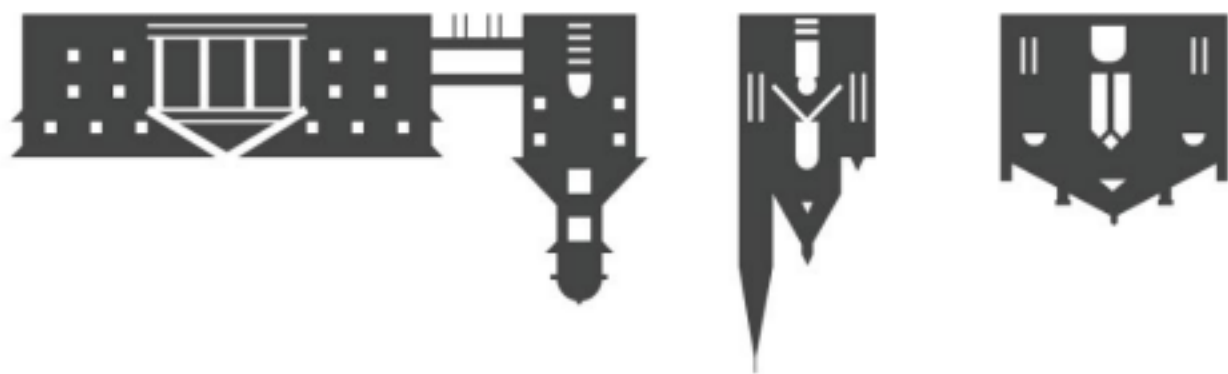


DISORIENTATION

WES
LEY
ANU
NIV
ERS
ITY 2014



LETTER FROM THE EDITORS



When I began my freshman year at Wesleyan, I thought that walking onto the activism scene would be fairly straightforward. Activism is a huge selling point for incoming students, so from what I knew, I was entering a well-maintained garden. I thought that I would wander effortlessly, browse all the different issues, and then righteously settle down in front of my chosen cause.

I was (obviously) unprepared for the jungle that is our collection of institutional, traditional, and cultural problems. While trying to find my place in this jungle, I tripped over roots, stumbled into overgrown areas, and most of the time, ended up feeling just plain tired and lost. I was frustrated to discover that many groups were not as active as they had appeared. Even among the most active groups, few found time to collaborate and communicate with each other when working on similar issues. I became involved with many of these without understanding how they related to one another, which made it difficult for me to balance my energy and time. I was not following a trail and I had no map of our activist jungle.

After two semesters of disorienting orienteering, the magnitude and multiplicity of institutionalized injustices were impossible to ignore. I realized that activism could no longer be the hobby of an isolated niche of the student population. We needed an inclusive and cohesive community of concerned humans working together to hold Wesleyan to the standards it boasts and to make the best version of Wes available to all members of our community. Thus, I made it my mission to gather all the folks who had navigated this jungle before us, acting as my cartographers as we worked together to create a map for you.

This map is not perfect, nor is it something to be followed blindly. As a Wes activist, you will still feel conflicted, exhausted and disheartened at times. It is our hope that with the institutional lens that our guide provides, you will be better equipped to tackle your issues of choice. Learn our map well, but be on the look out for overlooked obstacles, faults in the path or inaccuracies in the map. We want to hear it all so we can grow as a community and support each other in our treks. Now go and explore your new home!

-Abby Cunniff '17 and Claire Marshall '17

TABLE OF **DIS**CONTENTS

THE BASICS

ALTERNATIVE MIDDLETOWN HISTORY

RACE @ WES

ABLEISM

INACCESSIBILITY OF WESLEYAN

TRANS* DISCRIMINATION

HOMELESSNESS & HUNGER

SEXUAL ASSAULT @ WES

LABOR ON CAMPUS

DIVESTMENT

PALESTINE/ISRAEL

DEEP GREEN

KNOW YOUR DORM RIGHTS

ACTIVISM RESOURCES

CONTACT

SOME OF THE **BASICS**

Let's start at the beginning. In order to create meaningful change we must take an honest look at our position within the systems we wish to alter, and how that has impacted our understanding of the status quo.



PRIVILEGE + POWER + PREJUDICE
= OPPRESSION



how to be a strong **ALLY** to people with marginalized identities*

- * Assume that oppression in some form is everywhere, everyday.
- * Notice how oppressions are denied, minimized, and justified.
- * Understand and learn from the history of racism, heterosexism, ableism, ageism, etc.
- * Listen to people's experiences and internalize them. Speak & act in ways that amplify and support others.
- * Avoid natural tendencies to become defensive. Oppressed peoples have no responsibility to point out anything in a polite manner.
- * Intervene when someone disrespects or demeans another because of their race, gender, disability, sexual orientation, age, economic status, etc.
- * Support the leadership of people who have historically been oppressed.

* modified from Unitarian Universalist Association curriculum

discrimination

Any action that **DENIES** social participation or human rights to a group based on prejudice (an irrational dislike for a group or social category)

oppression

The exercise of authority or power in an unjust way, **DISCRIMINATION** on an institutional level.

["If oppressive consequences accrue to institutional laws, customs, or practices, the institution is oppressive whether or not the individuals maintaining those practices have oppressive intentions."](#)

privilege

Society's tendency to provide unearned advantages to certain individuals based on race, gender, age, ethnicity, sexuality, socioeconomic class, and other divisions///.

People with privilege often remain untaught about institutions that systematically give them **PREFERENTIAL TREATMENT**; the treatment is instead seen as natural and unnecessary to address. By acknowledging privilege, you are recognizing that you benefit from the oppression of others. While many may say that they welcome greater rights and privileges for oppressed people, few agree to lessening their own privileges.

Privilege exists on a systemic, societal level. Learning to acknowledge the way the privileges that you do and do not have affect your life is vital to understanding institutionalized discrimination.

In her 1988 essay *White Privilege and Male Privilege*, Peggy McIntosh wrote, "in my class and place, I did not see myself as a racist because I was taught to recognize racism only in individual acts of meanness by members of my group, never in invisible systems conferring unsought racial dominance on my group from birth."

"CHECK YOUR **PRIVILEGE**"

means

- ADMIT IT
- LISTEN
- EDUCATE YOURSELF
- BROADEN YOUR EXPERIENCE
- TAKE ACTION

Acknowledge the perspective that your experiences have given you. *Step back* and allow space for those whose voices are marginalized. *Maintain awareness* of the benefits you have systematically received. *Reflect* on the impact of your own background and challenge your own cultural assumptions.

what you won't hear about middletown history

A LEGACY OF DISPLACEMENT

Like most old institutions, Wesleyan has created a comfortable narrative of progress insulating its past from real scrutiny. On the "Brief History" webpage, you'll find 20th century details about the presence of women and people of color on campus. What you will not find is any mention of the local tribes that had to be displaced and the West Africans who were **ENSLAVED** to colonize Middletown: the bigger picture. The website highlights two intentions set in 1831 by Reverend Wilbur Fisk, Wesleyan's first president: that Wesleyan was working for "The good of the individual educated" and "the good of the world". When Wilbur made his remarks, slavery was still legal in the state of Connecticut (it remained so until 1848) and the population of first peoples in Western Connecticut had dwindled from 10,000 to 77: a 99% reduction from pre-contact levels. Entire cultures were destroyed to construct the bubble of privilege surrounding Wesleyan.

Wesleyan has a long legacy of **ERASURE**. Within the liberal-arts culture, it is convenient to cover up uncomfortable truths about our institution and its place in the world. Resisting the impulse to whitewash history empowers us to do justice in the current moment.

THE FIRST PEOPLE HERE

Before 1640, Middletown was referred to as **MATTABESSETT**. This word means "where the river bends" and is applied to a collection of 60 Western Connecticut tribes, including the Wangunk people who lived in modern-day Middletown. The same "Indian Hill" that now hosts European cadavers, Second Stage performances, and sunset picnics was formerly a Wangunk assembly place and burial ground. We have records of chief Sowheag blowing a horn to call meetings at "Indian Hill," before European gravediggers, such as the founding members of Eclectic society, stole most of their remains for personal collections, academic prestige, and profit. White history does no justice to their community, as "one Algonquin was so much like another that we need not speculate too curiously about the best name to be given to the tawny warriors, who were gathered in the grimy wigwams that clustered upon Indian Hill." (250th Anniversary Middletown History, 1900) The relationship (or lack thereof), established by early Europeans makes it very difficult to learn and honor what came before Middletown, but knowing that we don't have the whole picture is our first step.

THE PEOPLE FORCED HERE

After most native people had been pushed out, West African slaves were imported to Connecticut as **CHATTEL SLAVES**. Unlike the white indentured servants they worked alongside, if African slaves were ever freed they received no compensation, and were banned from voting from 1818 onwards. Slaves labored on "a triangular plot of land between Vine St, Knowles, and Cross St; about 5 acres in total... [facilitating] the construction of 11 houses, as well as a church, the A.M.E. Zion Church." Many of our wood frame houses are these same structures, but little has been done honor those who were exploited in the construction of part of our campus.

