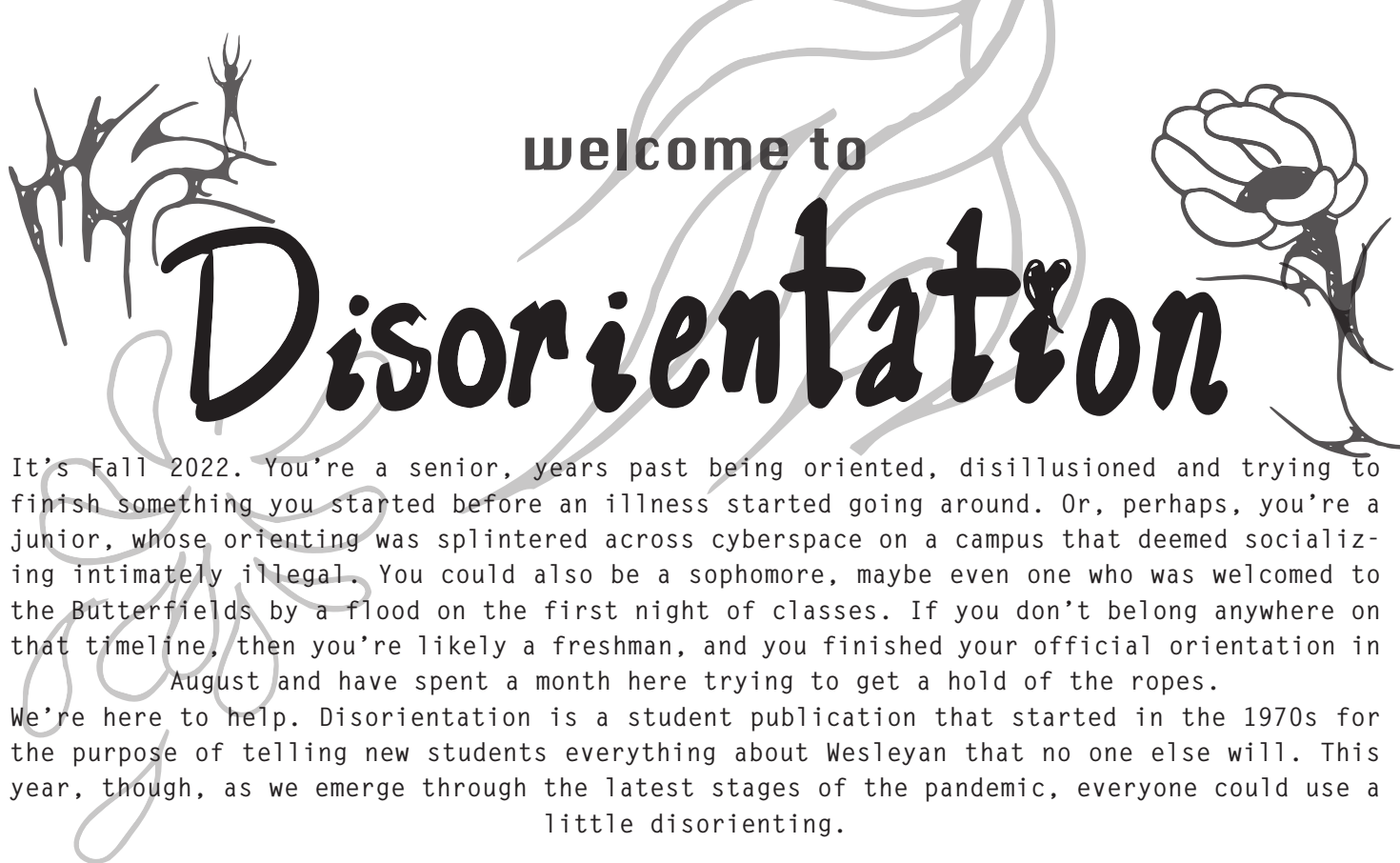


DIS ORIENTA TION

2022





It's Fall 2022. You're a senior, years past being oriented, disillusioned and trying to finish something you started before an illness started going around. Or, perhaps, you're a junior, whose orienting was splintered across cyberspace on a campus that deemed socializing intimately illegal. You could also be a sophomore, maybe even one who was welcomed to the Butterfields by a flood on the first night of classes. If you don't belong anywhere on that timeline, then you're likely a freshman, and you finished your official orientation in August and have spent a month here trying to get a hold of the ropes.

We're here to help. Disorientation is a student publication that started in the 1970s for the purpose of telling new students everything about Wesleyan that no one else will. This year, though, as we emerge through the latest stages of the pandemic, everyone could use a little disorienting.

In these pages, we expose the best and worst aspects of life at Wesleyan. Consider this handbook as a critical viewpoint aimed to provide information not supplied by freshman orientation. It is a dose of reality, documenting actual experiences, feelings, and opinions of Wesleyan students alongside facts obscured by the University's propaganda.

The inherent nature of a college community means that the collective memory of the student body is rarely maintained for longer than four years. As such, Disorientation is an attempt to mitigate that mass memory loss and bridge the gap in Cardinal knowledge. Wesleyan is known for its activism, and we aim to regrow that tradition amid the gap that was left by the pandemic. This constructive criticism in these pages is intended to consolidate information regarding Wesleyan's tradition of student activism, stimulate our present collective dialogue and action, and ultimately overcome the institutionalized discrimination, barriers, and limits which persist at this university.

