

FRAGMENTS :

Archives of an Undergraduate



Art and writing by Sako Chapman

Also From Sako:

Cooper Point Journal illustrations
Nov. 2020–June 2022

Resident Hall Association promotional material
Nov 2020–June 2021

First Peoples Multicultural Trans and Queer Support Services
promotional materials and archiving
Sep. 2021–June 2023

Threads: Archives of Student Voice at Evergreen zine
Mar. 2022

Cooper Point Journal articles and archive spotlights
Oct. 2022–June 2024

Evergreen Archives promotional materials
Sep. 2023–June 2024

"Potentials and Enclosures at the Alternative College"
undergrad paper
Mar. 2024

Collaborations:

Seepage: CPJ's arts and culture zine
May 2022–Dec. 2024

!SLAAAYYY! zine
June 2022

The Mural Project Archives zine
June 2022

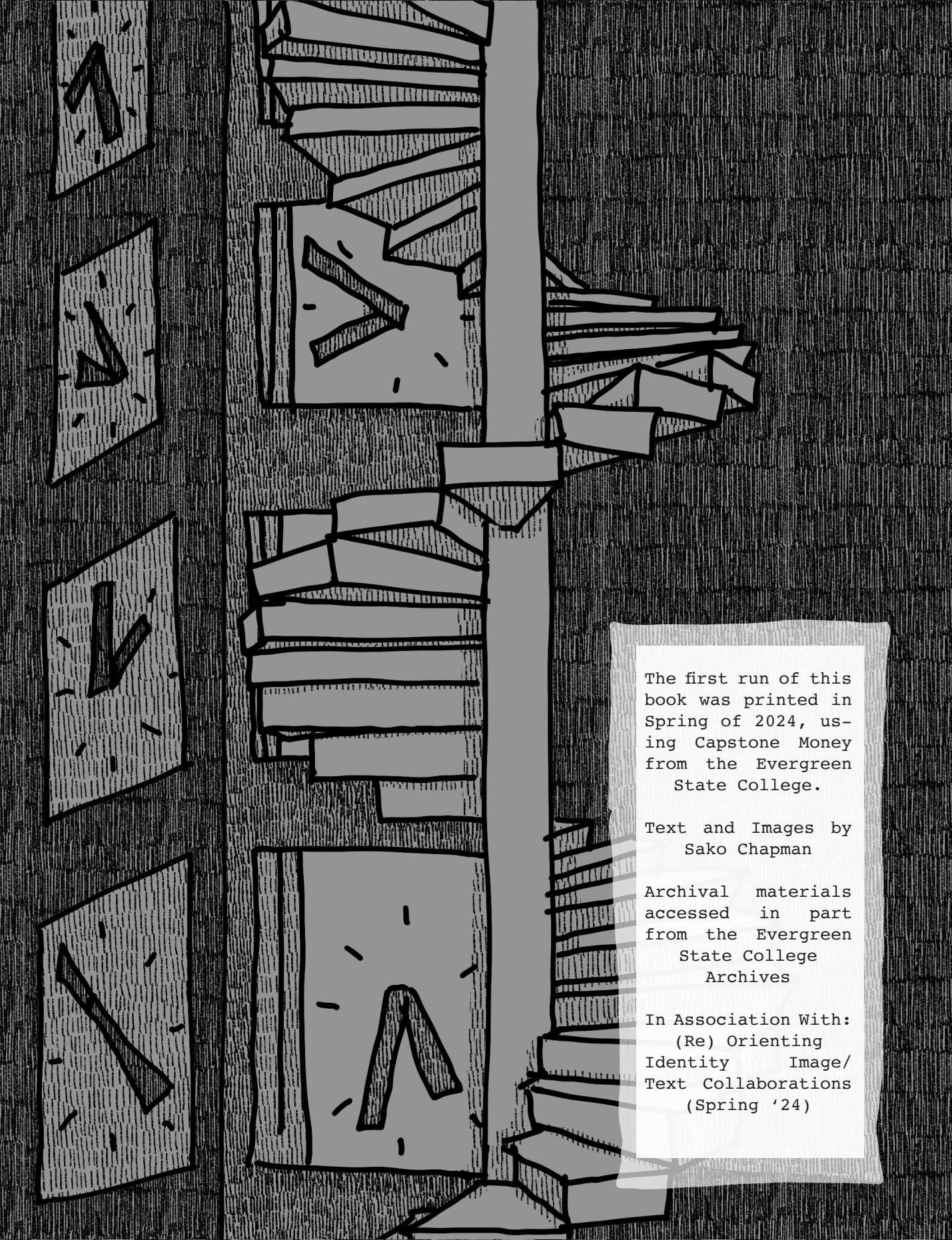
Unity: Cultivating Equity through Reclamation
mural
June 2022

El Barrio cork and chalkboard illustrations
June. 2022–Dec.2024

Disorientation Manual
Sep. 2023

Cooperpointjournal.com Auxilary Team online
coverage of Evergreen Gaza Solidarity Encampment
Apr. 2024

CPJ Survival Guide
June 2024



The first run of this book was printed in Spring of 2024, using Capstone Money from the Evergreen State College.

Text and Images by Sako Chapman

Archival materials accessed in part from the Evergreen State College Archives

In Association With:
(Re) Orienting Identity Image/Text Collaborations
(Spring '24)

FRAGMENTS:
Archives of an Undergraduate

Sako Chapman
The Evergreen State College
Class of 2024

ILC:
Beyond the Student Condition:
Archival Legacies at the University

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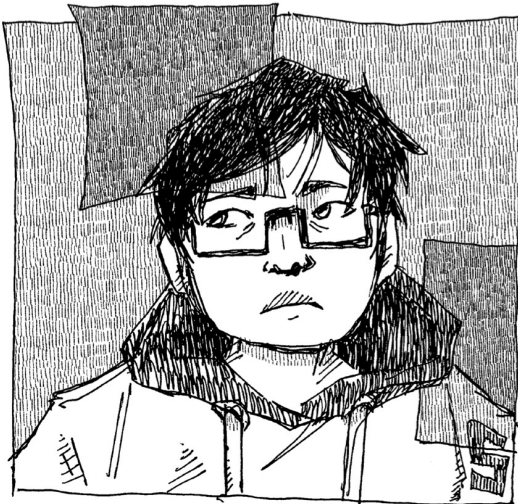
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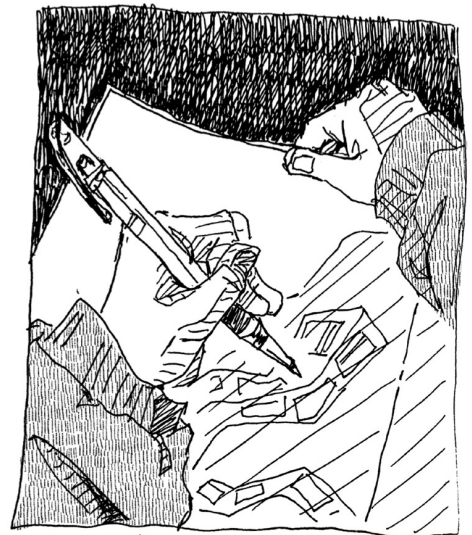
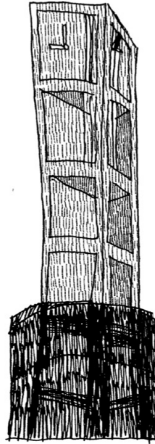
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Acknowledgements

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DO YOU REMEMBER WHAT FIRST BROUGHT YOU HERE?
HOW CONFUSED, DISORIENTED, AND ALONE YOU FELT?
HOW CURIOUS YOU REMAINED ALL THE SAME?

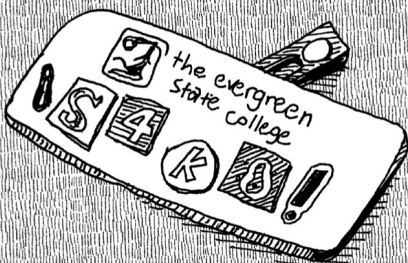


YOU HAVE SPENT FOUR YEARS OF YOUR LIFE AT
THIS INSTITUTION; WORKING, RENTING, STUDYING,
AND SLEEPING WITHIN ITS WALLS AND AROUND IT.



LIKE SO MANY BEFORE YOUR TIME,
YOU WERE PULLED TO THE ARCHIVES.
PLAYING WITH THE LOOSE THREADS OF
A FRAYING HISTORY, YOU CAN TRACE
THE FRACTURED PROMISES OF THIS
PLACE THROUGH TIME. STILL, YOU
THINK YOU CAN SEE THE POTENTIAL
HERE: THE CONCEPT, THE PEOPLE.
THIS POTENTIAL BATTLES CONTRA-
DICTION: THE INSTITUTION, THE PROFIT.
YOU BECOME WHAT YOU SEE IS
MISSING IN THIS MOMENT. A JOUR-
NALIST, A RESEARCHER, A HISTORIAN,
AND AN ARCHIVIST.

THERE IS A SLICE OF UTOPIA SOLD HERE,
BUT YOU CAN'T STAY HERE FOREVER.



INSTEAD, YOU'LL TAKE WHAT YOU'VE
LEARNED, AND PUT IT IN ONE PLACE.
SOMETHING TO ACKNOWLEDGE THE
SPACE YOU ARE CONSCIOUS THAT YOUR
VOICE HAS FILLED IN HISTORICAL RECORD.
SOMETHING TO ACKNOWLEDGE THE WORK
YOU HAVE DONE.



IT WILL NOT BE UP TO YOU TO INTERPRET
YOUR ARCHIVE, OR TO SEE IF IT IS USEFUL.
BUT YOU CAN EXPECT THAT THERE WILL BE MORE PEOPLE TO WALK THESE
HALLS, TO SLEEP IN THESE BEDS, TO ASK IF THERE IS MORE TO LEARN, AND TO
DECIDE WHAT FIGHT IS TO BE WON IN THIS PLACE. IT IS YOUR BELIEF: TO DO THIS,
THEY WILL FIRST NEED TO UNDERSTAND.

Sako Chapman

Beyond the Student Condition:

Archival Legacies at the University

4-7-24

Week 1 Reflection Summary

Beginning of an End

Today I woke up with a cold anxiety in the pit in my stomach, the same kind that has been burrowing itself into the far corner of my awareness each day this week and has been looming since the end of last school year. It is the recognition of a conclusion that will come, whether I am prepared for it or not.

This contract is designed to help me reach the end of my academic journey at Evergreen, and I am going to break down some of the ways I this has been working so far. The “student condition” I reference moving past in my contract title is the mental framing that I have engaged with for the past 4 years. More than just the label of “being a student,” the student condition is a container for the experiences, urgencies, possibilities, and enclosures beyond just the classroom unique to an undergraduate affiliation with the university. The experience that has come from interacting with Evergreen-- as my employer, my former landlord, my entire social and professional network, tuition collector, sole container for creative projects, location of struggle, and the provider of the document that comes to increasingly define future employment opportunities-- must be honored as more than just “being a student,” as there has been a complete transformation of the college into the single entity to control my main frame of reference. The student condition is an acknowledgement of the ways that existing within the university is never just as simple or transactional as tuition and time in exchange for education and a degree, rather when interfacing with the institution in all corners of need and lifestyle, it will maneuver into new ways of exploitation. When the institution exists as a central location for your material needs, future and present, its internal structures and politics necessarily become points of urgent understanding. Yet this student condition is entirely tied to the label of “student” that is provided with tuition and enrollment. Upon graduation, the pressures that come from the student condition come to a screeching halt and are ripped from you. Suddenly, to fight for progress or to hold knowledge becomes efforts made not for the community you exist within, but a community

you once were a part of. You may have survived the student condition, gathered the knowledge to endeavor or change, but you will have to understand that the fight might need to be led by the people it effects the most—no longer you and your graduating associates.

Against the temporality of the student condition and the time-mandated retirement of my student label, to move on from the university I will need to make my past years of research tangible, recorded, and archived. This is a service to those who might follow me, who might have their own organizing expedited by means of an easily presented research starting point.. but moreover to myself and the act of closing a chapter. Perhaps if my thoughts are laid in a physical place, I will have an easier time making legible the lessons I have amassed and not feel so “used” by my time at Evergreen.

In order to complete this work, I have prepared several projects between me and the end of the year. All of this is aiming to get me beyond the student condition, and into the preservation of the institutional knowledge that will lay dormant in my head. The past week has been an effort to begin all of these projects, and a recognition that to reach success with them I will need to create more attainable milestones and work gradually in a variety of areas.

I am barreling towards creating too large of an undertaking and am getting paralyzed working because of it. This is highly disappointing. I want my student lecture, my art project, my work at the CPJ to all be steps in verbalizing or passing on institutional memory, and it doesn't all have to be complete or definitive. It won't be complete! It is overwhelming to feel like I have lots of information that I want to beam into people's brains. I want to cover little nodes and lessons of my research, geared to exposing historical patterns and escalations of the enclosure of student voice. I don't necessarily want to spell out that the disempowerment of students in all areas of the college has led to the worst consequences but its certainly how I imagine it.

Maybe I need to return to tradition and think in terms of conspiracy board.

Maybe I need to first remember what has happened here, who I have been in relation.



WHERE
ELSE
WE
GO TO
ARE

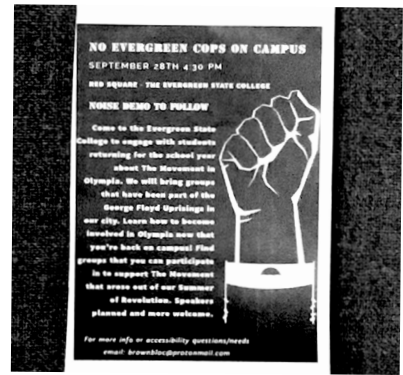


FIND EACH
OTHER

- The First Year of Online Classes for Evergreen: all buildings closed except for the CAB for Greenery (no indoor eating). Around 200 residents live in housing between the MODs and apartments.

- I spent a lot of time imagining what a full campus might have looked like, studying the abandoned bulletin boards.

- Students organize Cops Off Campus rally on September 28th, the most people I will see in one place that year.



Rally flyer, 6th picture in my phone taken after move-in



Illustration of a clash on 11th Ave for "Our City" by Jack Stroud, published in the December 16, 2020 CPJ.

- I join the Cooper Point Journal (CPJ) as an illustrator in November 2020. As the only freshman, I'm too shy to ask many questions of what things were like "before".

- There's no campus life to report on, so the paper centers a post-Floyd Olympia and the op-eds of isolated young people.

- I illustrate many protests downtown without ever going there myself. I am not prepared for their intensity, so I keep flyer screenshots on my phone saying someday, I can ask someone to go with me.

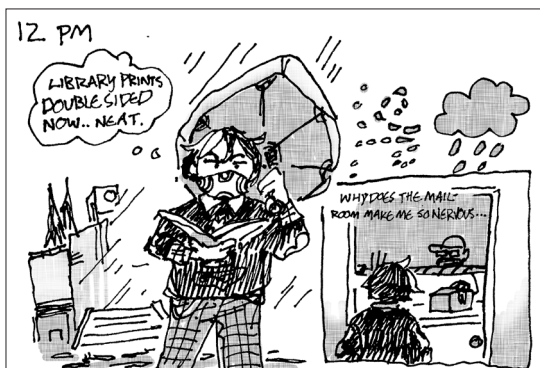
- I only leave my dorm to pick up prints from the library, go to the greenery, go to the food bank, or explore the woods. I do not have a car, and venture to the grocery store less than 10 times.

- Lockdown has ruined my social skills. I become the kind of person who tries to make friends everywhere but parties.



I'M OUT ON THE BEACHES. AGAIN. I CAN TELL I'M THE ONLY ONE WHO'S THOUGHT TO COME OUT HERE FROM THE TRACKS IN THE SNOW.

- The first pandemic winter arrives. I spend break alone in an empty apartment. There is no one to see, and nothing to do besides climb the buildings and explore the forest. I dream of home as much as I dream of the empty architecture.



Above: hourly comics 2021 excerpt.
Right: sketchbook comic excerpt.



my art studio, with underwear from the HCC drying over the heater.

- I am one of few consistent participants for First Peoples Multicultural Trans and Queer Support Services events through Zoom. They provide a sliver of community, and at the time, I like the promise of an office that focused my "multifaceted indentity."

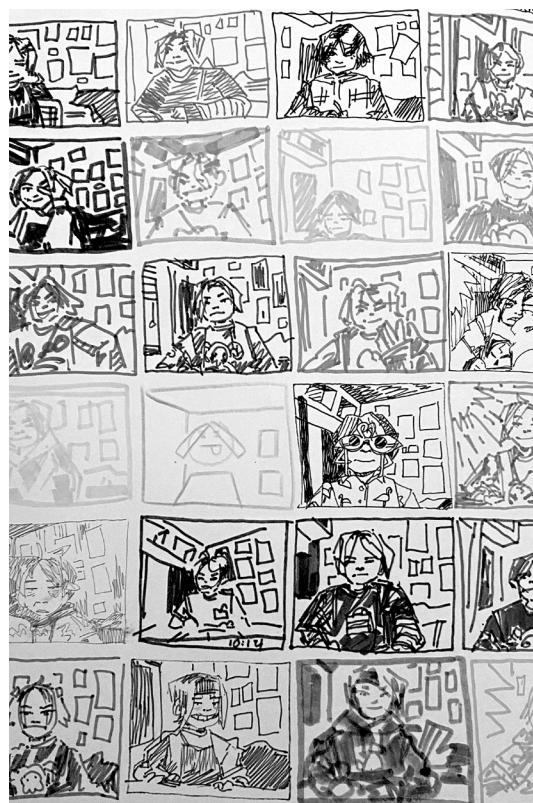
- The staff and student workers do not obscure that this promise is not the reality, and talk openly about how hard it is to exist in this position at Evergreen. That they are not allowed to protect Black or POC-only spaces after 2017, that all the college's diversity work is constantly dumped onto their tiny office. Still, when they open hiring for next year's Peer Navigators I submit in my application:

1. What motivates you to engage in social justice and equity work at Evergreen?

I want to be a part of the Evergreen community, and i don't think it's possible for me to fully immerse myself unless i can be active in making sure everyone has equitable access to this community as well. It's an act of care to want to see things change, and an investment in what i hope this college can give me. Things may never be perfect, but i know i can push to make things better. . . And that's the sort of energy I want to put into Evergreen and get back in return. In less vague terms- because i want the Evergreen community to be a part of my life, i need to see it care and respond to justice and equity causes, and i want to be active in making sure that happens.

- All three Presidential Search Candidates all back away from the offer, reinstating Interim President John Camichael. No one at the CPJ understands what happened. My faculty speculate that the College finances are worse than we imagined.

- I think long and hard about doing sophomore remotely from my parent's house. I still believe something special could exist here at Evergreen, if only I could figure it out.

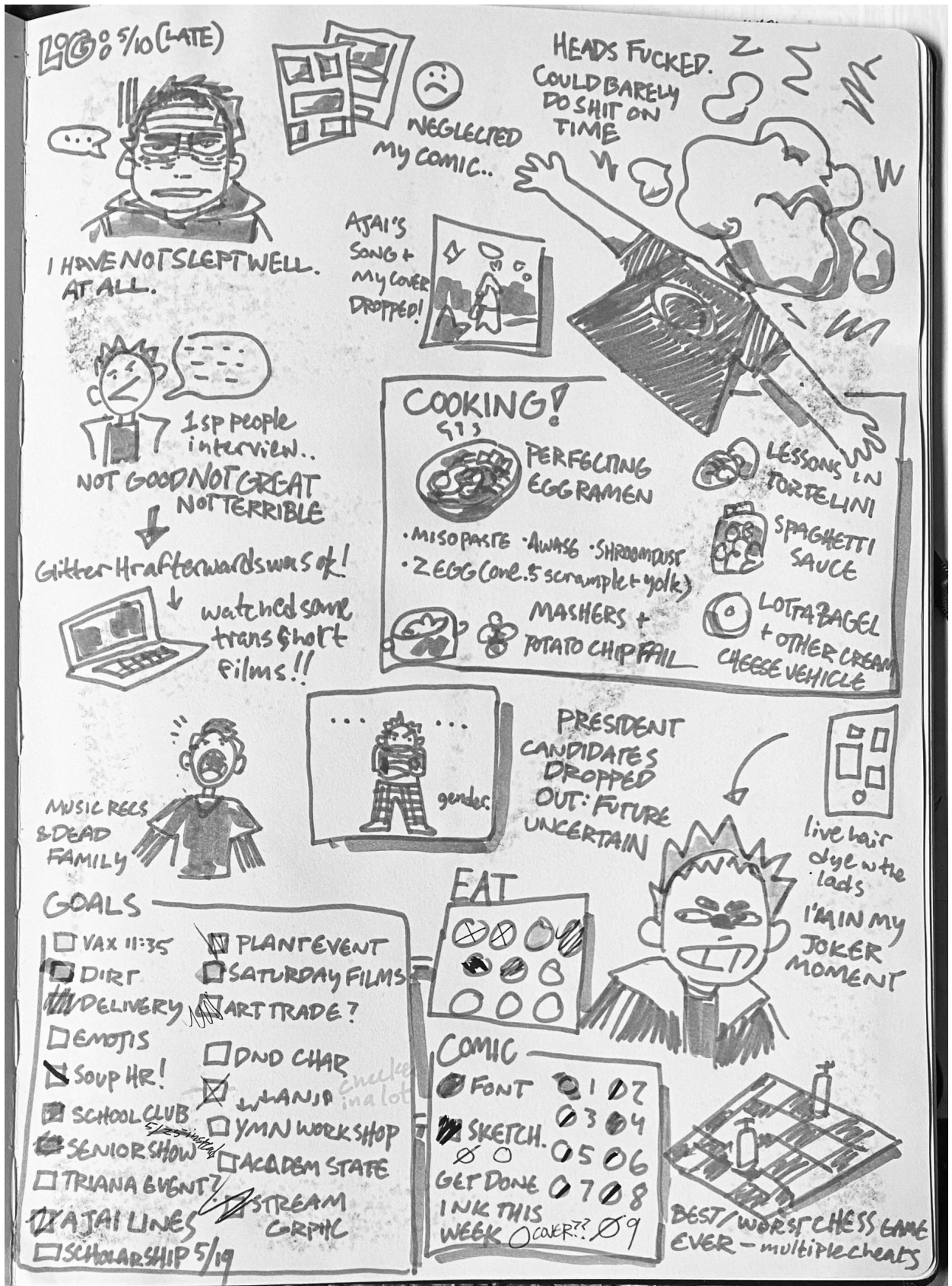


zoom thumbnail self portraits.

- In the summer, I move back to California. The city makes me feel like I can breathe again.

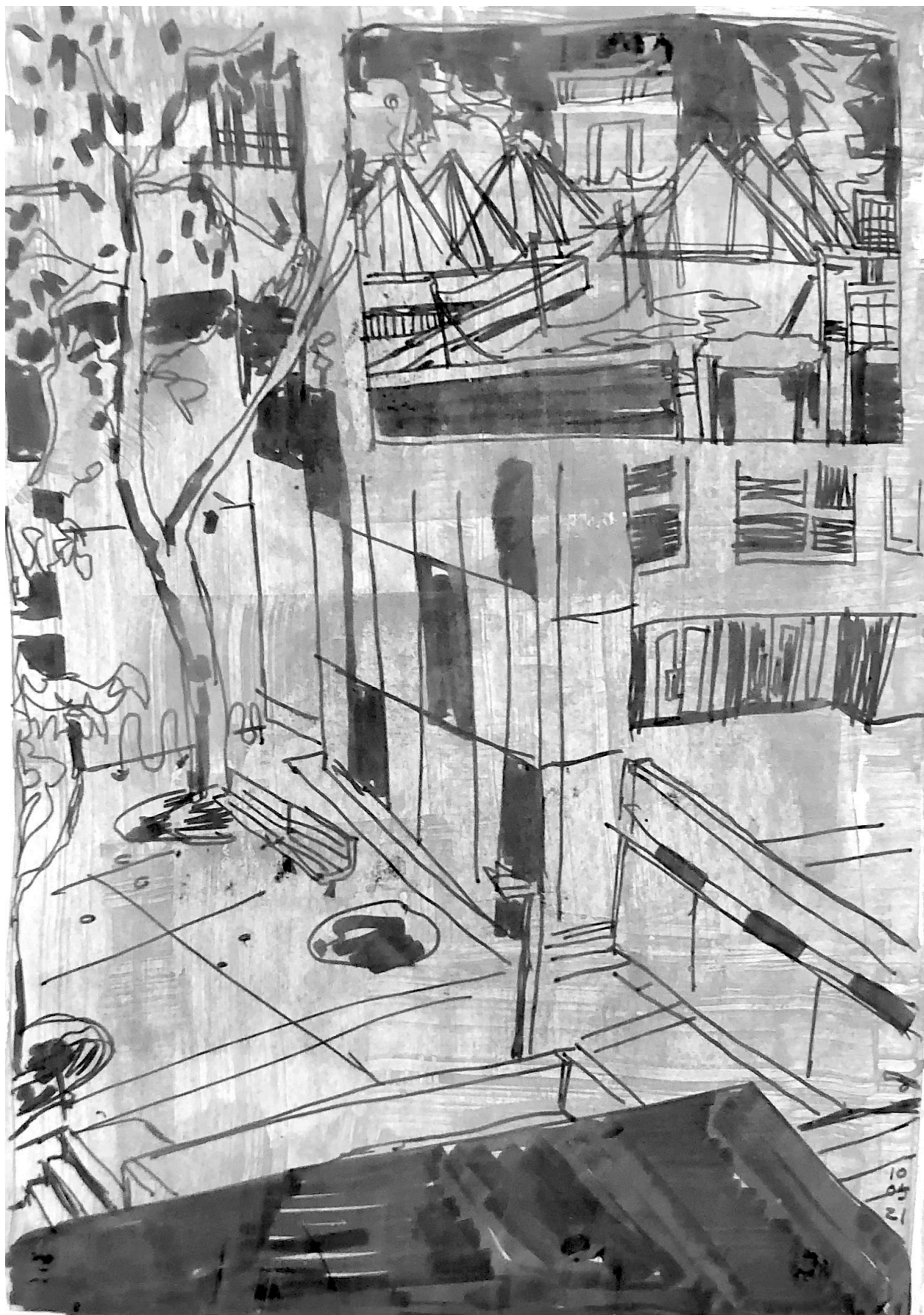


final drawing in my freshman sketchbook.