Today, Connecticut boasts the largest **WEALTH GAP** in the U.S., and a burgeoning prison-industrial complex holding over 16,500 persons, approximately 67% of whom are people of color (Connecticut Department of Corrections). The exploitation of these and other groups is directly linked to the economic prosperity that enabled the foundation of Wesleyan as an institution of higher education. We must be proactive and learn about the peoples who occupy and have occupied this land. We can embody the community service that Fisk envisioned but only if we come down off the hill (campus), read into the communities that came before, and reach out to the communities that have come to be.

intro

Over the summer, you had the chance to peruse the Wesleyan website, to view all the pertinent flyers, brochures, pamphlets mailed to you, etc. You may have noticed that Wesleyan brands itself **"DIVERSITY UNIVERSITY,"** and that the promotional materials reflect this marketing position.

In holding up this image, we sometimes become complacent and content with the "progress" that we've made both institutionally and in society. While Wesleyan tends to be a far more progressive and accepting school in comparison to others, race relations play a large part in the culture and everyday life on campus. Furthermore, racism does not always exist in the blatant way that many imagine. Sometimes, a simple question such as, "where are you really from," is all that it takes. The purpose in recognizing and talking about race and ethnicity is to better understand the people we live and study with as well as improving our relationships in general. As the great poet Audre Lorde once said, **"IT IS NOT OUR DIFFERENCES THAT DIVIDE US. IT IS OUR INABILITY TO RECOGNIZE, ACCEPT, AND CELEBRATE THOSE DIFFERENCES."**

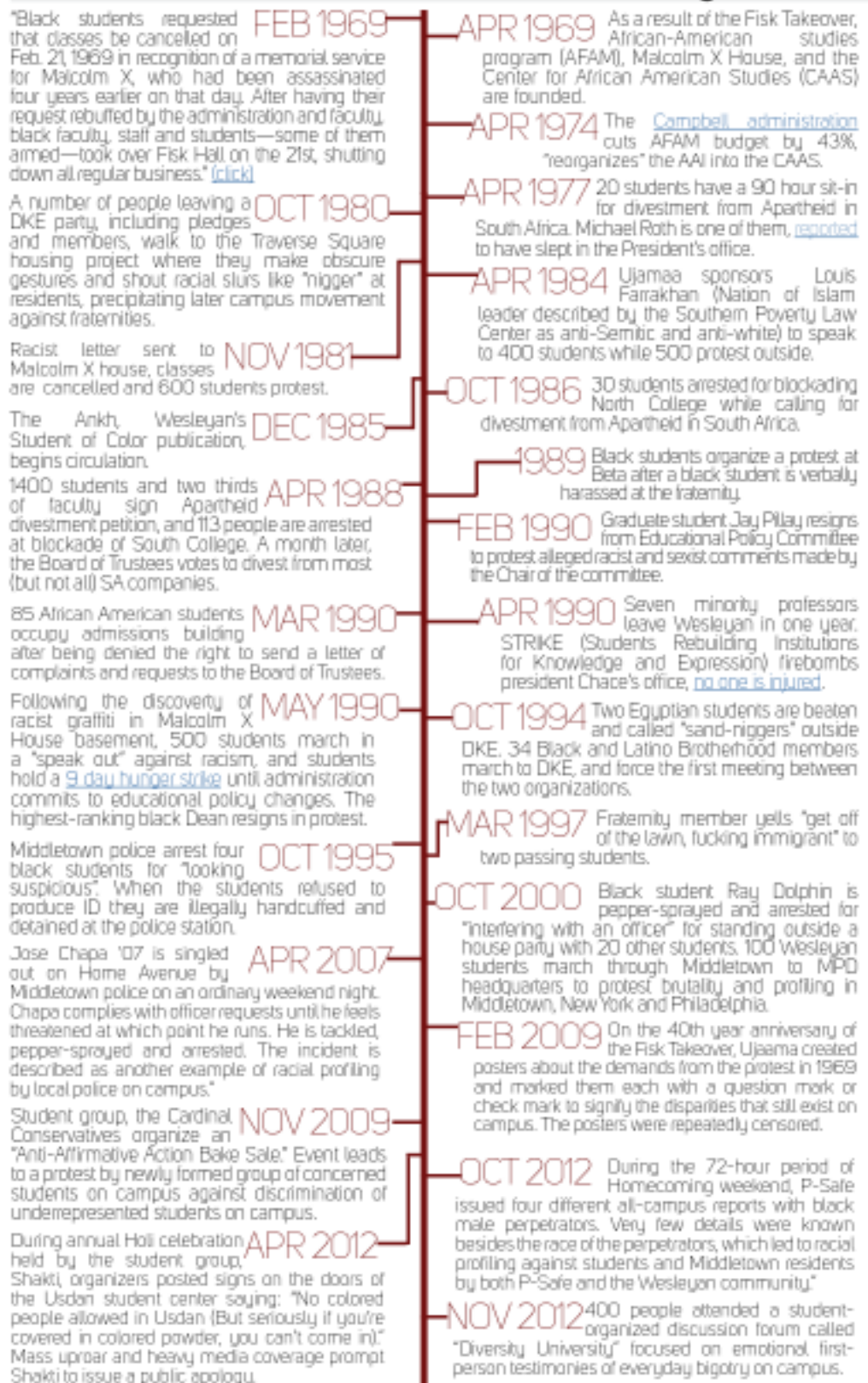
History, something difficult to retain a sense of in a 4-year institution, differs on this point. Middletown's early economy was supported by importing African slaves, and the land was taken from the native Mattabassett people by white settlers. In the same vein, Wesleyan has evolved from its origins as an all male, all white, Protestant institution into a secular institution whose student population is 52% female and whose website conspicuously displays photographs of its students of color.

It's essential to acknowledge that diversity and inclusion are not end goals but **CONTINUOUS PROCESSES**, and that despite progress the institution remains dominated by white cis men who create certain spaces that are unsafe for other members of the community. As an engaged member of the Wesleyan community, it is important to recognize the difference between racism and hurt feelings, two different things that don't necessarily always share moral real estate. Feeling self-conscious because someone said you "dance like a whiteboy" is an example of hurt feelings. Losing your financial aid over the same infraction your white classmate got a warning for is an example of racism. Distinguishing between these is crucial for understanding how a University as committed to diversity and inclusion as Wesleyan can perpetuate systemic racism.

Racism reveals itself institutionally in housing, employment, and educational prospects, incarceration rates and other statistical realities across the nation. A university's policies, even in the most minute ways, can support such institutional racism, exclusion, and inequity, even by refusing to acknowledge or address it. As students, we have the unique power and **RESPONSIBILITY** to continue to challenge our University and our world to make every space safe, inclusive and liberatory.

RACE & RACISM AT WESLEYAN

a race-related history of wes



MAY 2014 A group of around 100 students, under the moniker #AFAMISWhy, lead a musical march through the Wesleyan campus during Spring semester reading week to demand a refunding of the department. The march ended in a takeover of South College, President's Roth's office.

but how does it **feel?**

ONE STUDENT'S EXPERIENCE WITH RACIAL ISSUES AT WESLEYAN

UPON my acceptance to Wesleyan I received a personal email extending an invitation for me to fly from California to Connecticut to participate in the WesFest Student of Color (SOC) weekend. Coming from a public high school where there was a white side and an *other* side of campus, I found the University to be a welcome change during my visit.

A few weeks earlier I visited a Southern school to which I had been admitted, and one of the first things I noticed was their rhetoric on diversity. Rarely, if at all during my visit there did they mention race or class in discussions of diversity or any manner of conversation. Wesleyan, however, was rather transparent about such things, with statistics and faces of color all over their promotional materials and whatnot. Furthermore, us students in the SOC groups were invited to the many WesFest shows held by "identity groups" on campus.

I remember the Invisible Men show in particular summing up my enthusiasm about Wes. The outpouring of students that attended the event as well as the talent and knowledge proffered on us prefresh, I think, gave us all the impression that the SOC community at Wesleyan was well organized, vocal and supported wholeheartedly

“ THERE WAS MUCH MORE TO TACKLE IN ORDER FOR THE WESLEYAN COMMUNITY TO LEGITIMATELY CALL ITSELF THE DIVERSITY UNIVERSITY. ”

by the student body. I remember a moment just after returning home to California, wondering if there was another dynamic to the school, one that would remind me of the black and white stratified parties in which I sometimes tried to find a place during high school.

My first year at Wesleyan began rather routinely, with a hard adjustment to the rigors of the university and living "on my own". I made my rounds at the student groups' fair, and signed up for more than a few "identity groups" (some obligatory to me, others out of a certain sense of curiosity). Before too long into my first semester, there were reported incidents of racial profiling by the campus Public Safety officers. This immediately led to student dialogues around campus.

