Create a plan for yourself if you are risking arrest. Pick a trusted person in the area that will not be at the protest who you can give your legal name and birthday to, as well as any other relevant legal information to help locate/bail you out, it can also be helpful to tell this person if they don't hear from you by a certain time after the protest to start looking for you in the jail systems. Write any phone numbers that you would want to call if arrested, like a local bail support number or a trusted person in sharpie on your body, as police will likely not let you look at your phone for these numbers.

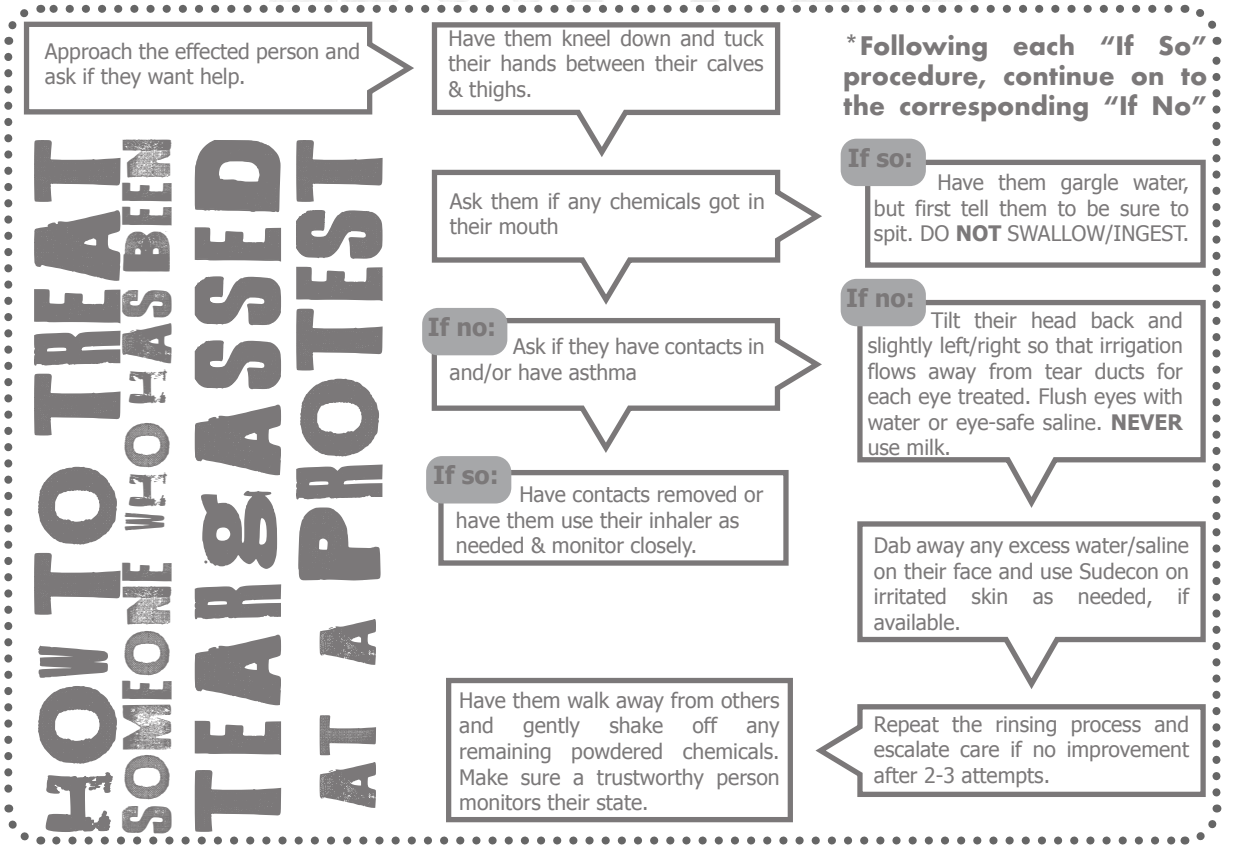
3. Practice good security culture. Wear a mask, cover up tattoos, and avoid any clothing that makes you easily identifiable if possible. Don't give out any unnecessary information about yourself. If you are bringing your phone, make sure you have a numerical passcode, not face or thumbprint ID, turn off location tracking and Bluetooth, use a VPN, and don't allow message previews on your lockscreen.

4. Know your rights and don't talk to cops. Anything you say can and will be used against you and your comrades, even things you may think are inconsequential. Remember these three golden phrases:
"Am I being detained or am I free to go?"
"I do not consent, but I am not resisting"
"I want to speak to a lawyer, and I am invoking my 5th amendment right to remain silent" and then SHUT UP.