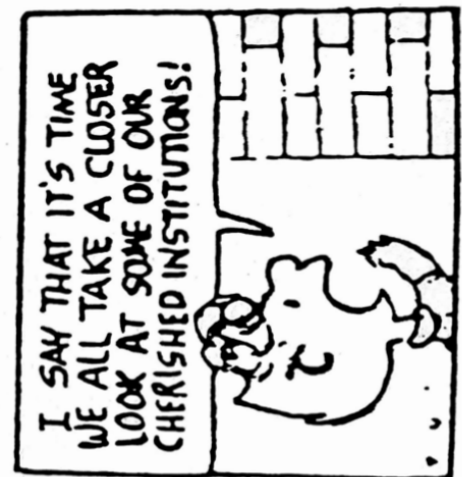
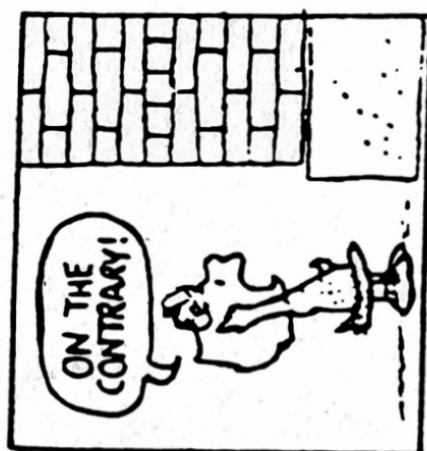
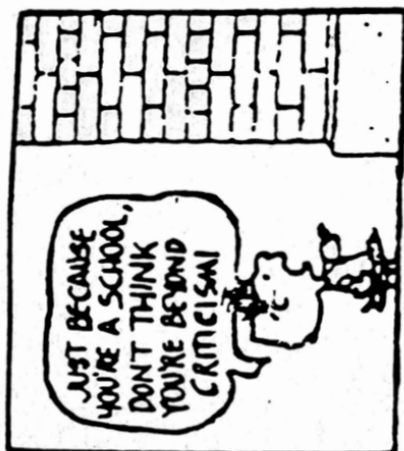
What you find inside might upset you. You might feel annoyed, agitated, saddened, or outraged by the contents of these articles. Here's the secret; let the emotions that arise mobilize you. Go out and use it - spread the word about issues close to your heart, get involved with the current groups doing the work, get organized, loudly make actionable demands and you just might change Wesleyan (and maybe, eventually the rest of the world) for the better. Students are the lifeblood of this institution. Over the course of our Wesleyan careers, each of us accumulates a variety of interesting stories, important facts and helpful hints. By writing them down and distributing them to you, we hope to help new students enjoy Wesleyan and maintain a history and legacy that might otherwise die. We encourage you to question us, yourself and those around you. Above all, remember that Disorientation is an attempt to stay in touch with reality.

Agitate! Educate! Organize! Solidarity forever!

DISCLAIMER: *This is not an official publication. Opinions expressed herein by no means necessarily reflect those of any groups or individuals besides the authors. As students, we lack omniscience and perfect institutional memory. The following publication is not all-encompassing, nor can it be. The Disorientation staff apologizes for any omissions, incomplete coverage, or oversights on important issues.*

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By Anna Tjeltveit '23
Jack Vetter '23

TIMELINE OF W

As an elite institution, one of Wesleyan's primary goals is maintaining the wealth of its elite students through expensive, high-quality education. Although the University has become more diverse and accessible in the fifty years, ultimately its business model still relies on the wealthy students and donors whose money funds financial aid and community programs. This means that the interests of low income and marginalized people will always be secondary to profit motives. Student activism is thus a matter of pushing against a University which will always support a status quo most attractive to its donors. The University often supports and publicizes activism which follows mainstream liberal opinions, but resists more controversial campaigns, especially those which criticize Wesleyan or demand more money from the 1.6 billion dollar endowment. In the face of these obstacles, students on campus have continued to push the University and nation towards justice for marginalized groups and the working class. **What follows is an overview of some of the major campaigns which have occurred throughout Wesleyan's history.**

To learn more about these topics, visit the UOC or Wesleyan's archives in Olin (Special Collections or the newspaper collections on the 3rd floor)

In 1872, Wesleyan admitted a small group of women into the university, who studied and graduated with honors despite severe harassment from their male colleagues. In 1912 the "experiment" was shut down for supposedly threatening the university's respectability, and the Connecticut College for Women was founded. Several of these female students were fierce advocates for coeducation and women's rights.

Dozens of black students, faculty, staff, and Middletown residents occupied Fisk Hall to protest racism and to increase the administration's support for people of color. Their list of demands included recognizing the anniversary of Malcolm X's death as a holiday and greater representation of Black history in curricula. This protest resulted in the creation of Malcolm X house, and because of their achievements the class of 1970 became known as the Vanguard Class.

1871 - 1912 The Wesleyan Experiment

1832

Charles B. Rey

The first Black student admitted to Wesleyan, one year after its founding, faced intense harassment and prejudice from white students on campus. Due to this, he was forced to withdraw 6 weeks into the semester, and the Board of Trustees forbade any other Black students from enrolling. Nevertheless, Rey went on to become a prominent abolitionist and minister in New York, as well as the publisher of *The Colored American*. Wesleyan's first Black graduate, William Fisk Burns, received his degree in 1860.



Feb 21, 1969 The Fisk Hall Takeover

Oct 11, 1968

12 Black Students burn the Yearbook

A group of 12 black students from the Afro-American society burned the yearbook on the steps of North College. They protested its lack of representation of the black student body, aggravating the white status-quo.

WESLEYAN ACTIVISM

Wesleyan students protested the administration into divesting from many apartheid South African businesses. This culminated in students building a mock South African shantytown outside Olin, occupying the president's office with 100 students for 15 days, carrying coffins at graduation, and firebombing the president's office.



After several sexual assault incidents on campus, a petition gathered 500+ signatures demanding the dissolution or coeducation of the three all-male residential fraternities. In 2014, Wesleyan announced that all fraternity housing must become co-educational and dissolved the all-male DKE, who refused to accept women and sued the University. After 7 years in court, DKE won their settlement and will return to campus following an unrelated 2-year suspension due to hazing.

1987-1990 Wesleyan Apartheid Protests

Wes students organized and protested the Vietnam war and controversial Black Panther trial for a month. This was an inaugural moment for women and Black students' leadership on campus.

May 1970 The Student Strike

1970 Wesleyan enrolls women again

Wesleyan became permanently co-ed, reversing the earlier 1911 decision. By 1974, 100 women were enrolled and active in student culture, overcoming sexist harassment and abuse to finish their studies.

1993-2003 Iraq Protests

Protests against US policies towards Iraq and, later, the Iraq War. In 2003, students were arrested while attempting to shut down federal buildings in Hartford.

2010-2014 Fraternity Controversies



2002 Chalk Ban

Chalking sidewalks was banned on campus and all chalk was erased from campus sidewalks overnight. Administration complained about obscenity and inappropriateness, but this made it more difficult for students to protest for the next 20 years. The ban is still active today.