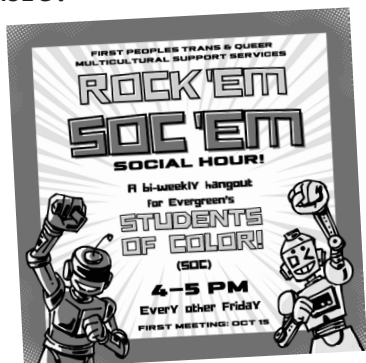
Above: Weekly Sketchbook Diary from Freshman Year, May 10, 2021

Right: From the clocktower, October 5, 2021



- I begin as a Peer Navigator at *First Peoples Multicultural Trans and Queer Support Services*. Our student office, the SEAL (student equity and arts lounge) reopens while most classes and campus events remain remote.

- All the First Peoples pro-staff exit gradually before the end of October, taking all knowledge of a pre-lockdown, pre-merged office with them. The multicultural co-ordinator tells us that she loves us, "but there's no WAY I'm taking this any-more!"



infographic for social hour

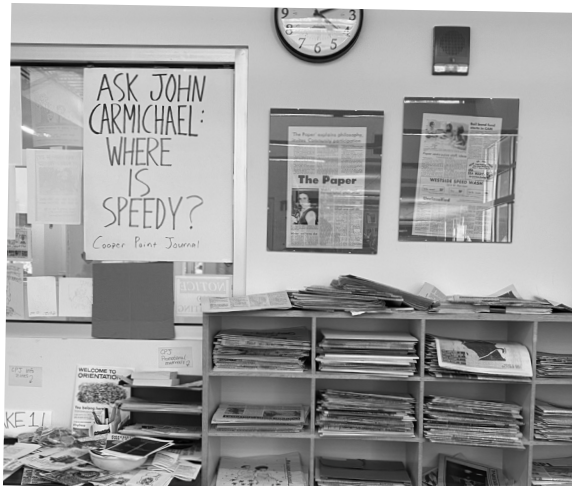
- I enter the physical CPJ office for the first time. April McIntyre, Editor-in-Chief, begins long-standing "Killer Carmichael" bit, based on a fiction story that Speedy the Geoduck had been replaced by a body double. Carmichael does not play along.

- We miss several issues this cycle as the Editor takes on most of the formatting alone. I learn InDesign by forcing myself into an assistant position, filling our pages with creative fiction and oversized text.

- I start drawing Speedy in sensual poses while wearing a speedo. The character is dubbed "Quickie"

- I spend 2 weeks setting up the Social Justice Center under the impression of it partially being a new, Student of Color lounge. After the turnover, it is reexplained that Social Justice Center is actually just the room to fulfill state-mandated Diversity, Equity, and Inclusion workshops. This is not a space for students.

- I pitch a Student of Color regular social hour, where there has only been a Trans and Queer one before. We learn from prior years' administrative pushback and mask the gathering behind cartoon robots, spreading mostly through word of mouth.



Inside the CPJ

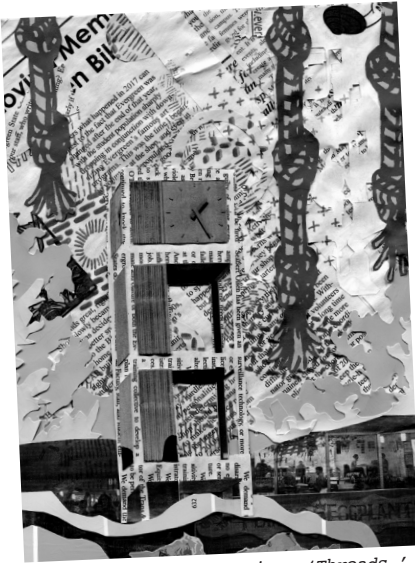


- Police Services acquire new silver vans. Later in the year, they turn their office windows into two-way mirrors and string blue lives matter flags outside. We jokingly dub this the "panopticonification" of the cop office, but we also remember that Police Services keeps getting more money, while the rest of the school flounders.

- Cops patrol lower campus every night, busting parties in the woods.

- The fire alarms in housing go off falsely every few weeks, mostly triggered by P-building. My friends at RAD tell me that the school is getting a low bidding contractor to install a new system, but this new system crossed wires and triggers alarms in multiple buildings simultaneously.

left: mirrored windows on police services, picture retrieved from the discord of the first disorientation revival attempt



collage cover for my zine, 'Threads.'



- In Spring I take my first in-person class at Evergreen, continuing my Evergreen-specific research into the *Mural Project*. I get to meet so many other students, particularly alienated students of color, and begin to think about how we might realize the version of Evergreen we wished to see.

- The unveiling ceremony in Evans Hall is beautiful. It is full of art, hope and joy. This program has allowed me to embed myself in the Evergreen community, and feel like I am getting a community in return. I feel, for the first time in years, connected to people again.

- I return again to California for the summer, but get an early move-in by working New Student Orientation in September.

- I begin an Independent Learning Contract to investigate the histories of student life and organizing that I never learned and that had left with the last graduates.

- During my research, I am swept entirely by understanding more of the history of First Peoples: that it had originated from student organizing. I more fully mourn what was lost when the coalition for students and workers of color became an advocacy office for students, and then took on the additional responsibility of attending to white queer and trans people.

- I investigate 2017 on the 5-year anniversary of the protests. I take what a former Peer Navigator had told me of their experience that year and share it with my peers, most of whom had never heard of 2017 in the first place. Understanding this student angle changes how people interpret the sense of abandonment and isolation, the institutional context we exist in.

- I converse for 2-hours with a student, Ayrehjin, on his abandoned project on Evergreen's ghosts, architecture, and hauntology. This project and our future collaborations change the course of my studies at Evergreen.

- Outside of research, I spend my evenings exploring the insides of buildings. The libraries and art studios I never had access to. My friend and I stay after hours with the keys to explore the COM building, and we daydream the art that could have been possible.

- One night, I find the clocktower left unlocked. There is a pirate flag inside, Perez's dirty business card, and some blueprints. The view from the top is unlike anything I will ever see of this place.



illustration of a memory collage for the program overview article "The Mural Project: Exploring our Roots Through Public Arts" by Natalie "Lee" Arneson, published in the August 12, 2022 CPJ

Academic Progress

Evaluation

Self Evaluation

Internship Learning Contract *Investigations in Community: Evergreen, Art, and Students* Self Evaluation - Winter 2022

Shared with faculty

Revision: 2022-03-17 13:56:19

Investigations in Community: Evergreen, Art, and Students was my first independent learning contract and my first real practice in self-guided research. I built it with my sponsor, Catalina Ocampo, after my enrolled program focused on public arts and community investigation was canceled in the winter. I decided to reach out to the faculty and was able to adapt the archival research aspect into a focus on student voice and perspective.

Through this independent work I've learned a lot about my own value of community and how central it is to my college experience (both socially and academically). It was a personal relief, being able to use history to draw lines to my current experience. I had a particular point of interest in past students of color at Evergreen, and it was fascinating recognizing how the loss of past resources contextualized the frustrations of recent students of color. I started forming this relationship to the past that reflected the relationships I started building in the exchange of stories. Sharing my discoveries with students almost always brought something new and forgotten up, and I was able to connect with other community members through interview as well.

I built a new familiarity this quarter with what research is possible in an archive. I used the resources available to me, dipping between the official Evergreen archives, the library of the student paper I work at, and the basement of First Peoples Multicultural Trans and Queer Support Services (a resource office for students of marginalized identities). With my focus on student voice and its under-circulated oral histories, I had to face many considerations of what makes

it into an archive collection and what is missing. This concept of 'missing' tied very closely with the initial inspiration for this insular research—my experience entering the college during the disconnected period of early COVID-19 pandemic, and not getting many traces of the student perspective of history through conversation. It was definitely a learning curve to realize that an archive would not hold all of my answers, but it held a good starting point to build from.

I worked hard on my culminating zine, which blended my art and research from the quarter into a brief overview of what I'd worked on. Using Adobe Indesign I got a lot of practice on digital formatting and condensing of research. I taught myself a lot of layout formatting, as well as practiced graphic design. The zine took away the pressures of a formal research conclusion, forcing my work back to student voice. It put the practice and experience of storytelling back into focus.

I think of my investigation into the insular history of Evergreen like a case study for how communities sustain themselves. With each old newspaper and publication I read I realized the ways in which connections had grown and strained in trends, not solely big moments. I saw how active investments in time and energy had once been commonplace, even with the temporality of a college setting for students. I recognized a general air of hesitation that seems to interrupt those investments now, one that reflects the inactivity that harms other communities in similar ways. A fear of failure at putting time in and a lack of forward inertia makes for stagnating communities. My research into this more active past let me see this issue in full and the inspiration to start working to solve it. Events, connection, community... These things may never happen in the exact same way, but researching the past gives us the precedent to try.



The "Unity: Cultivating Equity through Reclamation" mural, housed in the CCBLA

Evaluation

Self Evaluation

The Mural Project: Exploring our Roots Through Public Arts Self Evaluation - Spring 2022

Shared with faculty

Revision: 2022-06-12 09:37:55

What we accomplished in *The Mural Project* has been a dream of mine for two quarters, and it's beautiful to have gotten to see it come to fruition.

Research into the Evergreen Archives illuminated the circumstances of disconnection that I had encountered at Evergreen. I began to revisit my "lack of grounded community" as less of a hopeless inevitability and more a product of history. For example, as a student of color, it was quite jarring to encounter a complete absence of affinity groups and clubs for cultural identities in my first year. Research allowed me to discover groups I would have loved to be a part of in the past, and track the ways they had grown, changed, and dispersed over the years. Connecting with the absences allowed me to build a relationship with Evergreen, both as a people people and as a place.

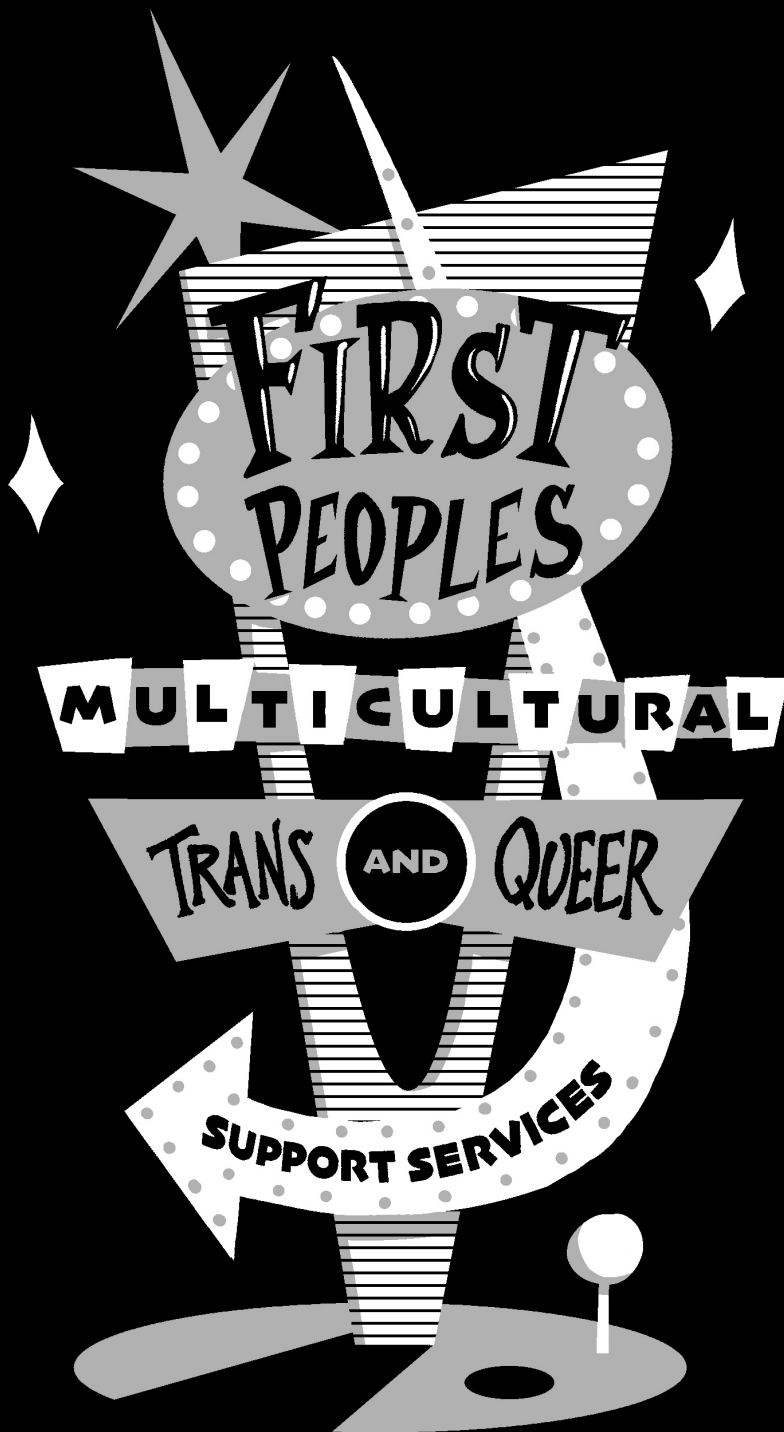
My investigation process into the Evergreen Archives had previously been solitary. Because of this, collaborative research quickly became one of my favorite aspects of the program. I saw people pouring over boxes together, and there was eagerness from everyone to share what they had found, even to just a curious classmate. Stories that had lain dormant from community consciousness suddenly reentered discussion. Through archives workshops I learned that research can be a strong tool for reanimation,

one that becomes more exciting and complex the more people are introduced into the process.

The process of our archives zine making was also an important highlight for me. It was a moment of seeing our research burst out into visuals and culminate into a slice of narrative. It was a struggle for me and my classmate to condense all of our findings into a single page spread, having had our research take us to many different directions.. We ended up stringing (literally, with a conspiracy board aesthetic) pieces of our investigation together around the 2008 Valentine's Day Uprising. I encountered the event as a suspiciously undercirculated historical moment given its immediate relation to the issue of police power at the college. I really appreciate the zine as a way to more accurately hold all of the important research that we have done in the archives.

A guiding idea of this project for me was the use of art to claim space. Visually, I think this theme became a center of the mural— playing with and altering the clocktowers as a way to stake our influence on the institution. Public art as we saw and as we studied wasn't just a marking of territory or from a notion of ownership... it always came as a conversation with history. It was highlighting of presence.

From this class I reconnected with my love of public and collaborative art. I also affirmed research as a means of relationship building with place and community. From the collaborative research model, I learned that there are connections to be nurtured between researchers as well, not just with subject. I hope to be a part of cross-discipline collaborations like this in the future.



I DESIGNED THIS FOR OUR TEAM HOODIES AT THE BEGINNING OF 2021, PRIORITIZING THE GRAPHIC DESIGN CHALLENGE OF FITTING THE WHOLE TITLE IN NICELY. BY THE END OF THIS SCHOOL YEAR, I HAD BECOME MORE IN TUNE WITH THE HISTORY OF FIRST PEOPLES THROUGH ARCHIVAL RESEARCH. EVEN NOW, I STILL DON'T KNOW WHAT ILLUSTRATION COULD HAVE ACTUALLY CAPTURED MORE OF WHAT THAT OFFICE USED TO BE. AT THE END OF SPRING QUARTER, I EDITED THE HISTORY OF THE OFFICE FROM MY JOB ORIENTATION HANDBOOK AS A PART OF A SOLO "FIRST PEOPLES SURVIVAL GUIDE" REVIVAL ATTEMPT. I FINISHED THE HISTORY ARTICLE WITH MY ILC RESEARCH, BUT NEVER GOT FURTHER THAN THAT IN THE GUIDE.

A BRIEF HISTORY OF FIRST PEOPLES MULTICULTURAL, TRANS & QUEER SUPPORT SERVICES

[Originally by Amira Caluya with reference to Helen Edwards'
Digital Exhibit on collections.evergreen.edu. Edited by Sako.]

In Spring 1972, students, faculty, and staff of color came together to voice the experiences and needs that weren't being taken into consideration in the planning phase of the college. This created the Minority Coalition. Shortly after, it was due to the efforts of the people in this group that the Non-White Coalition Office was created in the top floor of the library, facing administration.

After three years, the name was changed to the Third World Coalition. Participants had felt the terms "non-white" and "minority" carried negative connotations for people of color. They believed "Third World" was more accurate in representing the historical, political, and cultural realities of their identities. This aligned the Coalition with an international struggle of self-determination, one that had inspired the national student movements for ethnic studies around the founding of the college. In 1986, the name changed again to the First Peoples Coalition in recognition of their unique Indigenous heritages. First Peoples members ranged from Black, Native American and Alaskan Native, Asian Americans, Pacific Islander, and Latinx people.

Five student organization were at the core these early iterations: Umoja (originally Ujamaa, the Black Student Union), the Native American Student Association (NASA), the Asian Coalition, Movimiento Estudiantil Chicanos de Aztlan (MEChA), and the Women of Color Coalition. As the office grew as an official part of the college, First Peoples gained permanent staff to advise and support the student organizations, rather than the initial inverse. Other student groups that have come and gone from First Peoples have included: Hui O Hawai'i, Pacific Islander Association, the Latin American Student Organization (LASO), the Middle Eastern Resource Center, and others.

The title of First Peoples Advising Services was settled on in the 90s as the office became a more established support for Evergreen's students of color. First Peoples had always sought to provide a nucleus of social connection for those students who were used to greater cultural and ethnic diversity in their communities. As an office they provided advocacy, referral, and academic/personal support for students. After a number of years placing the task on student groups, staff worked hard on the recruitment and retention of students of color.

LGBTQIA+ Greeners lacked a designated sup-

port office all through this time. Instead, they kept strength and community through various student clubs. The Evergreen Queer Alliance was the longest running, celebrating its 35th anniversary in the 2008-2009 school year. Mentions of the club are hard to track after 2014. Other LGBTQIA+ clubs through the years include Lesbian & Gay Resource Center, Lesbian Temptation, Queer & Trans People of Color (QTPOC), Society for Trans Action and Resources (STAR), Trans* Resources and Education Xtravaganza (T*REX), Trans Liberation Movement, Trans Umbrella Resilience Network, and Triangle Club.

In 2016, transgender students' safety on campus was not being addressed properly by campus administration. With pressure from students, staff, and faculty, to address the needs of LGBTQ+ students, former TESC President George Bridges mandated that there be created a space on campus that centers on LGBTQIA+ students' experiences. This space would be used to create visibility, increase safety, provide trainings and educate the campus community, contribute to policy & initiatives that supports LGBTQ+ students, faculty, and staff. The Trans and Queer Center was established, entirely volunteer based, next to First Peoples' Equity Lounge in the Library. The two spaces were student led and held a shared source of funding through First Peoples. The spaces were often run in collaboration, but maintained an intentional, strategic separation in order to preserve solidarity with one another.

In 2018, First Peoples and the Trans and Queer Center merged to combine space and services. Student activism in 2017 had demanded the full time hiring of a Trans and Queer coordinator within the new office, and the demand was answered by a mandated combination of LGBTQ and student of color initiatives. Thus, the office's name grew to the current First Peoples Multicultural Trans and Queer Support Services. The two lounges became one hub, the Student Equity and Arts Lounge, and found their home on the 3rd floor of the College Activities Building (CAB). However, our mission and shared vision continues to be the same: helping all students reach their academic goals by offering support in the forms of advocacy, referrals, workshops, and work with the campus community to advance social justice, equity and inclusive excellence at Evergreen.

"Will our name change again? Maybe! Language is dynamic and it's possible that eventually our current title will need to reflect that."

-Amira Caluya, former Trans and Queer Initiatives Coordinator

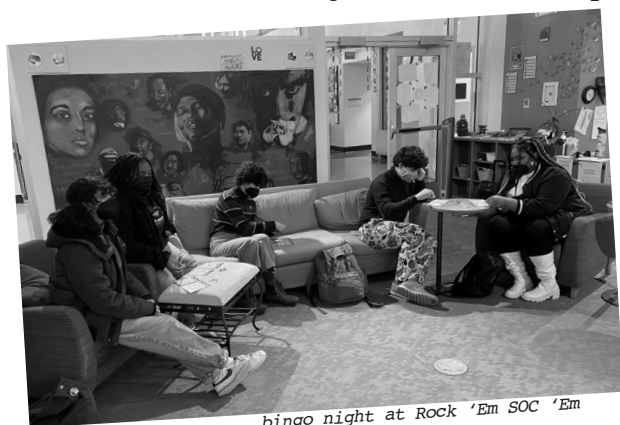
- I co-coordinate the CPJ as Creative Director with Mj Richards, Editor-in-Chief. We work long, hot, and unpaid into the summer remotely, trying to set up hiring and get an issue out from abandoned content in the news cycle prior. We stack the newsroom with people who can help us bring life into campus, and we believe that starts with the arts.

august 12, 2022 cpj cartoon.



- We try to repair the paper's relationship and access to administration and college updates, attempting to recenter campus news after a 2 year absense.

- After networking on our own, we are told that the CPJ is not allowed to interview any Evergreen employees without a media request through Public Relations first. We are forced to skip class more than once and defend that the student paper should not need review before accessing our own community.



- This is the first full year of in-person operations, and programming picks up at First Peoples. We run wildly successful social hours during fall and winter, but notice students get overwhelmed in Spring.

- I move out of the dorms before Winter Break (and pay a \$700 contract break fee.)

- I have my first full year of in-person classes. They are some of the best courses I will ever take, and I generate some of the best work that I ever have. In the Spring, I begin research on cross cultural and international social movements, their organizing and artistic production. I take a close interest into the 60s student movements that advocated for self-determination through the establishment of Third World colleges, how they were influenced by international struggle. I relate this to Evergreen's history too.

- A bill protecting Academic Student Worker's rights to union recognition hits state legislature.

- A few grad students represented by UAW come from another campus to talk to student workers, providing any support towards unionization. Their enthusiasm is tremendous, but they misunderstand some of the intricacies of undergraduate organizing.

- I talk to a lot of student workers, understanding that in total there are maybe a few hundred of us. We are majority undergrads. I get the sense that most everyone is pro-union but most don't understand what unionizing means. I understand that while we might have the contacts, we don't have the education yet.

- UAW encourages us to go public in Spring, prioritizing academic student workers in workplaces we have shakily built connections in. We are advised by the undergrad union at University of Oregon to under no circumstances try to do that. Their success came by creating a host organization in student activities until enough interest and strategy was built.

- I later research that this sort of strategy was used before at Evergreen, in 1997. The union of student workers. It's how we were guaranteed biweekly pay periods and how student clubs became compensated with learning allotments.

- Equity symposium returns for the first time fully in-person since COVID began. My mind snaps when witnessing the dissonance, when fully recognizing how poorly this celebration contrasts the over policing and slew of institutional issues that my time as a researcher, tenant, and worker for TESC has attuned me to. I write my first full article for the paper, what will eventually evolve into my Day of Absence article in Spring of 2024.