5. At the protest, bring supplies you may need; snacks, water, protective gear, first aid supplies. Stay aware of your surroundings and the movements of the group, onlookers, and the opposition. If situations escalate, stay calm and avoid unnecessary confrontations. Be prepared to execute any contingency plans or leave the protest if needed.

While there are many other things I could go over on how to keep you and your comrades safe at protests, it would take a whole lot more space than we've got here. What I've listed here, though, should be plenty to prepare for your first protest, and you will likely meet people there that can teach you more. The Arcade Projects/Evergreen YDSA regularly hosts all-level street medic trainings where you can learn valuable skills, gain confidence in your abilities, and become someone who can keep their community safe. Look out for fliers and keep your ears peeled!

With that being said, stay safe, stay dangerous.
– A Street Medic Alumni





HOMELESSNESS, STRAIGHT UP



What happens when you have no money? No secure shelter? For some that's only a scary hypothetical, while for others it's just another day. For people experiencing homelessness, it means **every day they are punished just for owning less.** They are targeted, ignored, scapegoated, fined, harassed, denied entry, denied bathrooms, denied social inclusion and advancement, threatened, and in some cases beaten, robbed, raped, and murdered. These are not isolated incidents. These reactive interactions lead to severe health consequences for people experiencing homelessness, and ultimately shortens their life expectancy. Data shows that chronically homeless individuals die between the ages of 42 and 52. **What is middle age for people that sleep inside is the end of life for those that sleep outside.**

The homeless population is diverse, consisting of women, families, youth, elders, students, the disabled, trans people, and many others. Black and Indigenous People of Color are overrepresented. Some are what is considered "chronically homeless" or "visibly homeless" while others experience other forms of homelessness. For those who live on the streets, the condition is particularly severe, and that is where we focus most of our attention in this article. **When you are out on the streets, every moment is one of dire survival, and you are living dead to the hegemonic society.** Almost everyone on the streets has had their stuff stolen, and when you don't have a safe place to store things like your ID, social security card, and birth certificate they are incredibly liable to being stolen or lost. This, compounded with all its other realities, makes escaping homelessness much more difficult, as not having proper documentation of your identity can bar you from accessing most public services.

The state is moving increasingly against homeless people. On June 28th, 2024, the Supreme Court ruled that criminalizing those who sleep outside is constitutional – thus amplifying a War on the Homeless. The case was about whether a law doing so in Grants Pass, Oregon could be classified as "cruel and unusual punishment," which would violate the 8th Amendment. Already in Olympia, multiple city ordinances exist to ban or limit public camping, sitting on the sidewalk, loitering, and sleeping in cars. Public bathrooms are inadequate and usually close by 8 or 9 PM. Public benches are routinely removed or dividers are erected to prevent sleeping on them.

Homelessness is exacerbated by evictions and encampment clearances known as "sweeps". National scientific studies are just now beginning to show that sweeps **actually kill people experiencing homelessness.** For the groupings of people and encampments on the streets or in the woods, sticking together is a crucial part of the struggle for survival. Collaboration allows dynamic forms of self-organization to emerge, enabling the creation of networks for resource trading, political structures, and engagement with sectors of the underworld. Camps are an unseen society beneath the one above, with their own sets of rules, opposed to the dominant society and providing a modicum of defense for their inhabitants.

The situation on the streets is one of surviving and living – trying to thrive against the odds. Food is a key point of survival, but there are others that many people on the streets will talk about. Shelter is one of the most important. Year-round, getting enough sleep can be one of the biggest struggles for homeless people, as well as staying dry and not too hot or cold. Many homeless people in Olympia have remarked that they do not feel comfortable sleeping at night, concerned that they will have their stuff stolen, be attacked, or be kidnapped (especially femmes and youth). **They are just as concerned about these harms coming from the non-homeless as from other homeless people.** Those on the streets experience serious abuse from the police, corporate outreach organizations, and other sectors of respected civil society.

Many homeless people keep journals and are constantly expanding their education. If you begin to talk to them

and let yourself listen you'll find all different kinds of people. Writing letters to each other is common, good handwriting and poetry are valued skills. Possessing greater innovative instinct than the heights of silicon valley, the people of the streets make engineering marvels for survival and for joy.

