

DISORIENTATION

BLACK COTTONWOOD COLLECTIVE • 2017

DISORIENTATION MANUAL

BLACK COTTONWOOD COLLECTIVE

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Welcome to Evergreen. Where you are now living and studying is occupied indigenous territory of the Squaxin Island, Nisqually and Puyallup peoples. If you are not native to this land, you are a guest here. Ask yourself what it will mean for you to situate your politics and projects within a framework of decolonization.

DECOLONIZING SPACE

AN INDIGENOUS PERSPECTIVE OF THE EVERGREEN STATE COLLEGE

As new students walk onto The Evergreen State College for the first time it is important to reflect upon whose footsteps we follow. American high school education does an enormous injustice to the histories of indigenous people and many first year students arrive with limited knowledge of the history and ongoing reality of colonization. Having the ability to walk freely on the territory of the seven inlets of the Squaxin Island peoples without a second thought is one of the privileges granted to all settler people on this land. The land that Evergreen occupies belongs to the Squi-Aitl people of Squaxin Island and although it is also home to Greens and Geoducks, it will always remain the home to these Native peoples. Only since 1854, under unscrupulous circumstances set in motion by Governor Isaac Stevens through the Treaty of Medicine Creek, has this territory “belonged” to Washington State as a result from the theft of Squaxin, Nisqually, and Puyallup peoples.

As we enter this environment of higher learning it is important to reflect on how and why we are here. Even as a Native person living in Olympia I do my best to remember whose land I walk on because it is not mine. It is as much of my responsibility as it is for anyone else to be knowledgeable of the history here — our presence is made possible by the displacement of others. We cannot be complacent towards acts of erasure nor will ignorance be a waiver for our own accountability. We need to acknowledge and respect this place; it is not just land, it holds ancestors and memories to the Indigenous people who continue to live here. We are not remnants of the past bound only to reservations or Hollywood movies.

I have been reflecting upon my time at this institution and have had many joys and frustrations while being away from my own homelands. I have had the pleasure of attending a school that is home to the first Longhouse on any U.S. college campus as well as having students, faculty and staff who led a movement to revert the racist and misogynist place name of Squaw Point to it’s ancestral title, Bushoowah-ahlee Point. Equally, I have had frustrations of combating colonial

frameworks of space and entitlement which often consist of a disrespect of tribal protocol- in and out of classroom environments. I would like to place an emphasis on the term protocol.

Protocol is simply the rules or customs the tribes observe and practice within their societies as a means of maintaining proper conduct and respect. Proper protocol can be seen as acknowledging whose land we are on when it is not our own. This is especially significant when there is any formal event or ceremony. An excellent example of this acknowledgment occurs during Tribal Canoe Journeys where hundreds of Tribal Nations give recognition to the domain of the hosting tribe and ask permission to come to their shores, respecting historical protocol and nation-to-nation relationships. Protocol is not limited to ceremony or grand gatherings but should be a conscious daily habit.

In the spirit of tradition, reciprocity has remained an everlasting Indigenous concept and practice. As we take advantage of the opportunities available to us here it is important to give back in the ways that we can. That is how the tribes of this region and beyond continue to function and as guests in their homelands we should act accordingly. Tehoovko'po'a'mii.

FURTHER RESOURCES

The Squaxin Island Tribe squaxinland.org

Treaty of Medicine Creek

As Long as the River Runs (film on the Fish Wars)

Messages from Franks Landing

Visit the Evergreen Longhouse

2018 Canoe Journey

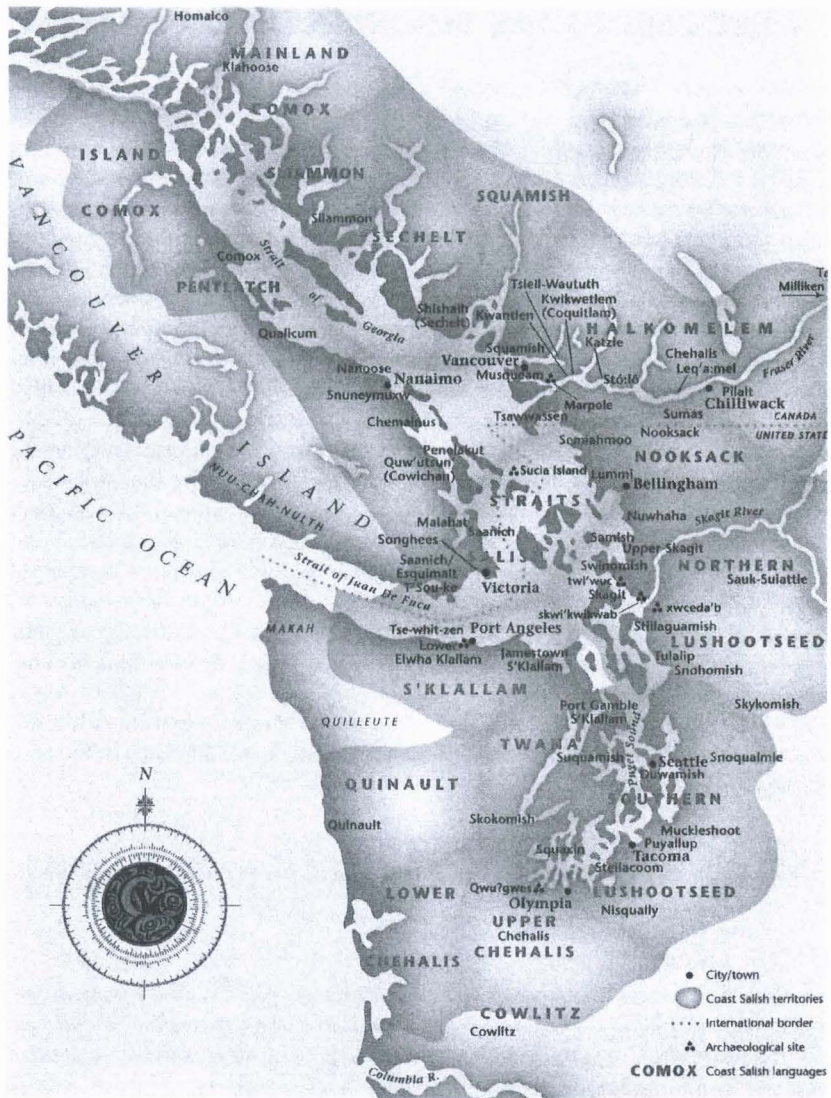
An Indigenous People's History of the United States, Roxanne Dunbar-Ortiz

The Wretched of the Earth, Frantz Fanon

Warrior Publications warriorpublications.wordpress.com

500 Years of Indigenous Resistance, Gord Hill

The Colonial Present, Derek Gregory



Map of Salish sea and coast Salish languages.

WELCOME TO THE DISORIENTATION MANUAL

This manual is the student created guide to the various experiences of this college, and the world that it is a part of. The authors and editors of this manual have inherited knowledge from those who came before us in this institution and through this very publication. In amending the words of previous authors and adding our own thoughts to pass on to you we offer you some fragments that we hope you find useful. This is the 21st edition of the Disorientation Manual, a compilation of experiences, thoughts, and perspectives from many authors, most of them anonymous. We pass on to you so that you can start to fill in the gaps of knowledge lost in the rapid cycling of people in and out of the academy.

You don't have to start from scratch. You are not alone, and you are not the first one to take up the fight against the innumerable oppressive conditions that exist in this school and in the greater world. Because we are tired of being lied to and manipulated, coerced and pitted against each other by way of historical amnesia, we offer you this to know that we have chosen sides, and we are on your team. We want to tell you some of the things that we have found crucial in developing our own analysis and weapons of survival and beyond. We hope this guide can do for you what it did for many of us — turn vague feelings of discontent into social action.

You might not meet any of the countless authors and contributors to this manual, but you will meet each other. Don't waste your time arguing with one another over which dead Marxist would win in a sword fight — find each other where your affinities join together, and make things happen. Get messy. It's not easy, and there is no one way to do it. Find each other, hold on to each other, and be dangerous together.

Towards total liberation, for the wild, and with fire in our hearts,
some dis0 kids

The disorientation manual is published by the Black Cottonwood Collective, an anti-authoritarian student group at TESC which seeks to equip Evergreen students with radical resources, skills, and analysis. Find the BCC on facebook and instagram @black.cottonwood to stay updated on events throughout the year. You can also get in touch via email thebcc@riseup.net

EDUCATION AND THE ACADEMY

Evergreen as an institution is successful in redirecting creative and autonomous of students energy back into the ruling order. Instead of channeling theories of anti-oppression and new ways of learning and organizing into autonomous organization they are channeled back into capitalist and state institutions. The institution of Evergreen disciplines you to its customs and socializes you to some extent whether you like it or not, probably even if you actively resist this socialization.

Options for more autonomous education at Evergreen like Individual Learning Contracts exist but are increasingly limited. The direction of the school also seems to be mainly focused on “selling” the school to people, often through an image of liberatory education and being eco-friendly. Evergreen structurally is not directed by all its community members, but rather its controlled by a higher echelon of financial and administrative managers.

Even so, this place is a place full of wonderful people and useful resources, but it remains a fundamentally capitalist and authoritarian learning institution. It is more than possible to get what you seek out this institution, but know that it is not the radical, “progressive” body that it wants you to think it is.

Still, we want to encourage you to take advantage of where you are and what you have access to. When will you next have access to fully equipped wood and metal shops? Electron microscopes? A library that will ship you almost any book you ask for? Funding to bring your favorite author to come hang out with you? What will you do with it?

GENTRIFICATION, HOUSING & HOUSELESSNESS

Throughout recent decades U.S. cities have been transformed. Low-cost housing has been demolished and replaced with luxury housing. Economies have shifted, with the demise of mom-n-pop shops and manufacturing, to the opening of tech industries, corporate outlet stores, expensive bars, boutiques and cafes... Entire cultural landscapes have altered, as old informal mutual aid and kinship networks, often found in working-class, immigrant and POC neighborhoods are slowly eroded by displacement. The term, 'gentrification,' is used to describe this kind of urban change.

UNDERSTANDING GENTRIFICATION: BEYOND BLAMING HIPSTERS

Gentrification is of great concern for most radicals and leftists in the U.S. today. Yet, gentrification is very rarely successfully repelled, partly because it's simply a difficult fight to win, but also partly because gentrification is misunderstood by many who seek to oppose it. Dominant understandings tend to analyze gentrification primarily through an identity/lifestyle lens, emphasizing the role of 'hipsters' or 'yuppies,' most of whom are white and from middle-class backgrounds. This emphasis reflects a certain reality in that gentrifying neighborhoods/cities are characterized by an increase in whiter, wealthier hipsters and yuppies in places that were formerly home to mostly working-class people of color. However, gentrification involves much more than the individual consumer choices of hipsters and gentrification has been occurring long before the lifestyle category of 'hipster' has existed.