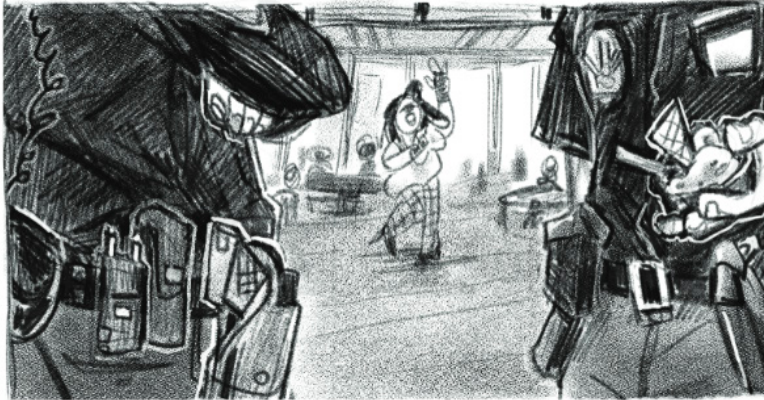


illustration of the drag queen storytime for "I think I've had enough: reflections on equity at TESC" by Sako Chapman in the May 2024 CPJ.



between class visits and research for the paper, I was never that far from the archives.

- The college announces that A-dorm will be reopening a limited number of beds as enrollment grows.
- I meet a student whose studies specialize on the Olympia Housing Crisis and how it affects Evergreen students. I exchange my knowledge on past RAD unionization efforts and the gradual deterioration of student control and reciprocal input. She tells me that when she told the Board of Trustees the housing conditions needed to be prioritized, they dismissively thanked her and moved on. I want to write an article for the paper, but never start it.
- I decide I won't be returning to First Peoples, but sit on committee to pick its new name. I provide as much of the history as I can, and I feel the responsibility to voice it. I miss the final meeting, but do not feel slighted. BLISS: BIPOC LGBTQ+ Intersectional Support Services will be what it is expected to be.



- The CPJ builds a wildly successful community presence as events pick back up on campus. We attend the 2nd Chibi Chibi Con since the pandemic began and perform much tomfoolery.

- We close the paper's cycle with 9 print editions, the return of comics, and feel more prepared to keep growing next year. I commit to co-coordinating the paper, excited to continue the community work and archival investigations with a new job at the Evergreen Archives in Fall.



Constellations, Acrylic Ink and Installation, 2022

"Historicism contents itself with establishing a causal nexus of various moments of history. But no state of affairs is, as a cause, already a historical one. It becomes this, posthumously, through eventualities which may be separated from it by millennia. The historian who starts from this, ceases to permit the consequences of eventualities to run through the fingers like the beads of a rosary. He records [*erfasst*] the constellation in which his own epoch comes into contact with that of an earlier one. He thereby establishes a concept of the present as that of the here-and-now, in which splinters of messianic time are shot through."

- Walter Benjamin, *On the Concept of History*.



Art + Archive

Self Evaluation - Fall 2022

Shared with faculty

Revision: 2022-12-19 14:23:22

I see *Art + Archive* as a continuation of the archival thread I've been tugging at in my studies from the past two quarters. There was an affirmation at the end of this program that I really value my position as a non-expert in archives. I remember when the etymology for "amateur" was written on the board, pointing out how it draws from the French "one who loves." Even with the 3 archival projects now under my belt, I would still consider myself an amateur.

Part of this class was framed as preparation for careers in Library Science or Archival Studies. We traveled to the Washington State Archives, the Burke Museum in Seattle, and explored the Evergreen Archives and Art Collection. After these glimpses into the fields proper, I am much more satisfied to remain in an area of non-professional expertise. Our trips to professional archives and museums showed me how much patience is required to make progress within these institutions. It also revealed to me the sort of codependent relationship between the archivist and the artist who turns their work inside out. Just as our reading of Okwui Enwezor's *Archive Fever* revealed the artist's unique position to reinterpret archives, I feel as though amateurism maintains my ability to explore and discover on my own terms. This has been why my previous explorations of Evergreen; my archive zine *Threads*, *The Mural Project*, have felt so powerful-- their research processes have always been grounded in artistic interpretation. I found this class to be an important conceptual and visual reflection on the process and experience of my previous archive work, even returning to familiar materials and images.

While it was difficult after the collective efforts of my last spring to return to doing a studio project by myself, I think my work helped show my art peers another facet of my skills. Talking through the conceptual stages and aspects of

my project with critique group helped me find new words to explain my piece, often drawing from notes and analysis that my groupmates provided. This program for reminding me that even if a group is focused on disparate individual projects, we can still maintain a sense of community and contribute in many ways to collaborative critique.

This program yielded the first high concept artwork I've completed to this scale before. My final creative project, *Constallations* was particularly inspired by the discussions of anachronistic time that happens in archives, memory reactivation, and the concepts of Walter Benjamin, whose had been referenced heavily within our program materials but not assigned. My project visually meditated on the experience of time in the archives by illustrating the archive as a physical place through a disoriented collage composition in acrylic ink, overlaid with fragmented moments and experience of archives on hanging paper. The moments that hang atop the backdrop of the archives are not meant to be read in any particular order, but instead be interpreted uniquely. No lines except the hanging string are meant to be traced, the connections formed will be based on the viewer alone. The necessity of interpretation challenges viewers to not be alienated from the stream of history as a casually unfolding narrative but instead partake in its active connection to present circumstances. I wanted the interaction with my piece to mirror the non-linear realities of time in the archives by forcing moments of recognition to reactivate.

Creating art from theoretical or conceptual writing was a challenge I'd never taken on in the past, and one that caused a lot of personal insecurity around my analysis of academic texts. To get so much of a positive response from my work was so exciting, and was able to relieve a lot of those feelings. I felt like I pushed myself as an artist on this piece, stretching to a new corner of conceptual artmaking.

Sako Chapman

El Mundo Hispanohablante

5/30/23

Epilogo

Arte y Movimientos Sociales

Mi proyecto “Atravesar Mundos: La Solidaridad Transcultural en Movimientos de Liberación” fue una exploración interesante de movimientos sociales y políticos en los años 1960-70. Siempre fue un producto de los temas de memoria, resistencia, y organización colectiva que han sido ideas fundamentales en este programa. Después del foco de movimientos sociales y revoluciones en América Latina en el trimestre pasado, yo quise desarrollar mi comprensión de la historia de resistencia. Mi proyecto tiene un foco de solidaridad a través de culturas y experiencias, particularmente entre grupos racializados. Nuestros estudios en clase este trimestre fueron sobre las comunidades Latinx en EEUU. Descubrí muchas conexiones temáticas entre las áreas de investigación y las discusiones de clase.

Una área muy interesante fue el rol de arte en las causas de cambio social. Esta fue la conexión más poderosa de mi proyecto entero, porque arte estaba dentro del corazón de todos los ejemplos que yo estudiaba. Mi primera investigación este trimestre fue sobre la Organización de Solidaridad de los Pueblos de Asia, África, y América Latina (OSPAAAL). Esta organización se formó después de la primera conferencia Tricontinental en 1966 para hacer proyectos de solidaridad que fueron discutidos allí. Los proyectos principales de OSPAAAL fueron el Boletín Tricontinental (para noticias global y desarrollos revolucionarios), la Revista Tricontinental (para artículos y ensayos más largos sobre teoría y la crítica), y el taller de pósters. OSPAAAL creaba unos pósters de mensajes de solidaridad muy poderoso, y entonces creó un legado gráfica que influyó generaciones de artistas radical.

En mi proyecto y clase, hablamos sobre el rol del arte para el movimiento de los trabajadores agrícolas. Arte fue una herramienta de organizaciones como la UFW, pero rápidamente, los artistas podrían usar arte por ideas abstractas también. El Royal Chicano Air Force fue un grupo que fue mencionado en la charla, y fue una parte de mis estudios también. El RCAF empezó haciendo posters informativos para boicots y protestas. Un documental de PBS sobre el RCAF dijo que los artistas necesitaban hacer miles

de serigrafías en solo una noche. Pero con tiempo, el arte del RCAF se transformó a un estilo más experimental, ilustrativo, y humoroso. Sus posters desarrolló un vocabulario visual para organización como OSPAAAL— arte para cambios sociales. Los imágenes son rápidamente reconocible y comunica muchas ideas fuertes. En nuestro viaje al archivo de Evergreen, fue interesante ver una parte del desarrollo visual de la identidad Chicana. La identidad es cultural y política, y los legados de los talleres de arte del movimiento Chicano dieron forma a la identidad por la estética y la presentación público.

Arte tiene el poder para organizar la gente con visuales fuertes y mensajes más comprensible. También, el arte en todos los medios puede expresar ideas políticas presentando experiencias marginadas o causas de resistencia. Este idea es un parte de el ensayo “The Vehicle of Art” en la paqueta de Undocupoets. El ensayo describe el valor de arte para su causa y el paso que desean dar. El gol número cuatro del proyecto es “to explore the many uses (and benefits) of art: as a means of survival, a political tool, or a mode of self-expression, amongst other things” (2). Justicia para las personas indocumentadas empieza por cambiar la propiedad de la narrativa. La libertad de hacer arte sobre cualquier cosa es una parte de esto. Hay un conexión entre estos usos del arte en este manifiesto y los filosofías de arte de OSPAAAL, por qué solidaridad fue un medio de supervivencia y arte fue el medio de comunicación para el solidaridad. La producción cultural con arte por los artistas del movimiento chicano y la protección de la humanidad de personas indocumentadas con arte es similar tambien. En ambos casos, arte pueden dar poder sobre las narrativas invisibles o oprimidas.

Muchos tiempos, la historia de solidaridad en movimientos social se olvida. Especialmente para comunidades racializadas en EEUU, y en historia global tambien— narrativas dominantes no hablan sobre momentos de poder colectivo para mantener la impresión de disorganización y problemas aislados (que no estan conectados por sistemas). Arte es un medio para la memoria, resistencia, y organización colectiva. Los ejemplos de mi investigación y la programa mostraron que arte tiene el poder de cambio.



Evaluation

Self Evaluation

The Spanish-Speaking World: Cultural Crossings

Self Evaluation - Winter - Spring 2023

Shared with faculty

Revision: 2023-06-11 22:50:48

I continued developing an investigation of art, memory, and social movement in my Spring quarter independent project "Atravesar Mundos: La Solidaridad Transcultural en Movimientos de Liberación" ["Across Worlds: Cross-Cultural Solidarity in Movements for Liberation"]. This 8 week research project dove deeply into the historical and graphic legacies of the Organization for Solidarity for Peoples of Asia, Africa, and Latin America (OSPAAAL), The Black Panthers, The United Farm Workers (UFW), the Chicano Movement, and the Third World Liberation Front— all with emphasis on instances of solidarity between racialized multiethnic groups of oppressed peoples. Following self guided archival investigations documented through weekly journal entries, I created poster concepts based on the graphics that I was seeing for each movement. As a final product, I ended up with a set of four illustrations that documented my personal research process. This decision for this final product switch came from a desire to engage more deeply with the moments I

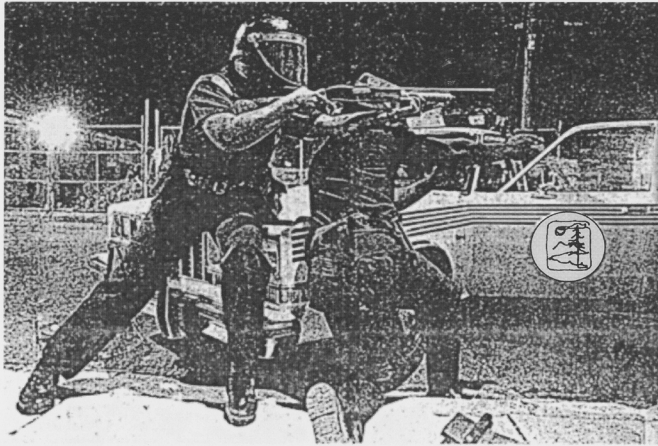
was encountering rather than mimicking aesthetics. I see these illustrations as a personal invitation to revisit these topics, because I only represented the first level of research— why things feel personally relevant to look at.

During this investigation, I reaffirmed my belief that art has an important role in visualizing resistance and that print media is an organizing tool. Posters for all of these movements and collaborations became mediums of information dissemination, rallying cries, and aesthetic cohesion. I was particularly enchanted by the visual work of the Third World Liberation Front (TWLF), the coalition of students that initiated student strikes for Ethnic Studies and support for students of color at University of California Berkeley and San Francisco State in 1968 and 1969. The art for the TWLF bloomed from the Chicano screenprinting aesthetics and artists like Malaquias Montoya, and I began to be able to identify the post-strike evolution of Bay Area print shops and artists who were active in the strike. In viewing these legacies I recognized that there are many powerful histories of multiethnic solidarity internationally and multiracial solidarity (particularly in the USA) not heavily circulated. It has a profound effect on me to see and speak of these instances as they represent models to learn from and develop towards.

ARCHIVE SPOTLIGHT:

Snapshots from the Effort Against Arming Police at Evergreen.

WELCOME TO THE NEW EVERGREEN!



MAY WE SEE YOUR VALIDATED STUDENT I.D.?

These flyers; “Welcome to the New Evergreen” and “Welcome to Evergreen”, are archived with the President’s Files [1976-16]. Per a post-it note attached to one of these flyers, materials such as this were posted on campus for graduation day (6/13/1996). Materials surrounding the 1996 Disappearing Task Force (DTF) on arming police take up an entire box at the archives, think 8 inches tall, 6 inches deep, a foot long.

The vast majority of the material in this box is anti (arming police). A petition against arming campus police “No guns on campus!” is archived, with over 30 sheets. Sign-ups for public comment at a hearing on the subject (2/13/1996), overflow off of the official looking sign-up pages onto sheets of notebook paper. For more information on the history of the effort against

arming of police on campus, this author highly recommends the zine “How The Cops Got Their Guns: The History and Politics of Arming the Evergreen Police” which will be linked in the digital edition of this article and is also archived at Evergreen (in our digital collections).

The zine, created by students within the Evergreen Archives in 2019, uses sources from archived Cooper Point Journals to chronicle a timeline of policing on campus. From the colleges conception in 1971, vocal requests from once commonplace community forums, surveys, DTFs and student organizations kept Evergreen operating with a small team unarmed security guards as TESC Security. It was not until 1992 that the Board of Trustees would move to make campus security a fully commis-

sioned police force with limited arming, against the expressed community consensus to not do so. The zine goes on to record several other timeline instances of Police Services gaining power over the years, noting all of the community opposition to the events in the meantime. “How The Cops Got Their Guns” ends with a firm statement from it’s authors, a sentiment that is aligned with the purpose of this archive spotlight as featured today:

“Faced with rapid escalation and expansion of the campus police force, it’s important to remember that things weren’t always like this. Students have never wavered from or been unclear about their desire to end armed policing. Every upgrade of police strength has required an equivalent degree of targeted political exclusion by the administration. This reached an unprecedented extreme with the purchase of rifles in 2017. Evergreeners have been writing this history in Disorientation Manuals since 1998. Now more than ever this information needs to be passed on. The college relies on the transient nature of student life to interrupt communication within a continuous opposition. We must learn from the past to formulate dynamic resistance, but first we must remember.” (p.15)

The Cooper Point Journal is committed to the recording and dissemination of institutional history as it pertains to our contemporary community. For those curi-

ous in even more archival sources on the history of this college, by students and for students, we also recommend browsing the Disorientation Manuals in the archives' digital collections: collections.evergreen.edu

Citations:

"Welcome to the New Evergreen!"
Student Publications Collection. Identifier: US-WAOEA60612219. From the Evergreen State College Archives.

"Welcome to Evergreen"
Student Publications Collection. Identifier: US-WAOEA60612219. From the Evergreen State College Archives.

Zine cover: "Cooper Point Journal: Feb 21, 2008" from article "Dead Prez Brings Evergreen to Life." Student Publications Collection. From the Evergreen State College Archives.

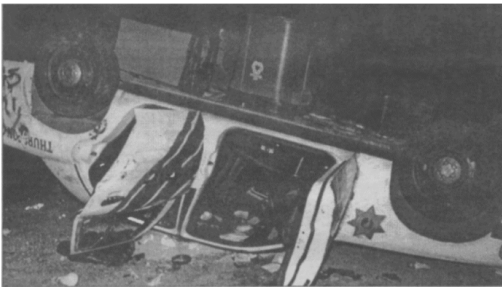


I GHOST-WROTE THIS SPOTLIGHT IN THE MAY, 2023 EDITION OF THE CPJ, BACK WHEN OTHER SPOTLIGHTS WERE USUALLY JUST COOL PICTURES FROM THE ARCHIVES. I REMEMBER THIS BEING THE FIRST TIME I TRULY RECOGNIZED THAT AN ARCHIVE SPOTLIGHTS HAD A RESPONSIBILITY TO PROVIDE ANALYSIS, AND THAT THERE WAS A POTENTIAL TO USE THE COLUMN FOR SOMETHING MORE THAN COOL OLD COMICS. THE ZINE REFERENCED HAD BEEN ONE I'D ENCOUNTERED MY FRESHMAN YEAR AT THE COPS OFF CAMPUS PROTEST. I DIDN'T READ IT AT THE TIME,

ONLY TRACKING IT DOWN LATER DURING MY "THREADS" PROJECT AS AN EXAMPLE OF STUDENT PUBLICATIONS. I WAS SO DEEPLY STRUCK BY THIS EXCERPT AND HOW SIMILAR IT WAS TO MY OWN WRITING ON INSTITUTIONAL MEMORY AT THE TIME. IT WAS MY FIRST GENUINE REALIZATION THAT STUDENTS ACROSS DECADES HAVE ALWAYS BEEN CONCERNED WITH THE SAME INVESTIGATIONS OF CAMPUS POWER, AND THAT THERE IS PROFOUND VALUE IN RECORDING THESE FINDINGS.

How The Cops Got Their Guns:

The History and Politics of Arming the Evergreen Police



THE ORIGINAL ZINE WAS CREATED BY A FEW STUDENTS WHO ALSO WORKED IN THE ARCHIVES, AS THEIR EMERGENCY HOUR—GENERATING PROJECT WHEN LOCKDOWN FIRST HIT. I NEVER MET THE AUTHORS, BUT I RECOGNIZE MYSELF AS THE SAME TYPE OF RESEARCHER.

THE ZINE WAS BASED OFF OF A BIBLIOGRAPHY THAT THEY HAD BUILT, CATALOGUING EVERY REFERENCE TO THE COPS AND THEIR ARMAMENT SINCE THE BEGINNING OF THE CPJ IN 1971. I WISH THE ZINE USED MORE OF THESE CITATIONS. THE BIBLIOGRAPHY SHOWED ME HOW ACTIVE THE PA—PER USED TO BE IN COLLECTING HEATED DEBATES OVER POLICE IN THE LETTER TO THE EDITOR SECTION.

AS A PART OF MY TIME WORKING IN THE ARCHIVES, I ENCOURAGED THE DIGITIZATION AND REPRINTING OF THIS ZINE FOR STUDENTS TO ACCESS AS A STUDENT PUBLICATION.



EVERGREEN and the PNW will talk a big talk about progressivism but in actuality it's 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 using it as an assembly place for police and seizing their kitchen tools to prevent them from feeding their community to 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 we 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 trained endlessly 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 building 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 create a new generation of 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 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 white people in the room with us right now?

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.

RACE AND CLASS ARE CONNECTED: SOLIDARITY IMPLIES DIFFERENCE

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 had to be constructed as an exotic

market for opium exports and tourism. And 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 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.

I COWROTE THIS ARTICLE IN THE 2023 DISORIENTATION MANUAL. OF THE 4 ARTICLES THAT I WORKED ON WITH AYREHJIN, THIS ARTICLE BY FAR TOOK THE LONGEST TO WRITE (DESPITE BEING THE SECOND SHORTEST). RACE AT EVERGREEN ACTED AS MY FIRST ATTEMPT TO GRAPPLE WITH THE COMPLICATIONS OF STUDENT OF COLOR ORGANIZING ON CAMPUS, WHILE ALSO STILL DEFENDING ITS MERIT—WORK THAT I WOULD CONTINUE AS THE CONCENTRATIONS FOR MY SENIOR YEAR ILCS.

I LEFT MY POSITION AT FIRST PEOPLES WHEN I WAS NO LONGER ABLE TO LOOK PAST THE ENDLESS, SOUL DRAINING CYCLE OF DIVERSE REPRESENTATION WITHOUT MATERIAL CHANGE THAT OCCURS IN THIS PROGRESSIVE INSTITUTION. I FELT THAT ROCK 'EM SOC 'EM, THE STUDENT OF COLOR SOCIAL HOUR, HAD EVOLVED TO THE EXTENT OF ITS POLITICAL ABILITY—ALLOWING A SPACE AND STRUCTURE FOR THOUGHTS TO BE GATHERED AND FOR CONNECTIONS TO BE MADE. WE FOUGHT INCREDIBLY HARD TO PRESERVE THAT SPACE FOR STUDENTS OF COLOR, BUT JUST AS THE ARTICLE OUTLINES, THESE SPACES NEED TO PROGRESS FROM SOCIAL INTO GENUINE ANTI-RACIST STRATEGY.

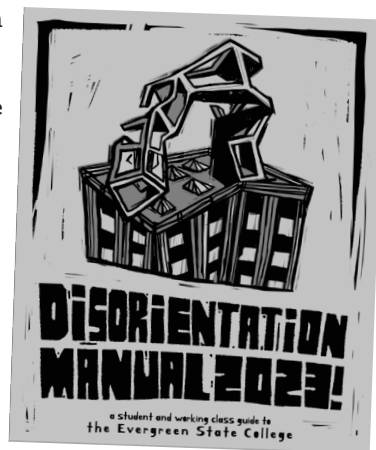
THERE IS MORE I WOULD WRITE NOW ABOUT HOW THE UNIVERSITY FACILITATES THE CREATION OF THESE “NEW” RACIAL IDENTITIES; THAT WHILE PART OF A WIDER CULTURAL SHIFT OF COUNTERINSURGENCY AFTER THE 60S, THE CONTRADICTIONS ARE SPECIFICALLY HIGHTENED AT EVERGREEN. OUR CULTURAL GROUPS HAVE BEEN OBLITERATED, WE ARE DENIED THE HISTORY OF FIRST PEOPLES AS POLITICAL ORGANIZING, AND WE ARE LEFT SO DEEPLY ALIENATED THAT THE FIRST THING WE DO WHEN MEETING ANOTHER POC IS TAKE ALL OF THE SURREAL ANECDOTES OF RACIST INTERACTIONS AND SPILL THEM OUT IN FRONT OF US BOTH TO MAKE SENSE OF. BUT WE DON’T BUILD POWER FOR POC IN THE UNIVERSITY BY ACCEPTING A LIBERAL MULTICULTURALISM THAT CELEBRATES IDENTITY OVER STRATEGIZING REDISTRIBUTION OF RESOURCES.

- I live in Olympia now. We spend the summer working on reviving the Disorientation Manual, spending \$3000 of the college's money to print it.

- There are not enough beds on campus or Olympia, so the tentative close for repairs on the MODs is lifted. They remove the cheapest meal plan option and rent increases significantly per quarter.

- My friends work summers at RAD 40 hrs/week. They tell me how awful the repairs to A-dorm are going, that no one cleans rag pile mountains the linens room, and that all they had to face the completely molded refrigerators was a steam cleaner and a surgical mask.

- A water pipe in housing explodes, flooding an apartment and shutting water even to the apartments across the street. A-dorm does not pass its first inspection, but is approved the day before move-in.



my cover illustration for the diso.



illustration of the retired speedy costumes and archives for "GET YOUR CLASS TO THE ARCHIVES" promotional zine.

- I become Editor-in-Chief at the CPJ. Grace Selvig, Creative Director, pushes me through the imposter syndrome and we begin my strongest year at the paper yet.

- I start working in the archives, building out the Race in the CPJ Bibliography: every reference to racism, anti-racism, cultural celebration, or international solidarity. I cover February 9th 1984-February 4th, 1988, skipping around to 1997-1999, 2010, and 2012-2013. I am allowed to pursue my projects and archive spotlights as a part of my position.

- International protest responds to Israel's genocidal assault on the Gaza Strip on Oct. 7, 2023. I keep close contact with friends in other states. Washington State's organizing stands out as removed from Labor, where elsewhere power and coalition is being built up with unions.

- Action to "Block the Boat" (containing weapons for Israel) in the Port of Tacoma on Nov. 6th sparks extremely public discourse about protest tactics between anarchist and activist groups in the Sound. In the tradition of the Port Militarization Resistance protests of 2009, large contingencies of Evergreen students are observed attending this action.

- More student groups are active this year, but many are led by graduating seniors. Some begin with their legacy work day one, others realize the necessity of succession too late. Still others do not picture this passage of knowledge.

- Beldaan, a non-registered, formerly SJP, student group, takes the face of pro-Palestinian organizing on campus without engaging the people of Evergreen. I want them to, and suggest the newspaper was a way to invite a broader audience. But building movement power, coalition, or line somehow comes secondary to carrying out symbolic action or poorly announced education sessions to a limited group. This stays a pattern from Fall to Winter as social dynamics play out as political ones.