Protest to hire two additional counselors at CAPS (Counseling and Psychological Services) due to overly long wait times and insufficient mental health support on campus.

2015-16 Wes Needs CAPS

Wesleyan students from USLAC and other groups protested the firing of several custodial workers on campus and the increased demands on the remaining custodial staff. They demanded that the University hire five more custodial workers and protested during WesFest, heckling Roth's opening speech and carrying posters criticizing his 2 million salary.

2012 Need Blind Controversy

President Michael Roth and the Board decided to abandon 100% need-blind admissions for the Class of 2017, choosing instead to adopt a "need-aware" approach. This change allowed the University to choose more students who could pay tuition and fewer who required significant financial aid.

2018-19 Five More Workers

2015 IsThisWhy Campaign

Students of color published a list of demands for the administration to fight racial inequality on campus and demand institutional change.

Looking to the Future:

Wesleyan's activist culture has experienced major shifts over the past decade. COVID caused a major shift to online activism, as well as closing the University Organizing Center (UOC) and leaving people temporarily without a physical space in which to gather. Even before the pandemic, however, declining University resources and funding to support Wesleyan activism led to the decline of many student groups. Hermes and The Ankh, two radical student publications, died out before the arrival of the current senior class in Fall 2019. Groups such as Students for Ending Mass Incarceration and WesDivest fizzled and died out around the same time. However, new groups such as the Wesleyan Democratic Socialists and the Sunrise climate action group came into being around the same time, and groups such as Students for Justice in Palestine have been revitalized. Being a college student is a fight against fading collective memory and it often involves fighting for the same causes as many generations of students before.

However, by getting involved in activism and informing yourself about the history of activism at Wesleyan, you can build a solid foundation for the rest of your time here and benefit incoming students for years to come.

Reslife workers successfully unionized, forming the Wesleyan Union of Student Employees and becoming the first voluntarily recognized undergraduate student union in the country. This fall, they are engaged in the collective bargaining process.

Spring 2022 WesUSE

Fall 2021 #KeepKloverFree

Klover, a Middletown resident and queer Black woman, was arrested for protests during the George Floyd protests in New York in 2020. Wesleyan students raised money for her legal bills and, upon her arrest in Middletown, gathered at the police station and court to support her and raise \$5000 for cash bail.

Students protested in solidarity with protesters in Hong Kong. Following the announcement of a possible Wesleyan campus in China, student protests and financial troubles lead the University to cancel its plans.

Fall 2019 Hong Kong Protests and China Campus

Students and staff walked out of class to participate in a Fridays for Future march for climate justice. They participated in a “die-in” in front of North College to push for the University to divest from fossil fuels.

Fall 2019 Climate Walkout

When students were sent home due to the Coronavirus, a group of FGLI students working in conjunction with the Resource Center created a GoFundMe to distribute money to low-income students needing assistance. In total, the fundraiser raised \$375,000 from donations by current students, alumni, and parents, as well as a substantial donation from the WSA.

Spring and Summer 2020 FGLI GoFundMe

2018-19

Ban the Box Campaign

SEMI (Students for Ending Mass Incarceration) organized a campaign to “ban the box” on college applications which asks about prospective students’ criminal history. They also advocated for the CPE (Center for Prison Education) to start offering a Wesleyan degree for incarcerated people taking Wesleyan courses.

Spring 2020 Ujamaa Demands

Ujamaa wrote a letter following the reinvigoration of the Black Lives Matter Movement. The letter addressed the University administration with a list of tangible demands relating to black student life. The demands ranged from more equitable admissions and financial aid policies, to the elevation of various campus resources, to curricular reform at Wesleyan.

Summer 2020 Instagram Campaigns

In the wake of COVID and nationwide protests on racial justice issues, Instagram became a platform for community discussion and fundraising. Two major Instagram accounts raise awareness of issues on campus.

@blackatwesleyan_u highlighted the experiences of Black students on campus. @wesleyansurvivors allowed survivors of sexual assault to share their experiences.

Spring 2021 Reform ResLife

Three unhoused Wesleyan students requested off-campus housing status so that they could have permanent housing during University break periods and avoid further instability. ResLife refused their petition and, even after an extended email campaign, insisted that homelessness is not a valid reason to request off-campus housing. Three months later they requested that more students live off-campus to relieve crowding, reflecting a double standard which keeps low-income students dependent on the University and prioritizes the comfort of wealthy students.

2020-2022

Middletown Mutual Aid Collective and Community Fund

Wesleyan students fundraised for a Middletown-based mutual aid group organizing direct cash assistance and a community fridge. WesDS campaigned for a Community Fund to redistribute .001% of the University’s yearly budget (\$200,000) towards supporting the MMAC and other community-oriented groups in Middletown. WesNEAT created a guide on wealth redistribution for students and parents. Unfortunately, as of fall 2022 the MMAC is no longer active.

From Riches to ROTHtopus: POWER at Wesleyan

Hello! If you ever feel like sticking it to the “man” here at Wesleyan (we hope you do), a natural starting point would be identifying who this quote unquote “man” is. Surprise surprise, they may not be a man at all. Here’s a power map we scrawled together based on some fun sources (not all of which fully legitimate), including the most recent reaccreditation 2022 self-study. You and your problems will get bounced around this maze as you go about your Wesleyan life. Hopefully this’ll help you know where you’re being bounced to.

At Wes there are 36 Trustees who are legally entrusted with making sure that Wesleyan continues to exist (for better or worse?). Essentially, trustees oversee and make all of the financial decisions for this institution by voting in meetings which are closed to the general public and students. The board meets 4 times a year (September, November, March, and May) on campus over a 3 days period.

Nicole Stanton
Provost & Senior VP
Salary: 158k

Michael Roth ‘78
President
Salary: 762k

Andrew Tanaka ‘00
Chief Admin Officer
Salary: 257k

Anne Martin
Chief Investment Officer
Salary: 878k
(more than Roth)!

Jonathan Farrar
Investment Team Member
Salary: 290k

Amin Gonzales
VP of Admissions &
Financial Aid

Rick Culliton
Dean of Students

Robert Coughlin
Director of Financial Aid

MORE on FGLI students on page 42

Laura Patey
Dean of Academic
Advancement

Mike Whaley
VP for Student Affairs
Salary: 226k

Faculty

Academic Deans

Registrar
New faculty!