Simply put, gentrification results from the desire to make profits in a capitalist economy. It is landlords (and not hipsters!) who have the power to raise rents and throw people to the streets through eviction. Likewise, developers play the absolutely crucial role of tearing down older low-cost housing and building luxury housing in its place. Government officials and politicians facilitate gentrification by doling out tax cuts and subsidies to developers, by crafting policies that target houseless people, people with mental illness or drug users and by cutting social welfare programs. Lastly, police are essential in aggressively harassing marginalized residents (more than usual, that is) in places subject to gentrification, criminalizing them and making them more vulnerable to the pressures of displacement.

If you're interested in a more developed (and incomprehensible) theoretical analysis of gentrification check out the writings of Marxist geographer Neil

Smith, but the fundamental point is that as long as profit is the name of the game, gentrification will happen, regardless of the existence of particular lifestyle groups. With that, be sure to identify the real culprits – landlords, developers, government bodies and cops – in anti-gentrification organizing and target accordingly.

HOUSELESSNESS, PUBLIC SPACE ,& LUXURY DEVELOPMENT

Criminalizing houseless people and policing or curbing public space (sidewalks, public bathrooms, parks, benches etc.) are important components to gentrification efforts. Public space in the gentrified city and under capitalism generally is to be utilized only to facilitate consumption and profit-making. Public space that is used purely for survival (in the case of houseless people) or creativity, leisure or political activism is policed, surveilled, or enclosed and the people that engage in such activities in public space are displaced or criminalized.

In downtown Olympia, where gentrification is currently concentrated, there is little rental housing and a large houseless population. Thus, criminalizing houselessness and policing public space are especially fundamental to gentrification in Olympia. Multiple city ordinances exist to ban or limit public camping, sitting on the sidewalk, loitering, and sleeping in cars. Public bathrooms are inadequate and usually close by 8 or 9pm. Public benches are routinely removed or dividers are erected to prevent sleeping on them. This year, Olympia city government has threatened to cut funding to the Warming Center, a vital resource for houseless people in the winter. It is thus necessary to view public bathrooms, benches or parks and the like as important sites for resistance to gentrification.

Downtown Olympia is currently host to various “market-rate” (luxury) housing developments. The 1-2-3 4th project on 4th/Columbia St. and the 321 Lofts on Legion/Adams St. have already been completed. 2017-2018 promises to see massive re-development with the construction of nearly 100 units of market-rate housing on an empty lot on State Ave. and the conversion of the Mistake-On-The-Lake to almost 150 units of market-rate housing. Developers Walker John (a Thurston Co. resident who also built the 321 Lofts) and Ken Brogan are responsible for these projects, respectively. These developments increase property values, and with them rents and prices, leading to displacement and the shuttering of local businesses. Currently there is little organized opposition to luxury development, and even less of which is informed by a radical critique of gentrification.

ORGANIZING IN OLYMPIA

Currently, much of the resistance to gentrification in Olympia is expressed through houseless solidarity organizing. Throughout the last year, the group Just Housing has made a name for itself with its tireless advocacy and innovative direct action tactics. Just Housing has occupied public bathrooms to protest their early closure times, shut down the OlyFed bank after they evicted houseless campers on their property, disrupted city council meeting and city hall functions and staged perhaps a dozen “camp-ins” on city property in opposition to the camping ban. Just Housing also engages in advocacy, such as City Council speak-outs and writing letters-to-the-editor, which, while unable to obstruct the function of opposed institutions in the way that direct action can, is useful in reaching a broader base of supporters.

The recently re-formed Olympia Solidarity Network (OlySol) also seeks to confront gentrification and the housing crisis by organizing direct action campaigns with tenants against landlord greed and abuse. OlySol could fight rent hikes or refused repairs by picketing a landlord’s home, occupying a landlord’s office, distributing flyers discouraging prospective tenants from renting from a particular landlord or by destroying a landlord’s online reviews.

And although little resistance to luxury development currently exists, don’t let that deter you! A campaign against luxury development could include a range of educational, advocacy and direct action tactics. One could organize anti-gentrification workshops and poster campaigns, plan city council speak-outs or stage protests like shutting down city government meeting where building permits are issued, or by occupying construction sites of development projects.

GET INVOLVED!

JUST HOUSING

Weekly Meeting: Monday 3-5PM

United Churches 110 11th Ave SE, Olympia

Facebook: [facebook.com/JustHousingOly](https://www.facebook.com/JustHousingOly)

Email: justhousingoly@gmail.com

OLYMPIA SOLIDARITY NETWORK

Email: olsolidarity@gmail.com

Facebook: [facebook.com/olympiahousingsolidarity](https://www.facebook.com/olympiahousingsolidarity)

CAPITALISM BREAKS MY HEART



STOP EVICTIONS!

HARM REDUCTION

Harm reduction is a radical strategic approach to reducing the possible negative consequences associated with what are typically deemed “high risk behaviors.” The principles of harm reduction are applicable to services or programs designed to serve people that engage in activities, such as drug use, that can potentially result in harm. Although Harm Reduction as a model is applied most often to drug use, the ethos of harm reduction is a useful radical approach to many material issues. Harm reduction demands a systemic understanding of drugs and drug usage, and requires that providers suspend judgment and view drugs and drug users as autonomous individuals managing their specific circumstances to the best of their ability. Harm reduction focuses on ways of interacting with drugs and drug users that promote safer use of drugs and (sometimes) paths out of addictive cycles when desired by drug users. Drug users and other vulnerable individuals face substantial societal stigma and as such struggle to receive the care they deserve.

Popular attitudes towards drugs and drug usage suggest that only certain levels and types of substance use are healthy and acceptable. Harm reduction attempts to counter our historically puritanical attitudes towards drug usage by demanding a more specific understanding of addiction and dependence. Not all users are addicts. Not all drinkers are alcoholics. And the stigma associated with addiction must be overcome. Additionally, although the common perception that heavy usage of drugs or alcohol constitutes a disease is useful in some respects (it avoids blaming the individual directly for their behavior), the disease model also removes autonomy from the user and frames them as victim to usage as an illness. Usage exists on a spectrum or in a constellation, and is as varied and complex as users are themselves. Harm reduction asks us to approach drug usage (our own and others) with much the same attitude we would any other habit in our lives; as something that serves a function, and is potentially changeable given enough time and patience. Harm reduction also asks that we only pursue changes as we want to make them, and do not shame or stigmatize ourselves or others for our usage.

Harm reduction acknowledges that a definition of “health” is subjective and collective understandings of what “health” means often ignore trauma and the brutal realities of classed society. Harm Reduction also accepts that drug use is a part of our world, and chooses to face the effects of drug use, knowing that ignoring something does not make it go away.

Practically, Harm reduction can mean anything from staying hydrated while drinking alcohol, carrying condoms, using clean gear and needles, carrying

Narcan, to clinical detox and needle exchanges. Harm reduction asks that we meet people where they are at. Any effort to reduce the physical or psychic harm that an individual experiences, without judgment or shame, is harm reduction.

Narcan, also known as Naloxone, reverses the effects of opioid overdoses. It can be injected or used as a nasal spray. In previous years, students have organized to have RAs trained in administering Narcan, and to have them carry it. This would be a very worthwhile project for students to continue to work on.

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

FURTHER RESOURCES

Over the Influence, Pat Denning, Jeanie Little, Adina Glickman

Righteous Dopefiend, Donald Goines

Eight minute Narcan training video stopoverdose.org/section/take-the-online-training

Thurston County Syringe Exchange Program, Services: Syringe Access. HIV Testing. 522 Franklin Street Olympia, WA

EGYHOP (See next section)





EGYHOP

Emma Goldman Youth and Homeless Outreach Project (EGYHOP) is a grassroots, all volunteer-run organization that provides emergency supplies, services, and resources to the homeless and low-income populations living on the streets of Olympia, Washington. Named after Emma Goldman, an anarchist and revolutionary who lived during the 20th century who brought her politics into practice through a wide variety of means, including nursing and distributing condoms long before the practice was socially acceptable.

EGYHOP is out 7 nights a week, during hours when the street population cannot access traditional services. In addition to relaying information about emergency resources (shelters, treatment centers, health care facilities, advocacy centers, and other critical care resources), they supply needed items such as blankets, socks, sleeping bags, camping gear, warm clothing, rain gear, food, hygiene and first aid supplies, as well as doing active harm reduction work.

EGYHOP hopes to strengthen this community and eliminate the prejudice and discrimination faced by some of its most vulnerable members.

To find out more, support EGYHOP, or get involved, visit oly-wa.us/egyhop

THE POLICE IN GENERAL

If we are people who desire liberation, a destruction of hierarchies and an end to domination of people and the planet, we must understand that the police are never our friends. The police are tasked with enforcing the ruling order. They enforce class society, white supremacy, and capitalist ecological destruction. The history of the police in the US makes this all the more evident. The police evolved from slave patrols and strike breakers, and grew into enforcers of Jim Crow. The role of the police in historical and ongoing colonization is also important to understand. The police (and the state in general) hold the monopoly on acceptable uses of violence; legitimate force. No matter what they tell you, a white supremacist colonial state is never against violence – it is in of itself the definition of violence. It is against what undermines its control, and will deem anything posing a threat to the ruling order as violence.

The police protect stocked shelves from starving people, the police guard abandoned houses from people in need of shelter, and the police target non-normative peoples all in the name of defending and maintaining the status quo.

Police reform like body cameras, sensitivity training, and community accountability boards are presented as ways to better the police force. These mainly serve to better the image of the police, and will never reduce the violence of the police. This is after all occupied territory – the police are an occupying army on indigenous land. They patrol like they're in enemy territories when they police the poor and non-white neighborhoods, and none of this is that different from how the occupying military forces of an invading nation-state might operate. Their community policing is not that different from the counter-insurgency that is/was practiced by US in Iraq or Afghanistan. Whether individual acts or collective, whether mostly symbolic or mostly practical, a revolt against the current oppressive and exploitative ruling order means a revolt against the police.

FURTHER RESOURCES

“Serve & Protect? A History of the Police” a podcast by BackStory with the American History Guys

The Ex-Worker Podcast #5: Still Not Lovin’ the Police and #6: Making Police Obsolete and the Ex-Worker Podcast #27: Anti-Police Riots in Ferguson Burning the Bridges They Are Building: Anarchist Strategies Against the Police in the Puget Sound Winter 2011.

The Post-Ferguson Struggle Against Police & Fascism in the Pacific Northwest: An Incomplete Glimpse into a Dynamic and Unfolding Context

THE OLYMPIA POLICE DEPARTMENT

AN ONGOING HISTORY

JUNE 1988 In custody death of Danny Spencer, who was beaten and hog-tied by Olympia officers Cliff Maynard & Aldo Fantoni

AUGUST 1988 Inquest field in the death of Danny Spencer. Taped for TCTV. Inquest official finding reveal "positional asphyxiation" as cause. Death Certificate says "Homocide" as cause of death. Officers are not held responsible.