Above: me & Grace at the student activities fair, an hour before an autonomous group of students stand on the floor above to do a flyer drop for Palestine. As they begin their chants, it becomes immediately clear that everyone on the floor below is in support, chanting back at the top of their lungs. The protesters throw their flyers and run out of the library. Students approach the newspaper to find out who the protesters are and how to get involved, but they are already gone.



my office in the CPJ after Grace collages all of my articles and drawings to the door.

- Jonathan Rodriguez, 21, is killed by carbon monoxide poisoning in the MODs the Monday of eval week, December 11th. Jonathan is killed by Evergreen's incompetence. Jonathan is killed by the culmination of every power differential that I have been trained to recognize in the archives.

- I am focused on gathering information, not for the news but for legal support. I craft the newspaper to honor Jon's memory and prime a student body on the institutional histories they have not been previously aware of.

- During Winter Break, I take daily calls from my parents house in CA, strategizing the quarter, the fight, ahead of us. On New Years Eve, I have a full body anxiety attack while drafting a statement on Jonathan's death to publish as the paper. I feel so riddled with guilt for avoiding my family with work, but know full well that crucial things would not have occurred had I not been attentive. This sense of responsibility will become a running theme.

- Winter is spent trying to organize people, place, and narrative. Fear, confusion, disillusionment, and social dynamics disrupt cohesion. I still have a newspaper to produce. Grace and I orient the direction of the paper internally, crash-coursing necessary journalism, soliciting more institutional writing where we can. We can feel the role paper intensify to unprecedented heights, and we are severely short-staffed

- I begin formal research projects into Evergreen and the construction of the conceptual university with my sponsor, Alice Nelson, and Field Supervisor Liza Harrell-Edge. Between school, work, academics, organizing, and social life, all of it is based in the campus situation. My days are spent juggling archival investigation and the active record of the now.

- I work closely with a student, Rowan, who initiates conversation with administration through an open letter that I advise on. We plead for the college to commit to consistent forums, consistent passage of information, and paths for students to have decision-making power. Many work shifts are spent in Dexter Gordon's office and networking with students.

- When Spring arrives I don't know how I will graduate. I focus on trying to put together what I have learned, but I don't just study the history student organizing, I am an active participant in its recording.

- The Evergreen Gaza Solidarity Encampment arises spontaneously on Apr. 23rd after the second walkout of the year-becomes the first campus action to demand changes specific to our college. It forms during the peak of state violence against camps at Humbolt, Colombia, Emory, UCLA, and others.


- I take the responsibility of being a journalist, covering the camp. After a week the college signs a memorandum of understanding that outlines four task forces towards divestment, grant acceptance, police oversight, and non-police crisis response. My article headline summarizing the Memorandum causes false narratives of full, immediate divestment from people who have not read the contents.

- My priorities, projects, and timelines have obviously shifted. I tie as many loose ends as I can, prioritizing energy towards those who will need to carry institutional memory forward, those who will define the next generation.



view from the knoll of the Evergreen Gaza Solidarity Encampment.





AND SO...
THE ONLY THING
LEFT IS FOR US TO
LEAVE.

LEAVE AND LEAVE
SOMETHING BEHIND.

Academic Progress

Evaluation

Self Evaluation

Internship Learning Contract
*Contemporary American Minority:
Interrogating the University and its
Constructions*

Self Evaluation - Winter 2024

Shared with faculty

Revision: 2024-03-24 12:28:41

For years now, I have been consumed by an effort to unravel parts of the history of the Evergreen State College. Starting with my archival research projects into the legacies of student voice and campus organizing in Winter of 2021, the collaborative artmaking from archival work in *The Mural Project* program in Spring of 2022, and compounding with my tenure on the student newspaper, the Cooper Point Journal, from Fall of 2020 until the day I graduate in June of 2024, I have taken research into Evergreen's past as an enormous component of both my academic and extracurricular work. In addition, my time as an undergraduate has also included roles as a student worker for the multicultural and LGBTQ+ center on campus and the Evergreen archives, making deeper examination into the innerworkings of the college an unavoidable component of my employment. Despite what has been labeled as my journalistic tendency, I don't consider any of these investigations or future investigations to be chasing a single scandal or mystery in the center of this institution. Instead, I have come to think of insular research into Evergreen's history as a strategy for survival, and the reclaiming of potential.

When I designed *Contemporary American Minority: Interrogating the University and its Constructions* at the end of Fall 2023, I had envisioned it as a way to begin wrapping up my time at Evergreen. By moving towards a framework of Evergreen as a case study for the complicated and evolving deployments of racial identity within academic departments and institutions,

it had been my hope to create a bridge towards broader and more national patterns for analysis. While I believe that I achieved my main learning objectives, my work in this quarter took on a much different form than I had planned, with my attention pointed back towards the history of Evergreen. My work for this quarter and the situations that have faced me as a student, student worker, journalist, and community member necessitated that I place attention towards an active archiving project of the Evergreen State College. At the end of this quarter, I am proud of what I have accomplished and particularly highlight the conceptual bases for my essay, my contributions to the student newspaper, and my internship with the Evergreen State College Archives as sites of extreme growth.

I began my quarter with the central text, *The Reorder of Things: the University and its Pedagogies of Minority Difference* by Roderick A. Ferguson. *The Reorder of Things* provided the framework for my most central achievement of the quarter, a 10-page essay (Since revised to 20 pages) titled "Potentials and Enclosures at the Alternative College" by giving it a historical and theoretical background to analyze Evergreen's founding and development. Through a close reading of this book, I learned that the frustrations that I have always named around the performativity of diversity, equity, and inclusion tactics could be better understood as part of an incorporative strategy of dominant, white supremacist control that emerged following the student movements of the 1960s and 70s; a strategy of selective representation rather than outright repression that has grown to new heights as arms of state, capital, and university power have learned to deploy this method and abstract demands of institutional change under a prescribed veil of progress. This book helped give me the words to articulate the challenges that have always been a part of my lived experience. Unfortunately, applying this new

vocabulary was very difficult as it became the central exploration of my essay, leading to writing blocks and several scrapped drafts, up to 7 pages long. I was able to complete the challenge of writing an extremely robust paper that I hope to expand upon further in the future, and I can identify new writing strategies as an area of development that I need to expand.

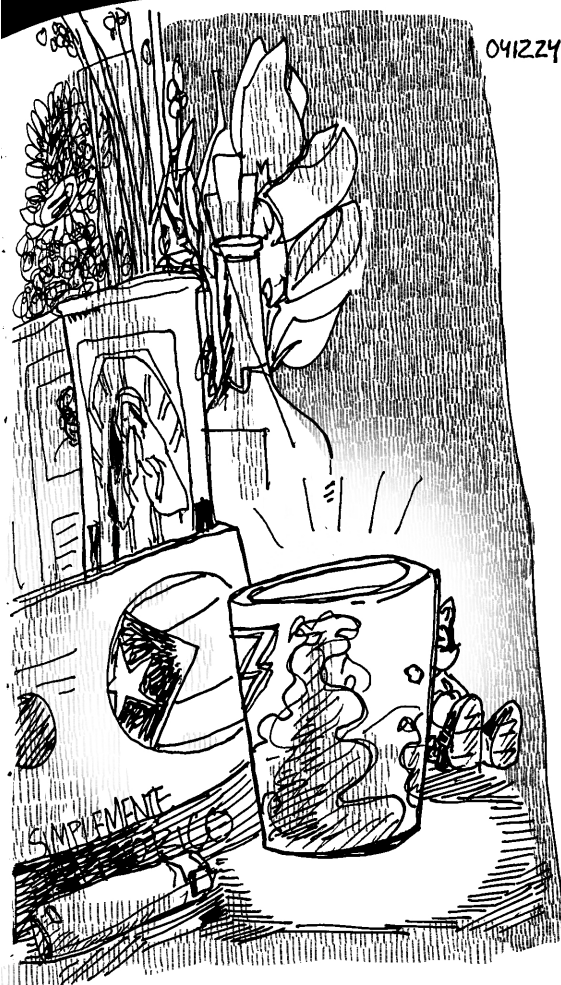
Contributions to the Cooper Point Journal (CPJ) became a much larger part of this quarter's work than I had anticipated, but one that felt relevant to the concepts I had been engaging with. The Reorder of Things described the co-option of the student and Third World movements as won through the university's command over dominant narrative. This dominant narrative renegotiated the aspirations of these movements by prescribing solutions of "belonging" and success (financial, academic) as defined by the university. I took on more active responsibilities in gathering counter narratives for the student paper as a result of recognizing these patterns, directing staff content around campus issues from my role as editor-in-chief. Where dominant power structures will always be able to construct a history most beneficial to them, the history and of people subjected to these structures becomes vital to preserve. As the quarter progressed, I found myself more deeply engaging with the student paper as an archival project—a text that must strategize across time in order to respond to the urgency of news in the current moment and to function as the recorded memory to be accessed by researchers in the future. Community outreach took on a different value during winter quarter due to the loss of a student's life in campus housing. Work on the paper was brutal, but necessary throughout our three issues this quarter, colored by the urgent need to investigate more components of Evergreen's situation. My work on the student paper was directed by my contract work and never significantly removed, but I noted many frustrations around how much emphasis it took over my investigations. Yet, I consider research as community work, at its core. As such, I learned that my work has had to move in incredibly unique and dynamic ways

to respond to a community subject that is alive, breathing, and evolving. I am happy that I had the newspaper as the spot to tie my research back to community.

By participating in my internship with the Evergreen State College Archives, I learned that understanding archival practices more intimately makes for stronger strategies of discovery as a researcher. One of my main assigned projects in the archives was the digitization of an oral history tape collection from former faculty Elizabeth Diffendal. Working with this tape collection would lead me to one of my most important texts from this quarter, Elizabeth Diffendal's dissertation *Significant Differences: An Ethnographic Study of Women and Minority Faculty in the Development of an Innovative Liberal Arts College*. The processing of the tapes not only brought this work to my attention but reminded me of the multiple forms of text I could engage with. Additionally, my progress on the "Race in the CPJ" bibliography, a document that catalogues all mentions of racial identity—largely in relation to protests, scandals art, student groups, celebrations, or personal essays involving people of color-- at Evergreen allowed my easy and organized access to archival evidence for my writings. I hope to employ some of these organizational skills in the future and I am grateful that my internship was able to complement my work for the quarter so well.

Through this quarter of research, I was able to start identifying many layers of the Evergreen State College that have frustrated me for years. Taking further time and research to identify complexities of experience I have faced as a student of color at Evergreen has given me a stronger tool set to talk about and navigate this institution. No longer undefined, I am able to use my research and historical basis to connect to other students and reveal patterns of control and Evergreen's past maneuvers through articles and discussion. Moving into next quarter, I am excited to wrap up my work from this contract and continue using the strategies I have picked up archivally and from the newspaper to record my institutional knowledge.





041224

GOOD EVENING,
WHAT'S UP?

HI. SHOULD I INTRODUCE MYSELF?
UM. YEAH. I'M SAIKO, I GUESS I KNOW
YOUR SISTER. I MEAN, I DO KNOW YOUR
SISTER, AND I GUESS MAYBE IT MEANS
SOMETHING THAT I KNEW HER BEFORE.
NOT LIKE YOUR FRIENDS, NOT TANGENTIALLY
LIKE YOUR GIRLFRIEND. LIKE YOU.

CHRIST. SORRY.

I GUESS I'VE BEEN COMING OUT HERE FOR A
WHILE, WITHOUT REALLY SPEAKING. NOT JUST
LOOKING, PLEASE TRUST THAT I'VE BEEN
FEELING. I MEAN, HOW COULD I NOT.
THIS ENTIRE PLACE FEELS YOU. KINDA
THANKS TO YOUR FRIENDS. KINDA,
YOU KNOW... THE TRAUMA?

THIS ISN'T RIGHT, THIS ISN'T FAIR,
YOU KNOW THAT. IT'S SCARY IN
THAT SENSE, THAT IT WAS SO
RANDOM. THAT IT WAS SO NEGLIGENT.

ANYWAY. YOU KNOW, I'VE BEEN WORKING
WITH YOUR PICTURES A LOT. NOT LATELY,
MOSTLY IN JANUARY. I SPENT MY
BIRTHDAY MAKING SURE EVERYTHING
WAS PERFECT. IT FELT LIKE THE LEAST
I COULD DO, REALLY. AND YEAH, IT
WASN'T FOR YOU. NOT FULLY. IT WAS
FOR EVERYONE LEFT OVER. IT WAS
FOR EVERYONE WHO'S NEXT.

I'M SORRY TO TALK BUSINESS LIKE THAT,
I KNOW YOU WANNA REST. OR AT LEAST,
I ASSUME. MAYBE I PROJECT?

I JUST REALLY WISH I DIDN'T KNOW YOU
IN THE PAST TENSE. WISH I KNEW
MORE THAN JUST "OF YOU" WHEN
YOU WERE ALIVE.

I HAVE YOU IN MY HEADMAN, BUT I WISH
IT WERE MORE ON, LESS DEC. 11. EVERYTHING THAT'S
HAPPENED, ALL THAT CONTINUES.

I COME SEE YOU WHEN THOSE
LINES BLUR, AND I'M THANKFUL YOU
CAN GREET ME. THANKS FOR CARING
FOR THE PEOPLE I CARE ABOUT.

FELT AWKWARD
SO I FUMBLE TO LIGHT
ONE OF YOUR CANDLES IN
THE DARK.

OF ALL THE ODDS,
THE ONE I MADE
FOR YOUR VIGIL?

IF YOU CAN HEAR, THANKS.

YOUR FAM & FRIENDS
MISS YOU.

ARCHIVE SPOTLIGHT:

Resident Assistants Fighting for Tomorrow (2017)



Some of the RAs on strike. Photo Credit RAFT.

Resident Assistants On Strike!

By Resident Assistants Fighting for Tomorrow

On May 24th, 2017, Resident Assistants (RAs) presented a list of demands to Residential and Dining Services (RAD) Pro Staff, calling for an array of changes to working conditions in the workplace. The demands were split into seven sub-categories including: limiting and defining interactions with Police Services, improved accountability process between Resident Assistants and directors, expansion of Student Wellness Services for campus residents, redefined contracts and compensation for RAs, restructuring of RAD Administration, protection against exploitation, and new trainings with RA input on curriculum. The demands were delivered as the non-union collective bargaining group RAFT,

(Resident Assistants Fighting for Tomorrow) and called for written and signed confirmation by the addressed ProStaff that the demands had been read and that management would sit down to discuss the raised issues.

After ProStaff failed to meet the deadline with the written confirmation, instead attempting to meet one-on-one with a single RA. On May 26th, 2017, in the midst of Spring's series of student protests, rallies, and CRC solidarity strike with student activism, RAFT initiated the strike to intensify the urgency of improvements to their workplace conditions.

An article by Mason Soto in the September 19, 2017 Cooper Point Journal titled "Resident Assistants

Fighting for Tomorrow ends in Mass Firing" chronicles the end of the strike for the subsequent Fall. Soto first notes how the strategies used against the 2017 anti-racist protests were used against the strikers, describing how admin and management were "downplaying the demands as mere suggestions." Presence of national media and far right groups created unsafe conditions for student activists, residents, and the wider campus community, leading some strikers to return to work for safety and income. Other strikers left campus, allowing RAD management to fire on the grounds of 'work absences,' a simultaneous loss of housing, food, and job security. By mid-June, the strike and RAFT

had ended unsuccessfully in mass firing.

Besides these two Cooper Point Journal articles, the legacy of RAFT remains archivally as an abandoned facebook and twitter page. The conditions that RAFT fought against have found their new evolutions in recent years, in line with the ways that the RA position in the last half decade. Referencing the December 2020 article "RAD Workers Should Strike Back!" by Bahi-chi Castañeda in the CPJ, the RA job was shifted in the 2020-2021 school year from a 20-hour a week position to a 12-

hour a week position. This change also included a change of compensation from an approximate \$200 weekly stipend (highest end of scale) in addition to boarding and meal plan, to just boarding and meal plan. The maximum stipend would have still clocked below the \$13.50 minimum wage 20-hour total of \$270. RA conditions were reported in the 2023 Disorientation Manual to include a meal plan of 7 meals a week, with 150 dining bucks, a historic low for compensation in recent years.

Understanding the historic struggle of Resident Assistants at Ever-

green is just one facet of unraveling the complications with RAD and campus housing. Visit this article on our website, cooperpointjournal.com to view the articles and demand documents referenced.

Images: Logo image for Resident Assistants Fighting for Tomorrow (RAFT), by Steve Fitzgerald. Accessed through the RAFT Facebook @evergreenRAFT, posted May 30th, 2017

Header image for the "Resident Assistants On Strike" article in the May 31st, 2017 issue of the CPJ. Accessed through the Evergreen State College Archives.

IT WAS OUR FIRST ISSUE AFTER JONATHAN DIED IN STUDENT HOUSING. WITH TALKS OF RAD WORKER UNIONIZATION BEING THROWN INTO PUBLIC CIRCULATION, I FELT AT THE TIME THAT IT WAS IMPORTANT TO SPOTLIGHT THE LAST PUBLIC UNIONIZATION ATTEMPT AND BEGIN TO ESTABLISH AN AWARENESS OF STUDENT WORKER EXPLOITATION IN LOWER CAMPUS (HOUSING). IT WAS ALSO BECOMING APPARENT THAT WHILE RAD STUDENT WORKERS IN MAINTANANCE AND FACILITIES WERE RECEIVING CLARITY OF WORKER CONDITIONS THROUGH OTHER COVERAGE, THE WORSENING CONDITIONS OF THE RA'S WERE GETTING LOST IN THE RAD CONVERSATION.

BEFORE SETTLING ON THIS SPOTLIGHT, I SPENT A FEW DAYS ATTEMPTING TO FIND ARCHIVAL RECORD OF LOWER CAMPUS INFRASTRUCTURE ISSUES. I DISCOVERED IT MOSTLY EXISTED IN THE FORM OF PREVIOUS CPJ ARTICLES. JUNE 5, 2019, GEORGIE HICKS AND MASON SOTO PUBLISHED AN ENORMOUS ARTICLE "STRUCTURAL ISSUES: OSHA INVESTIGATING ASBESTOS & OTHER SAFETY COMPLAINTS." TAKING COMMENT FROM ANONYMOUS STUDENT WORKERS, IT BECAME CLEAR THAT ONE OF THE FURTHER OUTCOMES OF THIS UNION BUSTING WAS THAT THE DENIAL OF ADVOCACY THAT STUDENT WORKERS, RAS AND RAD FACILITIES, WERE TRYING TO ESTABLISH, TO HAVE GENUINE POWER TO WARN AND REPORT ABOUT THE CONDITIONS IN LOWER CAMPUS. IF STUDENT WORKERS HAD REPRESENTATION, HOUSING CONDITIONS WOULD NOT HAVE COME SECONDARY TO COST SAVING LOW BID CONTRACTORS AND UNSAFE WORK CONDITIONS.

THE WSP INVESTIGATION RESULTS WERE RELEASED ON THE LAST WEDNESDAY OF THE QUARTER, JUST BEFORE EVAL WEEK. FROM MY POSITION AT THE CPJ AND SOMEONE AS WITH A CONNECTION TO PEOPLE DIRECTLY MOURNING, MY PRIORITIES AT THE PAPER JUGGLED HISTORICAL RECORD, MEMORIAL, AND EMERGENT JOURNALISM. I KNOW THAT INVESTIGATIVE JOURNALISM HAD TO BE DEFERRED UNTIL AFTER THE REPORT AND KNOW THAT BETWEEN THE MEETINGS IN GORDON'S OFFICE PUSHING FOR ADMINISTRATION TO FACE THE STUDENTS AS COLLABORATORS, NECESSITY OF COORDINATING AVAILABLE INFORMATION INTO THE PAPER, AND THE FACT THAT THE CPJ WAS OPERATING WITH A TEAM OF 3 CORE REPORTERS TO CHASE LEADS, THERE WASN'T ROOM FOR ME TO DO MORE. EVERYTHING NEEDED TO BE DONE WITH COMMUNITY, ETHICS, AND LEGALITY IN MIND, BUT I CANNOT STOP IMAGINING WHAT ANOTHER PAPER COULD HAVE DONE.

Sako Chapman

Contemporary American Minority:

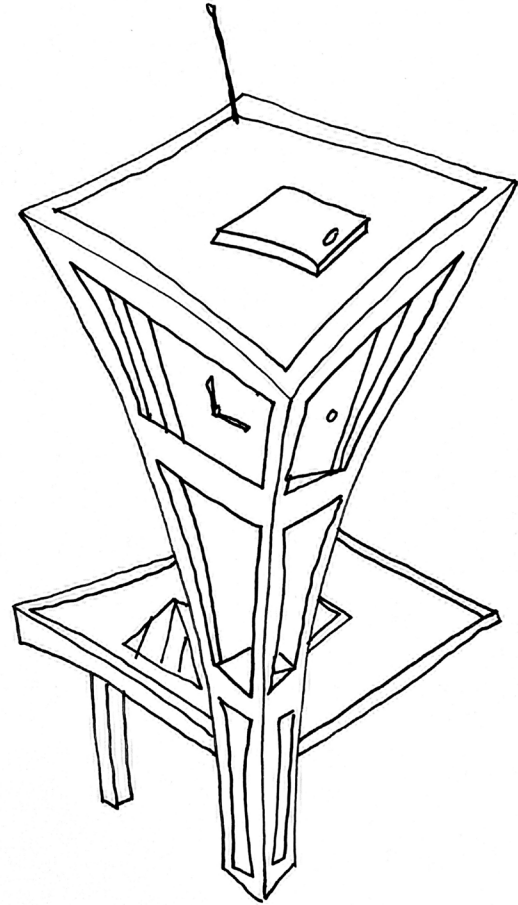
Interrogating the University and its Constructions
1-29-24

Week 3 Reflection Summary

Minority Difference Echoed

I am rarely able to reflect on the amount of institutional knowledge crammed into my brain until I catch myself in the middle of a 12-minute rant about the history of Evergreen. At that moment I reconnect with the dryness of my tongue, my hands mid-gesture, and am pulled from the amorphous clocktower of my mind and back down into my body. Two main thoughts cross my mind at these junctures... First, I am always taken aback by the wide-eyed look of simultaneous confusion and dots being connected, and I can never figure out which parts made sense and which ones flew straight over the other person's head. Secondly... I am never fully able to ward off the overwhelming anxiety from the pressures to use my knowledge, or at least pass it on.

I began to have a moment like this with one of my writers in the CPJ, who proposed an article so in-line with my studies that it took everything in me not to explode into a conspiracy-board-esc presentation. The article was pitched as trying to interview current Black students about their experiences with the pressures Black excellence in academia and investigating some iterations of structural racism within the university. In particular, the author expressed frustration over there being no Black faculty in the African American Studies emphasis and had wanted to compare old classes (rather, old possibilities) to our current moment. Because of this trajectory, I am offering my make-up archive spotlight to this article as a pair, something that can round out the Black excellence article as an archive without getting so bogged down in our institutional history in a single article. Yet, there was a point of confusion from the level of my excitement (even though it was cleared up quickly), where the writer thought I was telling them not to do the article at all. In a similar sense to my week 1 questioning of the newspaper "having to strategize around time," I feel that the head-in-clouds historical scope that I approach addressing issues at Evergreen with can begin to overwhelm some people, as if because of the thick web of interconnected histories the dot that is the current moment is insignificant to examine. While no one has yet worded my insights in such a manner, I think it stresses the importance of multiple people addressing the same issues, from different points in time, from different points of focus.



On the thread of "across time," I spent most of my week working on archival materials in preparation for my first synthesis essay. My main focus was on Elizabeth Diffendal's 1986 dissertation paper *Significant Differences: An Ethnographic Study of Women and Minority Faculty in the Development of an Innovative Liberal Arts College*—both the reading of the paper and the digitization of Diffendal's oral history cassettes with early faculty at Evergreen. Diffendal's study sought to identify the contributions and conditions of women faculty and faculty of color (referred henceforth as Evergreen's minority faculty) in the formative years of the college prior to the 5-year accreditation. She set up this study to outline the "potentially replicable ways to make liberal arts education more responsive to societal diversity" (7).

Though the names of both the college and the professors within the paper are changed, an intermediate understanding of Evergreen's creation and early programming would make it easy to figure out who the changed names of at least some of the interviewees are.