I recollect several students holding a preliminary meeting in the Wilbur Fisk building to address the issue. Listening to the upperclassmen, I became privy to the many incidents that had occurred on campus before my arrival. I remembered my premonitions about what was under the veneer of WesFest's presentation of the university, and I continued to simply listen as an inexperienced first year student. As the year got further underway, a "Diversity University" forum, organized at the behest of

proactive students, provided a larger space for these dialogues. Frustration, disappointment, anger, optimism, encouragement flooded from Wesleyan community members. The forum was a step in the right direction, but as I became more acquainted with the student of color groups and leadership on campus, it was clear to me that there was much more to tackle in order for the Wesleyan community to legitimately call itself the "Diversity University." The university's decision to cut need blind admissions and stay by this decision was one of such obstacles.

During my sophomore year I had a more nuanced view of the University's issues with race, notably in the social dynamics of the Wesleyan community. It might have been my greater willingness to ingest alcohol, but I became almost hyper aware of stumbling into somewhat bizarre situations: hearing white kids in WestCo swap the n-word like trading cards; seeing a homogenous (subtext please) frat hallway hyped by means of "Straight Outta Compton" coming straight outta expensive speakers; Middletown kids waiting outside parties on Fountain without as much as a glance from Wesleyan students.

Qualms within the SOC groups were also more apparent to me. Some said there were not enough meetings in their respective groups and between the various groups on campus. In particular, I remember after an event celebrating the women and female identifying students of color on campus that there was an outcry (for good reason) about men and male identifying student of color on campus not giving adequate support for such events. I admit, there are probably ways in which the SOC community and its allies (which should be the whole campus) could better consolidate efforts for a community support network, recognition, and university progress.

The end of the year showed me that, all of

this withstanding, there is a fantastic student of color community with committed allies on Wesleyan's campus. This spring I was fortunate enough to be involved in a [video re-enactment](#) of the historical Fisk Takeover of 1969, an event that resulted in the formation of an African American Studies department at Wesleyan. Several students came together to assist in what I saw as a rekindling of the activist spirit at Wesleyan, by looking to the past. The timing of such an artistic statement was impeccable, though slightly ironic, as the crisis around the African American studies department's disintegration began to emerge.

In May, students quickly mobilized to

“ WESLEYAN IS A PLACE WHERE STUDENTS DO NOT STAND BY WHEN THEY SEE SOMETHING AMISS ”

address not only the aforementioned issue of this specific department, but ethnic studies in general at Wesleyan. The coordination, enthusiasm, and dedication students displayed during finals week in pressuring the University to discuss the issue is something I think of which every Wesleyan student should be proud. And though the issue further revealed the University's recent problematic trajectory in terms of diversity (cutting need-blind, racial profiling, fining transgender students for activism, etc.) it also reinforced the idea that Wesleyan is a place where students do not stand by when they see something amiss.

This has been my experience at Wesleyan so far, in my preferred role as observer, and it will surely be different from yours. I guess that's why I wrote so dang much. If nothing else, this institution perpetually challenges me to evaluate and re-evaluate where I'm coming from, what that means, and how it affects others. I hope that you find equally valuable opportunities here, and that you are ready for the challenges.

{ RHYSS LANGSTON PODELL '16 }



ABLEISM

noun : discrimination against people with disabilities based in the notion that able-bodiedness is the default, proper, better, or desired state of a person

examples of **ABLEISM** at wesleyan :

- ✿ professors mishandling accommodations or obstructing access to them
- ✿ insensitive discussion of disability issues in course curriculum
- ✿ Physical inaccessibility of campus and limited information on housing available in person at ResLife office. (see below for resources)
- ✿ exclusionary medical leave policy
- ✿ limitations on special equipment and support services depending on students' ability to travel and to pay
- ✿ Stigma surrounding discussion of disability and mental or physical health issues on campus

examples of **ABLEIST LANGUAGE**

CRAZY / CRIPPLED / LAME / INSANE
RETARDED / SPECIAL-NEEDS / HANDICAPPED

RESOURCES

[HEALTH RESOURCES AVAILABLE ON CAMPUS](#)
[ACCESSIBILITY MAP OF CAMPUS](#)
[HOW TO OBTAIN ACCOMMODATIONS](#)

Providing documentation and registering with the Office of Disability Support Services is the responsibility of each individual student. More information is available in the resources listed above.

INACCESSIBILITY @ WES

ACCESS TO THE INSTITUTION

Wes is need-aware, which means that **WHETHER OR NOT A STUDENT NEEDS FINANCIAL AID CAN AFFECT THEIR ADMISSIONS DECISION**. Students who will need aid are discriminated against in favor of those who don't. [As pyrotechnics from wesleying explains](#), "to sum up, the diversity of the Class of 2017 is markedly different from preceding Classes. As a percentage of the Class, students of color dropped slightly to 37 percent, while on the socioeconomic front **THE NUMBER OF STUDENTS RECEIVING FINANCIAL AID FALLS WELL SHORT OF ANY RECENT GENERATION OF WESLEYAN STUDENTS**, dropping to 42 percent from 48 percent last year. Similarly, the number of students receiving grant-aid fell to 37 percent from 44 percent in the previous class. Meanwhile, the number of first-generation college students declined to 13 percent from 16 percent."

ACCESS TO AN EDUCATION

Just because you come doesn't mean that you get educated. Poor students and students of color often have trouble accessing the financial and academic resources that Wes has to offer. Some students of color report **BEING TAKEN LESS SERIOUSLY IN THEIR CLASSES BY WHITE PROFESSORS**. The gap between students from different socioeconomic classes is further widened by the additional opportunities and time that wealthy students have and poor students lack. This disparity includes the fact that poor students who work multiple jobs have less time for study and extracurricular activities, as well as fewer opportunities in classes that require extra financial resources from students, like field trips where additional costs (like food) will not be covered.

Because Wesleyan doesn't emphasize teaching the history of the poor and people of color, these students are **FORCED TO EDUCATE THEIR PEERS AND/OR ENDURE THEIR PREJUDICE AND IGNORANCE**. White students may feel they've had their minds opened, but students of color and poor students often feel emotionally and intellectually drained by this additional labor. This problem has roots in the desegregation of our institution, when the presence of students of color was in many ways intended to further the the experience of whites, not provide an equal opportunity for education.

Many poorer students come from schools at which strategic rule-breaking, such as requesting extensions on papers, is not an option. There are many pedagogical differences between high school and college, and frequently students of lower socioeconomic status don't know about these differences. These "tricks" of the privileged are not always announced, but rather assumed, and **STUDENTS WHO DON'T COME FROM PRIVILEGE DON'T HAVE ACCESS TO THESE ADVANTAGES**.

STUDENT VOICE

“ I am writing [this](#) because I am angry, I am alienated, and I want people to wake up and look around them. I am writing this not as Cesar A. Chavez, Wesleyan University, Class of 2015. I am writing this as Cesar A. Chavez, poor Hispanic male, age 19. I am writing this because **WE CAN NO LONGER IGNORE THE ECONOMIC DIFFERENCES THAT ARE PRESENT ON OUR CAMPUS**. I am writing this because I am not ashamed to say that I am poor and I want to break the silence around the issue of poverty. ”

ACCESS TO THE CULTURAL & SOCIAL EXPERIENCE

Working one or multiple jobs during the school year also reduces students' ability to access Wes's extracurricular activities and networking connections. Moreover, the obligatory student contribution to tuition renders valuable unpaid internships next to impossible for many students. Students who abstain from substance use (for a variety of reasons) often find the social scene at Wesleyan inaccessible and feel stigmatized for not wanting to participate in this huge aspect of our culture. The institution is also not very accessible for non-conforming gender folks who sometimes feel **UNSAFE AND UNWELCOME** in both the social and physical experience on our campus.

ACCESS TO CAMPUS FOR NON-WESLEYAN PEOPLE

Public Safety officers often demands to see ID's from people they don't think are Wesleyan students, and if they are not, may either escort them from the campus or have them ticketed for trespassing. This means that non-traditional students (who may be older than 22) and students of color (who to P-Safe, depending on how they're dressed, sometimes look like "urban youths") have had their status as students questioned. **THIS ALSO PROMOTES TENSION WITH THE NON-WESLEYAN PUBLIC** who might be interested in a lecture or a concert on campus, or might like sledding or relaxing on Foss Hill, or working at Long Lane Farm. (Even at the farm P-Safe cars cruise or idle looking for people who "don't look like Wesleyan students," even though the farm is explicitly a community farm open to the public).

TRANS* DISCRIMINATION

PREFERRED GENDER PRONOUNS

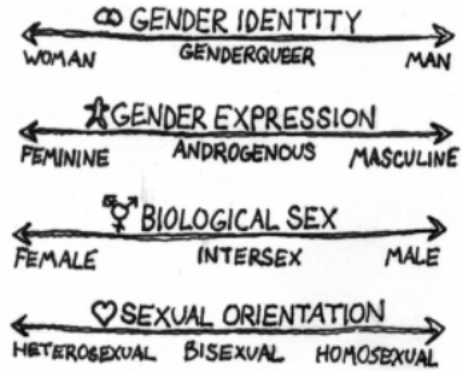
A PGP is the pronoun that a person chooses to use for themselves. For example, if James prefers to use *she*, *her*, and *hers*, you would say "James ate *her* strawberries because *she* was hungry."