1991 Citizens ask City Council to establish a Civilian Review Board to bring more public accountability to the OPD. Council rejects the idea.

1992 Olympia City Council allows citizens to file complaints against police at City Hall rather than just at the Police Dept. Assistant City Attorney brought into investigating process.

MARCH 1996 Oly Copwatch established to push accountability. They organize public testimony on police abuses, proposes Non-Violent/De-escalating Training for officers, are aggressive about the hiring and promotion of women and people of color as officers, call for adoption of a community oriented policing policy and establishment of independent civilian review board.

FEBRUARY 1997 Forum organized by City of Olympia, which brought various experts to testify on structure and organization of police departments. Accountability is a side issue. Video taped for TCTV.

MAY 1997 Copwatch sets up meeting with expert on law enforcement, Eileen Luna to discuss issues with Olympia city officials. She says citizen review is good for the city and police.

AUGUST 1997 Gary Michel (of Oregon) hired to replace Chief John Wumer after 18 years with the OPD.

1998 \$15,000 of Olympia's City budget earmarked to conduct police accountability study.

2000 A police accountability study is done by John Walters with components of case review and small public sessions. Study finds accountability system lacking, technical system flaws, and recommends corrections as well as a different intake system.

JANUARY 11, 2001 Kent DeBoer, a mentally ill man who lived in Olympia, is shot six times by Officers Jeffrey Dale Jordan and Gregory Thomson Brown while Cliff Maynard uses his TASER on the man. DeBoer lives, but experiences severe health problems as a result of his injuries. His federal lawsuit was dismissed.

2001 Olympia City Council decided to create an Independent Auditor to oversee police complaints rather than a civilian review board. Council elects to exclude citizen participation in the auditor process.

2001 Olympia City Council buys riot gear for the OPD due to complaints about street festivals and conduct during May Day.

SUMMER 2002 Oly Copwatch reorganizes after hiatus due to police harassment of homeless people in downtown.

NOVEMBER 7, 2002 Officer Jeff Jordan TASERs Stephen Edwards four times in one minute outside Ralph's Thriftway for suspected shoplifting and punches him in the face, knocking him unconscious. Edwards dies 15 minutes later.

SPRING 2004 OPD extends their deadline to investigate citizen complaints from 30 to 45 days.

2005 Oly Copwatch maintains records of police use of forces and puts continued pressure on City Council to reign in the police.

FEBRUARY 2005 TASER use drops in half.

SPRING 2005 Olympia City Council creates a 'Chief's Forum' in theory to serve as a venue to citizen input and discussion about police operation and public safety.

SPRING 2006 Chief's Forum actually starts meeting.

MAY 2006 Police display a complete lack of restraint and unnecessary violence against protesters at the Port of Olympia protests.

August 2006 Ron Resbitt, an OPD officer fired in 2005, is calling for a citizen's review board as a check to police power and misconduct.

NOVEMBER 2007 Multiple, coordinated uses of political violence against Port Militarization Resistance participants by OPD officers in full riot gear. The scene commander during these attacks becomes Professional Standards Lieutenant for 2008-2009.

NOVEMBER 15, 2008 23 year-old Jose Ramirez-Jimenez is shot in the back to death by OPD Officers Paul Bakala and Micheal Hovda. The execution was justified as the three claimed he attempted to flee in his car. Present during the murder was a woman who has faced harassment from OPD officers several times since. Out of fear, she has removed herself from Olympia. As of 2016, Bakala, and Hovda were still with the OPD.

APRIL 2010 OPD attacks an anarchist march and needlessly arrests 31 people on suspicion of various misdemeanors.

NOVEMBER 2010 Ronnie Roberts, imported from Oregon, is appointed the new Chief of Police.

JANUARY 2011 OPD moves into the new \$35.6 million City Hall, build on top of what had once been a grocery store.

NOVEMBER 2011 Three people are tased by the State Patrol in an occupation of the capitol building.

MAY 21, 2015 OPD Officer Ryan Donald shoots two unarmed black men, Andre Thompson and Bryson Chaplin, in west Olympia. They both survive, although Bryson is paralyzed and unable to walk.

MAY 2015 Amidst protests, neo-nazis arrive in Olympia to show their support of the police. They're confronted by anti-fascists, and the situation explodes with neo-nazis and police on one side and black bloc on the other. Rocks, bottles, and concussion bombs fly.

AUTUMN 2015 In resistance to the police, both City Hall and the westside police station are heavily vandalized, with City Hall windows being smashed.

AUGUST 2016 A neo-nazi stabs a black man seen kissing his white partner in downtown Olympia. After he is arrested he says that he stabbed them because he was angry about Black Lives Matter protests and anti-police graffiti. This punctuates a long history of mutual admiration between neo-nazis and the OPD.

NOVEMBER 2016 A train carrying fracking sands from the Port of Olympia to North Dakota is blocked from leaving. A blockade is constructed on the tracks, and people occupy the space 24 hours a day for its duration. After one week, OPD accompanied by Washington State Patrol and Union Pacific Police raid the camp, arresting a dozen people. After hours of continued battle with the police, the train is escorted through downtown by OPD and other officers in full riot gear, show shoot pepper pellets at anyone who attempts to interfere further.

MAY 1, 2017 OPD responds with force to an anarchist march on Mayday. Police are obviously prepared for the event, issuing a dispersal order almost immediately then using flash-bangs, teargas canisters, and other weapons on participants. Nine are arrested for alleged rioting.

JULY 2017 Andre and Bryson are sentenced to jail for allegedly assaulting the officer that shot them. Bryson is sentenced to 10 and 1/2 months in jail, and Andre is sentenced to 2. The brothers are taken into custody.

The Olympia Police Department attempts to portray itself as kinder and gentler than big city police forces, which are larger and more impersonal. We must never forget they are our enemy.

ALL DAY EVERY DAY
FLICK THE POLICE

ENCOUNTERS WITH THE AUTHORITIES

KNOW YOUR RIGHTS

Knowing your legal rights and knowing how to assert them will not give you a complete picture on how agents of the state operate. There is no guarantee that agents of the state will respect your rights (nor is a rights-based framework the most desirable way to operate in the world) but knowing and exerting your rights can save you and the people you care about a lot of trouble — and maybe even make you rich if you are lucky enough to sue the pants off the authorities for violating your rights and win. You never have to, and it is never a good idea to talk to police, FBI, ICE, or any other law enforcement agent or investigator. Other than providing your name and address to a police officer who is investigating a crime, you never have to talk. You will not outsmart them by talking or sound less suspicious by talking or make things easier for yourself by talking. Anything you say will be used against you and others. If they catch you in a lie or inconsistency they can charge you with a separate crime.

Say: “I have nothing to say to you” or “I need a lawyer present to continue this conversation.” If they come to your home, workplace, or school, ask them for a card and tell them your attorney will be in contact with them. The FBI may threaten you with a grand-jury subpoena for not talking. It doesn’t matter because they were probably going to subpoena you anyway and you weren’t going to talk anyway.

If you receive a grand jury subpoena you should contact a lawyer immediately and let others in your community know. People can be held for up to 18 months (potentially longer) for refusing to talk to grand juries. Even so, for our own survival, it is imperative that we take that risk and do not participate in grand juries as they are used to indict political prisoners and prisoners of war.

In the federal legal system, the grand jury is used to decide whether someone should be charged (“indicted”) for a serious crime. The grand jury hears evidence presented by the prosecutor: the U.S. Attorney. The grand jury uses subpoenas to gather this evidence. It can subpoena documents, physical evidence, and witnesses to testify. The “special” federal grand jury, created in 1970, can be used to investigate “possible” organized criminal activity rather than a specific crime.

It is imperative that we continue our work in a way that is smart, strategic, and sustainable. **NEVER SNITCH.**



**ALL-DAY-EVERY-DAY
FUCK-THE-POLICE**

ICE & LA MIGRA

As anarchists, we are against the physical borders that enforce a global system of apartheid and the conceptual borders that keep us separated from one another. Our struggle against the police is also a struggle against ICE. Roxanne Dunbar-Ortiz describes borders as the ultimate Achilles heel of colonialism and imperialism. We seek to attack what upholds these borders.

Fear of immigration raids and deportations are hitting hard since the arrival of Trump. But truthfully, most of what we are seeing was already taking place far before Trump, under the reign of “beloved” Obama, although it was largely ignored by the masses. The raids now will continue and will become worse, but thanks to Trump, many are now outraged.

During immigration raids regardless of whether people open the door themselves, anyone at the site is likely to be cornered, coerced, or threatened. With these abuses in mind, knowing your “legal rights” can only take you so far. YES, to start off with, it is correct to encourage people NOT to open the door, but don’t tell them “Only answer IF they have a warrant.” People should be empowered to NOT OPEN THE DOOR regardless of what orders they do or do not have.

Responding to migra attacks are NOT the same as responding to police. They operate differently, swiftly, “in the shadows” literally or metaphorically, and they have to be tracked differently. Local neighborhoods empowered to respond will be the most reliable way to create spaces that encourage planned and organized local responses to **DISRUPT MIGRA RAIDS**. Crucial to this organizing is the centering the affected people themselves, outsiders coming in to be heroes perpetuates white supremacy along with other harmful constructs.

PRISONS, NWDC, GREEN HILL

All prisoners are political. The existence of prisons, the criminalization and mass incarceration of populations, etc. are all inherently political processes.

Evergreen has an intricate relationship with prisons. From the programs that it houses (Gateways for Incarcerated Youth and the Sustainability in Prisons Project) to it's contract with Aramark (which is facing multiple lawsuits for serving food that has made inmates sick, is full of maggots, and all of the other terrible things you might imagine) and the prison-made furniture found throughout the college.

Prisons do not solve social problems. Prisons only serve to contain and hide social problems, sweeping them under the rug in secretive and profitable ways. There are more than 2.4 million people held in prison in this country, and this enormous number does not account for ICE detention centers, juvenile detention centers, jails or those held on house arrest – the number of people behind bars has increased 500% in the last 30 years. The United States imprisons more people than any other country, having around 5% of the world's population but 25% of the world's prisoners. There are more African American adults under correctional control today – in prison or jail, on probation or parole – than were enslaved in 1850, a decade before the civil war began.

In 1865, congress passed the 13th Amendment to abolish slavery which states: "Neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction." To this day the amendment maintains that working prisoners have no rights to organize or demand wages.

When we articulate our positions against prisons and the world they create, we are most often asked what would take their place. The answer is a multiplicity of things. What would it mean to live in a world where prisons are abolished, and notions of justice are grounded in reconciliation and reparation?