Fran Koerting & Residential life on page 40

Morgan Keller & International student life on page 26

David Teva & Religious life on page 38

Joyce Walter
Director of University Health Center



The WSA


There are 6 student representatives (nominated by WSA) and 6 faculty representatives, working as voting members of all standing committees, except for Audit, Executive, Governance, and Investment committees. The student representatives who attend the BoT meetings are Nigel Hayes '23 and Sukenia Wilson '23. The other five students who attend committee meetings but not BoT meetings at large are Orly Meyers '24, Edrea Jiang '23, Valerie Lee '24, Heather Cassell '24, Ben Shifrel '25, and Ava Petillo '25.

MORE on the WSA on page 14

The ENDOWMENT

When students have met with administrators and board members questioning the legitimacy and fairness of financial decisions, they almost always tell us the same story about the endowment: the school's use of an endowment (read: wealth hoarding) started with a \$6 million donation from Davison in 1951. In the 60's and early 70's, Wesleyan's investment officers made some good investment moves (including investing in Xerox before it was big) and in that period Wesleyan had a larger endowment than most peer institutions (William, Amherst, etc.) Then decisions were made to build the Exley Science Center (1971) and the Center for the Arts (1973), which were both hefty expenditures right before the 1975 nationwide recession. The endowment decreased significantly (though it still in the range of \$200-400 million) and was considered "quite small" compared to peer institutions for years after the initial drop.

Things finally started looking up when **Anne Martin, who previously specialized in gas and oil investments**, came to Wesleyan and helped turn around the endowment after the 2008 Recession. In the past five years, students demanding changes to investment practices and financial aid decisions have repeatedly been told that Wesleyan has "too tight of a budget" to consider their proposals. At the same time, however, there have been a series of building constructions and modifications (Butts lower levels remodel, 41 Wyllys, new Red and Black on main street, back-up natural gas power plant, renovation of Fisk, renovation of Exley lobby and fishbowl, renovation of Pi Cafe, and a complete rebuild of PAC and Hall Atwater). The funding for this construction has come from an entirely separate part of the endowment that the school has set aside specifically for construction, totaling more than \$400 million. Though there has been a large expansion of financial aid and Roth has promised to make Wesleyan Need-Blind, it is important to note that Wesleyan used to be need blind and *he* is the one who changed it. Ultimately, what is "affordable" for the school depends entirely on the administration's priorities.



Prof. Paul and the Professional's Plight

Hi, I'm Professor Paul Woodman. Did you know that you have rights? The University Charter and Bylaws says you do. And so do I.

What? You haven't read all 8311 words of the University Charter and Bylaws? Well, you're lucky that I have! As students you have a privilege to be ignorant to the "bureaucracy". But for faculty/staff like myself, these documents are of existential importance. They outline how we govern ourselves as a community. The promise of academic freedom and a robust thriving intellectual community are contingent on this governance. It is this underlying governance that shapes the contours of our university policy and culture. It is through this governance, that we can express and advocate for the Wesleyan we wish to create.

Still confused or unsure what to do? That's why I'm here. Here are 3 things to be aware of when dealing with faculty/staff and some ways to support them. Most of us are here to help you, and we want to help you. Hopefully, this sheds some light on how you can help us help you.

The tenure process is a specter haunting Wesleyan

For a lot of faculty members, the prospect of tenure often looms large. A tenured post refers to an "indefinite academic appointment that can be terminated only for cause or under extraordinary circumstances". The appointment to tenure is contingent on three facets: research, teaching, and collegiality. Originally tenure was meant to protect academic freedom and expression, serving as the ultimate carrot for the up and coming academic. Unfortunately, Wesleyan's carrot can be rotten or really more of a stick, often creating hostile systems of processing for BIPOC and gender minority tenure-track faculty members[1] or chilling productive dissent from non-tenured members of the community[2].

Our processes of communication are obscured, both by university policy and culture

We've all had the experience of navigating the labyrinthine rules and regulations of the university. Information about the university is poorly centralized, and one often has to talk to deans, advisors, chairs, and friends before having some semblance of clarity on an issue. The same experience happens for faculty and staff, arguably on an even more egregious scale since we are often making/deciding these rules and regulations in the first place[3]. Navigating information asymmetry and the lack of central clarifying directives across the institution is exhausting, and often results in departments turning inwards to focus on themselves, resulting in suboptimal office silos exacerbating poor

lines of communication[4]. These dynamics are perfectly reflected in our messy advising system, where faculty often feel ill-equipped to support helping students navigate their Wesleyan lives.

We are dropping like flies

People are leaving higher education in droves now. They are also leaving Wesleyan. Our competitiveness as an employer is dubious, with key staff from offices like the Gordan Career Center and the Office of International Student Affairs leaving for other institutions[5]. While the transience of staff and faculty may not be a problem in and of itself, it becomes a serious issue when nobody fills the gaps they leave. Given our poor track record of communication, many offices tend to rely on the leadership and initiative of individuals. When these individuals leave, institutional knowledge is forever lost.

[1] See former Assistant Professor of Physics Christina Othon's suit against the university for violating Title IX that was eventually settled outside court for an illustration of this

[2] A real problem considering the fact that these people are the most vulnerable in the first place as they lack protection, and that Wesleyan has been hiring more non-tenure track staff

[3] A lot of faculty governance rotates every 2 years making it hard to get anything off the ground

[4] And we still love adding more and more colleges and departments...

[5] Both offices are still missing crucial staff, with the GCC undergoing restructuring and OISA looking for another assistant director.

What can you do:

-Support faculty-track tenure processes for good Professors! Boost our enrollments and write good teacher

evaluations! By good, I not only mean positive, but also useful and appropriate. Teacher evaluations have gotten a reputation of being unreliable, as factors such as the race and gender of professors are known to unfairly affect student feedback. Be conscious of what you say, and don't hesitate to ask a professor for more guidance on how to provide quality feedback.