Significantly, I felt as though Diffendal's paper was interested in investigating very similar questions as I have been interested in. By gathering testimonies from these minority faculty, Diffendal managed to capture the enormous capacities for potential that Evergreen contains while also flagging some of its most significant issues around its treatment of people of color, traced back to the earliest days of the college. This became particularly clear for me in the anecdotes surrounding Rudy Martin. As a Black man and only person of color hired onto the otherwise white male first faculty planning team, Martin recognized both the tokenizing position he was in and the opportunity to swing weight in the favor of diversifying the faculty hirings in the first year at Evergreen. He hired from his colleagues and social networks, noted as helping to recruit most of the first faculty of color. Importantly, his oral history recounts the history of Contemporary American Minorities, a foundational first-year-of-Evergreen program that defined the trajectory of student of color organizations and advocacy for the needs of POC in the college. He notes that after being encouraged to develop an ethnic studies-type program, he encountered challenges getting the school to help him staff the program with all faculty of color:

"I wrote a memo to the faculty, called them racist, told them that they had lied, and that if some action didn't happen, I was not only going to withdraw the program. I was going to withdraw me. The college freaked out... We cried and we argued... Well, To make a long story short, we raced out and hired a young Native American man and a Chicano and so the program went to board" (55).

While the story he tells is a success and proves his dedication in utilizing the "innovative liberal arts college" to POC advantage, it reveals the extra work of recruitment and defense of politics he was required to do. It also anecdotally sets the stage for Evergreen's encouragement of critical studies, yet in a familiar Evergreen fashion, it took Martin's threat of leaving to force them to help the CAM program come together authentically. Another oral history re-

counts the burn out that early faculty, then promoted to deans, took on from their compounding responsibilities at Evergreen:

"Deaning at [Evergreen] is like a bottomless pit. It absorbed as much energy as you gave it. Margaret passed out on the Square in front of the college because of that. Ernest gained 50 pounds because of that and even [Rudy] was run ragged because of that. I think that the first difference I made as a person of color was that not only was I not consumed by the job, but I handled it in a very business-like way" (131).

To have the fact of not being completely institutionally crushed shown as an anomaly provides perspective on the early Evergreen work ethic, while simultaneously being one of the most horrific anecdotes I've ever come across in the archives.

It strikes me as horrifying because it's a truth I've heard echoed throughout my time at Evergreen, that this place will take from many more than you will ever get back. While I deeply believe that this fact coexists with the power of potentials that this place can hold, I cannot look away from the tensions of worth that it reveals. Clearly, as the dissertation entails in the form of alumnae letters and faculty testimony, the work that these early faculty put into the college and their learning community built connections far beyond the scope of Evergreen, altering the trajectory of lives, of safety. Yet, pieces of this dissertation seem to reinforce the trade off of health and effort as a fact of life, as a fact of success at Evergreen. Is this right? Maintaining communities always, always, takes work. Building up better conditions, particularly for learning, will not look like a breeze, would never come without a fight. But can we successfully differentiate the spaces of victory for something better in this institution against the structural conditions that were from their inception necessitated exploiting these efforts? And what does it mean to reflect on these moments archivally, see the strives they made at the costs they endured? There is a thought I am left with, that in seeing the compounding of history, the threads that have landed us in our current point--- Though I can endlessly look back to the past for context, I can't grasp the same opportunities they had access to, can't wring my solutions from it. We need to shape our own potentials, here, with the time we have left.

ARCHIVE SPOTLIGHT:

UJAMAA SOCIETY, Evergreen's First BSU

THE ORIGIN:

*Contemporary
American
Minority
(Fall '71
Spring '72)*



In the first year of Evergreen, 1971, a year-long ethnic studies-type program titled Contemporary American Minorities (CAM) was hosted by Rudy Martin, Medardo Delgado, and Darrell Phare. The faculty brought an emphasis on Black Studies, Chicano Studies, and Native American Studies respectively. Recognizing that without intervention the First Faculty Planning Team would not make good on their commitment to feature ethnic studies at Evergreen, Martin (the only Black man among the otherwise white cisgender male curriculum planning team of 18) set to work creating the "last-ditch-effort" to include the urgent historical, political, social, and intellectual considerations for students of color. With a starting cohort of 60+ students (both white and non-white, though notably predominantly Black, and largely recruited individually by faculty tours around the state), CAM was significant for holding the largest academic cohort of students of color in the first year of the college, and likely remains one of the largest in Evergreen's history. Emboldened by course content, students of CAM were recognized as strategically taking up key positions in all corners of the college—from Disappearing Task

Forces, committees, and shared governance, to an overwhelming amount of jobs as student workers. In this method, students of color established a sense of territory over the college and pushed it to respond to their needs. Additionally, CAM students facilitated the emergence of 4 central student associations: NASA (Native American Student Association), MEChA (Movimiento Estudiantil Chicano de Aztlan), the Asian Coalition, and Ujamaa Society (the Black Student Union). Later with the creation of the Women of Color Coalition, these five groups would unite as the Third World Coalition and a significant organizing base of power for students of color to advocate for their needs within Evergreen.

UJAMAA:

Evergreen's First BSU

After founding themselves from a large contingent of CAM students over the course of 1971, Ujamaa Society took on a critical role in social development and community for Black students, staff, and faculty at the college.

Per their 1975-1976 student activities budget proposal, Ujamaa positioned themselves as a representative body for all Black people at Evergreen, seeming ideologically reminiscent of 60s and 70s student movements for Black power. Ujamaa aimed to "develop and reinforce Afrikan consciousness," stressing that "if there is no development of those women and men's awareness of their peoples needs, then it would mean; death to all those people. Afrikan people

must develop their community resources so that they might be able to reclaim their right to self-determination."

As a student organization, Ujamaa arranged consistent meetings, brought impressive speakers to campus, and hosted community events such as Umoja Week and Black History Month celebrations. As a part of the Third World Coalition umbrella, Ujamaa often collaborated on events with other student organizations, such as the Third World Bicentennial Forum in 1975 and recurring Indigenous Peoples' Day celebrations starting in the 80s. Like the other student of color groups, Ujamaa was also known to take on significant recruitment roles for students of color at the college, coordinating projects and community outreach programs to target Black high school students for enrollment.

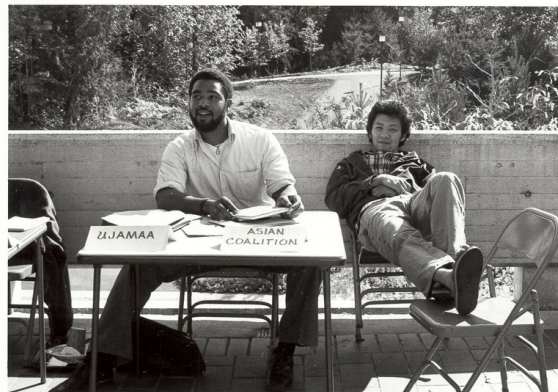
The scaffolding of Ujamaa transformed over the years under rotating leadership and shifting goals as the college found its institutional footing. Ujamaa had changed its name to Umoja by 1986, connotating an ideological switch that mirrored the transformation of the Third World Coalition to the First Peoples Coalition within the same year. Where 'Ujamaa' drew its name from the Tanzanian socialist ideology, 'Umoja' was selected from one of the principles of Kwanza meaning Unity. Where the title of 'Third World' drew from the political projects of the Global South (as well as New Left movements for students of color in the U.S, such as the Third World

Liberation Front in UC Berkeley and SF State), 'First Peoples' was selected in recognition of member's "unique Indigenous heritages."

WHERE IS UJAMAA NOW?

While it is noted on the First Peoples Coalition digital archive exhibit that Umoja became the Black Student Union around 2010, the Black Student Union that we see today does not follow the same lineage. References to the Ujamaa line start to fragment around 2010, only having reference in the First Peoples Catalogs up to 2006. Cross-referencing to the "TESC Divest!" Blogspot page (<https://tescdivest.blogspot.com/>) features the BSU's endorsement of the Student resolutions for the institution to divest from Israeli apartheid—one calling for divestment from companies profiting off of Israel's occupation of Palestine, and the other for the creation of a CAT Free Zone, prohibiting the use of Caterpillar Inc. equipment on cam-

pus—tracing the club line to at least 2012. While events such as the mass exodus of staff and faculty of color following the anti-racist protests of 2017 and the years following the 2020 COVID-19 lockdown have been pointed to as 'breaking points' for student life on campus; the BSU's disappearance is far more consistent with the archival disappearance of longstanding student of color groups formerly housed under First Peoples marked in the 2010-2012 range. How does the Evergreen State College go from having a 30+ year long-running institution for Black Students to a series of (while still significant) relatively short-lived club efforts with huge gaps in between? The exact details of this remain unclear, but it signals the loss of student-run infrastructure



and institutional memory that is an upwards, often fruitless battle to maintain. This is the first year since 2019 that the Evergreen State College has had a Black Student Union.

Images:

1. Cover for the '83-'84 Third World Faculty Handbook, featuring the Third World Coalition student group symbol. Accessed through the Evergreen State College Archives Digital Collection.

2. Photo of Evergreen students tabling for Ujamaa and Asia Coalition, dated 1970s. Accessed through the Evergreen State College Archives Digital Collection.

N THIS DAY AND AGE, THERE IS INCREDIBLY GLARING ABSENCE OF STUDENT OF COLOR (SOC) GROUPS AT THE EVERGREEN STATE COLLEGE. IT'S ONE OF THE FIRST THINGS I NOTICED WHEN ARRIVING HERE. I USED THIS ARCHIVE SPOTLIGHT TO ANSWER A QUESTION THAT I'D HAD SINCE FRESHMAN YEAR: WHAT HAPPENED TO THEM? WHILE MANY STUDENT GROUPS SAW THEIR LEGACIES INTERRUPTED DURING THE PANDEMIC WHEN KNOWLEDGE COULD NOT BE PASSED ON TO A YOUNGER GENERATION OF STUDENTS, THE CORE STUDENT OF COLOR GROUPS THAT HAD REPRESENTED A SIGNIFICANT ORGANIZING BASE FADED MUCH EARLIER. I INVESTIGATE WHAT THE EVOLUTION OF UJAMAA AS A STUDENT INSTITUTION REPRESENTS MORE FULLY IN MY ESSAY, ASSERTING THAT "... THE DIALOGUES THAT HAD ONCE DEFINED UJAMAA AS A MEANS TO TRANSFORM POWER THROUGH SELF-DETERMINATION HAD BEEN DE-PRIORITIZED OVER TIME. SLOWLY, THE POLITICAL AGENDA TO COMBAT STRUCTURAL OPPRESSION WAS BEING REWRITTEN INTO CELEBRATORY CATEGORIES WITHIN THE UNIVERSITY'S CONTAINER."

DURING MY TIME, LA FAMILIA AND BSU RETURNED, THOUGH BOTH HAVE FACED THE INSTITUTIONAL PRES-SURE AND RESPONSIBILITY THAT HAS ACCUMULATED IN THE ABSENCE OF ANY SOC ORGANIZING.

THE RESPONSIBILITIES PUSHED ARE ONES OF DIVERSE CELEBRATION, WHICH BOTH GROUPS HAVE HAD TO SPEND MUCH ENERGY REDIRECTING. I HOPE THAT THE MEMORY OF SOC ORGANIZING ORIENTED TOWARDS DEMANDING AGENCY OVER ALL ASPECTS OF CAMPUS LIFE; ACADEMICS, HOUSING, DINING, ACTIVITIES; WILL CONTINUE CENTERING THE POSSIBILITY FOR MATERIAL CAUSES IN THIS GENERATION OF STUDENTS.

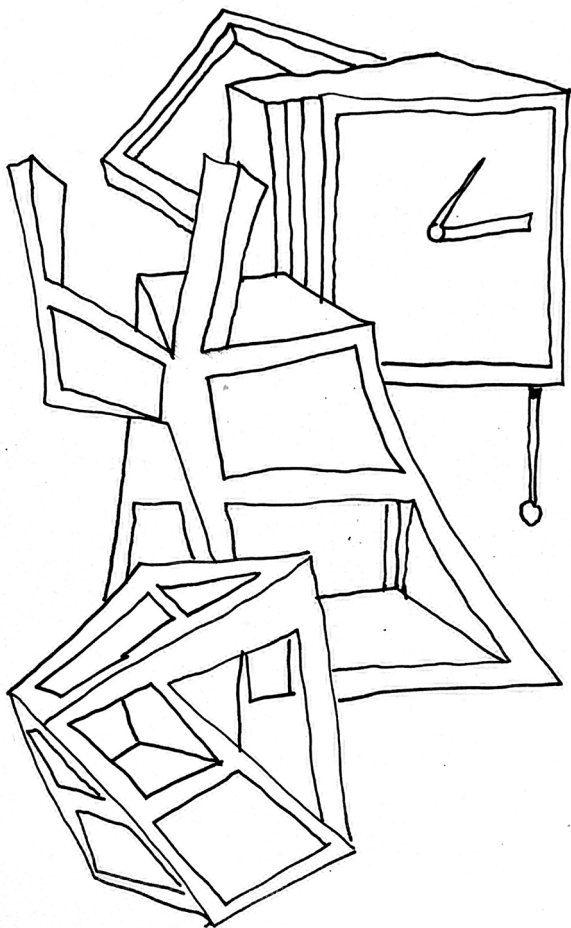
Sako Chapman

Contemporary American Minority:

Interrogating the University and its Constructions

2-13-24

Week 4&5 Reflection Summary



In the Spiral of Repetitions

I am beginning to hit a wall in my research and realized that I have not had an avenue to write down many of the thoughts in my head since the rapid completion of my first synthesis paper last week. With two weeks to try and draw upon, I must make an attempt to both recall and record some of the strands of ideas that compel me.

I'm beginning to feel a bit trapped in my work, which I recognize as drawing from a complex that my work "has to mean something." While I will speak to this separately, I also wish to acknowledge the psychological component of repetition that is beginning to wear on me-- particularly as a student of the archives.

Two years ago, in my sophomore year, I embarked

on my first independent learning contract titled "Investigations in Community: Evergreen, Art, and Students." While only 4 credits, this work consisted of an extensive research process, interfacing with archives—both official and unofficial. This project, moreso than my previous year on the Cooper Point Journal, jumpstarted my interest in the institutional memory at the Evergreen State College and gave me the base to begin to grasp that history. What had previously only existed for me as haunted, disoriented feelings became articulated through moments in Evergreen's history and grounded in unfolding interactions. I spent my winter scouring through public records request dumps and old pdf issues of the Cooper Point Journal, rifling through files in the First Peoples Basement, and discovering the Evergreen Disorientation Manuals. It felt like suddenly being able to read a code— able to recognize names, publications, long-gone student groups from the lines of years old papers and dusty library shelves. It also felt like finally unlocking and taking ownership in a way that I had been craving since arriving to Evergreen, so isolated for the first year and a half. As I began to make connections, I felt that I was sharing them with my friends, taking in further stories and histories and seeing them in line with what I was unraveling in the basement. Everything felt like solving a puzzle. It felt like finally being able to navigate the politics of the institution from a place of substance, a command over my own understanding. I remember how determined, how hopeful I felt. Even understanding the barriers and hurtles that were set in front of me, of all my peers, I still wrote of the evolutions that had yet to come and the projects that we would initiate.

At the time, I introduced my work with an invitation:

"As I recap the new relationship I've built with this college as a place, as a community, and as an institution, I hope that you will be able to ponder your own relationship—how can knowing some of this incredibly insular history better your time spent here? Together, by knowing what was possible in the past, I think we can clarify what's possible for the future" (3).

This winter, I find myself retracing steps. Old Cooper Point Journals, chasing student clubs, studying disorientation, researching First Peoples. I know that this research is a far more advanced state, I know that I am of a much more advanced state, but my progress feels like sinking deeper in mud.

I find more complexities down here, more layers than I could have ever put together two years ago. But when I sit here and ponder these thoughts about worth, about time spent-- I am faced with the reality that my presence here is coming to a close, and what is possible feels finite. It does not make this research not worth it. As I wrote in 2022, "Research is an act of investment, a process of relationship building. It's not just the practice of holding the past in your hands or reflecting on the insights they provide. It's the conversations that come out of and around it" (19). But are these conversations propelling everyone besides myself forward? Is it even propelling me forward? Or am I just relearning the same lessons over and over, just each time with more weight and crushing sense of reality.

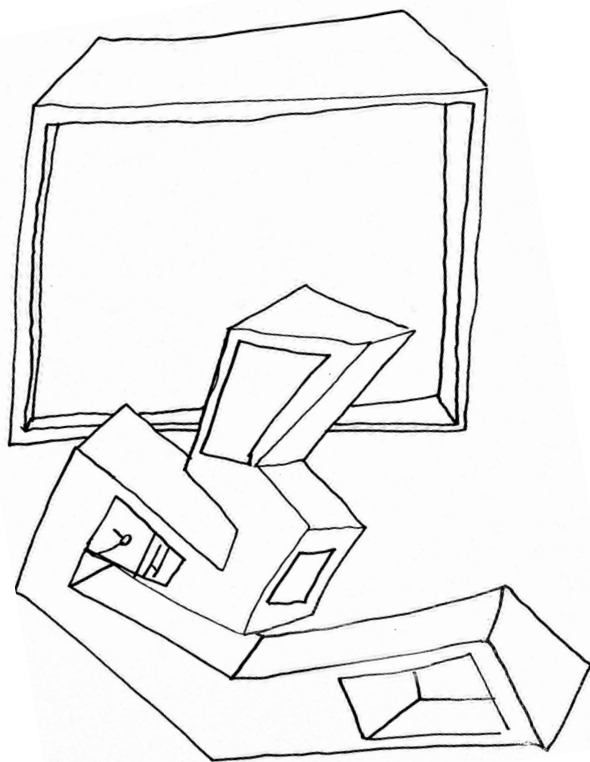
Imagine my sinking feeling when I re-read my reflections on my own uncovering of 2017, focusing on the aftermath that the student paper was left to deal with. Focusing on then-editor-in-chief Jazmine Kozak Gilroy's letter "Re: Harrassment," I had reflected:

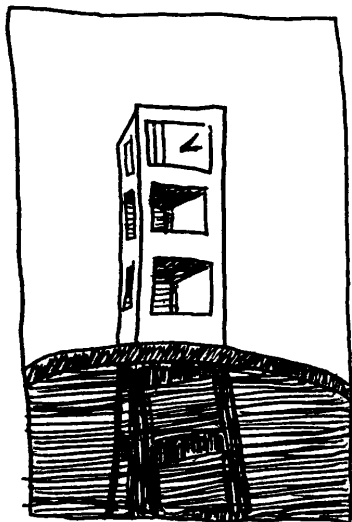
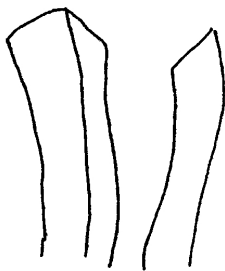
"There is real, logical fear, that explains staying silent. But it's the easiest solution, not the one that heals, not the one that recognizes the power in re contextualizing the narrative for ourselves. Even as the people who were directly hurt move away, I think those wounds still permeate the air. I'm left wondering how we begin to heal from far removed trauma in the wider, conceptual state, and how we as the Evergreen community would heal from this particular harm. It's not a one-person job to figure it out, and it's absolutely something not everyone would agree on. But this solution of silence to avoid controversy is not working, not with the sense of unsafety among students still so nicely mirroring what's written in the CPJ archives" (9).

I am burdened by this reflection and by the new weight it carries after December 11th. To constantly face an institution that does not want to remember trauma, yet whose inhabitants are wounded by the memory and absence of memory... It makes it hard to not feel defeated, especially when facing a world outside Evergreen that repeats the same pattern.

This feeling speaks to some of the burn out the last two weeks have provided me with. I find myself questioning the newspaper—not that the work is unimportant, not that I'm not trying my best, but rather if it is able to do enough to remember. I ques-

tion the conversations I've been in with administrators, the musings I've undertaken in my research. When these words are what are left behind, will it be enough? When I carry these words as the evidence of my time here into the future, will it be enough? I don't actually know what I mean by the question of "enough-ness," to borrow from last year's Equity Symposium. But where I know that I was compelled by curiosity throughout the whole of my sophomore year, there is something else entirely that drives me now, two years later. I would not reach to call it duty, and perhaps it is just the grooves in the mud that my steps have carved as I move back and forth through time. After my last two weeks of research, essay writing, and newspaper curation, I return to my central inquiry from my introduction; how has knowing this incredibly insular history bettered my time spent here? I believe that by knowing what was possible in the past, I have moved to clarify what's possible for the future. But as I revisit my work from sophomore year, I know that what's possible for my future and what's possible for Evergreen's will no longer be connected. I deeply, truly, hope that I can share some of this knowledge with someone who needs it as much as I did.





THESE WALLS LEAD YOU TO BELIEVE THAT
IT IS JUST YOU AND THE TOWER.

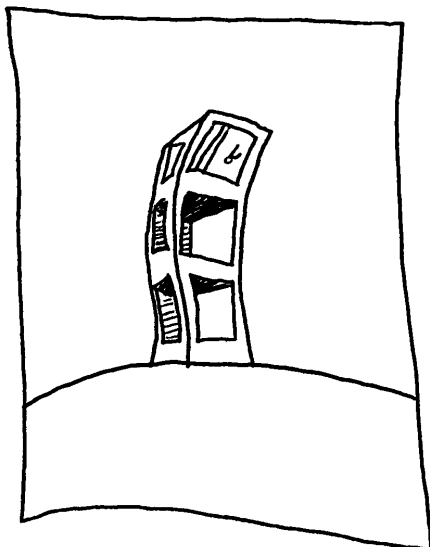
THEY MIGHT LET YOU THINK THAT ONE
VOICE COULD TELL THE HISTORY OF
THIS PLACE

BUT THE TOWER SPLITS, TWISTS, CHANGES
DIFFERENT FROM ALL ANGLES.

UNKNOWNABLE, DEEPLY FAMILIAR.

YOUR TOWER IS UNLIKE ANYTHING.

IT IS JUST LIKE EVERYWHERE ELSE.



MAYBE YOU STAND AROUND,
WAITING FOR SOMETHING TO HAPPEN.

THE ALLURE GIVES YOU DOUBLE VISION:

FACILITIES
COMMUNITY
POTENTIALS

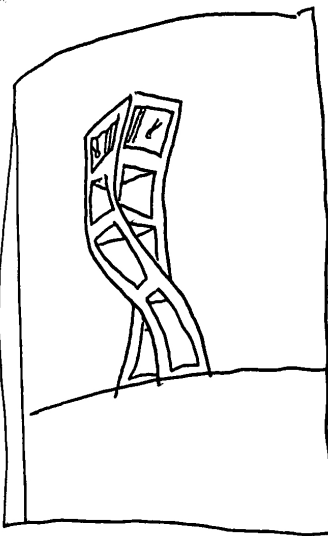
UNREALIZED

NOT WASTED; ENCLOSED.

BUT STILL YOU CAN IMAGINE IT
SEE SPARKS IN THE PEOPLE YOU MEET
THE CONNECTIONS, MOMENTS, PROJECTS

BOTH A DELICATE TRAP
AND THE PATH THAT LEADS OUT.

THE CURATION OF WORK IN THIS ARCHIVE THAT HAS PRESENTED MOSTLY JUST MY BEST. THAT IS THE WORK THAT I WANT TO REPRESENT ME. BUT THERE IS A NECESSITY TO ARTISTIC STORYTELLING THAT EXPOSES SOME OF THE ROUGHER WORKS THAT CAME BETWEEN THE DENSER, ACADEMIC WRITINGS.



PERHAPS THERE'S SOMETHING TO THIS
IF YOU CAN JUST FIND OUT MORE.

YOUR DESCENT IS SLOW, STRATEGIC.

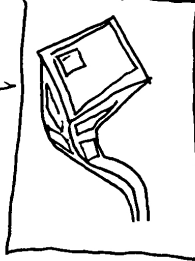
FEEL OUT EACH STAIR BEFORE THE NEXT
TIE A LEED TO YOUR WAIST
ACCLIMATE TO THE DARKNESS
AND PREPARE TO ESCAPE THE TOWER
WHEN IT BECOMES TOO MUCH.



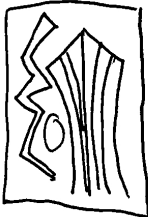
THE TOWER BENDS AND SHAKES.
SOMETIMES IT FEELS LIKE CLIMBING

YOU BEGIN TO THINK YOU HAVE THE BEST
MAP.

~~I KNOW I HAVE THE BEST MAP.~~
I START TO KEEP A JOURNAL.



OTHER PEOPLE HAVEN'T SEEN
THE VIEW FROM UP HERE,
I KNOW THIS TO BE TRUE.
IT FEELS LIKE A NEW DISCOVERY
BUT I CAN SEE THE YEARS-OLD
TACKS ON THE ROOF OF THE HATCH.



I FOUND A LANDLINE
WITH 3 NUMBERS
CONNECTED TO A
MAN WHO SPENT 7 YEARS
IN THE TOWER'S ELEVATOR
TRYING TO FIX THE
CONTROL PANEL.