GENDER NEUTRAL PRONOUNS

Examples of gender neutral pronouns are *they*, *them* and *theirs*, as well as *ze*, *hir* ("Rachel ate *hir* strawberries because *ze* was hungry.") You should never use "it" or "he-she" unless you are asked to. Some people prefer no pronouns, so that you use only their name when referring to them.

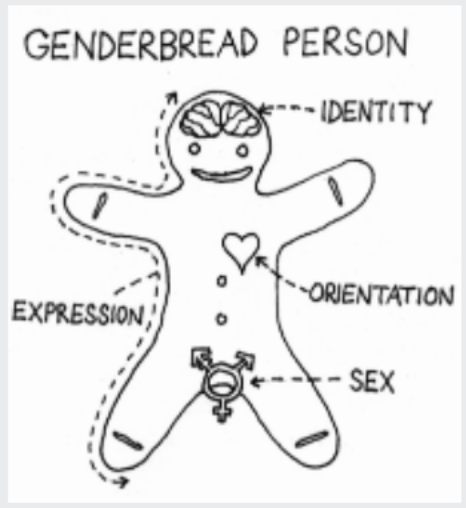
HOW TO ASK ABOUT PRONOUNS

If you are unsure about someone's PGP, there are many ways to ask. One of the easiest is to introduce yourself with your preferred pronoun and then ask about theirs, so that you aren't singling them out.



SOME HISTORY OF TRANS FOLKS AND WESLEYAN

- 2003** Wesleyan creates a gender-blind hall in the Nics, only one trans* student is successfully placed on the hall while most other residents did not request to be placed on the floor.
- 2004** Administration institutes the University Gender Neutral Housing policy, a gender-neutral housing assignment option, which 80 students opted into. The then-Dean of the College, Peter Patton felt it was "against his moral values" to have roommates of opposite biological sexes, and advocated for the division of these pairs. Administration revoked the University Gender Neutral Housing policy over the summer.
- 2001** The Queer Task Force (part of the WSA) helped ensure all trans* identifying people single dorms, but that year singles also included a \$300 extra fee.
- 2004** Administration decides to discontinue the hall. "Due to... the fact that it separated transgender and queer students from the rest of the University community, it was discontinued for the next academic year." (Wesleyan Argus, Oct 2013)
- OCT 2004** WSA passes a resolution in support of the reinstatement of the Gender Neutral Housing Policy. It also conducted a poll that got 1,000 responses and found that 92% of students supported the Gender Neutral Housing Policy.



CURRENT trans* issues @ wes

There are currently no options to change PGP's, and it is difficult to change gender/name. The University has promised to implement an online route for name changes this semester, but has yet to make this available to students. Many students and faculty have worked hard to make changing one's PGP an accessible option, which will hopefully become a reality in the next few weeks. You must have name change paperwork from your state of residency to officially change your name for the school's documentation.

Reslife physical plant and individual buildings/facilities have often failed to provide reasonable accommodation for people whose genders make bathroom use fraught/complex. The issue surrounding the bathrooms was not just the lack of accessibility of gender-neutral bathrooms in some key spaces (Olin, for example) but also that gendered bathrooms promote a male-female binary that excludes and makes unsafe anyone who doesn't neatly fit into one of those two categories. The University's response only really addressed the first issue by making the all-gender bathrooms more accessible, putting a new one in Olin, and de-gendering a few multi-use ones. The University's reason for not making all bathrooms gender-neutral originally had to do with building codes about numbers of fixtures available for men and women, but it was determined that those building codes don't exclude multi-use all-gender bathrooms. The other issues were that some faculty/staff are older and more conservative; some religious groups may feel uncomfortable using gender-neutral facilities; and that many of the areas with public restrooms are not used by only Wesleyan students, but also by members of the community, visitors, etc. The issue of religious conflict should be addressed as a community, but the other concerns about gender-neutral bathrooms put discomfort over the safety of trans* people.

trans* discrimination in the US*

The largest and most comprehensive study of trans and gender non-conforming people found

- 90% of trans people in the survey were harassed, mistreated, or discriminated against at work, or hid their gender identity to avoid such treatment.
- 26% lost a job because they were trans or gender non-conforming

The trans* and gender non-conforming population also has **high rates of homelessness, substance abuse, incarceration**, and there are no federal laws prohibiting **employment discrimination** on the basis of sexual orientation or gender identity as of April 2014.

*adapted from Brendan O'Donnell's "Definition and Redefinition: Alliance and Antagonism in Homosexual and Trans Communities in the U.S."

MIDDLETOWN HOMELESSNESS

REMEMBER THE BASICS

Students used to plentiful food and comfortable housing at Wesleyan must remember the population within walking distance from campus that does not enjoy those securities. People are homeless in Middletown. The Eddy Shelter (a local resident shelter) is always at capacity; demand exceeds their thirty available beds. From the months of November to April, various churches host "warming shelters," opening up their floors to the needy; this year, there were over 220 unique visitors to the warming shelters, averaging 20 residents a night. In August of 2004, a local reporter volunteered to spend three nights on the street to gain some perspective on the day-to-day experiences of Middletown's homeless population. Aside from noting criticism and disdain from young people, he also reported that it is a criminal offense to solicit spare change. He heard anecdotes detailing police strip searches and arrests for cursing at cops. He was arrested for sleeping in the park, then released and told not to return to the park lest he be arrested for trespassing. The officers attempted to refer him to a shelter, but no spaces were available. The homeless population in Middletown is often in need of compassionate hospitality. Do not abide the stereotypes that construct our homeless population as criminal.

"LOVE IS NOT PRIMARILY A RELATIONSHIP TO A SPECIFIC PERSON; IT IS AN ATTITUDE, AN ORDINATION OF CHARACTER WHICH DETERMINES THE RELATEDNESS OF THE PERSON TO THE WHOLE WORLD AS A WHOLE, NOT TOWARD ONE OBJECT OF LOVE"

- *The Art of Loving,*
Erich Fromm

ST. VINCENT DE PAUL

St. Vincent De Paul meets the needs of the poor and homeless in greater Middletown, Connecticut. A four-pronged mission, St. Vincent's provides nutritious meals through our community Soup Kitchen and connects people to basic support services and emergency funds through our Community Assistance Program. We also operate the Amazing Grace Food Pantry and a Supportive Housing Program serving individuals with disabilities. During 2013-2014, students from Wesleyan organized, in partnership with St. Vincent du Paul, a weekly writer's group on Thursday afternoons. Students would typically volunteer in the morning, though this is not imperative, and then help facilitate low-key writing workshops, which would often include reading/discussing poetry, freewrites, or more directed prompts. Talk to Susannah Greenblatt, Talia DeRogatis, Yael Horowitz, or Daniel Pope re: involvement in this writer's group; we'd love to see it continue!

other organizations that do this work: [Church of the Holy Trinity](#), [First Church](#), [Streetfire Ministries](#), [Adath Israel](#)

FOOD NOT BOMBS



Feed off the waste of the capitalist heteropatriarchy at Food Not Bombs! Every Sunday people from Wesleyan and beyond take food that would otherwise go to waste and cook up a delicious vegan meal. Middletown Food Not Bombs is one of a thousand FNBs around the world. We give away the meal for free at 1 PM at 605 N. Main St, in front of the Buttonwood Tree. Cooking

starts at 11 AM at the First Church at 190 Court St - just come to the kitchen in the back!

MIDDLETOWN POTLUCK

Middletown Potluck is a collective which aims to bring human connection back into the relationship between Middletown and Wesleyan. We strive to put human beings at the center of everything we do. We function as an anarchic group of people committed to creating conversation around difficult topics within the Middletown community. We host monthly dinners where we cook for everyone and have discussions on various issues. This year we had an interfaith anti-oppression dinner, a forum at dinner focused on hunger and homelessness, and a dinner with songs of social change. From these conversations, many different projects are born and organized by Middletown residents and Wesleyan students. From our Hunger and Homelessness Potluck we started a project to raise money for lockers for the Middletown homeless shelter. As a group, we have developed relationships with many organizations and individuals in Middletown who work toward similar aims.



EDDY SHELTER/FOOD RESCUE

The Eddy Shelter is Middletown's homeless shelter. With a formal capacity of around thirty guests, they are always overbooked, informally extending stays beyond the 6-month limit. During winter especially, they are packed with extra cots. The Eddy shelter has no functioning oven and basically feeds their residents off of Wesleyan food waste, which becomes very difficult during Wesleyan's 6-week winter break. Just this spring, they opened transitional housing units on their second floor. We recommend you check it out! Being up on the hill where it is located is a zany experience -- a bunch of old abandoned psychiatric facilities whisper nightmares in the crisp wind.

SEXUAL ASSAULT ON CAMPUS

✿ CONTENT WARNING for rape and sexual assault as this document makes reference to specific incidents at Wesleyan. Community and official support resources can be accessed [here](#), [here](#), and [here](#).