-Get involved in committees, learn the processes of the university. Departments are always looking for people to serve as liaisons between them and the student population. They also hire people to serve on hiring committees. Look out for department emails or if you hear one of us talking about hiring, make sure to ask how you can get involved! We love hearing your input! You being involved in the hiring process not only help us but also YOU because they are the ones who will be teaching and working with you in the future. By joining the hiring committee, you can influence the type of learning you will receive and by who.

-Listen, be aware, and be an ally. Get to know us! Your professors, your bosses, your staff, your fellow university members.

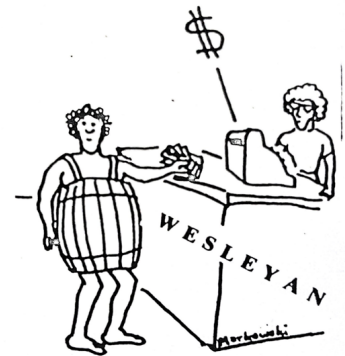
This is by no means an exhaustive list of things to do, but I believe that until proven otherwise, every faculty, staff, and student in this university is entitled to an experience that is fruitful and also just. And that's why I fight for you, Albuquerque Wesleyan! Better call Paul, Paul Woodman, professor at professoring.

A Brief Look at Wesleyan-Middletown Relations

By Anna Tjeltveit

Wesleyan's position near the North End, a low-income area in Middletown, and Traverse Square, a subsidized housing project, makes it a place where wealth inequalities are very pronounced. Whereas 1 in 5 Wesleyan students come from the top 1% income bracket, 40% of Middletown residents earn less than the cost of living in Connecticut. As such, one of the most important ways which Wesleyan and its students can engage in Middletown is by redistributing this wealth.

Theoretically wealthy institutions should support their communities through taxes, but Wesleyan does not pay taxes to Middletown. As a nonprofit organization, it is expected to make "Payments in Lieu of Taxes" (PILOT), but for the last few years it has been underpaying Middletown by several million dollars. Considering the wealth disparities mentioned above and the University's 1.6 billion dollar endowment, this lack of support reflects a purely instrumental view of Middletown as a resource to be exploited. Even University-led community service efforts serve primarily as opportunities for resume building and remain mostly uninterested in a deep understanding of the community. In order to better understand Wesleyan's relationship to Middletown, here are some of the most important examples of the University's extractive behavior:



Green Street Art Center



Wesleyan created the Green Street Art Center in 2005 as a place where students could volunteer and support after-school programs for Middletown students. The program was wildly successful and engaged low-income students from the North End in extracurricular opportunities which were otherwise not available to them. However, in 2018, Roth abruptly announced the closure of the Center because it had failed to turn a profit for Wesleyan, devastating community members and removing an invaluable resource for families in the North End.

Traverse Square and Junior Village

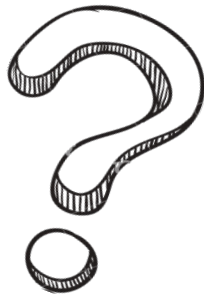
Junior Village, the apartment complex near Red and Black, sits next to Traverse Square, a low-income housing project. Both were constructed in the 1950s, and Hi and Lorise were conceived as graduate housing, with a playground where children of graduate students and local families could play together. Eventually, the apartments were converted to undergraduate housing and the playground torn down. Today, there are recurring tensions between Wesleyan students and residents of Traverse Square, with students calling the police on the Black and Latinx children who play near Wesleyan apartments. Connections between Wesleyan admin and Traverse Square have remained minimal, and as of 2019 Traverse Square residents reported having no contact with Wesleyan administrators.

Beman Triangle

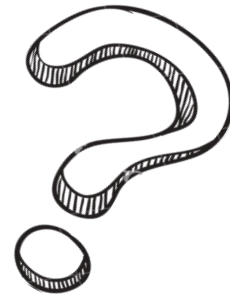
The Beman Triangle, once located at Knowles Avenue, Cross Street, and Vine Street near Neon Deli, was one of the first free Black neighborhoods in the United States at the turn of the 19th century and an important stop on the Underground Railroad. Its rich history ended at the beginning of the 20th century, when an influx of white working class people combined with an expansion of Wesleyan's campus forced the community's AME Zion church to relocate and scattered the neighborhood's residents. Today, nearly all of the formerly Black-owned houses are owned by the University.

Urban Renewal and Sprawl

Wielding an outsized influence in local politics, Wesleyan has helped reshape Middletown to be a more appealing city to students and their families, resulting in attractive restaurants and sights but limited functionality for low-income residents. In the past, the University has recommended limiting social services on Main Street and removing subsidized housing from downtown, pushing unhoused people into shelters in the south of Middletown, cut off from resources and walkable areas. Additionally, Wesleyan has sprawled beyond its campus boundaries in recent years. During the pandemic, Wesleyan rented out the Middletown Inn, initially as a quarantine facility for COVID-infected students but later as a dorm when they admitted 400 students too many in the class of 2025. This in combination with a new Office of Advancement, located on Main Street, reflects a growing view of Main Street as an extension of Wesleyan's campus, which may result in further expansion in the coming years.



So what do we do?



In Fall 2020, the Wesleyan Democratic Socialists began a campaign for a Community Fund to benefit Middletown. Inspired by Yale's Community Fund for New Haven, we asked the University to redistribute a portion of its yearly budget (1/10th of 1%, about \$200,000) to support Middletown community organizations. This money would have been a drop in the bucket for Wesleyan, but would have made a huge difference in the available money for community groups in Middletown. Ultimately, WesDS moved away from the community fund idea, because we realized that selecting which nonprofit organizations to support would ultimately give Wesleyan greater power over Middletown. Now, we're trying to make those connections in a more sustainable way, building more radical connections with our neighbors outside of University-led efforts.

However, this effort does not have to be limited to those within activist circles. Wesleyan does not and will not view itself as fully incorporated with Middletown. But as a student, you still have the power to incorporate yourself. So go into Middletown! Talk to your neighbors! Check out First Fridays, a monthly cultural opportunity downtown. Join the Middletown DSA or the Middletown Racial Justice Coalition. Check out the Free Center in the North End. Go to city council meetings, if that's your jam. Try to form your own connections with Middletown, without limiting yourself to Wesleyan-facilitated efforts. You'll be amazed by how things change when you stop thinking that you are a student at Wesleyan who happens to live in Middletown, and start recognizing that for the next four years, you are a resident of Middletown who happens to attend Wesleyan University.