GREEN HILL JUVENILE DETENTION CENTER

Greenhill is a youth prison that has a unique connection to Evergreen. Many Greenerers have built relationships with the young prisoners at Greenhill through the Gateways for Incarcerated Youth program. This facility continually brutalizes the young folks locked inside and like all prisons it is undesirable. Locking youth in cages will not help them with their issues or solve social problems.

The youth of Greenhill are particularly radical. They have participated in work stoppages and hunger strikes and are continually interested in radical theory in

their classrooms. It is never really clear what way the wind is blowing considering the recent crack downs on radicals who have worked with youth in Greenhill, but what is clear is that so long as prisons exist there will be revolt against them.

NORTHWEST DETENTION CENTER

The NWDC is immigrant detention center run by the GEO group, a private prison corporation that profits from filling their detention centers. The NWDC locks up many people for the crime of crossing a border is enforced by a state that allows the ruling class to cross the border freely and exploit workers on either side. There has been ongoing resistance to the detention center from those held captive on the inside and ongoing support from those organizing on the outside. Multiple hunger strikes on the inside have occurred, as have noise demos, blockades of deportation buses, and more.

FURTHER RESOURCES

The New Jim Crow, Michelle Alexander

Beyond Walls and Cages, Jenna M. Lloyd

Captive Genders, Dean Spade

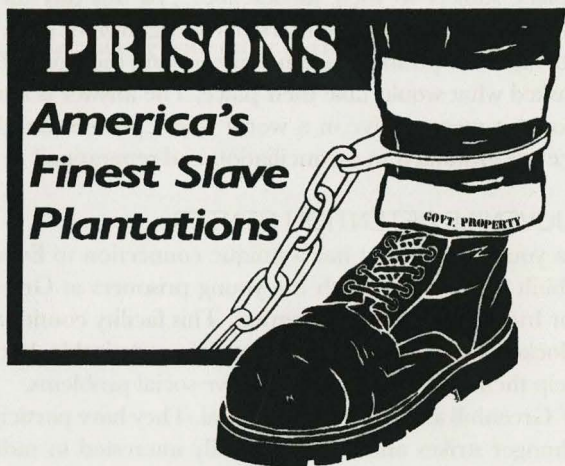
Are Prisons Obsolete?, Angela Y. Davis

The Golden Gulag, Ruth Wilson Gilmore

"Prisons Will Not Protect You" an anthology by Against Equality

"3 Positions Against Prison," August O'Clairre

www.nwdcresistance.org



SUPPORTING PRISONERS

LETTERS TO PRISONERS

Writing letters to prisoners is a small act of solidarity which undermines the isolating and dehumanizing effects of incarceration and writing a letter to a political prisoner or prisoner of war is a concrete way to support those imprisoned for their political struggles. A letter is a simple way to brighten someone's day in prison by creating human interaction and communication something prisons attempt to destroy. Beyond that, writing keeps prisoners connected to the communities and movements of which they are a part, allowing them to provide insights and stay up to date. Writing to prisoners is not charity, as we on the outside have as much to gain from these relationships as the prisoners. Knowing the importance of letter writing is crucial. Prisons are very lonely, isolating, and disconnected places. Any sort of bridge from the outside world is greatly appreciated.

WHERE TO WRITE A LETTER:

The Flaming Eggplant Café (on the 3rd floor of the CAB, if you haven't found it yet) has a permanent *Letters to Prisoners* display up in the café. Every month, a new poster goes up from the Prison Books Collective, with information on political prisoners with birthdays in that month that you can write to. There is also a list of long-term political prisoners and prisoners of war on the wall that always appreciate a letter, as well as an open space for people to add on other prisoners who would like to be written to. All of the supplies are provided- just check in the box below the poster for pens, paper and envelopes. Check out the display for tips on writing for the first time.

In addition to the monthly poster, there are also two envelopes on the Letters to Prisoners wall: the first is for outgoing mail put your letters here, sealed and addressed, and we will cover the postage. If you don't want to use your own personal return address you can write your return address as follows and we will put any mail we receive back in the incoming mail.

OPTIONAL RETURN ADDRESS:

[Your Name]

c/o The Black Cottonwood Collective: Student Activities

The Evergreen State College

2700 Evergreen Parkway NW

Olympia, WA 98505

If you are interested in hosting Letters To Prisoners events in the Eggplant on a monthly basis, shoot an email to thebcc@riscup.net

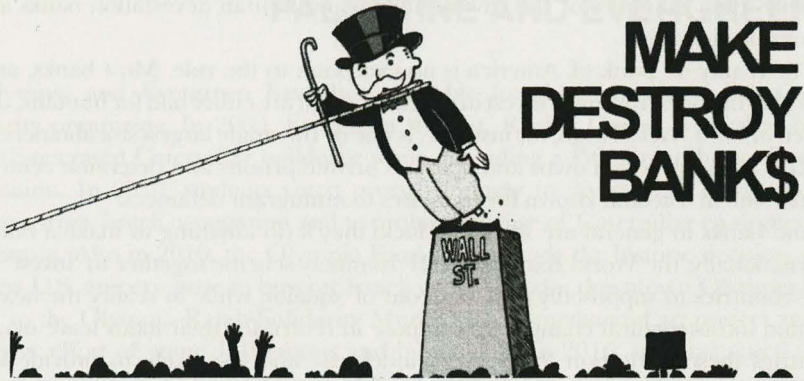
BOOKS TO PRISONERS

Olympia Books to Prisoners works to offset the dehumanizing effects of incarceration by sending quality used books free of charge to prisoners all over the United States.

Books to Prisoners is completely community supported, entirely operated by volunteers, and all of the books are donated. The organization is managed by a small, non-hierarchical collective committed to consensus-based decision-making.

Books to Prisoners was started in Seattle in the 1970s when an inmate wrote to Left Bank Books, a radical bookstore in Pike Place, asking if they could please send him books on anarchism even though he didn't have the money to pay for them. Left Bank sent him some books, and he told some of his friends about it. Soon the small shop was receiving more requests for free literature than it could feasibly fill, so the idea to solicit donation of books to send to inmates was born and evolved into Books to Prisoners, an organization that sends over 10,000 packages of books to incarcerated individuals across the US every year. The Olympia chapter is one of four; the others are located in Seattle, Bellingham, and Portland.

In the past 22 years OlyBTP has been located everywhere from storefronts to storage units, unfinished basements to our current swanky and sunny location on the Evergreen State College Campus. OlyBTP is committed to remaining a small grassroots organization, and a place where folks can provide direct aid in solidarity with prisoners. You can find them online at olympiabtp.org and you can volunteer with books to prisoners every week, on Sundays from 12pm-3pm and Mondays from 5:30pm-8pm in the CCBLA on campus.



**MAKE
DESTROY
BANK\$**

During your first few weeks at Evergreen you'll notice some Bank of America representatives. These people are super friendly and they talk a big talk. They'll promise you free checking and lots of convenience. Before you make any decisions, here are some things you should know.

In 2007, Bank of America began to tout an environmental platform in which they will "support environmentally sustainable business... and to address global climate change." Yet, as par usual, the high and mighty rhetoric masks policies that achieve the opposite.

Bank of America calls itself a leader in the fight against climate change because they've pledged 2% of the company's \$1.1 trillion in assets to fighting climate change over the next ten years. Yet, Bank of America continues to be one of the largest financiers of coal, which attributes 40% of annual greenhouse gas emissions. Bank of America has also invested billions of dollars in companies that practice mountaintop removal such as Massey Energy, Arch Coal, and Alpha Natural Resources. Mountaintop removal is a method of getting coal by literally blowing off the tops of mountains, causing horrific ecological damage to humans and non-humans alike. Bank of America has also financed billions of dollars into more than 150 new coal-fired power plants throughout the US. Such clients include Peabody Energy, the largest coal mining company on the planet.

Thus, Bank of America is financing hundreds of millions of tons of new CO₂ emissions every year. Each of the proposed 150 coal plants would add between 600 million and 1.1 billion tons of additional CO₂ emissions each year, making moot their proposed efforts to fight climate change.

In addition to these coal investments Bank of America was a major funder for the Dakota Access Pipeline that was being resisted at Standing Rock. These

are only some examples of the environmental and human devastation banks are responsible for.

The reality of Bank of America is no exception to the rule. Most banks, and especially big ones, routinely invest in operations that are either bad for humans, the planet, or both. Wells Fargo, for instance, is one of the single largest stockholders in the GEO Group, which owns and operates private prisons and detention centers like the one in Tacoma known for its abuses to immigrant detainees.

And banks in general are shiesty as fuck; they'll do anything to make a buck. Internationally, the World Bank and IMF routinely scheme together to 'invest' in poor countries to supposedly pull them out of squalor, while in reality the heavy fees and infrastructural changes they impose in return for their loans leave many countries these institution 'help' more indebted and less likely to provide for themselves than before.

Banks are totally fucked. So what's the alternative? Well, if you can't stuff all your cash under the mattress, the next best option is a credit union. While not perfect, credit unions are less fucked. Unlike banks, they're owned by their members and are, in theory, non-profit. Locally, the Washington State Employees Credit Union (WSECU), is generally the most convenient option, there are multiple branches and a WSECU ATM on the ground floor of the CAB.

PALESTINE AND EVERGREEN

Olympia and Evergreen have been notable for their consistent Palestine solidarity organizing. In 2003, Evergreen student, Rachel Corrie, was killed by an IDF-operated Caterpillar bulldozer while defending a Palestinian home from demolition. In 2010, students voted overwhelmingly to divest from companies profiting from Israeli occupation and to prohibit the use of Caterpillar equipment on campus. Also in 2010, the Olympia Food Co-op made the historic decision as the first U.S. grocery store to boycott Israeli goods. Finally, downtown Olympia is home to the Olympia-Rafah Solidarity Mural, a multi-media and art project and collective effort of some 150 groups and individuals. In 2016, students voted to endorse resolutions to ban Caterpillar from campus, de-shelve Sabra hummus, and boycott Sakuma Bros berries. The Evergreen administration has routinely disregarded democratic student initiatives it deems not in its interest.

Another group that should be mentioned is TESC Divest!, a non-registered organization in the Evergreen community that autonomously acts to pressure Evergreen to economically divest from forces that participate in the Israeli state's occupation of Palestine and to divest from the apartheid within the internationally recognized territory of the Israeli state.

We recognize that antisemitism is today still alive and well. We must combat antisemitism in all of our work in very serious ways yet we must also not let false claims of antisemitism be used against projects of Palestinian self-determination. We know very well that Judaism and Zionism are not the same thing, and critiquing the state of Israel is not an inherently antisemitic act. To critique the settler-colonial roots of the Zionist project is not antisemitic. Israel does not represent all Jewish people. Many Jewish people, including many Israelis, do not support the Israeli state's occupation and settler-colonial project.