HERE ARE WESLEYAN'S OFFICIAL DEFINITIONS AND POLICIES ON SEXUAL MISCONDUCT AND CONSENT

First, the basics. Consent "must be informed, knowing and voluntary." Consent to one activity is not consent to all forms of activity, and **CONSENT MUST BE PRESENT AT ALL TIMES** and can be withdrawn at any time. It is not consent if the other person is forced, coerced, intoxicated, or incapacitated. Any sexual activity that takes place without consent is sexual assault. Physical or verbal sexual harassment and retaliation against survivors for resisting or reporting are also punishable for violating the Wesleyan code of non-academic behavior.

WHY DID SEXUAL ASSAULT RECENTLY ENTER THE SPOTLIGHT AT WESLEYAN ?

While sexual assault is and has been a [perpetual problem at Wesleyan](#) and all other institutions of higher learning, the attention the issue receives from our community and the national media ebbs and flows. The spring of 2014 saw an unprecedented increase in campus dialogue regarding sexual assault and the institutions that support it, but a disappointing lack of policy change from the school.

Much of that conversation focused on the roles **MALE PRIVILEGE, RAPE CULTURE, AND RESIDENTIAL FRATERNITIES** play in facilitating or normalizing sexual assault. Over last spring break, President Roth sent out an email announcing the [lawsuit against Psi U](#), and questioning "what role, if any, residential fraternities will have on our campus in the future". The revelation that a student had been raped in the Psi U common room in public precipitated a tremendous wave of [student outrage](#). This lawsuit followed [one against both Wesleyan and Beta](#) after an assault in 2010, but these high profile cases are exceptional. The vast majority of sexual assaults go **UNREPORTED AND UNHEARD** because of the prevalence of victim-blaming attitudes and language, shame or embarrassment after the assault, and harmful social stigmas against reporting.

Articles in the Argus ([including this open letter](#)) and on Wesleyan ([like this article](#)), and the launching of [this website](#), followed up the campus buzz surrounding rape and frats in the first few weeks of fourth quarter. Activists on and off of the Wesleyan Student Assembly proposed a resolution that expressed their support of a University sanctioned ultimatum to the housed, single-gender frats -- integrate women into your houses or lose them. Again, it's not high profile court cases that are our problem, it's our cultural, social, and administrative failings that make those litigations necessary. In 2012, 14.16% of frosh at Wesleyan reported being taken advantage of sexually in the first two months of school.


WHAT POLICY CHANGE CAME ABOUT FROM THE STUDENT GOVERNMENT OR THE ADMINISTRATION ?


After four public meetings, the WSA passed [Resolution B](#), [this one](#), and [this one](#). However, the University is not required to take any action when the WSA passes a resolution -- it is simply a statement of student opinion. This June, the school hired a new Equity Compliance Director/Deputy Title IX Coordinator, Debbie Colucci. Otherwise, they have **NOT ANNOUNCED ANY POLICY CHANGES** regarding the sexual assault reporting and adjudication processes, residential fraternities, or other prevention efforts.

TIMELINE |||


1970 Women are admitted to Wesleyan. (In 1872, Wesleyan was one of the first US universities to admit women but in light of many concerns that the University could become entirely women, it reverted to an all men's school from 1912 to 1970.)

RECENT MEDIA COVERAGE OF SEXUAL VIOLENCE AT COLLEGES

 Brown University's highly public "Imagine Rape Zero" campaign, which followed student Lena Solove's [press conference](#)

 Coverage of Columbia University's Title IX/Clery Complaints submitted by 23 students, and student [Emma Sulikowicz' interview in the New York Times](#)

 The White House special investigative task force releases recommendations and launches [NotAlone.gov](#)

 The Dept. of Education's disclosure of the [75+ schools](#) currently under investigation for Title IX investigation.

 Tufts University's [failure to meet Title IX's standards](#) for sexual misconduct policies and the threat of losing all federal funding

 Multiple cover articles for [The Atlantic](#), [The Nation](#), [Time](#), and [The New York Times](#)

1977 Psafe begins recording reports of sexual assault and harassment

1979 The SJB recommends suspending 2 students found responsible for sexual assault. President Campbell reduces sentencing to probation, "sensitivity training," and a writing assignment on sexism

1986 First public event where survivors tell their stories on the steps of North College

1987 Reslife recommends coeducation of frats within three years

1989 Controversy at Take Back the Night when men refuse to stay in the coed section of the crowd

WHAT POLICY CHANGES DID THE INTER-GREEK COUNCIL OR INDIVIDUAL GREEK ORGANIZATIONS ADOPT ?

The IGC sponsored a resolution instituting bystander intervention training, sober patrol at parties, more daytime social events, and greater access to residential frat houses for other student groups. Promises of reform are unimpressive, and we have yet to see which of these practices, if any, will actually be implemented. In late April, the then-current members of Psi U held a private meeting to discuss the possibility of **ACCEPTING FEMALE MEMBERS**. After an internal vote, they decided the organization would only co-educate if it was required to by a change in University policy.

WHAT HAVE GREEK ORGANIZATIONS SAID ON THE SUBJECT OF FRATERNITIES AND SEXUAL ASSAULT ?

In a [recent blog post](#), Roth repeated how pressing an issue he believes publicity about sexual assault at Wesleyan to be. In that same post, he explains that the board of trustees discussed the issue at length at their meeting in May and calls for student input on the issue. You can **SUBMIT YOUR THOUGHTS AND SUGGESTIONS** regarding Wesleyan's policies on sexual assault prevention and reporting and what role, if any, fraternities should play on campus in the future.

ON CAMPUS **ACTIVISM**

FEMINIST UNDERGROUND is a new student group dedicated to feminist activism. To be added to the listserve, email Chloe at cmurtagh@wesleyan.edu

STUDENTS FOR CONSENT & COMMUNICATION runs bystander interventions and consent workshops, along with planning Take Back the Night. Email Nina at ngurak@wesleyan.edu for more info.

FEMINIST ART & THOUGHT COLLECTIVE does just as its name implies. Email taltman@wesleyan.edu

THE MONUMENT QUILT

TUESDAY SEPT 2nd
3PM - 7PM
on foss hill



This display of thousands of testimonials from survivors of sexual assault and will create a public space for individual healing and encourage the wider community to engage in a difficult and necessary conversation about sexual assault. Come for the display, words of inspiration from the founders of FORCE: Upsetting Rape Culture, poetry workshops, student art exhibits and activist crafting. [Here](#) is the facebook event!

The following Sunday we'll be having our own quilt square-making workshop... more info TBA

RECENT **INCIDENTS & ACTIVISM** AT WES

spring 2010 After a sexual assault at Beta Theta Pi, the University warns students to avoid the frat

fall 2010 Another rape occurs at Beta

feb 2011 The school tries to ban students from living or partying at Beta. Student's protest the overly broad ban on "socializing" off-campus. The frats agree to come under school jurisdiction as program houses and the administration repeals the policy

oct 2012 A freshman who was raped in Beta in the fall of 2010 sues Beta and Wesleyan for negligence

apr 2013 A student is raped in the Psi U common room by a pledge during a well-attended pledge party

mar 2014 The survivor sues Psi Upsilon, the Wesleyan Xi Chapter of the frat, and several Psi U brothers for negligence. Conversation is sparked at Wesleyan

apr 6th Silence-is-Violence.org launches

apr 16th Wesleyan publishes [a letter](#) demanding the coeducation or dissolution of the three all-male residential fraternities. It has 500+ signatures from students, faculty, staff, and alumni

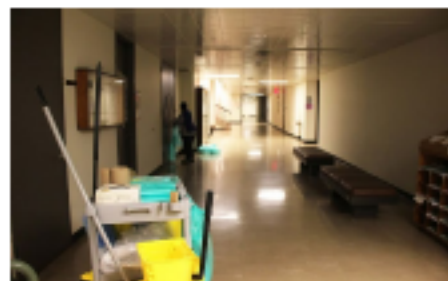
apr 20th WSA passes Resolution B, with policies in line with the April 16th letter

apr 21st The first "Project Not Asking for It" is filmed in the Butt C lounge. The [video](#) inspires similar projects at universities across the country

may 11th During Wesrave, [messages of support](#) for survivors are projected on President Roth's office

sept 2nd The Monument Quilt comes to Wesleyan!

LABOR ON CAMPUS



WESLEYAN UNIVERSITY is a fabled land where armpit hair makes you cool. Where Blink-182 cover bands fill the halls with song. Where disciplinary points slowly dissipate with the sands of time.

At Wesleyan, you will see that debauched Junior twerking on stage last night, not only miraculously rid of his hangover on Friday morning, but contributing elegantly in his "Understanding Post-Modern Appropriations of Cultural Analysis Theories," class. However, the Forty he smashed on Olin steps won't magically disappear. Neither will the spew he spewed all through Nics 5. No, Erlinda will probably clean that up. Just as she will clean all of Nics 4 and 6, West Co 1-4, and Hewitt 8 and 9, hopefully with the help of one other person.