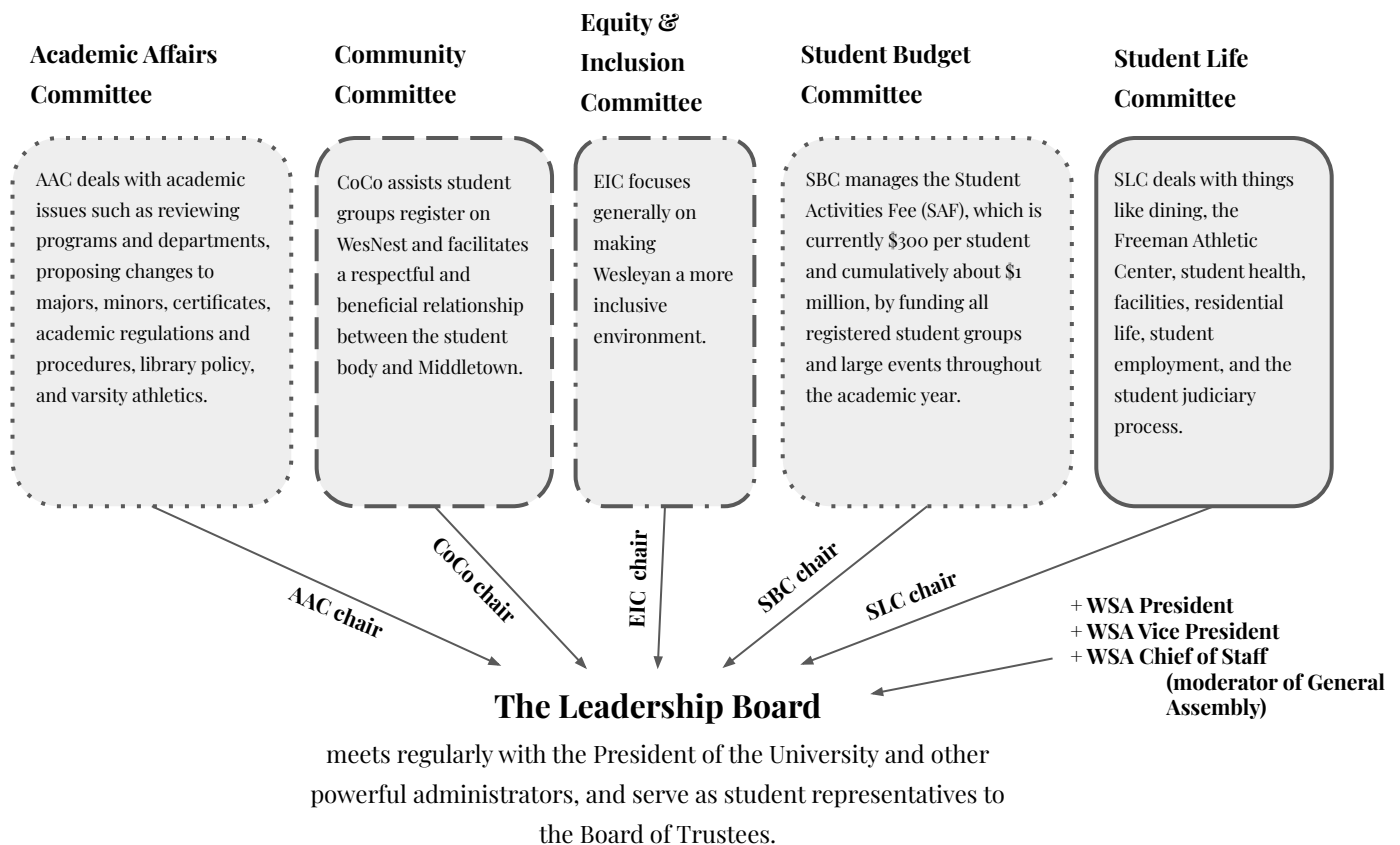
“The WSA (Wesleyan Student Assembly) is largely ineffectual. The group rarely (never) has the support of the student body as a whole... Trying to affect the number of faculty, the tenure process, or the (God forbid) basic structure of the university is almost impossible [for them].”

It's frustrating to find that sentiments towards the WSA have not changed much since the 1982 edition of *Disorientation*. Most often, students today either don't know what the WSA is or does, or think of it as a resume booster rather than an organization with the capacity or propensity to actualize real change.

First, *what is the WSA?* **What to Say About the WSA?**

The WSA has 5 primary committees:

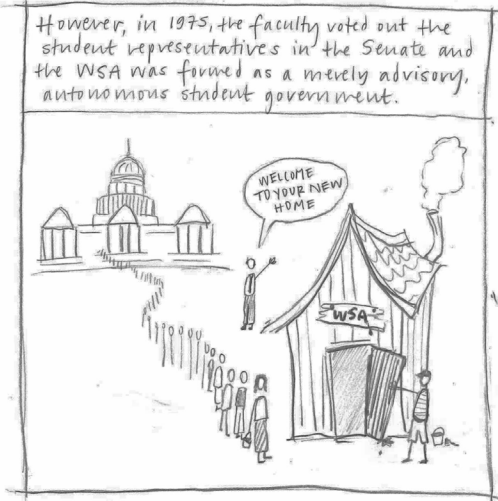
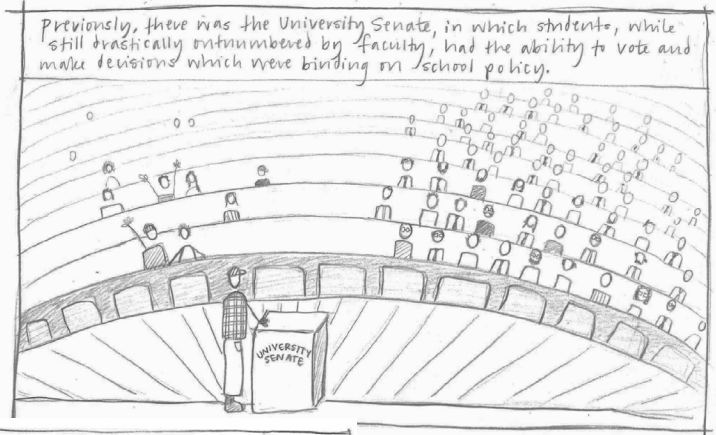
+ 18 subcommittees & 6 additional auxiliary committees