RACE AT EVERGREEN

We live under global white supremacy institutionally upheld through the law, the state and capitalism; culturally upheld in countless ways; and reproduced through interpersonal relationships and actions. How each of us fits into this vast network is endless, which means that our resistance to this structure is equally endless. There is no right way to fight against racism- the only wrong way is to ignore it and hope it goes away.

While Evergreen as an institution pays quite a bit of lip service to anti-racism, the institution is largely white and is rife with cringeworthy layers of racism-tokenizing POC, cultural appropriation, along with more complex and deeper rooted institutionalized racism.

That being said, resources for POC at Evergreen do exist, and generations of students and faculty of color have worked tirelessly to make spaces within Evergreen that are focused on the experiences and desires of students of color at the college. Some of the institutional resources for students of color include First Peoples which has The Unity Lounge, open 8-5pm every weekday, located on the main floor of the library building in Lib 2153. Other currently listed active student of color groups include Hui o Pasifika, MEXA, Black Focus and the Women of Color Coalition. Many other groups have been active in the very recent past and may be currently on hiatus, such as Black Student Union and Native Student Alliance.

Some advice and resources for white people wanting to work on being less racist:

- Know that as you are working on your shit, you will fuck up and do embarrassing things just because you fuck up doesn't mean you should stop trying.
- Most often when people give you feedback ("call you out") it is in your best interest, they are helping you work on your shit.
- Don't vent to your POC friends about how bad racism is. I guarantee you they already know.
- Don't try and be the one woke white friend proving yourself for ally points is not what being anti-racist is about.
- You are never going to get past all of your shit so stay humble and remember that we are living on stolen land built with stolen labor. Yes, you are important for any number of very real reasons, but sometimes the very best thing you can do is decenter yourself (but don't confuse decentering yourself for not being active, not being disruptive, and not participating)

One of the biggest ways that Evergreen discourse around white supremacy and racism is directed is towards that of identity politics/ privilege politics. We want to underscore the importance of identity, history and culture while also allowing space to critique the ways that identity politics is declawed and made palatable to the liberal elites.

Remember:

- Being an ally is not an identity.
- Identity does not equal affinity. There are worlds apart between a trans sex worker and a trans politician – tactical agreements, political opinions and trust are not automatically guaranteed by a shared identity.
- Identity politics totalizes, homogenizes and tokenizes. There is no singular voice or opinion of a particular identity group, advocating that this is the case feeds into harmful stereotypes and erases complexity.

FATPHOBIA & FAT LIBERATION

FATPHOBIA: WEIGHT AND SIZE DISCRIMINATION AND OPPRESSION. SYSTEMIC OPPRESSION OF FAT PEOPLE IS REAL, AND INTERSECTS WITH RACISM, COLONIALISM, MISOGYNY, ABLEISM, & CLASSISM.

Fatphobia is tied to Capitalism – hatred towards fatness is often tied to ideas about a person's productivity and use of resources – fat bodies are seen as unproductive and a drain on resources that seem scarce under capitalism. In leftist thought, fatness is often seen as a symptom of capitalism and are still treated with disgust, even though fat bodies have always existed and different cultures and communities have different relationships to fatness. Confronting our personal biases and prejudices, as well as the systematic oppression, is vital to creating a world that is liberatory for every person.

EXAMPLES OF STIGMA & OPPRESSION FAT PEOPLE FACE:

- Thinking fat people are lazy or unhealthy.
- Body Mass Index (which is fatphobic, racist, and sexist)
- Assumptions that fat folks are undesirable or will be super grateful for sex.
- Doctors/health professionals (or so-called good samaritans) assuming that people's health issues are weight based, and not actually treating them holistically.
- Commenting on what people eat or how they move their bodies.
- How our society is built: Seats on airplanes being ridiculously small, and fat people either being removed from the plane or having to buy extra seats. Seats in academic settings, like Evergreen's Recital Hall, being too small & uncomfortable.
- Weight loss surgery/bariatric surgery/gastric bypass- forcing people to drastically change their bodies through invasive surgery that has a high chance of complications and leads to death for many (see Health At Every Size for statistics)
- Obesity seen as a disease – the ADA perpetuating the stigma that you can "catch the fat", that fatness is curable.

Sometimes bias about people's bodies is masked in concern – consider where that concern is coming from before you offer it: is it assumptions? Bias? Is your sharing of concern consensual?

STIGMA AND MORALITY:

People often tie people's weight and health to morality - mainstream culture views fat people as immoral, unproductive, unhealthy and unworthy. Even if someone is not "healthy," or doesn't dress to the nines (as fat people are often expected to do just to move through their daily lives), they do not deserve stigma, disrespect or dehumanization. *All bodies are worthy of love and respect.*

BODY POSITIVITY:

Body positivity is meant to promote acceptance of all bodies, both internally and in society.

In its current iteration, body positivity is being used by smaller fat people who are white and able-bodied to gain resources that have been previously denied to them. Its popularity has meant it has been adopted by thin people as ways to claim space they already own, and co-opted by corporations to sell more products. The way body positivity has been assimilated into the mainstream and into capitalism does not "destroy fatphobia from within" but instead solidifies fatphobia and its relationship to racism, colonialism and ableism. People are still pushed out of sight, are still violently attacked for being fat online and irl, still are forced to get weight loss surgeries, and are still deemed too different to be acceptable.

Body Positivity has become mainstream - Weight loss and fitness companies have started using body positivity in their messaging. Torrid and Lane Bryant, always the two stores offering plus-size clothing at high prices, have been joined by Forever21, Charlotte Russe, and many online stores. These stores benefit from body positivity, but do nothing to combat fatphobia, and neither does focusing on access within capitalism. Many fat people are still pushed out of those places, still dehumanized and denied access to public space (being forced to do most of their shopping online, at high prices, and out of sight).

There isn't anything wrong with being body positive - all bodies are good bodies, all bodies deserve respect - but it, in its current mainstream form, is not a route to combat capitalism or societal oppressions. Perhaps people invested in it can change that!

FAT LIBERATION

Fat liberation centers those most affected by fatphobia - superfats, fat differently abled people, fat trans women, fat black people, fat indigenous people, fat people of color. Fat liberation says 'fuck you' to capitalism, colonialism, and fascism.

THINGS YOU CAN DO:

- Challenge your personal bias, no matter what size you are
- Check your language - the way we talk about ourselves/others matters!
- Educate yourself (some resources @ the end).
- Call out fatphobia and weight stigma when you see it! Both personally and institutionally (even if it doesn't personally harm you)! Fat hatred is also prevalent in radical communities!
- Listen to fat people (especially superfat people, fat folks of color & indigenous fat people, differently abled fat people and trans fat folks!) about what they need & follow suit
- Combat fascism and white supremacy!

FURTHER READING

“Your Fat Stigma is Racist Here are 6 Ways to Shift That,” Caleb Luna

“The Body Positivity Movement Still Looks a lot like White Feminism,” Ashleigh Shackelford

“What Does Body Positivity Actually Mean?” Psychology Today

bigandbetween.tumblr.com (Body positive fat and androgynous expression and discussion.)

thisisthinprivilege.org

NOLOSE conference

The Fat Studies Reader

Fat!SO? Marilyn Wann

FASCISTS AND THE FAR-RIGHT IN THE PNW

The history of white colonization of the Pacific Northwest is inseparably interwoven with white supremacy. We must understand why things are the way they are today in the place we live in. We can look at history to begin. From the beginning of European contact in this region, native peoples were displaced and massacred, as exemplified through governor Isaac Steven's promise to exterminate all resistant Indians during the Puget Sound War of 1855-56.

In this same time period, white community leaders, including judges, city attorneys, and labor organizers laid out their plans to found the town of Port Angeles as an imaginary white haven. The racism which fueled these projects were not only anti-indigenous, but also xenophobia towards all non-white settlers. Anti-Chinese and Asian sentiment grew in the region, but so did resistance. Riots in 1885-1886 were a backlash to the expulsion of hundreds of Chinese from Seattle and Tacoma.

FDR's presidency saw the creation of the Japanese internment camps in America during WWII. Part of this was the seizure of vacant Japanese homes, farms, and businesses by their white neighbors. In 1926, nationwide, the Supreme Court ruled in favor of racist land ownership and rental policies, legitimizing citywide racial segregation in Seattle and cities nationwide. Most Seattle neighborhoods became enforced as white-only, where "No person or persons of Asiatic, African or Negro blood, lineage, or extraction shall be permitted to occupy a portion of said property." This legislation stayed on the books until 1968.

All this amounts to the extermination and exclusion of people of color who stand in the way of the further enrichment of white communities. These were created as strategic moves that prioritized the survival and prosperity of white communities over and against all others. This is white supremacy. This attitude was baldly stated by David Lane when he coined the "14 Words": "We must secure the existence of our people and a future for white children." To this day this slogan remains popular with white supremacists and paraphrases a quote from Adolph Hitler's *Mein Kampf*.

David Lane was himself a PNW resident, avowed white supremacist and founding member of The Order, aka the Brüder Schweigen, an armed fascist terror squad started in the early 80's. Robert Mathews, another Bruder Schweigen, died on Whidbey Island (about 100 miles north of Olympia) in a fiery shootout with the FBI. The Order, and many local fascists after them, sought to establish the PNW as an Aryan homeland. These two men, and the paramilitary they founded,

continue to inspire fascists throughout this region and worldwide. Washington's founding lineage of white supremacy lives on. Every December, fascists gather on Whidbey Island to observe their "Martyr's Day," the anniversary of Robert Mathew's death.

On May 21 2015, racist pig Ryan Donald of the Olympia Police Department shot Andre Thompson and Bryson Chaplin, two unarmed black men. In the aftermath, local fascist cliques and all-white, armed, citizen militias show up in the streets night after night to support the police and maintain order. Prominent among these groups was Aberdeen-area rock n roll band/car club Black Top Demon. Black Top Demon is headed by Joe Ty, a slimebag who creeps on underage girls and collects Nazi memorabilia. Notably, on May 30, 2015, a group of skinheads rallied by Manny Jascha were physically beaten and ran out of town by a race- and gender- diverse mob.

On the evening of August 16, 2016, a white supremacist violently attacked an inter-racial couple in downtown Olympia. Using a knife, the man stabbed one person and cut the other. Luckily the wounds were non-fatal. The attacker, identified as Daniel Rowe, was arrested after being chased down and incapacitated by one of the victims.

Unfortunately, white supremacists and fascists even find support from people within local punk/metal/music/anarchist scenes. Nathan "Exile" Block and Joyanna "Sadie" Zacher are racists and who were imprisoned for their participation in sabotages claimed by the Earth Liberation Front. Their arrests were part of a larger federal investigation that has also led to the arrests of several others. They received widespread assistance from anarchists during their incarceration. After their release, knowledge of their fascist tendencies was exposed and broadcast. Sadie and Exile are active in the local neofolk/black metal scene. This scene, which overlaps with the broader music/punk scene in Olympia and elsewhere, includes outright fascists such as Sadie and Exile, as well as their friends, defenders and apologists.