EVENTUALLY THEY HAD TO GIVE UP.
IT HAD ELECTROCUTED ALL THEIR
MOTH-FRIENDS.



I COULD HEAR
YELLING BELOW
THE TOWER,

FOUND A DOOR KNOB
IN THE DARK, AND POKED MY
HEAD OUT TO ADDRESS THE
SCENE.

SOMEONE HAS TAKEN A KNIFE, SLASHED
THEIR NAME INTO THE TOWER'S SIDE.
VICTORIOUS, THEY STAND WITH THEIR BACKS
TURNED FOR A PHOTO AND A HIT OF THE JOINT.

I WATCH A HORRIBLE, VISCIOUS, GREY OOZE SEEP
FROM THE CUT TO FILL THE LETTERS
IT DRIPS SLOWLY, GEM-LIKE, BEFORE CRYSTAL-
IZING.

SOMEONE AFTER US WILL TOUCH IT, AND BECOME
STUCK IN THE GUM TRAP.

THE TOWER
KILLS SOMEONE.

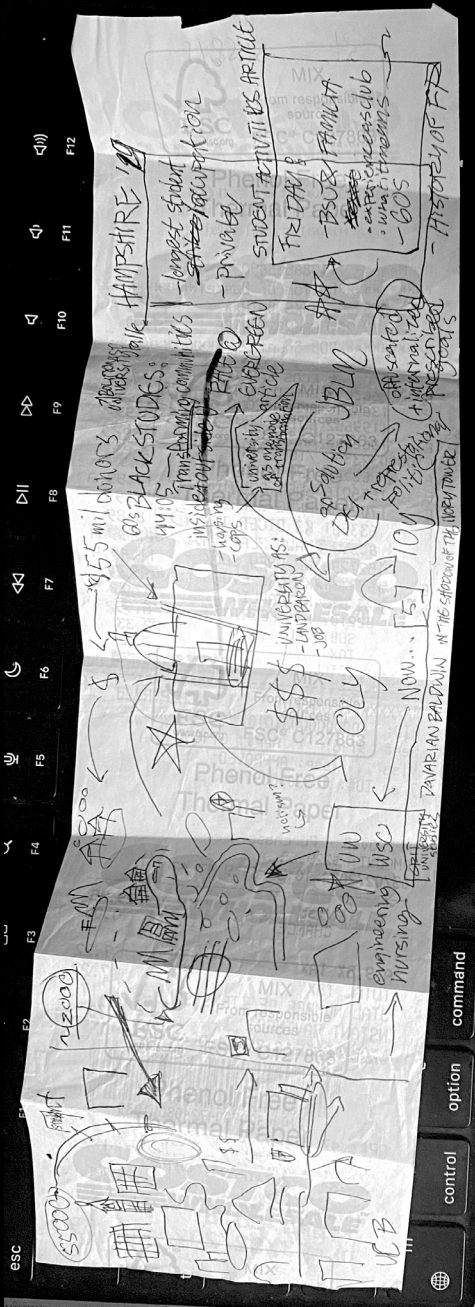
SON.
BROTHER.
FRIEND.
LOVER.
THERE IS NO EXCUSE.

I HAVE TRACED
THE FORTIFICATIONS,
HOW MANY FLOORS,
WALLS, CEILINGS
SEPARATE THE
TOWER'S CORE
FROM ITS
PEOPLE(?)

HOW IT IGNORES
THAT WE MUST
~~SLEEP~~ WORK, SLEEP
EAT HERE
THAT SOME OF
US HAVE NO WHERE
ELSE TO GO.

THERE ARE WATCH GUARDS FOR THE
TOWER'S RESIDENTS.
THEY DON'T PAY TO STAY HERE, BUT
ARE PAID FOR THEIR DUTIES WITH A
PILLOW AND BREAD
SIX YEARS AGO, THE WATCH GUARDS
WERE PAID. THEY ASKED FOR SAFETY,
DISTANCE FROM THE POLICE, JOB
DESCRIPTIONS — REFUSED TO WORK
WHEN ~~UNLESS~~ THE COLLEGE DENIED EVEN A
FIRST CONVERSATION.

THIS CREATIVE WRITING EXERCISE WAS UNDATED, BUT I KNOW THAT IT COMES FROM THE PERIOD
NEAR WINTER WHERE I COULD ONLY OBSESSIVELY DRAW THE CLOCKTOWER, (WERE I TO DRAW
ANYTHING AT ALL). THE OTHER CLOCKTOWERS IN MY REFLECTIONS COME FROM THIS TIME TOO.



Founded in 1967 and opening in 1971, the Evergreen State College in Olympia, Washington was designed during the peak years of mass student protest in the United States. Per the 1981 book *Experiment*

at *Evergreen* chronicling its conceptual founding, Evergreen was the State of Washington's offering to the growing trend of 'alternative' colleges that had characterized a national response towards the student movements and "demands it made for improvements in the quality of undergraduate teaching" (Jones, 1). The alternative nature of these colleges was defined by their attempts to reimagine the pedagogical social orders of traditional universities whose effectiveness and inequities, particularly towards communities of color, had come under scrutiny. Influence of global student protest, Third World national liberation movements, the Black Power movement, and the mobilization of a Third World New Left in the United States had defined the sixties as a period of movement building and unrest in American universities. In 1969 alone, more than 269 protests had erupted across the country advocating for the establishment of Third World and ethnic studies colleges, departments, and programs (Ferguson, 5). The central concept fueling these demands was self-determination by redistributing social, material, and intellectual relations. This implied that beyond new curricular structures, dedicated space in the university would also be extra-curricular and function as one mode of transformation towards total liberation. The fight for self-determined programs was a recognition that the university's resources could be seized and leveraged for the benefit of the working class and communities of color as they conceptualized new political aspirations, both inside and outside of the university. For example, in the case of UC Berkeley's Third World Liberation Front, Black, Native-American, Chicano, and Asian-American student leaders envisioned their Third World College not in terms of achieving representational curricula, but to "strive for the economic and political self-sufficiency of the Third World community by making a thorough analysis of particular problems and working with the community towards realistic solutions" (Third World Liberation Front Constitution, 2). While fighting for legitimacy of Third World studies by nestling it in UC Berkeley's "schools and colleges" structure, the efforts of the Third World Liberation Front were oriented beyond the people of color seated inside the university. It instead viewed itself as a strategic hold of the liberation movements, leading transformation through revolutionary political education. In the face of national protest, universities throughout

the U.S. were pressured to create offerings that could accommodate enough of the student movements' calls for self-determination to signal progress to the public. The Third World student movements had garnered more than their fair share of criticism and repression, but the publicity of their building occupations, mass protests, and student strikes had breached mainstream consciousness. Response from the universities was no longer optional, and institutions scrambled to formulate new strategies that could neutralize the risk of insurgency while simultaneously appealing to the population of undergraduates that were at best sympathetic to and at worst influenced by the student movement's ideals of educational agency. The new, non-traditional, experimental colleges that emerged in this era strategized around this concern while providing towards an uncharted market. While exact programs varied, alternative colleges like Evergreen committed themselves to student-centered curricula, collaborative community environments, decentralized authority structures, and critical, contemporary, cutting-edge subject arrangements in an interdisciplinary model. More intensely than traditional universities, the alternative college's promise of radically reinterpreted power structures and holistic, interdisciplinary programming became the site that negotiated revolutionary calls for minority self-determination into the composition of the university.

Access the whole essay: <https://collections.evergreen.edu/s/repository/page/welcome>



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- Ferguson, Roderick A. *The Reorder of Things: The University and Its Pedagogies of Minority Difference*. University of Minnesota Press, 2012.
- Jones, Richard M. *Experiment at Evergreen*. Schnekman Publishing Company Inc, 1981.
- Third World Liberation Front Constitution, 1969, CES ARC 2015/1, Location 1:1 twLF box 1 Folder 1. Ethnic Studies Library, University of California, Berkeley.

Sako Chapman

Contemporary American Minority:

Interrogating the University and its Constructions

2-21-24

Week 6-7 Reflection Summary

Clean up Crew

I've been struggling to keep afloat this past week. While I sense a recovery from the existential doom of the previous weekly summary, I am now feeling locked out from some of the anachronistic insights that I wrote about (a slightly frustrating trade off). Instead of feeling like I have worked my way back to my place in the timeline, enlightened, it feels like through witnessing other student's historical gaps I have been wrenched back to reality in order to do damage control. I think it was necessary, both for the people I tried my best to help and for myself. But in feeling like my head has emerged from the pool I've been gazing into, the light-headed sensation of seeing all the historical and social patterns bubble out has been replaced by some odd blanks in my memory. Because this past week has been almost entirely separated from the academic side of my ILC, I tried to pull some of the archival theory and readings that I got so excited about reviewing during week 6! Partially to be able to reconnect with what I've been doing, and anchor back from the chaos of this week. I'm fascinated by the endless cycle of archivists agreeing about how vital student life archives are, and then never kinda cracking the code on how to grab them year after year. It's something I've heard Liza talk about, but before reading more about the University of Illinois student life archive from John Straw's 1994 essay "From Classroom to Commons" I'm able to see-- everyone and their mom wants to fight to preserve and investigate the student experience, but it's so slippery! Hard to set up a rotating accession when the people leave so rapidly... but students and scholars alike know how vital the portrayal of all aspects of student life is to understanding a university ecosystem in full. That's what the Evergreen Archival magnetism is... we all just wanna know how to exist here better. Anyway, here's my memory journal for this week:

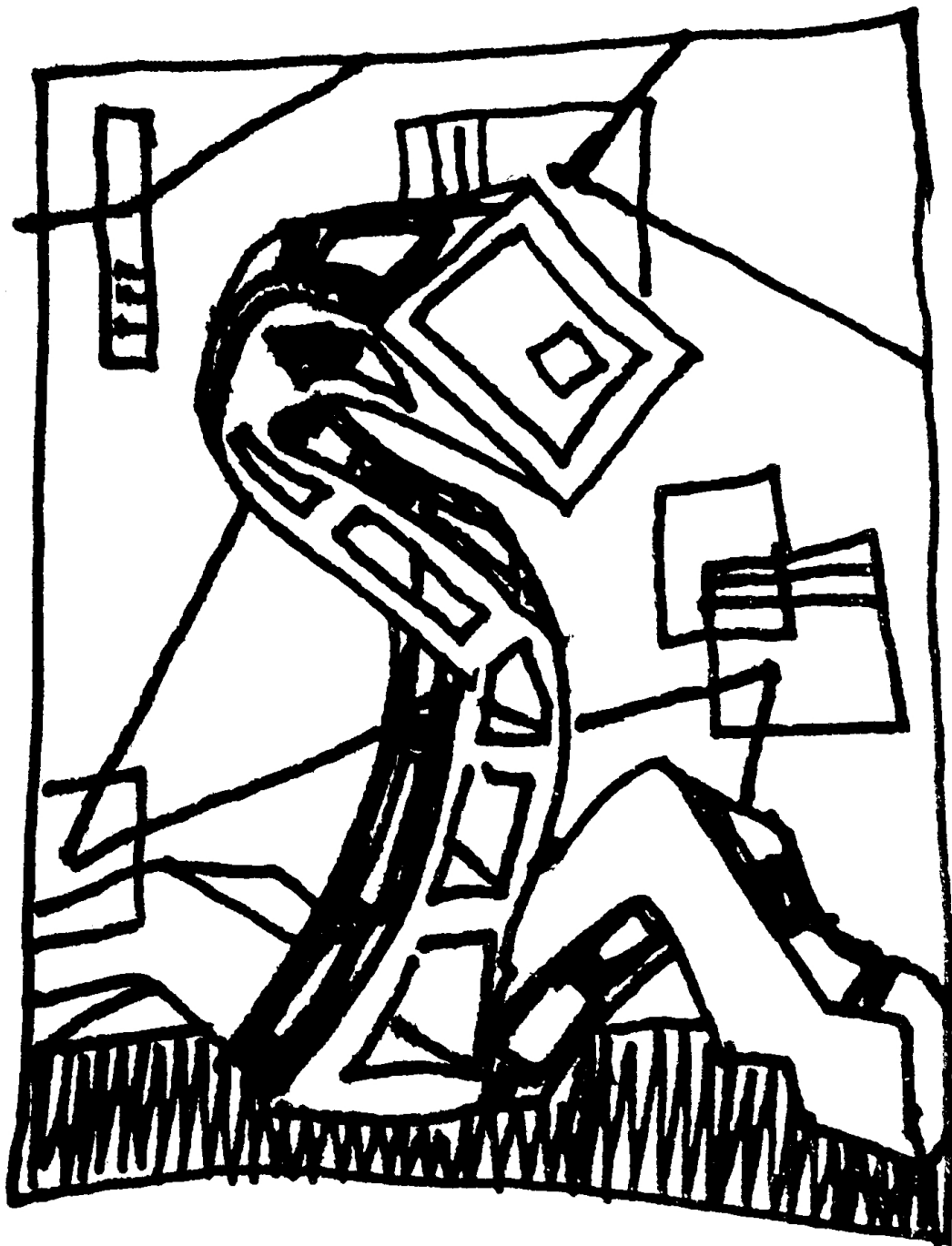
MONDAY: President's Day. Went to Grace Selvig's from 12-6pm, working on submitting the Operational Budget Request for the Cooper Point Journal.

Continued our Burger Saga at Eagan's near Tumwater—it was pretty good but pricey in proportion. Felt too brain-dead afterwards to do anything, but looked over some essays again.

TUESDAY: Came to campus to do work in the archives but wanted to print some CPJ flyers for the upcoming jobshadow workshop. Came across posters on ground and across Red Square. They read "EVERGREEN IS PLATFORMING WHITE SUPREMACISTS: There will be a 'discussion' on different Jewish perspectives on Palestine and 'Israel' WE WILL DISRUPT IT" without like, providing any detail or naming the white supremacists in question, and sloppily implicating Jewish voices as the controversy rather than the contents of individual perspectives and allowing a particular Zionist professor airtime. It read like a fucking ADL pamphlet example and the trail of flyers LED RIGHT TO POLICE SERVICES. Ran around with some other students—collected over 200 posters from campus walkways. I went up into the library to chat with Liza abt archives for 30 minutes during her lunch, then went into Student Activities to hang out in the Arcade cubicle. Stayed on campus for hours thinking I could get work done but, in the end, just kept spinning on how overwhelming things were.

WEDNESDAY: Rolled onto campus at 11am, went straight to the CPJ. Got workshop handbills and distributed them on campus with Kaylee and Grace. Caught some students freaked out about the protest. Attempted to do my newspaper meeting, went to Red Square and talked to the protesters. Told them they did such a bad job I thought the protest was a psyop and asked if they were students. "Yeah the posters aren't the best... but what should we do? Not show up for Palestine?" I do genuinely think if we can't care to take 10 extra minutes on graphic design and dodge the antisemitism allegations constantly placed on the movement, we should not be showing up for Palestine. Went back upstairs to start some mapping and watched the Jewish Perspectives Panel with my staff. Went to see the school musical. Ended up at Applebees for the evening.

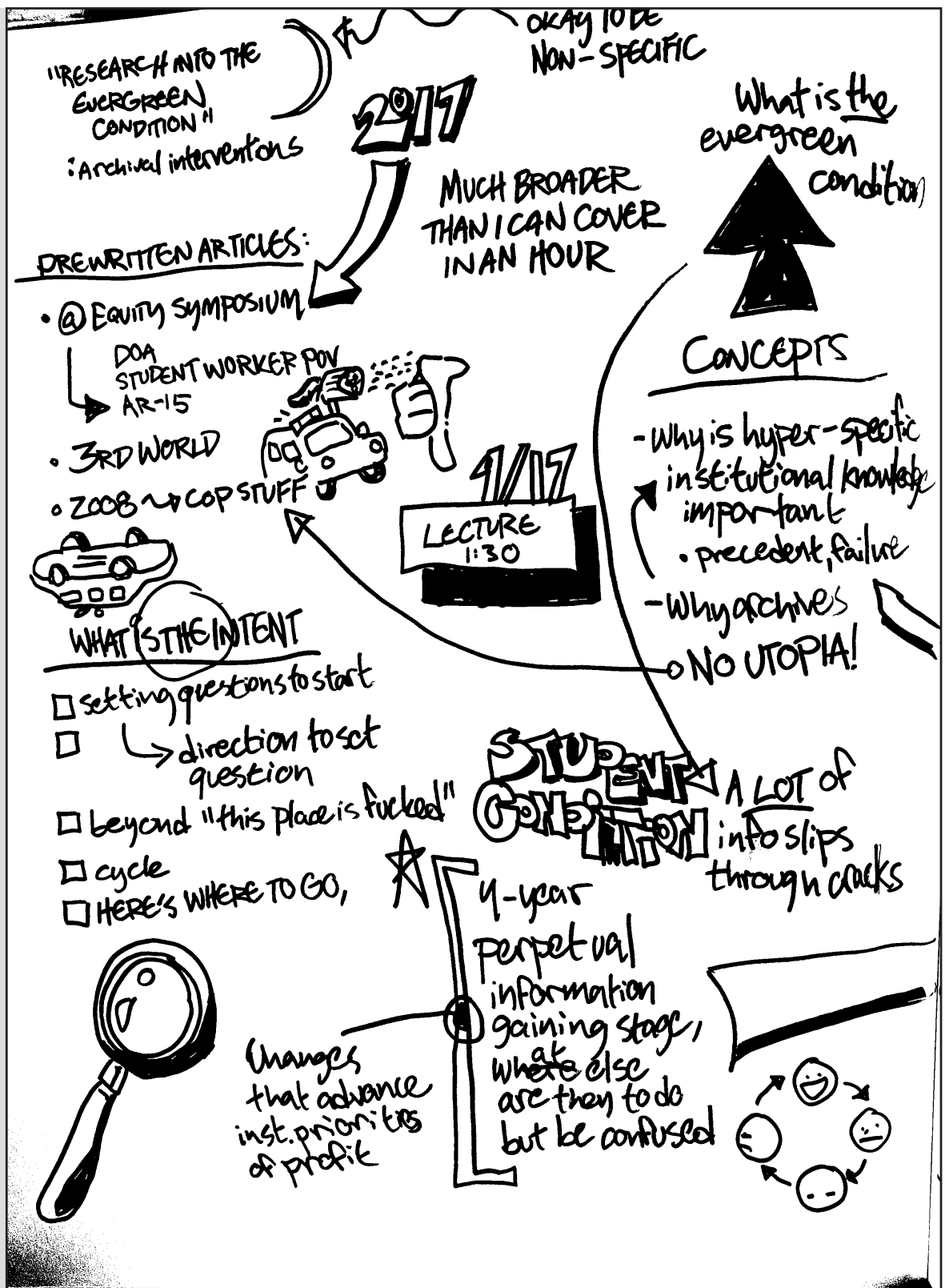
THURSDAY: Stuck in a 10:30-11:45 meeting with Carmichael and Gordon—STILL PUSHING FOR STUDENT FORUM. After meeting, walked and talked with people until returning to the student ac-



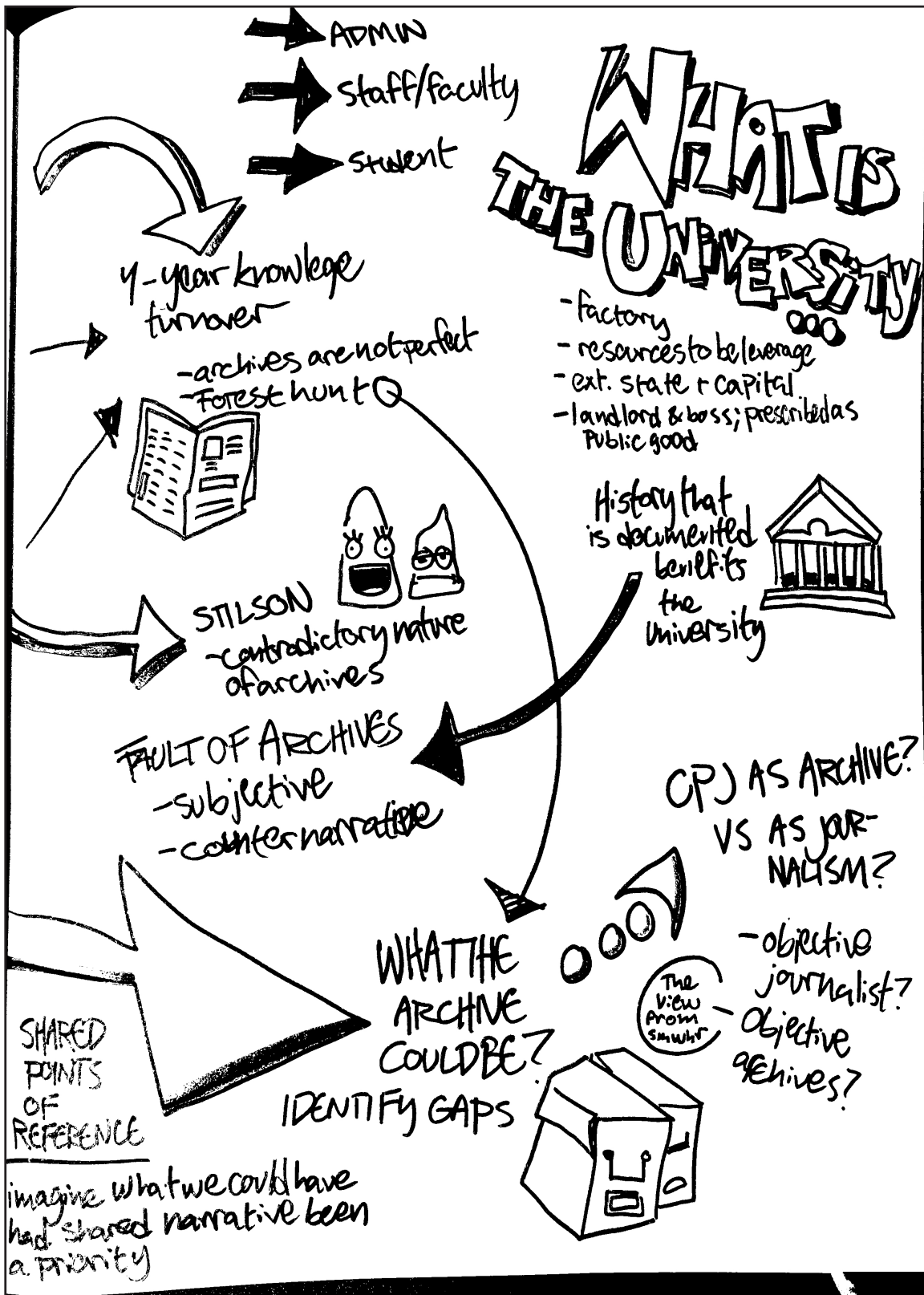
tivities office until 3pm. Went into the CPJ to wait to take a call and shot shit with Ayrehjin until needing to hop online with Alice at 4:45. Talked with her until 5:15 when my appointment came in about campus until 6:30. Went to arcades and returned home for end of day wind down around 8.

FRIDAY: Woke up in morning afraid that legally compromising statement was about to drop on instagram, resolved situation but made Ayrehjin help

me out between 11-1:30pm. Don't remember what I worked on, potentially some archive review until 3:30 to talk to Alice until 5. Meant to do some writing in the evening but walked over to the House of Welcome and got sucked into awful interactions until going home at 7. Needed emotional break.



VISUAL NOTE SPREAD FOR MY STUDENT LECTURE, TRYING TO BREAK DOWN THE BIGGEST CONCEPTUAL ISSUES WITH ARCHIVAL STUDIES AT EVERGREEN. HERE I FIXATE ON THE RAPID TURNOVER OF STUDENTS TO CARRY ARCHIVAL LEGACY,



I GOT OVERWHELMED AT THE ACTUAL LECTURE, TRYING TO DESCRIBE SO MUCH WITHOUT MENTIONING MY OWN RELATIONSHIP TO THIS PLACE AND THE INSTITUTIONAL MEMORY I HAVE BUILT FOR MYSELF. WHEN I DID RETURN TO MY OWN EXPERIENCE, IT MAKES THE STORY I AM TELLING STRONGER.

ARCHIVE SPOTLIGHT:

Day of Absence

ORIGINS:

In 1972, Dr. Maxine Mimms, one of the first Black women hired at Evergreen, began the grassroots outreach that would become the Tacoma campus. Mimm's program was designed to meet the needs of Black working-class students in the Hilltop area who felt that Evergreen and higher education at large was not serving their intellectual, social, or material needs. Classes were first hosted at Mimms' own kitchen table with the help of community leaders and her Evergreen colleagues, all on top of their regular teaching responsibilities. As enrollment outgrew Mimms' house, the program sought spaces that could strengthen relationships with surrounding organizations and community. Evergreen-Tacoma was independently financed through the community for the first 15 years, ensuring the program's self-sufficiency and reciprocal community relationship. While financially burdensome, the independence from Evergreen's influence was a protective measure against the co-options that the faculty and students of color had experienced at Olympia. By the time Evergreen-Tacoma gained official recognition from Washington State in 1982, its identity, pedagogy, and political visions had been cemented.