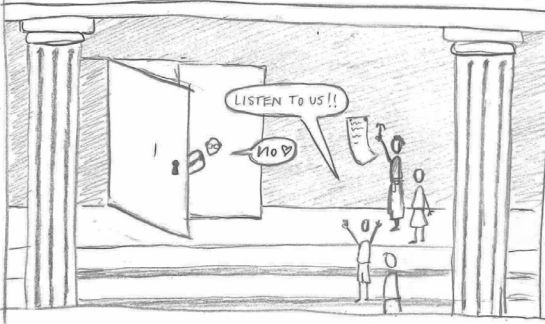
But, *why is the WSA so ineffectual?*

Like most governing and administrative bodies, the WSA has the problem of being overly bureaucratic. New WSA senators are often overwhelmed by having to learn the complex organizational structure of the WSA, in addition to understanding the broader Wesleyan administration. Adding to this burden, senators are required to learn parliamentary procedure terminology like “point of personal privilege,” or “motion for a five minute unmoderated caucus.” WSA has an exceptionally steep learning curve, which has likely contributed to high turnover rates, a lack of transparency, nepotism, and general ineffectiveness.

The Creation of the WSA



10 years later, according to the 1985 edition of Disorientation, there was a call for student empowerment which the faculty and administration responded to by saying they didn't want "SPECIAL INTEREST GROUPS" having a say in running the University... (whatever that means)



And it wasn't until the mid 1980s that faculty even allowed students back into their meetings as observers.

So, while it is difficult to say what exactly led the faculty to cut students from the Senate in 1975, (although some speculate it could have been because of Wesleyan students' "radical" stances on financial aid, contemporary issues like the Vietnam War, and academic diversity), it is clear that Wesleyan has a history of smothering students' voices, and shrouding that with the idea that they are giving us more power by *letting* us be autonomous. In reality, students used to have a seat at the table, but for the past fifty years their suggestions have been merely advisory, putting the student government in a position where they have to send hundreds of emails, set up several mind-numbing meetings, beg and plead for the most basic resources, doing this all WITHOUT pay and without any guarantee that anything will actually change. So, one reason why WSA has been so ineffective is probably because it is a product of the deterioration of student oversight over administrative affairs.

If we really consider how little administrative power the WSA has, it is impressive how much 30 unpaid students have been able to accomplish over the years. Just in the time I've been here the WSA has upgraded OrgSync to WesNest, made laundry machines free, helped the Resource Center guarantee future funds for its student employment, update the housing policy to address the needs of those who are housing insecure, run First Cardinals, roll out an upgraded version of Eco-to-Go across campus for more sustainable dining, and so many more things that go unnoticed by most students everyday.

So, what can you do?

Honestly, the answer isn't all that new and probably isn't what you want to hear. What you *can* do is do something, anything. Vote. Run. Organize. Protest. Right now, students do not have true a seat at the table, rather only slightly more administrative clout. And if you think that what the WSA does doesn't affect you, you are wrong. If you don't care about what the WSA does in the dining subcommittee but still care about having concerts year-round, Spring Fling, the Film Series, getting funding to go to tournaments as a club sport, Senior Week, then it is still in your best interest to vote or participate in the WSA. And if you're tired of standing on the sidelines while the administration does whatever they want with your money and your life for four years, then I'll suggest to you what Disorientation suggested in 1975: Why not help the "Assembly try to push for a legislative, not just an advisory, status?"

How COVID-19

Dear and lovely reader, I write to you in order to explain how the class of 2023 has a privileged perception nowadays, for we have seen two separate Wesleyans. At this moment, we've gotten to see roughly 6 months of school pre-COVID, and we've gotten to see roughly 6 months of school post-COVID. This article is of my own experience and perception, filtered through many analytical conversations with the friends, peers, and the rest of the hack frauds of my class, so here is what I believe changed in Wesleyan due to COVID.

Social groups became smaller & cliquier

Easily one of the most direst and observable changes, friend groups grew smaller and tighter. During COVID's first full semester in fall of 2020, people did not host large parties, for an RA or PSafe would bust them, and there would be consequences. Many people I hung out with had plans for if an RA knocked on the door, we'd have to hide in the closet or under our beds. Whenever 3-4 people got together in one room, there was a risk that necessitated checking the door's peephole. While this is probably not a universal experience, it's clear that parties, large gatherings, and therefore social fluidity were strongly discouraged when COVID was taken seriously. You wouldn't make new friends, you wouldn't introduce people, and you certainly wouldn't give a fuck about the people in your zoom classes. Friend groups noticeably became smaller and tighter. And this has had the largest change in Wesleyan's cultural psychology—we came out of it less integrated with each other, we are more resistant to new people and groups, and we are far judgier. I mean, don't get me wrong, Wesleyan was always full of big stupid idiots with superiority complexes (nice to meet you, my name is Jack Vetter), but during COVID, things were just a bit... colder.

Protest Culture suffered

Since COVID restrictions blocked people from meeting in groups, people naturally did not have the impetus to protest. In my freshman year, there were three "campaigns" that were obvious even to me, not an activist. There was the "Divest" campaign, which was successful in pressuring the administration to not invest in fossil fuel companies. There was the "5 More Workers" campaign, which failed by the time COVID shut everything down in March 2020, where the students wanted the administration to hire more custodial staff. And the campaign against Wesleyan opening a dance campus in Shanghai, which I believe was mostly organized by Taiwanese and southern Chinese students. Im not sure what happened to this campaign, but the campus project failed because it's an incredibly stupid idea.

COVID saw no large protests during its time except for those online and yikyak-based complaints about the policies, particularly from athlete students. These protests were controversial and somewhat self correcting, because the most vocal section of the student body was all for the COVID restrictions and actively shamed others into following them. It was certainly a privilege to live in the contained bubble that the administration set up at Wesleyan, but I believe they didn't properly address any of the students' protests. However, even though there were no major protests, there was still important work being done within the strong activist groups on campus, like WesDS, Sunrise, WesNEAT, and the Middletown Mutual Aid Project.