White supremacy shows its violent force in the streets and even shows up in milieus that are nominally anti-oppressive. It is instituted in the police, the judiciary, and all economic and governmental structures. It shows up within Evergreen, where, as part of a nominally anti-racist discourse, an overwhelmingly white faculty and student body use ideas and tactics learned in POC struggles to legitimize their academic authority and further their careers. It is essential to ask ourselves how white supremacy manifests in our daily lives and fight it head on.

A GUIDE TO WHITE SUPREMACIST SYMBOLS



This version of the Celtic Cross, also known as Odin's Cross, is one of the most common symbols used by White supremacists.



SS bolts come from the Nazi symbol for the Schutzstaffel (SS) and are commonly used by white supremacists today.



Totenkopf (death head) a symbol used by the SS and since used by neo-Nazi and white supremacists.



Though a much older symbol, the life rune or algis appeared on uniforms of the Sturmabteilung (SA), the early paramilitary wing of the Nazi party, and is used by many neo-Nazis today. When neo-Nazis demonstrated in front of Olympia City Hall in 2015 they carried a large flag featuring this symbol.



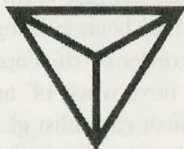
The Hammerskins are a skin-head gang with a history of violence, they use a variety of symbols featuring crossed hammers with various backgrounds.



Iron cross was a common white supremacist symbol after World War Two but has since been used by non-racist groups in other contexts as well. It is however, still used by some neo-Nazis.



The Wolfsangel or Wolf's Hook is a runic symbol appropriated by the Nazi party. Many modern neo-Nazi groups, including Aryan Nation have incorporated it into their logos.



Identity Evropa is an "alt-right" attempting to promote white supremacist among college students and millennials. Some of their fliers were found on Evergreen campus last school year.



The Northwest Front advocates for "the northwest imperative" the idea that the Pacific Northwest should be an independent white ethnostate. They use a blue, white, and green flag to represent this desired nation.

ANARCHY AND ANARCHISMS

Anarchism is the practice and theory of anarchists. Anarchists are those who wish to actualize anarchy. Anarchy means without rulers/lords. Anarchists, generally, find all forms of rulership undesirable. Capitalism, class society, and statecraft are all forms of rulership and to anarchists these things are undesirable.

Anarchists are against borders and nations as well and many have taken action in solidarity with peoples who are regularly brutalized by the regime of national borders that divides humanity. Anarchists are a large part of groups like No One Is Illegal and No More Deaths. There are many, many kinds of anarchists!

AN ABRIDGED HISTORY OF ANARCHISM

There have been constant anarchist movements from the late 1800s to the present. The first people to call themselves anarchists in a positive way came out of the wakes left by the French Revolution which betrayed the underclasses and Peasant Revolts. Some of the first unions in South America and South Asia were anarchist unions. There was a thriving international anarchist movement during this time that reached most of the. This wave had what many would consider a climax which was the Spanish Civil War. After this wave many anarchists fled Spain and the echoes of the Spanish Civil War reverberated through Europe.

The second wave of anarchy seemingly happened in the 60s when anti-authoritarian leftism and critical theory were on the rise. Among the urban guerrillas of this time were many anarchist groups and individuals. During this period armed struggle, student revolt, and anti-authoritarian labor struggle were on the rise. In France in May of 1968 many believe this period of libertarian communism, anarchist praxis, and critical struggle came to a head. Workers, students, and their comrades in class struggle came out to the streets in opposition to the leftists authoritarians who had been ruining and co-opting their struggles and against the established ruling order of the capitalist state.

After May '68 many say the next wave of anarchism begins around 1999 during the escalated struggles against capitalist globalization and against techno-industrial civilization. Around this time the EZLN, an anti-authoritarian leftist group, aka the Zapatistas emerged from the jungles of southern Mexico and began an insurrection against the Mexican state, citing neoliberal capitalism as one of the reasons for their revolt. This triggered global action against neoliberal organizations such as the WTO and the IMF. In 1999 anarchists emerged on the scene in Seattle when the WTO attempts to hold a meeting there and thousands show up to oppose it.

A critique of the global system of capitalism and class society begins to emerge here, as does the tactic known as the black bloc, started by German autonomist communists in the 80s.

Around 2008 the collision of the financial crisis with a police shooting in Greece sparked a new wave of anarchist uprising. The wave of insurrection in Greece inspired anarchist comrades all over the world and it would seem that the age of riots and insurrections was upon us. This time, new literature such as *The Coming Insurrection* heavily influenced tactics and outlook. After 2008 anti-police struggles and student revolts began popping off in the United States.

Later, a call out from a vaguely anarchist publication, *Adbusters*, sparked the affair that became Occupy Wall Street. Soon almost every major city in the US had an Occupy encampment or cell. While Occupy largely became co-opted into a liberal hellscape, it did network a great many anarchists together and was important in shaping the face of social movements today.

The place of anarchism (and antifascism) within the resistance to the regime and rising fascism has been noteworthy since Trump's election. Recently following the clashes in Charlottesville and the massive anti-fascist demonstrations afterwards in Durham, Boston, and the Bay Area, the struggle against fascism has arrived in the consciousness of the general public. Tens of thousands of people are realizing that the fight against fascism didn't end in 1945 — that today, as increasingly authoritarian governments collude with ascendant fascist movements, this battle is more pressing than ever. Anti-fascism is for everybody (and to be clear, not all anti-fascists are anarchists). We should all be anti-fascists. This is paramount because the far right are scrambling to depict antifa as a monolithic, hostile, alien organization. Our task is not just to build a network of groups, but to create an anti-fascist momentum that will spread contagiously throughout society at large, along with the critiques and tactics necessary for this fight.

ITSGOINGDOWN.ORG “A digital community center from anarchist, anti-fascist, autonomous anti-capitalist and anti-colonial movements. Our mission is to provide a resilient platform to publicize and promote revolutionary theory and action.”

PUGETSOUNDANARCHISTS.ORG “A news website that runs stories by or of interest to anarchists in the Puget Sound region.”

SUB.MEDIA “A video production ensemble, which aims to promote anarchist and anti-capitalist ideas, and aid social struggles through the dissemination of radical films and videos.”

UNICORNRIOT.NINJA “A volunteer-operated decentralized media collective made up of multimedia artists and journalists... Unicorn Riot’s purpose is to amplify the voices of people who might otherwise go unheard, and broadcast the stories that might otherwise go untold.”

EARTHFIRSTJOURNAL.ORG/NEWSWIRE “Providing news and information about direct action in defense of the living world.”

MASKMAG.COM “An online style and living magazine for antagonist youth.” Written for and by “the profane antagonists who are not interested in saving capitalism from its own crisis.”

CRIMETHINC.COM “A rebel alliance a decentralized network pledged to anonymous collective action a breakout from the prisons of our age. We strive to reinvent our lives and our world according to the principles of self-determination and mutual aid.” If you can look past the drama you will find some good zines.

THEANARCHISTLIBRARY.ORG “An archive focusing on anarchism, anarchist texts, and texts of interest for anarchists.” Like, everything is on there.

RESONANCEAUDIODISTRO.ORG “We are recording anarchist and related texts and distributing them in audio form. In this way we hope to make anarchist ideas more accessible, and anarchist practice more informed.”

CONSENSUAL REVOLUTION

TRIGGER WARNING

This article may be triggering, or stressful, so before you read it we suggest you have some way to care for yourself prepared. There are resources at the end of this article that you can call or contact if you feel you need support. Contact SafePlace's 24/hr hotline if in need of immediate support (360 754 6300).

STATISTICS

In the United States, 1/3 women will be sexually assaulted in her lifetime, 1/6 men, and 1/2 transgender people. (a side note: 1/12 transfolk will be murdered in the U.S. a year, compared to cisgender folk, who have a 1/18,000 chance of being murdered in the U.S. 70% of reported LGBT related murders were of LGBT people of color). Also, approximately 2/3 of assaults are committed by someone known to the victim.

Our belief is that these statistics are low that many more people than that will face sexual violence. Every person knows someone close to them who has been assaulted.

RAPE CULTURE

We live in a "rape culture." This means that the prevalent attitudes, social norms and practices excuse, tolerate or even condone sexual violence. Examples of this are victim blaming, sexual objectification and trivializing rape. Blaming a survivor for wearing a short skirt, or for being drunk, or being in 'the wrong part of town' are all part of rape culture. Saying that men always want to have sex, or can't control themselves is a part rape culture. The myth that only men commit assault is a part of rape culture. Any gender can have their boundaries crossed and any gender can cross another person's boundaries. In rejecting rape culture, let's be conscious about how gender norms impact our expectations about what we do and what we should do, and what others do or should do.

Survivors of sexual violence often minimize their experiences, refusing to call what happened to them assault or rape. The WA law says that rape is "when one is penetrated in the mouth/vagina/anus, with a penis/digit/object." However, even if that doesn't happen, if you feel you have been violated, then you **HAVE BEEN.**

SEXUAL VIOLENCE & POWER DYNAMICS

There is a correlation between societal power structures and instances of sexual violence. Not only does patriarchy affect sexual violence, but also racism, misogyny, ableism, classism, homophobia, heterosexism, ageism, and much more. Rape is about power, not about sex. Looked at within the context of this correlation the trends exhibited within sexual violence reinforce the dynamics that permit certain social groups eminence over others.

We believe that sexual violence is employed by capitalism to make controlling the masses easier, to make us more compliant workers. If we spend all of our time healing from this monstrous event in our life, we will have no time to revolt. The effects of capitalism impact the perpetuation of racist and patriarchal mentalities, with in turn permits the use of sexual violence as a means of control. Consent, sexual choice, and sexual freedom are ways to resist!

WHAT IS CONSENT?

Consent is enthusiastic participation from all parties before, during and after an event. In this article, we are referring to sexual activity, but consent is important in all aspects of life.

In terms of consent, it's important to be aware of how intoxication affects cognition. Whether alcohol, weed, or other intoxicants, reasoning capabilities and cognition are impacted, heightening the sensitivity of the situation, making it all the more important to apply good communication and consent skills. Remember, legally, you cannot give consent when intoxicated, but it is possible to have a positive sexual experience when intoxicated.

Consent is an active process of willingly and freely choosing to have sex with someone. No one can force you to give consent. Saying 'yes' is an active process on both (or all) partner's ends. Giving consent has to happen at every stage. It is not implied or assumed. You do not automatically have permission to have sex with your partner, and they do not automatically have permission to have sex with you. Giving consent is an important part of a healthy relationship.

Remember, communication is key! Talking is the most important thing you can do before, during and after you engage with someone sexually. It's important to talk about triggers, and how to handle a situation where you or your partner becomes triggered.