So much is done for us at college—our

“ THE CUSTODIANS, FOOD SERVICE WORKERS, AND GROUNDSKEEPERS HOLD THIS SCHOOL TOGETHER, AND HOW HAVE THEY BEEN THANKED OVER THE YEARS? NOT ENOUGH. ”

showers scrubbed, omelets flipped, dishes washed, drains unclogged, trash taken out, light bulbs changed, our messes unmade. And it's done by hardworking people who labor everyday so that we can do college kid things. The custodians, food service workers, and groundskeepers hold this school together and how have they been thanked over the years? Not enough.

When Wesleyan faces tight financial straits, guess who bears the brunt of it...that's right, its most vulnerable constituents. (Not Michael Roth, whose salary saw a \$176,669 raise in 2010.) In the fall of 2012, Wesleyan cut back financial aid. Without need blind admissions, it's now harder than ever for lower income students to be accepted into Wesleyan and perhaps harder still, to feel safe, supported, and happy attending. In the fall of 2013, Wesleyan downsized its custodial staff from 60 to 50 workers. Folks like Erlinda face daunting, workloads every day (or night) to make up for Wesleyan's budget cuts. Wake-up-in-the-night-with-back-spasms workloads. And what happens when they don't finish? They get yelled at. What happens when they speak out to their Sun Services managers? They get yelled at. And intimidated. And then passive-aggressively punished with warnings for things like clocking out eight minutes early. Too many warnings and you're suspended, even fired. That's mostly where USLAC, the United Student-Labor Action Coalition, comes in. We have a lot less to lose in calling subcontracted companies, like Sun Services, out on their bullshit.

USLAC also calls on the school to actually embody its espoused reputation of being a beacon of progressive activism instead of just using it to attract the raddest kids around (like your good selves.) When we call upon the University to rise above the industry standards that by no means ensure that a worker's rights and safety are protected (just a point of interest, in the industry, they refer to workers as FTEs--"Full Time Equivalents,") they shrug. "Amherst

custodians clean the same square footage as ours and they seem to be doing ok. Maybe our workers just aren't working as hard..." Literally that was said by an administrator. A really high up administrator. USLAC has

“ FOLKS LIKE ERLINDA FACE DAUNTING WORKLOADS EVERY DAY (OR NIGHT) TO MAKE UP FOR WESLEYAN'S BUDGET CUTS. ”

been pushing to create a committee, called the Code of Compliance Board [working title] to establish a standard for labor at Wes that reflects our community's values. It's been a fight, and will continue to be, because the University refuses to talk directly to workers. Worse yet, they justify this position by hiding behind the vague terms of the subcontract. When the administration refuses to show up to any meeting where a worker might also be in attendance, they claim they are protecting themselves from potential liability--that workers might start to consider Wesleyan their employer (in addition to subcontractor, their direct employer.) Worse, heaven forbid, if they had an accident on the job, workers might hold them accountable to Employer Responsibility and sue them. This very pointedly encapsulates the University's attitude towards its workers. They want no responsibility or accountability or contact with the service workers that keep this school running.

USLAC is striving for a Wesleyan that extends respect, appreciation, and love to all of its community members—not just the ones that pay a lot to go here. We are fighting against the marginalization and invisibilization of service workers on campus—to unravel the misconception that campus is beautiful and functional by some force of magic.

This is why in 1999, USLAC relentlessly pushed for union representation for the custodians even when Wesleyan administration tried to delay the process, and demanded living wages, pensions, and paid vacations [2]. Even after the workers (subcontracted by Initial at the time) won union representation, Wesleyan kept delaying the process. USLAC presented president Bennet with a petition signed by about 1,500 students and 43 faculty members, and occupied North College for 36 hours [2]. All our workers have won union representation, but this is problematic in its own way because of the union's exclusive bargaining rights, and the additional layer of insulation it provides the Wesleyan administration from being held accountable for working conditions on campus. We have many fights ahead of us. It doesn't end with subcontractors or administrators. As students our living spaces are the custodial, food service, landscaping, and physical plant staff's workplaces. So we have to stop doing things like leaving our spew and smashing our Fortys. USLAC runs campaigns to raise awareness of these service workers, all that they do for us, and the bullshit they endure all the while. Come to a USLAC meeting, get to know the person that cleans your dorm, that serves your food, that fixes your radiator. Let's actually put some effort into our community instead of throwing around progressive buzz-words like safe space and social justice to describe Wesleyan. Let's make safe spaces, let's act with social justice as an imperative, let's be deliberate about treating all of our community members with dignity.[1][2][3][4]

DIS-INVEST

DIVESTMENT MOVEMENTS AT WES

CIR

Committee for Investor Responsibility

A group comprised of students, faculty, and board members that works to maintain investor responsibility with Wesleyan's endowment - often in the form of proxy voting. All fiduciary responsibility of the endowment rests with the Board of Trustees.

INVESTMENT = STATUS QUO

Wesleyan has an endowment of **688.6 MILLION DOLLARS** after years of heavy fundraising under the "This is Why" campaign. Among private colleges, an endowment is a marker of status; applicants and donors are attracted to large endowments because they suggest financial stability. Ours is relatively small in comparison to peer institutions such as Amherst, Williams, and Brown. Because the endowment is made up mainly of donations, a sizeable endowment is assumed to be a reflection of satisfied alumni and parents. Pieces of the endowment are invested in stocks and bonds with a goal of stable, long-term growth. These funds are not involved in the main budget, but account for financial aid, supplemental programs, and new facilities. Consequently, Wesleyan's fund is largely invested in traditional markets such as **FOSSIL FUELS** and **WEAPONS MANUFACTURING**. The most politically complex and socially unethical markets happen to be some of the most financially predictable, making it very difficult to move towards socially responsible investing.

DIVESTMENT = STRATEGY + SOCIAL VISION

DIVESTMENT IS THE OPPOSITE OF INVESTMENT; removing funds from companies or industries implicated in immoral systems. As investment supports an industry, divestment has the power to **CHALLENGE INDUSTRIES THAT PERPETUATE VIOLENCE, ENVIRONMENTAL DESTRUCTION AND INEQUITY**. By strategically moving funds from unethical companies towards sustainable, responsible markets, Wesleyan can be part of global movement for social transformation. Divestment campaigns are generally not about financially affecting these markets, as much as changing public perception of the ethicality of their business practices.

DIVESTMENT = SUCCESS + REVOLUTION

Divestment is not a new strategy. The most famous divestment movement arose in opposition to **SOUTH AFRICAN APARTHEID**. Action began in the 60's and escalated until 26 states, 22 counties and over 90 U.S. cities were involved. Until the end of Apartheid, institutions and governments used their financial power to demand social change by divesting from companies that supported systemic inequality and human rights abuses. Wesleyan students were vocal supporters of this successful movement. Unfortunately the administration did not change investment practices in the case of Apartheid. In 2007, students again demanded divestment, this time from defense companies that supported conflict in Iraq.

divestment from israeli occupation

In May 2014, the Wesleyan Student Assembly voted to divest its endowment (\$300,000) from companies profiting from the **illegal Israeli occupation**. The WSA will demand that Wesleyan divest the university's endowment (over \$680 million) from such companies, and if the administration should fail to do so, the WSA will remove all holdings they have in Wesleyan's endowment. The WSA voted by secret ballot (likely fearing accusations of anti-Semitism as individuals—a charge used the previous week by those supporting Israeli Occupation in an attempt to delay the vote) by a clear majority in favor of divestment.

A few months earlier, in December of 2013, Michael Roth published an op-ed denouncing the American Studies Association decision to endorse the **Academic Boycott of Israel**. Students from various corners of campus were outraged by Roth's blind defense of Israel, by his ability to ignore the reality of Israeli occupation, and the way he bought into Israel's policies of "peace negotiations". Determined not to let Roth's words speak for them, some students built a mock separation wall during Israeli Apartheid Week in February. The petition (with 600 student signatures) also called for Wesleyan to join the Boycott, Divest, and Sanction movement.

divestment from fossil fuels

Wes, Divest! started as a rag-tag group of concerned students late February 2013 as divestment movements nationwide began to pick up steam. Initial goals included a "direct freeze on new investments and divestment within five years from... funds that include fossil-fuel public equities and corporate bonds." Since then, the group has been escalating strategically with over 800 petition signatures and a [student assembly resolution](#) that passed with 20 members in favor, 6 opposed, and 5 abstaining. The resolution demands that Wesleyan Administration:

1. **STOP** any new investments in fossil fuel companies
2. **MAKE** a careful plan for fossil fuel divestment of the Wesleyan endowment
3. **NOTIFY** the student body of progress made towards full divestment and provide information on the holdings of the endowment pool
4. **ADD** divestment from fossil fuels into Wesleyan's climate action plan (If the University refuses any of these proposals, we request that a written statement of rationale be made public to the community at large.)