Named after the Douglas Turner Ward play of the same name, Maxine Mimms initiated Day of Absence (DOA) for staff, students, and faculty of color on both cam-

puses to retreat from the regular dynamics of the college and allow their white peers to reflect on the loss of their presence. Reportedly beginning in 1975, attendees would gather in Tacoma to identify the changes that would advance their intellectual, social, and material positions within Evergreen. Little documentation of the "original" first 12 years of DOA exist in the Evergreen Archives. To some degree, this can be read as intentional. The first Cooper Point Journal article to cover DOA on October 29, 1987 detailed the discussions of affirmative action versus equal opportunity, the demands of a dedicated Dean of Color to protect positions for faculty of color, and the necessary leveraging of hiring committees to gain influence for people of color (POC) within the college. The author released a letter of apology in the following issue after being approached with concerns of public circulation of "off the record" comments and minority-only discussions.

DOA was revived as an annual tradition in 1992 after a 5-year pause, organized by iterations of the First Peoples Coalition at the Olympia campus. Day of Presence (DOP) was added as a second day to the DOA agenda some close years later as an opportunity for the whole student body to come together. The two-day annual tradition would invite Evergreen's POC to an off-campus location for a variety of community building and workshop opportunities. At

the same time, another selection of workshops would be provided on campus, aimed at white "allied" students and faculty. DOP would happen on a following day, hosting a continued variety of workshops and exercises for any community member to participate in. Mimms and Evergreen Tacoma were often not far-removed from DOA/DOP, but the switch to Olympia campus's planning marked a change in intention and evolving institutionality of the event.

THE LAST DAY OF ABSENCE:

With acknowledgement to the uncertainty of POC affairs following the election of Donald Trump, program planners symbolically decided to reverse the pattern of previous DOA's-- inviting a maximum of 200 allied participants to an off-campus location and keeping their POC programming on campus. On April 12, 2017 the DOA themed "Revolution is Not a One-Time Event; Your Silence Will Not Protect You" concluded with little issue whatsoever. According to the POC talk column from the April 26, 2017 CPJ, students ranged from unbothered to mildly confused over the reversal. While some criticized the loss of an intentional, independent caucusing space for POC, the students widely reported enjoyment of the community aspects, movie screenings, and student-led workshops.

Months before, the request to hold DOA on campus in empty lecture halls rather than as a retreat

was narratively twisted into a ban of white people from campus by former biology faculty Bret Weinstein. The “reply-all” emails in which these comments were made came to light in the student body in late May, retrieved from student workers on the staff and faculty email list.

The three and a half weeks of protest initiated by students on May 23, 2017 was framed as Evergreen’s “Day of Absence Controversy” in the media. Seven years later, it is still occasionally understood as such. While it was the confrontation of Weinstein over his emails that would then spark the wave of protests and media blowout, it becomes essential to examine the complexities of Evergreen’s 2017 beyond the scope of DOA. Or at least, it is valuable to understand the end of Day of Absence as one part of many institutional rearrangements to follow the protests of 2017.

QUICKLY: WHAT WERE THE PROTESTS..?

It is this archival researcher’s opinion that to explain the full events of the protests and its timeline would become its own book. The mixed-consciousness and activist orientation of the Evergreen 2017 protests create difficulty in parsing out Right-Wing Revisionism and Administration’s “trauma” from the actual failures in strategy. It is to this end that the article in the 2023 Disorientation Manual decides to skip over the protests entirely and diagnose the central causes as “(1) Worker Struggle Against the Students,” “(2) Rise of Right Wing Violence in the PNW” and “(3) Evergreen Cop Surveillance, Harassment, and Rac-

ism.” These long-standing causes emerge clearly in the demand lists made by students during the first week of protests (as recorded in the May 31, 2017 CPJ) and the demands made by striking RA’s as the non-union group RAFT. Still, several of these demands concerned the immediate suspension of Bret Weinstein over his DOA comments, and it is important to define institutional racism as a core concern of the protests.

A mixture of office occupations, administrative confrontation, and Red Square pickets were employed during the protests. It is valuable to note that these actions were rather commonplace as far as Evergreen student protests. In fact, a glance over the entire Evergreen timeline implies a pattern of protest occurring every 4 to 6 or so years concerning administration’s responsiveness to student voice and systems of shared decision making. Of further value is to recognize that multiple student protests had occurred even within the same 2016-2017 academic year. Convocation had kicked off in September with two student protesters taking the stage holding a sign that said: “Evergreen cashes diversity checks but doesn’t care about Blacks;” a Photoland gallery show had raised student criticism through its imagery featuring Donald Trump; walk-outs followed the election of Donald Trump (in particular solidarity with undocumented/DACAmented students); and Evergreen Police Services Chief of Police Stacy Brown’s swearing-in ceremony that had been disrupted with noisemakers and the claiming of a microphone.

What is truly unique about the protests in May of 2017 is the



national media attention. As students organized to demand changes in the institution, viral footage turned Evergreen into a target for right-wing hate groups and media. For every news article about the ‘wokest college in America violating free speech,’ Evergreen community members were fending off harassment. Staff, students, and faculty— particularly Black professors and staff of the First Peoples Support Services— were filmed, targeted, and doxxed while advocating for themselves. Opposition to the protests climaxed with the arrival of Patriot Prayer on June 15th and the deployment of Washington State Troopers in riot gear to “keep peace” between the fascists and the counter protesters.

AFTER THE PROTESTS:

Evergreen’s leadership opted for a strategy of avoidance around 2017 in the aftermath and began to initiate its consolidation around public relations. Over the course of the protests and moving into the following academic year, the Pub-

lic Records office became overwhelmed with requests from journalists, right-wing extremists (with the intention of doxxing), and students/community members concerned with what communication was happening behind the scenes. Evergreen became hyper aware of its internal email servers as public information and as the subject of ongoing scrutiny. A \$450,000 legal settlement was reached with Weinstein and his wife, while zero institutional support was provided to the faculty and staff who were targeted by the doxxing. 80 student protesters were sanctioned via the student code of conduct. Revisions were made to the code during the 2017-2018 year, extending and clarifying its influence. Students, faculty and staff continued to face visits and online harassment from trolls trying to gather content from what was now a stalling news story. After an initial wave of resignation, the people most affected began to slowly exit the college, taking their testimonies and firsthand experiences with them. 2017 continues to be a fraught topic of discussion even to this day: for marketing reasons, for sustained trauma, and for the conflicting perspectives on the protest's causes/effectiveness.

Evergreen's Police Services was able to acquire seven AR-15s without public notification during the summer of 2017. The rifles were purchased under former President George Bridges with the protests cited as a main contributor for approval. This was a spit in the face to the explicit student demand for the "disarming of the police's lethal and less than lethal weapons." The protests had called for cops off campus, both to confront the op-

pression inherent in maintaining a police force and for the Evergreen Police's history of harassment towards Black, Transgender, and community members of color. Instances in the 2017 school year had included the detainment of two Black students based on facebook memes on May 14th, the refusal to investigate and notify students and faculty about hate crimes on campus, as well as the investigation and prosecution of the students who had disrupted Stacy Brown's swearing-in. Included in the RAFT demand list, RA's had requested to "be provided with specific information on what the officers have been trained on for accountability purposes." Community awareness around the rifles did not break until October of 2018 in the CPJ, a full year after.

The AR-15 decision blindsided the Police Community Review Board (PCRB), the once commonplace rotating task force of Evergreen community members who had prevented such rifle requests annually, with community input, since 2008. Protests on Red Square, street theater, information handbills, and the interception of news vans had been popular and high-profile tools used by student protesters against rifle armament in years prior, and particularly in 2011-12. The rifles were purchased for a total of \$10,897.76 and cost the college a projected \$5000 upkeep per year. The original email request made by Stacy Brown, which was not brought in front of the PCRB, had only asked for 5 rifles. This request was made on August 1, 2017, just days before Brown's resignation from Evergreen Police Services.

The purchase of the AR-15s fol-

lowing 2017 is a helpful example of the deterioration of reciprocal systems for student input and shared decision making that once had been foundational to the vision of Evergreen as an alternative college.

THE END OF DAY OF ABSENCE:

Due to protests, race relations at the college had become an issue to contain rather than address. Many of the students' demands of 2017 would not be fulfilled, and overwhelmingly students continued to feel that in their moment of need, the institution had turned its back and placed distance between them. Evergreen maneuvered its diversity, equity, and inclusion initiatives into impossible corners of the college under tiny teams of often women of color to solve the outward iterations of the college's institutional racism. These teams and positions continued to lack protection and support from external scrutiny, acting as lightning rods away from administration. With the media backlash to DOA, it became difficult to hold any discussions of racial caucusing within the college. This particularly affected the institutional support for student of color groups, who would now face marketing concern over any event or club meeting that could be marked as a closed space to whites. Similarly, the First Peoples office that had once been dedicated to helping students of color at Evergreen was tasked with addressing the vacuum of support named for LGBTQ+ students in the protest demands, cementing it as an overarching 'diversity' office rather than advancing the needs of POC.

DOA/DOP was deemed “too controversial” to hold again for its association with the media blow-out. Following an exiled effort of students to revive Day of Absence, Evergreen returned in 2019 with its plans for Equity Symposium. The newly renamed First Peoples Multicultural Trans and Queer Support Services was given central planning tasks for Equity Symposium. Symbolically, this new identity for First Peoples would mirror the evolution of DOA: POC-centered spaces once focused on securing material demands, over time changing in vision, and finally co-opted into a vaguely progressive form that could not guarantee dedicated resources to POC—and all under a vague “celebration”

of equity. The office would maintain this planning responsibility through its frequent student and full-time staff turnovers, haunting it even into its new identity as BLISS (BIPOC & LGBTQ+ INTERSECTIONAL SUPPORT SERVICES).

Many students won’t even see Equity Symposium once in their years here, but perhaps understanding it as the departure of a 25-year tradition due to the college’s recoil from 2017 and its attempts to preserve reputation will mean something to someone else. For all the retreats of information sharing, antagonism against the students, and erasure of systems of advocacy to come from it, the fact that there is not a shared narrative amongst

the internal Evergreen community around 2017 is significant. Just as the story of Day of Absence is more intricate than the protests, the protests themselves should be understood for the outcomes that echo into our moment today-- A closed off administration and decision-making process; a student body dramatically removed from institutional knowledge; an absent campus culture that notably lacks the presence of multicultural student groups; and a disproportionately sized and armed police force.

Images:

1. Poster for the 2016-2017 Day of Absence x Day of Presence. Accessed through the Evergreen State College Archives.

WHAT IS THERE TO SAY ABOUT 2017? IT HAS TAKEN ME THE COURSE OF 4 YEARS TO WRITE THIS ARTICLE, AND THE ONLY WAY I COULD FIGURE OUT HOW TO DO IT WAS THROUGH THE FULL ARC OF MY RESEARCH. I HAVE ARGUED WITH MYSELF OVER HOW TO DEFEND A STUDY OF 2017. ON ONE HAND, PORTRAYING IT LIKE THE BREAKING POINT OF THE EVERGREEN STATE COLLEGE IGNORES THE LEGACIES OF INSTITUTIONAL ISSUES THAT EXPLODED IN THE 50TH YEAR SINCE THE COLLEGE'S CONCEPTUAL FOUNDING. NOT TALKING ABOUT 2017 OR DEALING WITH IT LIKE WE DID IN THE 2023 DISORIENTATION MANUAL IDENTIFIES SYSTEMIC PROBLEMS, BUT IGNORES THE COMPLEXITIES OF EXTERNAL MEDIA AND THE REARRANGEMENTS OF EVERGREEN POST-2017.

2017 NEEDS TO BE REMEMBERED WITH CLARITY, BUT IT TAKES SO MUCH TIME TO SIFT THROUGH THE FOX REPORTING, THE YOUTUBE CRINGE COMPILATIONS, AND THE TWITTER FIGHTS. IT TAKES SO MUCH ENERGY TO RETURN TO THE CPJ REPORTING OF THE SUBSEQUENT YEAR, TO READ THE COUNTERNARRATIVE BLOG POSTS FROM DOXXED FORMER STAFF AND STUDENTS. REJECTED SUBMISSIONS LYING DORMANT IN THE CPJ GOOGLE DRIVE REVEAL DISCOURSE BETWEEN THE ACTIVIST, ANARCHIST, AND OTHER STUDENT RADICAL PERSPECTIVE AND AN OFTEN OVERLOOKED REFLECTION TO THE ESCALATING FASCIST AND ANTIFASCIST CLASHES IN OLY FOLLOWING DONALD TRUMP'S ELECTION.

THIS ARTICLE IS THE COMPILATION OF MANY DIFFERENT WRITINGS, AND THE BEST REFLECTION ON 2017 THAT I COULD PROVIDE AS AN ARCHIVIST. MY WORK HERE DEMONSTRATED HOW THE HISTORY OF STUDENTS OF COLOR AT THIS CAMPUS PROVIDES ONE OF THE MOST LEGIBLE TIMELINES OF EVERGREEN'S TRANSFORMATIONS AND ENCLOSURE OF STUDENT POWER. IT SHOWS THE DISSONANCE BETWEEN EVERGREEN'S LIBERATORY CONCEPT AND EVERGREEN'S INSTITUTIONALITY.

AS I OUTLINE IN THE "AFTER THE PROTESTS" SECTION, 2017 ALSO NEEDS TO BE UNDERSTOOD FOR THE IMPACTS IT STILL HAS TODAY. NEW STUDENTS NEED TO LEARN ABOUT HOW THIS EXPLAINS THE POLICE, THE RIFTS IN INFORMATION CIRCULATION, THE DETERIORATION OF STUDENT ACTIVITIES, INTIMIDATION OF STUDENT WORKERS, INTERRUPTION OF INSTITUTIONAL MEMORY, THE FINANCIAL IMPACT, AND THE SOLIDIFICATION OF THE COLLEGE'S PR MACHINE.



encampment doodle

what it became under my and my co-coordinator (Hi Grace, Hi Mj)'s creative direction. The CPJ has always been deeply embedded in the subjects it reports on, with a character and standard of professionalism defined by this proximity. The CPJ will always be best understood not as the paper ABOUT the students and workers of Evergreen, but inseparably OF them. As a project of the post-2017, post-Floyd, post-lock-down era, the intensely non-traditional format of the paper had evolved from the fractured culture of the Evergreen community and its advanced sense of alienation.

This defense had felt so personal to me, not just to my own insecurities

Letter from the Editor

Hello dear readers,

It has been some time since I've written here last. Thank you to Grace Selvig, creative director, for using her voice over the last few co-coordinator letters. We should all be excited to hear her as the Student Commencement Speaker on June 14th! And while we don't have word on his replacement, I am happy to assure you that union-buster and not-so-fungi Paul Staments is no longer the 2024 keynote speaker. Support the employees of Fungi Perfecti as they move to form a bargaining unit and follow @liunalocal252 on instagram to keep up to date with their unionization.

My exchange with a former editor-in-chief in the previous issue of the CPJ placed me into an introspective position, assessing what the paper represents and how it has evolved to its current form. There, I defended that the CPJ was much more than

as a self-taught, circumstance-forced journalist, but also as a historian of this institution. From the basis of my research and lived experience as an undergraduate and student worker, I have rarely been compelled to reflect on what role a more objective, traditional newspaper might be able to serve to the Evergreen community. The matrix of gradually intensifying institutional failures, all of which I believe are represented in Jon's death in student housing last December, communicated a profound necessity to refocus and recenter the archival legacies of Evergreen. The paper took on this role in order to expose the decades-long patterns of gradual community deterioration, and to cement the necessity of a connected, communicative, student voice-- understanding students as workers, as tenants, and as disempowered members of this institutional system. The paper combated this disorienting sense of separation by platforming all the marginalized corners of student life and experience that it could invite. It fought the vacuum of knowledge to the best of its

ability by reigniting institutional memory, allowing glimpses into moments that we personally may not have experienced but have witnessed the effects of each day. Having spent the last four years scraping together what fragments were left to find of student voice and legacy, the idea that the CPJ would have to mean anything to anyone besides the students was the least of my concerns.

The CPJ's interaction with the Evergreen Gaza Solidarity Encampment has complicated this notion of purpose and audience. Over the week of the encampment, the CPJ published six articles to our website that reported on the process of bargaining, rallies, and the camp's formation. The articles were written and published by "the CPJ Auxiliary Team--" distinct from the group of staff writers that regular readers may have familiarized themselves with over the past school year. These were students who recognized the necessity for a written record of the protest in real time with myself and sat down, in many rapid maneuvers, to make sure that the process could be recorded. While writing on the encampment, I thought intensely of future students combing through the archives. I pictured them trying to take lessons from a situation deeply tied to their own context that they never saw themselves, and what information they would need as a starting point. This was the context that I recognized the traditional newspaper was meant to take, and the one that the students and workers would need the CPJ to become in that moment.

Yet as someone who has been so fixated on internal education and community curation, being suddenly propelled into an externally facing, classically journalistic responsibility was a deeply overwhelming and conflicting experience. Stripped of all its contexts in the public sphere, I did not feel recognized as the student paper, nor as the project of the students and workers that I have come to know. As the only media that was actively documenting the encampment, the CPJ held absolute authority over the historical record for the duration of that week. While this chokehold is being disrupted through the work of currently circulating zines, press interviews, and recent/planned workshops, the role that the CPJ and its Auxiliary Team were compelled to craft an absent dominant narrative, where so often through my time here it has felt that the CPJ has represented

an undercurrent.

Dear readers, I am still in the process of understanding just how this interaction has informed my thinking about the paper. The CPJ has been tasked with a great many potential roles: of being the capital 'n' Newspaper, of capturing student voice and narrative from its position in the timeline, of reactivating the archives, of memorial work, of demonstrating the patterns of the institution, of preserving a creative community spirit in the face of a school that so crushes it, and of remaining an active participant in a slowly reconstituting student life and culture. It has proved its ability for all these and more. But perhaps it comes time to reaffirm that the paper is operating at an abnormal and disproportionate capacity, taking on a variety of necessities that are otherwise going unfulfilled. It arrives at this position from profound absences across a wider campus situation, and has made the act of dedicated, well circulated news writing (what should be a natural expectation of a campus newspaper) feel completely foreign to normal operations.

Following these MOU promises for future student engagement into decision-making I recognize that something is shifting in the Evergreen sphere. Having only known an Evergreen with complete and profound lack of reciprocal student input systems, I have met a larger group of underclassmen dedicated to claiming positions in GSU, the disappearing task forces, student activities and otherwise in the past 3 weeks than all my time here. What is most profound is understanding that their focus lies less in "making change from the inside" and instead seizing the university's resources to protect each other and our livelihoods. These students conceptualize strategic participation in the College as the means to accumulate and preserve power, a practice I have predominantly noticed and complicated in the context of student of color organizing on campus. I believe this necessity of institutional interfacing is embodied by the CPJ as well. It will be the continued responsibility of the students in charge to identify what of the paper's roles and who of the paper's audience the CPJ will be designed for.

Regards,
Sako Chapman
Editor-in-Chief
Sako.cpj@gmail.com

NEWS UNCATEGORIZED

TESC AGREES TO DIVESTMENT PROCESS: Greeners say "The Struggle Continues!"

MAY 01 '24 SAKO CHAPMAN

by Sako Chapman of the CPJ Auxiliary Team

Editors Note 5/4/24: the previous headline for this article may have left the incorrect impression that The Evergreen State College has fully divested. The CPJ emphasizes, along with the students interviewed in this article, that this is the first significant step in a longer process towards divestment.



THIS PIECE AND ITS WIDESPREAD CIRCULATION IS WHAT IS REFERENCED ON PAGE 58, AND IT MAKES ITS INCLUSION A VITAL PART OF MY ARCHIVE. I KNOW ALREADY THAT THIS WILL BE THE MOST READ OF MY WORK AT THE CPJ, AND THIS FACT NEITHER EXCITES NOR SURPRISES ME. THE WORK I HAVE DONE IN THE PAPER, THE WORK I HAVE BEEN MOST PROUD OF, WAS NEVER OF A JOURNALISTIC CAPACITY LIKE THIS. BUT IN THE MOMENT OF THE ENCAMPMENT, AS AN ARCHIVIST AND HISTORIAN, I UNDERSTOOD THAT SOMEONE WOULD HAVE TO MOVE AND RECORD WHAT WAS HAPPENING FOR SOMEONE TO INTERPRET FOR THEMSELVES LATER.

TUESDAY EVENING, April 30th, the bargaining team of the Evergreen Gaza Solidarity Encampment emerged after 5 hours of negotiations with a signed memorandum of understanding (MOU) held high.

Cheers resounded from the crowd of supporters, who had been maintaining the rally on Red Square since 12pm. Throughout the day students, staff, faculty, and community members had rotated through the encampment to take up chants of support to the bargaining team negotiations. Eventually, the crowd moved into view of the Social Justice Center (SJC) where the bargaining team and three supporting faculty had been locked in negotiations since 4:30pm. Chants ranged from support for: "TESC DIVEST, TESC DIVEST!" to ones with more direct pressure to administration, shouting: "WHILE YOU'RE STALLING BOMBS ARE DROPPING."

As the hours went on with the bargaining team inside and students eager for their demands to be met, the rally moved to enter the library. Participants circled the lobby in Evans Hall while dancing, chanting, and cheering. Their noises resounded throughout the building, as they made their support known.

As the night sky darkened further, the crowd returned outside to watch administrators and the student bargaining team reaching to sign a document through the window. As the crowd of supporters began to cheer, a student inside pressed the copy of the signed MOU to the glass pane, next to where the Palestinian flag had been duct taped up.

The bargaining team returned to give their deliberations to the crowd that had rushed back into the library, unable to contain their excitement. They expressed their exhaustion while translating the document out of MOU terms and into items understandable for the crowd.

Where pictures of the final, signed MOU can be accessed here, in summary:

The Evergreen State College agreed to create an "Investment Policy Disappearing Task Force" by the end of this Spring quarter, which will address "divestment from companies that profit from gross human rights violations and/or the occupation of Palestinian Territories." Their findings will be used in the implementation of a divestment policy "to begin during Spring Quarter 2025 and completed by Spring 2026."

A "Grant Acceptance Policy" task force was also agreed upon, which would provide a policy recommendation with "criteria to include such considerations as whether grants facilitate illegal occupations abroad, limit free speech, or support oppression of

minorities," to be formed in Fall 2024 and implemented beginning in Spring 2025.

A "*Civilian Oversight of the Police Department*" task force was outlined to propose a new Police Services Community Review Board structure, extending to recommendations that include "updates to the Police Services Operating Procedures to include the role of the [PSCRB]." When implemented in 2025, this provision could lead to changes in Police Services that are wholly defined by Evergreen students, staff, and faculty.

An "*Alternative Models of Crisis Response*" task force was signed, which makes recommendations to ensure that non-police crisis responses are implemented at the Evergreen State College. This is especially significant when understanding that all crisis response systems at Evergreen currently include calling Police Services Dispatch as the first step.

The MOU comes with a provision that when implemented, the work of the task forces can't be undone "without a similar public process."

As the document continues, the College has agreed to make a historic statement under these provisions, one that includes respecting the March 25th United Nations resolutions call for a "lasting, sustainable ceasefire." The statement will also need to include "an acknowledgment of the ICJ's genocide investigation and comments about US weaponry," which will be unprecedented in college ceasefire statements.

In a following section, the college has committed to not approving study abroad due to safety reasons in "Israel, Gaza, or the West Bank," continuing by saying "Evergreen will not approve study abroad programs to regions where our students are denied entry based on their identity as Palestinians or Jews." This means that while Palestinians are denied the right to return to their own country, no study abroad programs will be approved.

The Free Speech and Free Association provision strongly affirms that "faculty affiliations do not bind Evergreen to policies that limit free speech."

After describing the contents of the MOU in clear terms celebrations of divestment broke out in full force. Excitement filled the room, cheers of "I BELIEVE THAT WE HAVE WON" mixing with the equally powerful cries of "THE STRUGGLE CONTINUES/LA LUCHA CONTINUA." The CPJ asked for comments from celebrating students, who pointed out how monumentally peaceful their protest had been while getting their demands resolved. As one student pointed out: "We did it... we did it without a single f*cking student getting touched by police." Others called forth the growing national student movement for Palestine and global solidarity: "Long live the student

intifada!" , "Take the struggle out to UW, and then out of the universities and into the streets!", and "We keep on fighting, we will not stop until Palestine is free."

The students of the encampment remained energized at what they had won in the bargaining negotiations, but held onto the firm understanding that this was just the beginning of a longer fight. At Evergreen, staff, faculty, and underclassmen will need to remain involved and remain vigilant to see the success of these task forces through. As one student emphasized: "We need students to join these committees, this is the beginning not the end...It'll take our time, energy, and continued solidarity. Not just today but forever to make sure Palestine gets free."