BASIC TIPS FOR CONSENT

Talk about what you want, what you don't want, what your partner wants/ doesn't want before you engage in sexy stuff. Pay attention to body language, it

can help you understand what is going on before, during and after sex. Here are some ways to ask for consent in the heat of the moment:

May I ____? touch ____?

Kiss ____?

Put my ____?

Are you into this?

How are you feeling?

What would you like me to do?

I think it's hot when my partner does ____ to me.

What do you like? Would you like it if I ____?

“This isn't just for long-term partners; it is possible to have a consensual one night stand!”

REMEMBER

No means no, not now means no, I have a partner means no, maybe later means no, no thanks means no, you're not my type means no, fuck off means no, I'd rather be alone means no, don't touch me means no, I really like you but... means no, let's just go to sleep means no, I'm not sure means no, you/I have been drinking means no, silence means no.

Every person has crossed someone else's boundaries, and every person has had their boundaries crossed. Your experiences and feelings are valid, and you are valid. You are not alone.

ADDITIONAL RESOURCES

EVERGREEN offers some institutional services for students who are sexually assaulted, they provide useful resources, however you should be aware that these offices have faced criticism for mishandling sexual assault cases in the past. The Office of Sexual Violence Prevention provides brief, advocacy-based counseling for survivors. In order to access this counseling a survivor can make an appointment Monday-Friday by calling 360-867-5221. O.S.V.P. They can also make referrals for free ongoing therapy for survivors in the community. The Counseling Center provides counseling for crisis and healing, as well as referral to agencies off campus, when applicable, and can be contacted at 360-867-6800. There is also the student run coalition against sexual violence, see next page for a statement from the group.

COALITION AGAINST SEXUAL VIOLENCE

Are you a survivor or secondary survivor of sexual and/or domestic violence? CASV is here to support you! We have a cozy office in Student Activities on the third floor of the CAB Building (Salmon II) where we hold office hours. We use this space for one on one advocacy for survivors of sexual and domestic violence and emotional abuse and anyone can also come talk to us about what consent is and how to talk to survivors.

The Coalition Against Sexual Violence (CASV) is a group of students working as trained advocates to provide resources and create safer spaces for survivors and allies to support one another and work to end rape culture on campus. We work to dismantle the systems supporting sexual violence with empowering workshops, speakers, discussions, advocacy, education, and art. We recognize that sexual violence affects people of all identity groups. We center on the way sexual and domestic violence are tied to all other forms of violence which we cannot examine in isolation from each other. CASV strives to focus on intersectionality so that one day all of us will be safe and happy in our bodies. We focus on consent because we believe if we can embody consent in our daily lives, interpersonal relationships, communities, and politics we can also understand the way the lack of consent leads to violence at multiple levels. Come by our office!!! We love and support disO and the disO manual too, thanks to all who contribute! You can find us at facebook.com/evergreencasv or email us at tesccasv@gmail.com

SAFEPLACE provides advocacy for survivors, counseling, and referrals. It's 24/hr advocacy line number is 360-754-6300. www.safeplaceolympia.org

CRISIS CLINIC has a 24/hr anonymous crisis line: 360-586- 2800. www.crisis-clinic.org

FURTHER READING

www.crisisinterventioncenter.org

www.rainn.org

www.basicrights.org

“Thinking Class” by Joe Kadi

“Learning Good Consent” Zine, Edited by Cindy Crabb

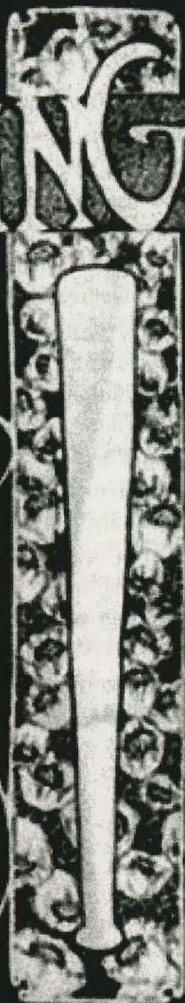
“What to Do When Someone Tells You that You Violated Their Boundaries...” Zine, available online via phillyspissed.net

FOOD AT EVERGREEN & THE FLAMING EGGPLANT

Food at Evergreen can be bleak. Aramark has a near monopoly on campus dining, and besides selling overpriced shitty food, is a terrible corporation that makes its money partnering with the prison industrial complex. Free food can sometimes be gleaned from Evergreen hosted campus events which are often catered, and you can pick up ramen or the occasional granola bar from the rather pathetic 'foodbank' in the campus police office; but mostly the options aren't great. There is however one shining exception to the food situation on campus. The Flaming Eggplant, located on the third floor of the CAB. Everything on their small but well curated menu is delicious, can be made vegan or gluten-free, and is served to you by friends and comrades who run the cooperative cafe. They play good music and have a zine library to peruse while you wait for your sandwich during the lunchtime rush.

"The Flaming Eggplant Café exists to provide a non-corporate food option to people at The Evergreen State College located on occupied Nisqually and Squaxin land, in Olympia, WA. As a student-run collective, we make efforts to source our food carefully, considering the impact of our vendors and distributors balancing rising food costs and declining planetary stability while recognizing unjust treatment of workers and the world-wide effects of greenwashing. We prioritize our worker's needs and education while providing learning experience in food service and cooperative management. The café is intended to be a safer space that opposes systemic oppression, where students, faculty, and staff can hold events, organize, decompress, and importantly eat."

STOP SNITCHING



SECURITY CULTURE

The central principle of all security culture, the point that cannot be emphasized enough, is that people should never be privy to any sensitive information they do not need to know. Be careful about what you talk about in public. Don't brag about actions you have taken. We don't do things to gain credibility, after all- we do them because we must. And remember, the internet is never a place for your secrets. Don't ever turn your friends over to your enemies- the police, the alt-right, or otherwise. And don't make it easy for these enemies to figure out what you are up to. Remember- your phone is a cop, your computer is a cop. Balance the need to escape detection by your enemies against the need to be accessible to potential friends. And don't do sketchy shit with anyone you don't trust and haven't known for years, if possible.

We shouldn't let our security concerns cause us to become passive and totally inactive, but we also should be careful out there. An even more basic interpretation of security culture is **DON'T SNITCH**. This means not snitching by telling untrustworthy people about sensitive information, not snitching by talking about sensitive information in public online or in real life, and not giving up potentially compromising information no matter how insignificant it seems. Security culture is not just about not letting accurate information out, but also about minimizing the means for people to use information against you.

Here's a list of some phone and computer security concepts and programs that can help keep us safer online

- Signal, a wonderful app for encrypted texting and calling for your phone.
- PGP Email, a form of encrypted email.
- Tox, a form of encrypted instant messaging recommended for laptops and desktops.
- TAILS, a live USB operating system that is one of the best means of staying more anonymous on computers.
- Tor, an internet browser that increases anonymity when combined with certain browsing habits.
- Rooting an Android phone, a method of getting root privileges on an Android phone.
- Veracrypt, an easy to use program that can help you encrypt files and folders.
- Full Disk Encryption, full disk encryption means your whole computer except some start up stuff is encrypted which protects against a variety of attacks and much safer than a system not using full disk encryption.
- VPN, a VPN is a virtual private network we wouldn't recommend any of the free VPNs except the one that is run by the folks at riseup.net.
- Privnote, privnote is an online service that provides you with one time use link to messages that will "self destruct" after the link is used.
- Exif Data is data automatically saved to media and other files such as computer specifications, times and dates, and so on that could potentially reveal information that could lead to people discovering your identity.
- An IMSI-catcher is a device used by agents of the state and others to intercept mobile phone messages and data by basically pretending to be a cell tower.

It is important to note that the internet is never totally secure and while it is arguable that nothing else is either the internet and computers are especially exploitable. If you really want to communicate secretly do it face to face, take a walk in the woods without your phone.

SAFETY AT PROTESTS & DEMOS

Shit's going down and you want to get involved. Before you hit the streets, there's some steps you can take to keep you and those around you safe. Be prepared. Pack some water, snacks, a change of clothes (wrapped in plastic), your medications (3+ day supply in the original prescription container; jail pharmacies are poorly stocked), an extra pair of socks in case your feet get wet, and a rain jacket or other weather-appropriate layers. Have some quarters in your pocket in case you need to make a call from jail. A bandanna can help protect your head from the sun, your face from cameras, and your lungs from tear gas (it's not 100% but it's something).

Call up a friend who's staying home or lives somewhere else. They'll be the first step of your support network if you get arrested or hurt. They should have your info (legal name, date of birth, medical info, etc.) and you should have their number written on your body or memorized — if you are in a major city, also have the number for the local chapter of the National Lawyers Guild written somewhere on your body. If you get into trouble, they can get the ball rolling on things like jail support, legal aid, hospital visits, and calling whoever needs to be called. Tell them when to expect to hear from you, and update them if things change.

Use water-based sunscreen and lotions. Oil-based stuff can trap pepper spray and other chemicals against your skin and cause irritation. Contact lenses can trap these chemicals against your eye — wear your glasses if you can! Wear comfortable clothing and closed-toe shoes that you are able to walk in or run if needed. Avoid super loose clothes, dangly jewelry, or anything else that can get grabbed or caught up on something.

Depending on the type of action you are attending you may want to conceal your identity, by covering your face or dressing in 'bloc.' Black bloc is a tactic where a group all wears black and hides their faces, preventing police and other antagonistic forces from identifying any one member of the group, therefore keeping everyone safer. If this is something you're interested in, remember to conceal any identifying marks, tape over logos on jackets and backpacks, and make sure tattoos are covered if you have them. Tying a black t-shirt over your face (put the neck-hole over your eyes, and tie the sleeves behind your head) generally works better than a bandana. It is important to note that this attire will garner police attention if you are not with a group, so it is often best to arrive in unassuming clothes then duck into an alley or crouch among the crowd to "mask up."

Use the buddy system. Even if you're rolling with a crew (which you should!!!), pick one person in that crew and stick together. You should agree on a level of risk — no street action is 100% safe, but some places and actions have higher risks

than others, so you need to be on the same page. It is important to be clear if you are unwilling or unable to get arrested, uncomfortable with physical confrontations, or there is any other reason you'd likely have to get out real quick. Always arrive together, stay together (have a plan in case you get separated), and leave together.

You're there, now what? It's easy to get caught up in the energy of a crowd, but shit can change real quick, so keep an eye on your surroundings. Rumors are almost always bullshit; listen to information but only act on things you've seen with your own eyes or heard from somebody you know and trust. Listen to your body and know your limits. There's no shame in leaving something that's too intense or unhealthy for you. Whether you just wanna take a break or if you need to get away entirely, tell your buddy, and both of you can start looking for a way out and go do what you need to do.