Last year, 100 students gathered to speak out in support of divestment during a trustees weekend. The group also hosted a panel on Inequality and the Climate Crisis to deconstruct divestment myths and give a well-rounded perspective on the economic, social, political and ethical implications. This year, the group will continue to pressure the administration for transparency and strategic movement towards total divestment from the fossil fuel industry.

JUSTICE IN PALESTINE

For students today, the question of Palestine is one of the defining political issues you will encounter. Nowhere else in the world is the US so closely involved in sustaining a system of injustice affecting so many people over so many generations. The university campus is a special place for discussion, education, and action on the issue. In Washington and in the mainstream media, coverage of Israel/Palestine is compromised by ignorance, special interests, and astonishing lack of concern for questions of justice and freedom. Many at Wes are attempting to offer alternative resources of information and access to the Palestinian narrative of struggle.

(BEFORE 2011)

A group called ADAPT hosted events about Palestine/Israel. The group was co-opted into a dialogue group rather than one engaged in actions. The group disbanded when its members graduated.

(NOW)

Wesleyan Students for Justice in Palestine was founded in September 2011. WeSJP is a group of students and faculty dedicated to acting in solidarity with the Palestinian struggle for a just peace. WeSJP aims to voice the Palestinian narrative and provide students with an alternative resource of information to the mainstream media.



timeline of WeSJP action

april
2012

"Experiencing Palestine"- panel of students and alumni discuss living and resisting in the occupied West Bank

april
2012

Columbia University Dabkeh brigade performs traditional Palestinian resistance dance

may
2012

"Journey Through Palestine: A Brief History of a People in Conflict with Khaled Fahmy"- AUC professor Khaled Fahmy gives an lecture framing the question of Palestine/Israel as one of a Zionist colonial project

sept
2012

Campaign to inform faculty and staff about TIAA-CREF's (Wesleyan pension fund) irresponsible investment in companies profiting from Israeli Occupation

sept
2012

"Some of my Best Friends are Zionists"- film screening and discussion with director Bruce Robbins

nov
2012

"Tahani Salah"- a night of slam poetry about Palestinian identity and resistance

feb
2013

"Degrees of incarceration"-film screening and discussion with director Amahl Bishara

Harvard grad student Daryll Li gives a lecture comparing Israeli government policy with South African apartheid regime.

Palestine Justice Film Festival: students organized screenings of Salt of this Sea, Roadmap to Apartheid, and 5 Broken Cameras

Mock checkpoint: students show the severe restriction of movement in the West Bank

Soldier and Refusenik: lecture and discussion with Anarchists Against the Wall members Maya Wind and Eran Efrati

Mock Israeli Apartheid wall--students construct a mock Israeli apartheid wall to show the realities of Israeli occupation and land annexation. It appears inside and outside Usdan and Exeley

Petition in support of the ASA boycott of Israeli institutions-600 students sign the petition

Palestine Resistance Passover Seder

feb
2013

april
2013

may
2013

nov
2013

nov
2013

nov
2013

april
2014



april
2014

Palestine Resistance Divestment from companies profiting from Israeli occupation--resolution 11.35 passes in the WSA May 4th Passover Seder

may
2014

Boycott Sabra hummus campaign begins - boycott stickers appear on hummus packages in Weshop- zines on the issue pop up around campus

DEEP GREEN

Collectively revolutionizing our wasteful systems with equitable solutions for environmental and social justice

FROM the glossy brochures sent out by the Admissions Office, incoming students may have taken note of all the environmental projects run by Wild Wes, Long Lane Farm, the Compost Committee, and the Wesleyan Sustainability Office.

As much as we try to reduce consumption and waste through these programs, Wesleyan is an institution, functioning in our current capitalist society. Its decisions are swayed by financial factors, which are dependent on a national economy that is largely held up by the fossil fuel market. Therefore, Wesleyan is enabled by a web of systems that are inherently unsustainable.

We must acknowledge that our privilege to study at Wesleyan inextricably ties us to global costs through fossil fuel investment, our on campus power plant and our net resource consumption. Students associated with Deep Green Resistance are not just promoting waste reduction or energy conservation; **this is about advocating for global environmental prosperity, equality & political transformation.**

Sustainability does not just mean replacing what we consume with green products (keywords - product and consume), for this approach does more to lighten the personal guilt of using, wasting

and discarding than it does to reduce the harm we collectively inflict on our environment. Sustainability must include planning for inclusive, long term health and prosperity and be implemented on all levels: **personal, communal, social, political & global.** As sustainable solutions take all populations into consideration, it follows that unsustainable practices around resource consumption reinforce the inequality of the current political and social systems. Addressing one level and ignoring another is not sustainable. Finding solutions that exclude particular populations is not sustainable.

Following are **three intentions** you can set to contribute to the movements of climate justice and social justice. I want to preface this section by saying that implementation of each point will look different for

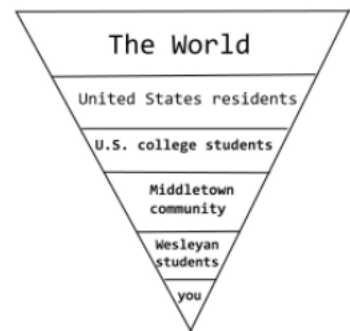
everyone. In our world, the most conscious choices are rarely the most accessible. Living sustainably is not about comparing your contribution to that of an other's. Each person can and should act consciously within their means. In that vein, we have to remember that the climate crisis and social inequality in this country are not faults of the individual, especially not of those individuals who suffer the most. **We are facing systemic problems that must be fought with systemic solutions.** Thus, it is essential to align yourself with the larger movement.

We must take collective action. No one can fight this battle alone, nor can an individual be expected to combat every aspect of this gigantic issue. Each person has an essential role to play within systemic change.



3 ALIGN ACTION, SPEECH & THOUGHT

It is imperative that we practice empathy and see the world through a lens of equity. This internal foundation can empower us to embodying ethics that respect all members of the human race. Be conscious about your language to keep conversations as inclusive as possible. Teach by doing; work to embody the ethics you live by instead of pointing out faults in another's approach. Activism can quickly turn into a self-righteous public display, but with unity and equity as internal goals, we can avoid the individualism and egoism that often separates us.



1 REPLACE YOUR COMFORTABLE MINDSET (STATUS QUO) WITH INTENTIONALITY (REVOLUTION)

Many amazing people are working for positive change on campus. Your peers can be excellent resources for the development of your personal beliefs, so start a conversation on Foss with someone new about an issue you care about, and see where it takes you! Try using recreational reading time to catch-up on world issues or read a radical work. All of these are empowering ways to enjoy the amazing social landscape at Wes and build momentum for social transformation.

2 SEE YOURSELF AS PART OF THE COLLECTIVE

The top tier of the pyramid, and the ultimate goal is to heal the global community. The individual is at the base because we each have the power to support the many layers of community that we occupy. As we work to heal our concentric communities, we can achieve a global culture that flows downward to encourage sustainability and justice at each level of community.

KNOW YOUR RIGHTS

HERE ARE THE BASICS

Wesleyan University has a **PARALLEL JUSTICE SYSTEM** for students. Most cases are not referred to the Middletown Police Department (MPD), but are handled by the University, which assigns a certain number of judicial points for each violation. **5 POINTS GETS YOU PROBATION, 10 POINTS GETS YOU EXPELLED.** This is a form of privilege that isolates students from living on even terrain (literally, we are on top of a hill) with the rest of Middletown. Activities which would get you arrested outside of campus are often tolerated, and some legal activities (chalking) are banned entirely on campus. Felonies, like dealing any amount of drugs, will get you referred to the police.

At Wesleyan, **different authorities** have specific objectives, capabilities & relationships to you

RESLIFE RESIDENCE ADVISORS, HOUSE MANAGERS, AREA COORDINATORS, ETC

RAs are mandatory reporters for any violations. Get friendly with yours, and avoid causing nuisances in your hall that they will be held responsible for. Many wish to live in blissful ignorance of your festivities, but others are more confrontational. HMs are generally less watched by the ACs than RAs and will sometimes party with you. Still, avoid instigating unwanted shenanigans in their house.

P-SAFE PUBLIC SAFETY

These are Wesleyan employees ostensibly here to ensure your safety. Some officers can be aggressive, there have been profiling & assault scandals in the past couple years, but many genuinely care about students. Currently there is an interim head of Public Safety and no permanent officer in charge, which has transferred P-Safe to administrative/civilian control. They are actively seeking to hire a permanent military/police officer to run it.

MPD MIDDLETOWN POLICE DEPT

Known for highly publicized racial profiling incidents in the past. You will not usually interact with them until you leave the boundaries of campus: however, they do increasingly patrol on Church and Washington, and even up through Foss Hill Drive. When the next mugging spree hits, expect them & avoid them.

When you are in your dorm, you have **EXTENSIVE RIGHTS TO PRIVACY** guaranteed by the 4th Amendment, *Plazzola v. Watkins* (fifth US circuit) and Wesleyan University's Joint Statement on the Rights and Freedoms of Students.