Homelessness serves as a means for capital to put pressures on workers and is an unavoidable effect of the despotic anarchy of the market. **It also serves as a means for the state to experiment on a "surplus population."** Perpetuating the perspective that these people are simply victims, childish, immature and un/de-developed supports the state in this terror. It does not suit homeless people to understand their situation as a competent society in its own right. It does suit them for people to view them as ideal victims, as political leverage, or as stars in a romantic tragedy. These narratives alienate the "overworld" from having a real engagement with the "underworld."

WHAT IS TO BE DONE...

There are various homeless outreach organizations, from the most cold and bureaucratic national social service agencies, to the most grassroots and radical rhetoric-filled affinity groups. **However, none of them appear to have made any impact other than a small amount of harm reduction, if even that.** In many cases these organizations work within and facilitate the oppressive labyrinth that keeps homeless people homeless. As regards the opinion of many people who live on the streets, these organizations are not their friends, even the most radical appearing. The most basic form of outreach that we see is charity. Charity is when a group of people give, one-sidedly, resources and support for those "in need", regardless of whether this group stresses that it is doing "mutual aid" and not charity. Mutual aid is mutual, mutual aid is what the people on the streets do for each other. Now this isn't to say that people who aren't living on the streets and aren't dealing with homelessness cannot do mutual aid with homeless people, but rather to say that this is certainly not what is currently happening in Olympia and most of the country. Mutual aid builds trust and gives peoples autonomy over their own self-determination, and it requires giving and receiving.

If we want to really help out those struggling with homelessness, we must first be critical of how this "help" is currently structured, and think about what it would really mean for us "helpers" to respect dignity and fuel agency. The situation is a mess, and so is the response from those who call themselves radical. Go look out at the streets without assuming you know the answers. If you strike up a conversation with a homeless person, treat them with respect, ask them their name, listen to them and their stories, don't try to pry information out of them, and treat them as people. We have a lot of work to do in answering the age-old question: What is to be done?

The struggle for preventing homelessness is an equally difficult one, but has some more clear answers. The causes of homelessness are visible: decreased incomes, increased costs, and increased barriers to housing, jobs, and welfare. What can be done about these problems is not as easy as creating laws to regulate rent, although that is absolutely part of the solution. Reforms here are safeguards, not stepping stones to liberation. **Liberation comes from organizing independent power.** Provisionally, we can lay out five fronts of struggle: Social Inquiry, Tenants Unions, Labor Unions, Solidarity Networks, and Legislative Advocacy. These all have their place, but those struggles that build power are the truly important ones. We cannot appeal to the state or hope a network of soup kitchens will solve our problems. **We have to build power, and start now.**



A Little Red Reading List

Anti-Imperialism & Anti-Colonialism

- The Right of Nations to Self-Determination - V.I. Lenin
- Strategy for the Liberation of Palestine - PFLP
- Wretched of the Earth - Frantz Fanon
- Red Skin, White Masks - Glen Coultgard
- Decolonial Marxism: Essays From the Pan-Revolution - Walter Rodney
- Night-Vision: Illuminating War and Class on the Neo-Colonial Terrain - Butch Lee & Red Rover

Class Struggle

- Worker-Student Action Committees: France May '68 - Fredy Pearlman
- Politics in Command: A Taxonomy of Economism - J. Moufawad-Paul
- Secrets of a Successful Organizers - Labor Notes
- Labor Law for the Rank & Filer - Slaughton Lynd
- Class Power on Zero Hours - AngryWorkers

Women's Liberation

- The Social Basis of The Women's Question - Alexandra Kollontai
- Philosphical Trends in the Feminist Movement - Anuradha Ghandy
- Organize, Fight, Win: Black Communist Women's Poltical Writings - Charisse Burden-Stelly
- Campus Sex & Security - Jennifer Doyle
- Why Misogynists Make Great Informants - Courtney Desiree Morris

Organization & Direct Action

- Beginners Kata: Uncensored Stray Thoughts on Revolutionary Organizing - J. Sakai
- On The Vangaurd Party, Once Again - Kevin "Rashid" Johnson
- Worker's Inquiry and Class Composition - Notes From Below
- Don't Talk About Politics - Sarah Stein Lubrano
- On Mass Work - Communist Party of The Phillipines
- Red Fists: Communist Organization in Street Demos - PCR-RCP Canada
- Recipes for Disaster: An Anarchist Cookbook - Crimethinc.