AFTERCARE

If you were exposed to chemical weapons, take a lukewarm shower (hot water can aerosolize those chemicals again) as soon as you can and either throw out contaminated clothes or wash them a couple of times with strong detergents. Drink plenty of water, remember to eat, and try to get good rest. Do whatever self-care you need to do; some people debrief, some people eat ice cream and cry, some people watch cat videos, it's all valid.



MAYDAY

May Day is an international holiday that celebrates solidarity between workers of the world and is commemorated through public celebration intended to strengthen unity between all workers. May Day was first created in North America, where, to this day, it is not officially recognized as a holiday. May Day has come to punctuate the ongoing revolts across the globe, from Paris to Oaxaca.

During the 1800s, when the typical workday was 12-16 hours, a protracted struggle was launched demanding an 8-hour workday we're now used to. Protests took place all over North America demanding workers rights. The events came to a flashpoint in Chicago on May 4th, 1886 at a demonstration against the police murder of striking workers the previous day. During the demonstration, a bomb was thrown at the police line, killing seven, and the cops began firing into the crowd, killing at least four and possibly many more. Afterwards came a clampdown, with radicals being rounded up on the slightest pretense. After a wildly unfair trial, four anarchists were put to death by the state of Illinois. The Haymarket Martyrs, as they came to be called, were later commemorated by the Second International in Paris, calling for an International Workers' Holiday to be celebrated on May 1. Many Europeans have turned this day into an official holiday.

Past May Days have seen events in Olympia, as well as many marches and demonstrations held in Seattle. In Seattle each year, two widely reported events go down—the March for Workers and Immigrant Rights, and, in the evening, the notorious Anticapitalist March. The Anticapitalist March became famous in 2012, when it stormed through downtown Seattle and, almost entirely unpoliced, dealt historic damage to banks and large business, causing the mayor to declare a state of emergency. Afterwards came a clampdown, with house raids across the region (including in Olympia), and the city flooding the streets with police at every Anticapitalist March since. Still, however, the march made international headlines for bringing a kind of anarchy to the streets rarely seen in the US. At the 2016 march, molotov cocktails and rocks rained down on the police—many of them called in from other towns—as they tried to control the crowd.

On May Day 2017, a small piece of this spirit was witnessed on the streets of Olympia, as an anarchist march snaked through Downtown smashing the windows of several banks and hurling rocks at the police even as they returned fire with teargas canisters and flash-bangs.

Next May 1, get out on the streets and start a ruckus!

2017 EVERGREEN PROTESTS

BY JACQUELINE LITTLETON

Most people are familiar with the Evergreen story, the one that involves student protests, a certain professor and accusations of racism. Depending on your perspective, those accusations are either justified or baseless and the students were either delusional, confused or righteous. The endless takes offered by national media pundits and online armchair enthusiasts prove that there were multiple ways of viewing what happened. What you perceive about the Evergreen story is not just determined by what you see, but from where you look.

I was involved in both the protests and the aftermath, and I learned from that experience that most media outlets are rarely interested reporting the nuances of a story. To be fair, the nuances of the Evergreen protest were kind of boring: students were asking for mandatory bias training for faculty, the ability to work more hours in on-campus jobs, better access to health services and the demilitarization of campus police. While I believe all these things are vital, none of these subjects alone will get a news organization's article trending, but an out-of-context clip of a single charged protest will. Students were rarely given the opportunity to share their side of a story, and the national spotlight on Evergreen drew the attention of reactionary groups. The risk to campus safety last spring meant student action was directed away from the initial causes of protest and towards community care. As a result, the institutional injustices which provoked the protests will continue into this year and pressure from the student body will be as necessary as ever.

These injustices include, but are not limited to

- A police force armed without student consent. It was made known during the student protests that Evergreen campus police were not always armed, and the decision to arm them was decided via campus vote some time during the 90s. The Evergreen staff and student body voted against arming the police, but this result was overridden undemocratically by the school administration at the time.
- Police and Administrative discrimination against students of color, especially black students and especially disabled, queer, trans and nonbinary students of color. Throughout the course of the 2016-2017 school year, students of color were harassed and targeted by campus police and selectively held accountable for actions which white students participated in by the Evergreen administration. Some of these students were pursued for legal action at the state level.
- No investigations or repercussions for specific campus administrators or

campus police who have proven themselves to be unsafe for students of color, such as Officer Timothy O'Dell who was captured on video targeting students of color during a protest.

- A contract with Aramark which requires first-year students living on campus to purchase a meal plan, forcing them to buy food and produce provided by Aramark. Aramark is a corporation with nationally documented unfair labor practices and which provides foods to prisons once they have been privatized. This makes Evergreen a direct contributor to the prison industrial complex and is not in line with the values the college professes.

- Growing antisemitism on campus. A swastika was painted on the side of the Seminar II building this past spring, and anti-semitic slurs were similarly graffitied on the sides of school buildings. The school has yet to issue a direct response to these attacks, nor has it provided a plan of recourse.

- An increase in police presence, using the spring protests as justification.

- A 19-hour weekly cap on campus jobs for students, preventing student workers from meeting the 20-hour requirement necessary to apply for food stamps.

- Ignoring democratic student initiatives to divest from Israeli and international companies that are involved in the violation of Palestinian human rights.

- Unfair treatment and lack of proper compensation for RAs and RAD workers. Threatening on-strike RAs with job termination as punishment for striking.

- RAD supervisors penalizing and suspending select workers for participating in the spring protests.

- Proposed changes to the student conduct code which would target and penalize students for protests, demonstrations and strikes.

HAVE FUN & GO OUTSIDE

The world is stressful and having fun is really important! There are a lot of great things you can do for fun here in Olympia.

Take a hike! If you're on campus between classes or decide not to go the Evergreen woods can be ceaselessly explored. There are also great hikes here in town at Priest Point Park, Watershed Park, and more. If you want to venture a bit farther, you can check out Capitol State Forest, the Billy Frank Jr. Nisqually Wildlife Refuge, and Millersylvania State Park. The Cascades, Rainier, and Olympic National Park are a drive away but a great trip if you are able to make it.

Cheap fun around town

- Olympia has an eclectic music scene and there are always shows to attend. Obsidian and Le Voyeur are known to have all ages gigs, but house shows are often the most fun. Keep a look out for flyers around campus and in local coffee shops advertising Olympia bands and touring acts, if a flyer says "ask a punk" for the location or lists a house name without an address don't be afraid to ask around, people can be very welcoming once you break through the cool Northwest attitude.
- There are tons of student groups and non Evergreen affiliated Olympians that put on events. Check the bulletin boards for talks, workshops, parties, protests, and other weird local happenings.
- Skateland's infamous dollar skate nights on Wednesdays are always good wholesome fun. Bring your booty shorts, skate around badly, dance to some good bad, and hilarious songs, eat some nachos.
- The best eats in the area tend to be in Lacey. Don't be nervous to venture outside the Downtown strip for cheaper and better food.
- You can always go bowling. Westside lanes near Harrison and Division is a popular spot, but there are a couple others around town as well.
- The Outdoor Program (IOP) has trips that are sometimes free and often cheap. If you don't want to go on a trip with them, they have lots of gear (boats, climbing gear, tents, you name it) that you can borrow or rent for cheap.
- The objectively best thing to do once it gets warm is to go swimming. There are a bunch of lakes and rivers everywhere, go exploring, find you and your friends a nice little spot.
- Capitol Theatre is the big movie theatre downtown. If you volunteer with them, you can watch films for free!

**I DIDN'T GO TO
WORK TODAY...**



**... I DON'T THINK
I'LL GO TOMORROW**

**LET'S TAKE CONTROL OF OUR LIVES
AND LIVE FOR PLEASURE NOT PAIN**

COMMUNITY RESOURCES

CRISIS & REFERRAL

PARTNERS IN PREVENTION EDUCATION

Advocacy for survivors of sexual violence and victims of crimes is available by appointment. Advocates are there to listen, and can help make plans and navigate systems. pipeolympia.wordpress.com 360-357-4472

CRISIS CLINIC OF THURSTON & MASON COUNTIES

24hr anonymous, nonjudgemental, and confidential telephone crisis intervention, emotional support, and information/referral to community resources. crisis-clinic.org 800-627-2211

CIELO PROJECT

Bilingual information and referral services. Assists clients with services requiring a community advocate. cieloprograms.org 360-709-0931

SAFEPLACE

Free 24hr support and advocacy for victims of sexual assault, sexual abuse, trafficking, and domestic violence, including: 24hr helpline, in person sexual assault response, emergency shelter, food and clothing, child and parenting support, individual advocacy, and education workshops and trainings. safeplaceolympia.org 360-754-6300

FOOD

CATHOLIC COMMUNITY SERVICES

Hot meals for the homeless. Located at the Salvation Army, 808 5th Ave. SE, Olympia. Lunch 11am-12pm, Dinner 5-6pm, Monday-Friday. www.ccsww.org 360-753-3340

DSHS

The Basic Food Program provides low-income individuals and families with supplemental money to purchase groceries. dshs.wa.gov 877-501-2233

OLYMPIA UNION GOSPEL MISSION

Free Breakfast, Lunch and Dinner served Monday-Friday as 6:30am, noon, and 5:30pm. Brunch at 10am on Saturday, breakfast and lunch on Sunday at 8am and noon. ougm.org. 360-943-6400

THURSTON COUNTY FOODBANK

Provides free groceries for those in need. Find hours and locations online at thurstoncountyfoodbank.org or by calling 360-352-8597.

HEALTH

PLANNED PARENTHOOD

Health center for family planning, birth control, STD testing and treatment, and abortion services. ppgni.org 360-754-5522

OLYMPIA UNION GOSPEL CLINIC

Free Dental and Vision care for residents of Thurston County who lack insurance and have a household income at or below 200% of the poverty line. Call for appointments. ougm.org 360-709-9725

OLYMPIA FREE CLINIC

Free, short-term, coordinated medical and mental health care for low-income uninsured and underinsured people. Specialty clinics include women's health, physical therapy/chiropractic, wound care, acupuncture, and massage therapy. theolympiafreeclinic.com 360-529-1937

OLMYPIA COMMUNITY HERBAL CLINIC

Sliding scale and donation based herbal consultations, no one turned away for lack of funds. dandelionseedcollective.org 202-854-9350

COMMUNITY ACUPUNCTURE STUDIO

Sliding scale acupuncture treatment, starting at \$25. Available by appointment and walk-in. www.cas-olympia.com 360-943-6730

NORTHWEST IMMIGRANT RIGHTS PROJECT

Legal assistance with immigration matters for low-income individuals. Serves Thurston County resident out its Seattle office. nwirp.org 800-445-5771

SAFEPLACE

Free, 24hr emergency support services for victims of sexual assault, sexual abuse, and domestic violence, services include legal advocacy. www.safeplaceolympia.org 360-754-6300

TENANTS RIGHTS HOTLINE

206-723-0500