HERE'S THE DEAL:

when a disciplinary figure
knocks on your door
YOU MUST ANSWER
but **DON'T LET THEM IN.**



Step outside and immediately close the door behind you. Don't be aggressive or intimidated.

if questioned,
just say

" I DON'T WANT OTHER PEOPLE IN MY PRIVATE SPACE RIGHT NOW. "

Reference the documents above if necessary. If they force their way into your room, state:

" I DO NOT CONSENT TO THIS UNLAWFUL ENTRY AND I WILL REPORT YOUR ACTIONS TO THE DEANS AND THE POLICE. "



If the Dean of all Students wrote them a **WARRANT**, they can search your dorm room.

ASK TO SEE IT FIRST.

» » » » » » IF THEY'RE IN YOUR ROOM

They **CANNOT OPEN ANY DRAWERS**, unless you open them for them. They can, however, cite you for **NONCOMPLIANCE** if they feel like it, which is usually the same punishment minus getting something confiscated. They can also move around objects in your room, such as things under blankets or ajar drawers. **THEY CAN WALK IN IF THE DOOR IS AJAR**, or if they are helping you open it.

IF YOU'RE OUTSIDE « « « « « « «

PSafe and the RAs will sometimes **RECORD YOU WITH A VIDEO CAMERA**. Not everyone who gets caught on camera gets charged, even in political cases. Typically they pick out a few "troublemakers" (can you say institutionalized bigotry?) later while sitting in the North College dungeons, if anything. Usually, if you're not written up in person, you won't be at all. The notification comes by email. In addition, because of legal settlements PSafe now has a "**NO-CHASE POLICY**", which means they can't run after you if you're doing something against regulations and then run for it. ResLife people are much more likely to know you by sight, though: they might file a report later, and **THE PENALTY FOR RUNNING IS STEEP**. Plus, they know where you live.

✿ ✿ PSafe and ResLife work together sometimes, such as in shutting down the balcony **WINE & CHEESE** events at WestCo last year. PSafe surrounded the building's exterior balconies, while the RAs attempted to come in through the hallway. They started doing this because people were jumping, semi-drunk, out of the balconies to get away when the RAs came knocking at 10 pm sharp (Thursday quiet hours). Another event that has been quasi-shut down is **TOUR DE FRANZIA**, a decentralized festival which used to produce a night of general mayhem around the perimeter of campus where people would scavenger-hunt and drink a ton, search youtube. Many would also wear masks which made judicial enforcement almost impossible. Now the Administration has clamped down, enforcing a **MANDATORY MINIMUM 6 POINTS** for being outside during a spontaneous Tour curfew, and has sent the Deans to walk around when they inevitably happen anyway. Last fall a student tackled the Dean of All Students, grabbed his ID back and fled, unidentified to our benevolent academic oligarchs.

ACTIVIST RESOURCES

UNIVERSITY ORGANIZING CENTER (UOC)

The UOC is located on 190 High Street. IT SERVES AS A RESOURCE AND SUPPORT TO STUDENTS WHO SEEK TO UNDERSTAND THE INTERSECTIONS OF OPPRESSIONS IN OUR BROADER SOCIETY AS WELL AS SEEK TO QUESTION, INTERROGATE, AND WORK TOWARDS FINDING SOLUTIONS TO END VARIOUS FORMS OF OPPRESSION. It is a space for students to meet, organize, make banners, have meals, and plan the next infamous Wesleyan prank! The UOC notably has computers with access to free printing and internet. It has meeting rooms with couches, a projector accompanied with its screen, and a kitchenette with a refrigerator and microwave.

The UOC was established in 2004, when students demonstrated in favor of necessary spaces. The students set up tents outside the Olin Library until their demands were met, and many were violently harassed in their struggle. The old WSA building was thus turned into the UOC. This same protest also led to the foundation of Turath House, Korean House, and 200 Church.

In 2009, members of the WSA interfered with the storage of materials at the UOC and authorized renovation work without the consent or knowledge of those who were actually using the space. In 2014, a new UOC committee was formed by representatives from different student groups at the UOC. The committee serves as an intermediary between the administration and students, coordinates communication between student groups, and promotes activism on campus. We will have to continue defending the UOC as a student-run anti-oppression space in the upcoming years.

The Anti-Oppression Library is located on the first floor of the University Organizing Center. IT IS A SPACE TO PRESERVE LITERATURES AND STORIES FROM AROUND THE GLOBE THAT WOULD ALLOW PEOPLE ON AND OFF CAMPUS TO LEARN ABOUT STRUGGLES FOR SOCIAL JUSTICE AND PURSUE THEIR OWN LIBERATION. The Infoshop collective is dedicated to preserving the library and its mission to fight various forms of oppression. Book donations are always welcome. Also, check out the paper sculptures made out of imperialist propaganda!

INFOSHOP/ ANTI- OPPRESSION LIBRARY

QUEER RESOURCE CENTER (QRC)

The QRC is a student organizing space, which is located on the second floor of 190 High Street, the University Organizing Center. IT IS HOME TO MANY RESOURCES THAT HAVE BEEN COMPILED BY WESLEYAN'S QUEER COMMUNITY. Some of the resource materials date back to the early Late 70s/80s.

The QRC was established as a Queer Organizing space, which was deemed necessary due to the disbanding of the Wesleyan Queer Alliance in 2002. It has a Queer Library with books that cover a wide range of topics including LGBT Literature, Coming Out Stories and Guidebooks, Queer Health and Sex, and Queer Erotica. These books are available for students to read on site.

THE WESDEF IS A STUDENT GROUP OF TRAINED FACILITATORS DEDICATED TO CREATING SPACES FOR DIALOGUE AND ACTION IN RESPONSE TO ISSUES OF SOCIAL JUSTICE WITHIN OUR CAMPUS COMMUNITIES. The group runs a student forum every semester, through which they recruit new members and train students to become better facilitators of workshops and discussions. They will be hosting educational sessions and workshops about different social justice and diversity issues. All students are invited to apply for the student forum in December and become a member of the WesDEF. The members are great resources for other student groups to collaborate on programs relevant to social justice.

WESLEYAN DIVERSITY EDUCATION FACILITATORS (WESDEF)

200 CHURCH ST.

200 Church is a PROGRAM HOUSE FOR FIRST AND SECOND YEAR STUDENTS SPECIFICALLY DEDICATED TO SOCIAL JUSTICE AND ANTI-OPPRESSION CAUSES. Last year, 200 Church provided space for a variety of activist-flavored events, such as the USLAC student-worker conversations.

Farm House is located at 344 Washington St. IT IS A CENTER OF FOOD POLITICS, AND A CONGREGATION POINT FOR FOOD ACTIVISTS ON CAMPUS. Farm House has connections to the Middletown Farmers Market, Food Not Bombs, and Long Lane Farm. Any group that is related to food (production, waste, and/or distribution) or anyone who wants to host relevant events are encouraged to contact Farm House.

FARM HOUSE

OTHER PROGRAM HOUSING

Malcolm X House [345 High St] and La Casa de Albizu Campos [240 Washington St] both have libraries that contain political writings and literatures pertaining to their causes. MANY PROGRAM HOUSES PROVIDE A SPACE FOR DISCUSSION ABOUT CULTURE AND CURRENT EVENTS IN THE GEOGRAPHIC REGIONS THAT THEY REPRESENT; these include French Hall [Nic 7], Russian House [163 High St.], German Haus [135 High St.], Japanese Hall [Nic 5], International House [151 Church St.], Asian/Asian American House [107 High St.], Chinese House [34 Lawn Ave], and Turath House [22 Lawn Ave; representing students who identify as Arab or Middle Eastern, as well as Muslim students of all ethnicities and nationalities]. You would be more than welcomed to contact these program houses and organize events with them because they all need to fill their 6 programs per semester quota.

DISORIENTATION CONTACT INFO

EDITORS { Abby Cunniff
Yael Horowitz
Claire Marshall
Chloe Murtagh

LAYOUT { Amy Mattox
Abby Cunniff

BASICS	maya mcdonnell // genna mastellone
ALTERNATIVE MIDDLETOWN HISTORY	claire marshall
RACE @ WES	rhys podell
INACCESSIBILITY	xinyu zhu // joshua krugman // cesar chavez
ABLEISM	catherine maclean
TRANS* DISCRIMINATION	ashe kilbourne // brendan o'donnell
SEXUAL ASSAULT	chloe murtagh // ryden nelson
MIDDLETOWN HOMELESSNESS	yael horowitz
LABOR	dan muro // susannah greenblatt
DIVESTMENT/ ENDOWMENT	maya mcdonnell // genna mastellone
PALESTINE	jj mitchell
DEEP GREEN	claire marshall // abby cunniff
KNOW YOUR RIGHTS	andrew olson
ACTIVISM RESOURCES	xinyu zhu // andrew olson
WESDEF	alexandra ricks



Please send all questions, comments, and concerns to us at wesleyandiso@gmail.com. Contact us at the same email if you might be interested in contributing to disorientation 2015.