(Critical) Critical Theory

- Theses on the Theatrical Party - Irrealist Combat League
- Society of The Spectacle - Guy Debord
- The Communist Necessity - J. Moufawad-Paul
- Fire Alarm - Michael Löwy
- History and Class Consciousness - György Lukács
- The Arcades Project - Walter Benjamin

Films

- Punishment Park - Peter Watkins
- La Haine - Mathieu Kassovitz
- Videodrome - David Cronne
- Mandy - Panos Cosmatos
- The Working Class Goes to Heaven - Elio Petri
- Reds - Warren Beatty

Black Liberation

- Panther Vision: Essential Party Writings and Art of Kevin "Rashid" Johnson
- Black Against Empire - Joshua Bloom & Waldo E. Martin Jr.
- Detroit: I Do Mind Dying, A Study in Urban Revolution - Dan Georgaks
- Dixie Be Damned: 300 Years of Insurrection in the South - Neil Shirley
- Big Brick Energy: A Multi-City Study of the 2020 George Floyd Rebellions - Unity & Struggle

Marxism

- Principles of Communism - Fredrich Engels
- Critque of the Gotha Program - Karl Marx
- Wage Labor and Capital - Karl Marx
- Five Essays on Philosphy - Mao Zedong
- Reform and Revolution - Rosa Luxemburg
- What is to Be Done? - V.I. Lenin
- State and Revolution - V.I. Lenin

Gay & Trans

- Transgender Marxism - Elle O'Rourke & Jules Joanne Gleeson
- Towards a Gay Communism: Elements of a Homosexual Critque - Mario Mieli
- Towards a Scientific Analysis of the Gay Question - Los Angeles Research Group
- The Two Revolutions: A History of The Transgender Internet - Avery Dame-Griff

Revolutionary History

- Ten Days that Shook the World - John Reed
- Red Star Over China, Edgar Snow
- Memories of Fire Trilogy - Eduardo Galeano
- The Rise and Fall of the Second American Republic - Manisha Sinha
- If We Burn: The Mass Protest Decade and The Mission Revolution - Vincent Bevins
- Wages for Housework - Emily Callaci

Literature

- Love of Worker Bees - Alexandria Kollontai
- The Lonely Crusade - Chester Himes
- By Night in Chile - Roberto Bolaño
- Dead Souls - Nikolai Gogal
- Hard Rain Falling - Don Carpenter
- The Dispossessed - Ursula K. Leguin
- Kindred - Octavia E. Butler

Online Resources

- Marxists.org (huuuuge archive there is so very much)
- Libcom.org (leftcom/autonomist/anarchist library and forum)
- BannedThought.net (archive of maoist thought, banned in india)
- TheAnarchistLibrary.org (general anarchist archive)
- Cominsitu.wordpress.com (critical theory blog with lots of books & pdfs)



THE ARCADE PROJECTS

rebels ★ students ★ workers ★ teachers

we are in combat with alienation & exploitation

TEN POINT PROGRAM

1. We want an end to Evergreen's so-called Administration and for the reconstitution of the board of trustees into a democratically elected student-worker-teacher council.

2. We want power and self-determination for Tacoma Campus; for Tacoma to decide the complete functioning of their institution, facilities and academics, and be resourced proportionally to and unique from Olympia campus.

3. We want control of our own labor from bosses and the Washington state bourgeois-settler government; to organize the unorganized; have work guaranteed to students and alumni; and a campus-wide workers' council to represent and coordinate all labor at the college.

4. We want no unpaid or uncompensated labor to exist on campus whether that be productive, unproductive, social, or academic.

5. We want academics under student and teacher control and for the provost to be democratically elected, accountable to recall elections, by teachers, students, and campus workers.

6. We want the cancellation of Greener Foundations and for it to be replaced by Disorientation, facilitated by a community of students, campus workers, and alumni, in order to provide a people's history of Evergreen.

7. We want an end to landlordism at the college; the abolition of rent; for guaranteed housing for students, teachers, and campus workers; and for campus housing and facilities to be under student-worker control.

8. We want the abolition of Evergreen Police Services and surveillance and a prohibition on police entering student housing and campus grounds.

9. We want campus food, housing, laundry, parking, childcare, and medical to be free to all students, teachers, and campus workers.

10. We want comprehensive healthcare for students, teachers, and campus workers and for it to include primary care, EMT's, immunizations, labwork, radiology, physical therapy, dental, women's health, gender affiirming care, a pharmacy, and naturopathic options.

EvergreenArcadeProjects@protonmail.com @EvergreenArcadeProjects

THE COPS ARE ARMED



YOU ARE ON NATIVE LAND