As an agreement of reconciliation, the encampment will conclude Wednesday, May 1 by 5pm, and that there have been no reports of Student Rights and Responsibilities violations.

Wednesday, at 12:30pm, the Evergreen Gaza Solidarity Encampment will host a Divestment Rally to share the historic agreement, as the 3rd divestment commitment in the nation to come from an encampment protest.

THIS BOOK WAS NOT THE PLACE FOR ME TO EXPLAIN ALL OF WHAT WAS WITNESSED AT THE CAMP, THE DECISIONS THAT WERE MADE, AND THE LEGACIES THAT WERE REACTIVATED. WHEN I TRIED I DIDN'T HAVE THE WORDS. THERE WILL BE MORE WORK THAT CAN INTERPRET THIS WITH THE CAPACITY FOR GENUINE IDEOLOGICAL ANALYSIS AND CRITIQUE THAT WILL CARRY THE ANTI IMPERIALIST STRUGGLE FORWARD, BUT IT IS NOT YET WRITTEN AS A PART OF MY ARCHIVE.

THERE IS SOMETHING BRIEF I FEEL COMPELLED TO ADD HERE ABOUT GHOSTS AND ABOUT EVOKATION OF THE ARCHIVES. AS WE CONTINUE THE FIGHT FOR PALESTINIAN LIBERATION, WE SEE THE LEGACIES OF ANTI IMPERIALISM THAT IT CARRIES. I IMPOSE THAT ARCHIVAL REACTIVATIONS REQUIRE NUANCE. WHILE WE RECOGNIZE OURSELVES IN THESE GLIMPSES OF THE PAST, OUR ANALYSIS MUST CONSIDER THE EVOLUTIONS IN ORDER TO BUILD THE NEXT STEP.

ARCHIVE SPOTLIGHT:



TESC DIVEST! (2010)

Divestment is a legal process that withdraws financial investment in corporations and entities that “engage in or profit from human rights abuses, unethical labor practices, and environmental destruction” (tescdinvest.com via wayback machine). It is wholly institutional in nature. Divestment from Israel is one strategy of international solidarity with Palestine outlined by the Boycott, Divest, and Sanction (BDS) Movement that applies strategic economic pressure on corporations and entities that benefit or support Israeli apartheid and occupation. Originating in 2005 from a collection of Palestinian civil society organizations, BDS takes deliberate inspiration from the South African anti-apartheid movement and should be understood as a single non-violent, supportive organizational measure towards the liberation of Palestine. It is one that relies on deliberate mass movement over a long period of time.

THE RESOLUTIONS:

“TESC DIVEST!” was an organizing entity and campaign focused on Evergreen’s divestment active under this name from 2010 to 2012. It was well connected to national Students for Justice in Palestine (SJP), Jewish Voice for Peace, and BDS solidarity chapters across national institutions. Its endorsement list connected over 25 staff and faculty from Evergreen, 16 (particularly student of color) registered TESC student organizations, and interconnected figures and campaigns from across the US into significant united front work against Israeli apartheid.

On June 2, 2010, students of TESC DIVEST! in the 2009-2010 academic year cast a historic vote, after what is noted on their archived blog as over seven years of coordinating, organizing, and networking for Evergreen’s divestment. Though

not the first vote of its language, it was the first direct student vote of an entire student body to pass resolutions in overwhelming favor for divestment.

The resolutions called first for The Evergreen State College Foundation to “divest from companies that profit from Israel’s illegal occupation of Palestine, as part of instituting a socially responsible investment policy,” and second: for a complete ban on the use of Caterpillar, Inc. equipment from Evergreen’s campus, (tescdinvest.blogspot.com) relevant for their profiting from the destruction of Palestinian homes and locally specific to the martyrdom of Rachel Corrie in 2003. These resolutions were supported each with over 70% of the student body, and were followed by a unanimous resolution of the Geoduck Student Union calling on the Board of Trustees to provide a full disclosure of Evergreen’s investments, enact a public divestment plan from Israel, and declare Evergreen as a CAT-free campus.

THE FOUNDATION:

The 2010 Divestment campaign concerned itself mainly with the functions of The Evergreen State College Foundation. As a public college, TESC gets its budget approved in the Washington legislature every two years and is governed by rules of state and public funds. Because of this, Evergreen established an internal yet independent entity to receive and collect private donations. The money collected by the Foundation is split across various pools-- some student-facing like scholarships, much towards sustaining advertising for the college-- then invested in markets to increase the value of the funds. The Foundation’s annual reports from FY2011 to FY2022 are available on Evergreen’s website (evergreen.edu/foundation/foundation-annual-reports).

tion-annual-reports).

The Evergreen State College Foundation’s endowment has been invested into the University of Washington’s Consolidated Endowment Fund (CEF) since 2003. This has meant that UW controls the investment portfolio shared by the Evergreen State College, whose HB1640 Private Investment Disclosure Requirement as of December 31, 2023 still features several corporations and funds with clear ties to Israel that invest significantly in the Israeli economy. In 2010, the College had a little over \$5 million dollars invested into UW’s CEF. In the latest 2022 report, TESC had invested around \$15 million dollars into what is now UW’s over \$4 billion dollar portfolio. No documentation of where Evergreen’s endowment contribution is invested, and this fact motivated the GSU’s demand for audit and disclosure.

THE RESPONSE:

Summer reached the Evergreen State College as the community waited for an administrative response to the student resolutions. On August 17th, the office of the Israeli Consul General visited TESC administrators to “investigate the alleged anti-Semitic atmosphere on campus” (February 10, 2011 CPJ). Vice President of Student Affairs at the time Art Constantino commented to the 2010 CPJ, “I’ve got to imagine he would not drop by otherwise if it wasn’t for [the resolutions]... So I just assumed that was part of the reason he was there.” According to a referenced public records request in the May 5th, 2011 CPJ, assurances were made by the Vice President’s Office of Student Affairs that divestment was “off the table” to the right wing pro-Israel group Stand With Us.

In the following September, President Les Purce sent an email to the GSU in response to the stu-

dent resolutions, asserting that “as an academic institution, the college has a fundamental reason to refrain from taking political positions.” He did not claim any necessity for the college to honor the student resolutions, and implied that the only role of intervention Evergreen could make was educational. He also posited that he, as president, had no influence over the will of the Foundation’s governing board and that the investment of any public endowment funds would be not in his jurisdiction but of the Vice President of Finance and Administration.

Students of the 2010-2011 year and the 2011-2012 years fought hard to combat the labyrinth of inaction that had been set by leadership. The President had claimed he had no power to examine divestment and was unwilling to support BDS, so the Board of Trustees was pursued instead. Consistent email campaigns, street theater, disruptions of TESC fundraisers, and rallies were invoked, demanding that they change College bylaws to bring the resolutions to the Board of Trustee meeting agenda. Student actions, such as the infamous Apartheid Checkpoint wall (April 7, 2011 CPJ), were met with silent Student Code sanctions and threatened criminal charges. After months of pressure, the Board of Trustees claimed that they had delegated responsibility over college operations, including finance and divestment, to the office of the President so they could not form a position on divestment. Purce had assured the GSU that the VP for Finance and Administration would handle an examination and language update to the Socially Responsible Investment Policy, a process completed through committee. The policy-forming committee had no guarantees for student seats, and this researcher has found no record of community input before its implementation in 2013. The policy was crafted to include a new mandate for an investment committee to meet at least once every three years with two faculty and student repre-

sentatives. A guarantee for three. On historical reflection, many TESC community members saw these evasive maneuvers for what they were: weaponized incompetence and a strategic effort to misdirect organizing.

SOME REFLECTIONS:

Despite representing that Evergreen held an overwhelming majority in support of divestment for Palestine, the TESC DIVEST! resolutions of 2010 were never transformed into the policy changes that would support divestment from Israeli apartheid and occupation. A combination of outright political repression and bureaucratic misdirection confused a generation of enrolled and employed Greeners who had wanted to believe that their college would act in good faith on their behalf. In the 14 years since the resolutions first passed, various generations of students have brought back the fight for divestment, and for an official declaration of a CAT-free campus, such as in 2016 when CAT equipment was observed in the construction of Purce Hall.

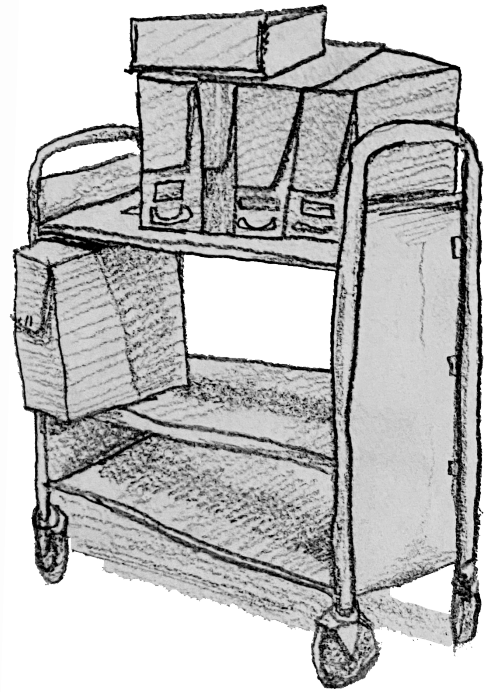
TESC DIVEST! is then understood as a cautionary tale that deeply informs, but is distinct from, the current divestment campaign in 2023. As a fight intensely focused on existing systems of funds and expenditures, those fighting for divestment must navigate hostile

institutional arrangements that it must be prepared to out-manuever. Far more tangible power has been demanded, conceded, and placed into the currently enrolled and employed Greener community than at any other point in the divestment struggle’s history. Still, the ease of erasing TESC DIVEST!’s history reminds our current populations that this is an elastic fight, and collective organization and deliberate attention will be needed to see it through.

The chant “Not another nickel, Not another dime! No more money for Israel’s crimes” proliferated on campus during the Evergreen Gaza Solidarity Encampment rallies at the end of April. It is vital for us to understand the material scale of Evergreen’s \$15 million dollar endowment against the divestment campaigns at universities with multi-billion dollar sponsorships and investments into corporations that support the genocide and occupation of Palestine. Yet revisiting the history of TESC DIVEST! makes clear that divestment is known as a tangible threat to Israel, and that it is a valuable fight to wage anywhere. We must remember that while the particular fight for divestment takes place within Evergreen’s systems, there are many more actions for Palestinian solidarity beyond divestment, beyond our college, that must be fulfilled.

I STARTED WRITING THIS ARTICLE DURING THE ENCAMPMENT, BUT WAS PULLED INTO SOME ALTERNATE JOURNALISTIC RESPONSIBILITIES. I WONDER WHAT MIGHT HAVE CHANGED IF I HAD FINISHED THE ARTICLE SOONER? IF I CONTINUED TO ACT AS A RESEARCHER RATHER THAN FILLING A NEW ROLE OF RECORD KEEPER? OF COURSE, THERE WASN'T A REALITY WHERE I WOULD HAVE GOTTEN THIS DONE EARLIER.

THE NECESSARY LEVEL OF PRECISION THAT THIS SPOTLIGHT HAD TO TAKE ON MIRRORED THE INTENSITY OF THE 2017 ONE. THE BURIED ANALYSIS OF WHY UNIVERSITY DIVESTMENT IS AN INHERENTLY INSTITUTIONAL PROCESS THAT REQUIRES STRATEGIC INTERFACING, AS WELL AS PROVIDING CLARITY TO THE MATERIAL AND SOCIAL SCALES OF IMPACT THAT EVERGREEN'S DIVESTMENT MIGHT BRING.



notes from my first conversation with ayrehjin

AYREHJIN

- ☐ WHO ARE YOU? HOW LONG...
- ☐ HAUNTOLOGY!
- ☐ HOW DID IT FEEL GIVING SO MUCH FOR RESEARCH, ONE PLACE

FALL 2019

- FEELINGS OF EVERGREEN ... SPIRAL
SUEDE HAMMER TO CONNECTEDNESS

SUMMER 2020...

walking around... eeriness
absence of community

metaphors as metaphors...

MARK FISHER
↳ mental health

PROJECT WAS PERSONAL

LOOKING AT 90s

→ militarization
→ student organizing

GHOSTS IN COUNTER
CULTURE ZINES
the microphones

GHOST:

why did they happen?

historicalizing Evergreen

ORAL ASPECT... thinking about
it as a system
↳ the needs!

SIGHTINGS

MUNDANE REALITYS

GENERATE STORIES

COMMUNITY

DEATHS IN
4 DORM

HISTORY GHOSTS

ARCHITECTURAL

022322

GPJ

ASK CATALINA: 2017 PUBLISHED DOX

--- need pitches

ZINE STUFF

CHANGING TITLE, SAME SUBTITLE
LONG ARM STAPLER

ART BIZARRE

BACK OF
ORAL HISTORY
2017

HISTORY

CONTEXTUALIZE EV EXPERIMENT
OF NOW LEFT... FUNDED BY RIGHTWING
THROW MONEY AT ANYTHING!

ENCLOSED - commonly owned ed,
enclosed by companies; zoom, canvas

PROCESS
OF FIRST
PEOPLES

ARCHITECTURE: material reality

inter-twined with hauntings
→ carries ideology
denying their purpose create haunting

HAUNTOLOGY: music → architecture

INGESTING INTO EVERGREEN

- presented as a place for art
- if not evergreen, where?
- island of lost toys...
- just because it's alternative,
is it a community? not gonna do it
-

BRUTALIST

- not traditional
- not full of flow
- communal feeling?

without being full of people...
double vision!!

↓
ideology doesn't match with
function

GHOSTS: the people
who stuck around
hang around too long...
Places lose meaning for you
too..

POULT:
pushed
out of
space

→ GETTING
ENCLOSED
PEOPLE CARRY
STORIES

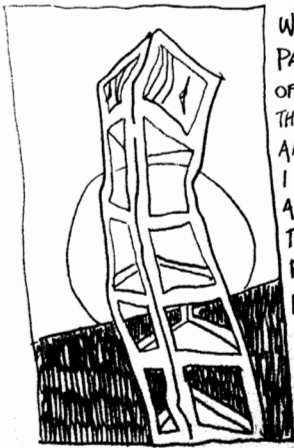
PSYCHEDELIC PEN:
STARTING AS A 70s

"INSTITUTIONALIZING THE TREEHOUSE"
HISTORY OF VIOLENCE @ greenery

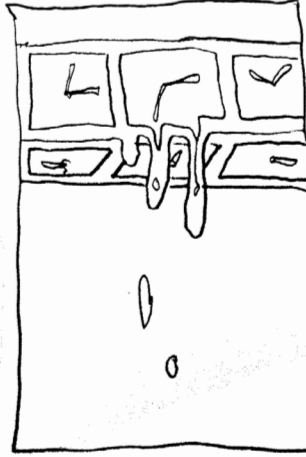
COMMONS OF THE WOODS

2017: Proverb by Vanita Pa

"PSYCHOLOGICAL UNION NOONE'S BEEN
ABLE TO UNDO"



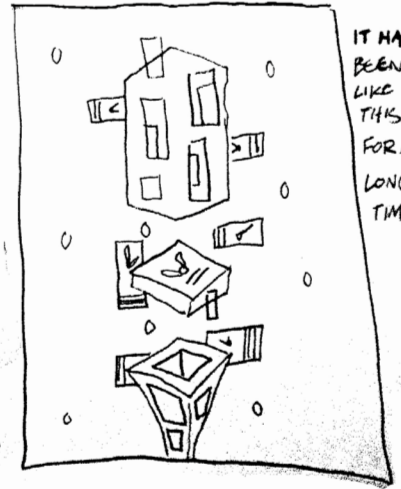
WHAT
PART
OF
THIS
AM
I
ABLE
TO
FIGHT
FOR,
WANT
TO.



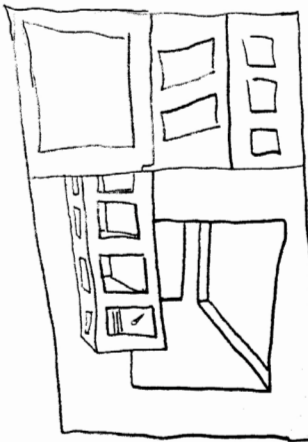
THIS
THING
IS
WOUNDED.

HURT.
BLEEDING.

SINKING.

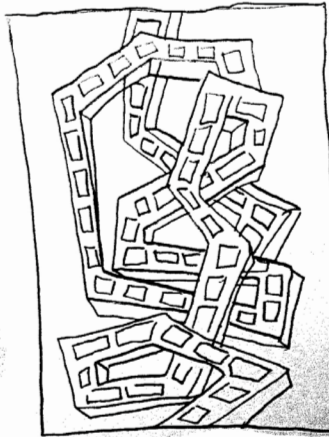


IT HAS
BEEN
LIKE
THIS
FOR A
LONG
TIME.

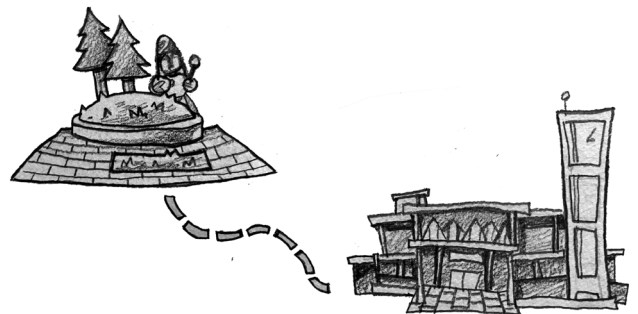
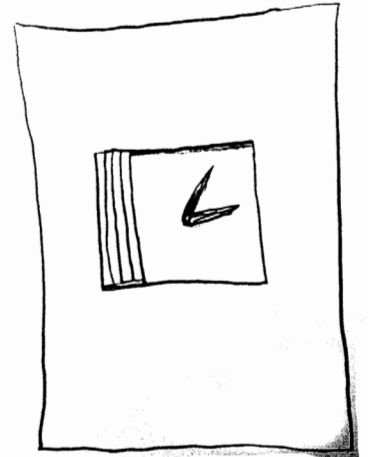


I HATE
IT
HERE.

IT'S
AWFUL,
SICK,
AND
BROKEN.
IT MAKES
ME THINK
THINGS
TOO.



SO WHAT
THE
FUCK
DOES
IT MEAN
TO NOT
WANT
TO SEE
IT
BURN?



Sako Chapman

Beyond the Student Condition:

Archival Legacies at the University

5-30-24

Week 9 Reflection Summary



The Final Note

During eval week of Winter quarter, 2024, I received a message in my inbox from a former writer at the CPJ. They described themselves as someone once deeply invested in lower campus, who wanted to do their due diligence and understand what had happened on December 11th. I recognized the name almost immediately; it was the student who had broken the AR-15 purchasing story in 2018, whose work I had been using in the archives for years.

In an almost 4-hour conversation, I spoke with Forest not just of the current campus situation, but everything in the last 5 years since they left that had contributed to Jon's death in the MODs. After letting me speak, Forest shared their story. More significantly, they shared their archive.

Forest's Lead Bank had 16 folders categorized by potential investigations—most of them empty after the rifle story “consumed their life.” A few made sense in the post-Evergreen 2017, post-Trump era: *Cultural Appropriation on Campus, White Supremacy at Evergreen/Olympia/Growing in America*. Immediately I recognized where Forest's work had overlapped with my own, finding a spreadsheet titled

“Student Power at Evergreen” cataloguing all politically oriented clubs, protests, and campaigns in relatively the same depth and timeline that I had spent my years constructing. Further, I found a document with a series of sentence starters, all abandoned, attempting to narrate Forest's research journey investigating the New Union Movement (2008-2009). The story fragments outlined their ambitions to build a union in the style of the Quebec student movement (2012): an entity not necessarily of students, not necessarily of workers independent of the Evergreen that could negotiate resources and conditions with both the State and Institution. Even incomplete, what I could read in that document so closely mirrored how I struggled to narrate my own story now at Evergreen, my own understanding of the institution, its concepts, and its potentials.

With the intensity of the past Spring quarter, I had almost forgot about this conversation until I found the notes for it in my sketchbook. I had forgotten how our talk had accelerated me towards this very project. It had made me realize that I needed not just to compile my own Evergreen archive, but to make that archive as accessible as possible for anyone it might mean something to. In Forest's work, I saw myself. I saw myself the way that Forest had found themselves in the New Union documents. It's a form of recognition that I have seen many students experience, and I expect future students to be drawn to the archives by that same force. But as close as I believe students keep getting to the form of this institution, they are not always writing things down for more people to find. I imagine what could have been different if I had Forest's work earlier. Not a Disorientation Manual to treat as a definitive guide, but the projects—no matter how incomplete—that might have given me a place to pick up.

When Forest tried to give form to a story across the whole of their entire experience, they froze at the vulnerability of the undertaking. This is a feeling that I know entirely too well, with my own research into Third World Organizing as the location for my understanding of the patterns of student power at Evergreen. The approach I have taken instead in this book is inconclusive. It is, as I have titled, fragmentary, made up of the work I have already done, even if my conclusion can't be neatly packaged. It's the form that I built my institutional memory from, and the form

authentic to archival gatherings.

When my conversation with Forest closed, I asked them how they were able to leave Evergreen. Forest told me the process was devastating, that they had spent 7 years fighting to build movement from all angles. Unspoken, it seemed there was a realization that they needed to close their chapter at Evergreen. Forest said that joining the CPJ in their final year was supposed to be the way to record everything, to build up institutional memory... but the pressures of the unfolding rifle news changed their trajectory and they did what needed to be done. I remember Forest mentioning the years of survivor's guilt they carried when leaving Olympia, how understanding what conditions, campus and otherwise, would get worse kept them up at night. But they told me that our conversations like ours let them trust what they already known when they left: The struggle is never-ending, and there is solace in knowing that it will continue.

It is now that I must state again that I am terrified to leave Evergreen. I have built so much of myself around understanding its patterns and rules and intervening in the archive. I have been so dedicated to the study of this place, and am scared of what happens to me when this knowledge base that I have constructed so specifically to surviving the college's context that I now need to applied elsewhere. Without Evergreen, will I have something left? This must come close to describing the element of toxic magnetism that keeps people trapped at Evergreen. I do genuinely believe that I could stay at this college forever and continue studying its inner workings. Whether in order to fight against the endless systems of disregard for student and worker survival over profit and enrollment, or to carve the most strategic space of refuge in some corner of the college, there is a life that could be built here. But the thought of this institution being my lifelong project terrifies me far more than leaving, and it is why I personally must go. Despite all I might be able to continue to do here, staying confines my ambitions to this one location, trapped in this fortress of trees and concrete.

I speak now in this conclusion as someone whose conception of the college has not yet fully breached the student condition. I speak specifically to those who share that background. Throughout my insular research, I have always written about Evergreen in

the concept of case-study. It is my way of acknowledging that the things that happen here are significant and that their investigation matters. But case-study also acknowledges an entire world that exists outside of this place that dictate the systems within. It is out there that I must return to.

Evergreen has always been built with holes in its system, "gaps" to be leveraged, as Evergreen Tacoma founder Maxine Mimms once called them. The fights waged in these gaps may well be life or death, may well symbolize gains as part of a wider movement, and they are also the spaces we learn and build tactics. Destroying Evergreen or fixing Evergreen both strive for a purity with limited material scope for the world outside of this place. What would it truly mean to make a utopia like this at Evergreen? Could we remember where we came from? What's awaiting our return? In the midst of Winter Quarter, I wrote again and again: "Where else are we to go?" I felt that question as the driving force to advance struggle for student and worker power where it meets us here at Evergreen and to capture the fragments of this fight. But when I revisit the question like this, with the expiration of the student condition in mind, I find that the answer is simple: "anywhere but here."

I believe that it is our job in our context as undergraduates to reclaim the fights where their memories have been severed, to patch the pieces and continue the struggle. It is our responsibility to shape the shards of our institutional learning into an intelligible mosaic, before it is laid dormant by the cycle of student turnover. But it is also our responsibility to leave at some point, to take what we've learned beyond this institution that so concentrates our current world's injustices and act out these lessons elsewhere. There will be more people to pick up our fights here where it finds them too. As long as we remember to show them what they're up against. Poco a Poco, we will grasp this future. But first, some of us must leave Evergreen.

Acknowledgements

My work would not have been possible without the students, staff, and faculty I have known here and the collaborations we have endeavored.

I particularly wish to thank...

CATALINA OCAMPO LONDOÑO, ALICE NELSON
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Thank you to my friends and comrades, inside and
outside of Evergreen.

I love you CPJ, El Camino, Arcade,
Familia, BSU, Tacoma Campus,
and Sonic the Hedgehog.



a final 16 credits at the evergreen state college...