Changed Wesleyan.

Nowadays, there have been a few new protests: the rally for Roe v Wade, the protest for Ukraine, and the formation of the Reslife student union group. This last one has by far the most amount of organization and resources behind it. The interesting thing is that it seems to have been largely born from perceived mistreatment that Reslife students saw during COVID, as they were given responsibilities as leaders of large blocks of students, had to be exposed to potentially COVID-positive rooms during inspections, and had to play the bad guy way more often in busting COVID-regulation violators. This is all without getting an increase in pay, and working with a shitty and understaffed bureaucracy within the administration. Tsk tsk tsk. While I personally am very skeptical of the loud and cheery protests I have seen, I believe it's important for us college kids to have a moment in life to believe we can collectively change the world for the better, all before the crushing weight of modern society forces us to focus only on paying rent.



Killed traditions, Changed traditions, and New traditions

COVID has not killed too many traditions of Wesleyan, oftentimes they fall out of style before COVID even hit. Things such as Eclectic's oily wrestling night, the night for streaking, and even this Disorientation magazine, have come and gone, but COVID was certainly no help in producing and maintaining our culture of traditions.

First, Spring Fling is dead. I've never been to a proper Spring Fling, so take my analysis of the old version with a grain of salt. Wesleyan used to host a day where students would get artists and performers, people would do lots of drugs, and there would be a biiiiiig party on Foss hill. The last two Spring Flings have been more like little carnivals and fairs, with pop up amusement park rides and petting goats. I personally believe that the administration used COVID's cancellation of parties and traditions as a way to manually reforge the idea of Sprint Fling, which now they have renamed to University Day. It seems that this new celebration is meant to be more proper, respectable, and reflective of a good little Christian university like Wesleyan. The administration has taken Spring Fling, a party holiday, and purposefully reoriented it to be about celebrating them. No longer do we rock out with our own music and highs, but we enjoy a pleasant spring afternoon on these temporary machines that refuse to let you forget that the administration has brought them in just for you. I do not mind University Day, it's fun, I always go drunk, and I impress crowds of honies and homies every time I ring the bell on that carnival hammer game. But do remember, dear and lovely reader, that Wesleyan is using COVID as a cover to remake this holiday so that it appeals to their wants and propriety.

Beyond this, Undies in Olin occurred for the first time in 3 years, and this one had more of a dumb party atmosphere than its initial intention of screwing with the touring prefrish. But what's really interesting, is that new traditions seem to be popping up. I have seen several students planning to bring some of these back, such as the night for streaking and Eclectic's oiled up wrestling night. However, the gathering at Foss on April 20th is a relatively new phenomenon on the scale it occurred these last 2 years. People here come and gather with their friends and they simply smoke. There is a countdown to 4:20, where people all blow smoke at the same time, raising a huge danky plume off the hillside. Additionally on Foss, there is a rock pile in the graveyard which has been growing since it was built sometime during COVID. Some students add a rock to the pile every time they need good luck or positive energy, but the administration cleared this rockpile recently. With one tradition being socially satisfying, and another being spiritually satisfying, it makes sense that they'd come around during COVID, as these were lacking at the time. I am just glad students are back to being themselves and experimenting with stupid fun again.

Little Corona Chronicle

I have personally been keeping track of Wesleyan's student activity during COVID, so here are all the events that I personally identified as being COVID-related, interesting, or controversial, with the most objective explanation I can muster:

Wesleyan announces closure for the spring 2020 semester - March 13, 2020

Students living nearby must move out by the 23rd, others are given more time by the administration. There is lots of anxiety and uncertainty for students and their families at this time.

Wesleyan opens with new COVID policies - August 30 2020

Students and staff alike are unsure how to navigate the new policies and lifestyle. Quarantine, getting food, zoom learning, testing, and other campus life activities are all very constricting and everchanging.

Student is Injured as P-Safe Bust Party - October 31, 2020

When P-Safe and RAs shut down a Halloween party, one student fell three stories while trying to escape trouble. He suffered a concussion and tailbone injury.

Hockey Coach and Team get COVID - Mid-November 2020

First spike in COVID cases, reaching up to 25 at once. 41 students total get COVID this semester.

Two Controversial Athlete Letters are Published - January 23, 2021

A group of 8 athletes wrote a letter, wishing for spring sports to resume as normal. The first one was controversially signed "The Student Athletes of Wesleyan", which was corrected in the second one with their names, organized as the "Student Athlete Advisory Committee".

Asian & Asian American Vigil - March 30, 2021

Students hold a vigil to communally grieve and commemorate the Atlanta spa shootings.

■ **Mid October, 2021 - *The Keep Klover Free Controversy***

An activist/community-member called Klover was being prosecuted in Middletown. She generated many donations in several waves, but there was controversy over the usage and purpose of this money.

■ **Mid October, 2021 - *Perp List Circulates***

On the app Yikyak, students circulate a list of names that publicizes students accused of sexual harassment or assault, some without permission of victims. The administration addresses this via email and a seminar on the topic.

■ **February 7th, 2022 - *Daily Wire Article***

Students are entertained by a Daily Wire article that criticizes one of Wesleyan's COVID-preparation modules for supposedly inappropriately educating on sex. This module suggested students engage in social-distanced sexual activities to prevent spreading COVID.

■ **February 14, 2022 - *Massive COVID Spike***

265 students test positive for COVID at once. Anxiety of harsher restrictions abounds, Usdan closes for 5 days. Another controversial letter is created by students, with 130 signatures of students and parents. Spring Fling is also "cancelled", but really it is changed and replaced.

■ **March 5, 2022 - *Wesleyan Union of Student Employees Rallies***

Student employees, particularly from ResLife, establish a union, citing unfair mistreatment during COVID and low pay. They hold an energetic rally with a big inflatable monopoly-man pig decoration.

■ **Mid March, 2022 - *First relaxing of COVID restrictions***

Just before spring break, the school sends an email stating that masks and certain COVID protocols are optional. Many see this as the official end of COVID in the school, but many teachers and student populations continue measures into the next year.

■ **Mid April, 2022 - *Large Indoor University Events Start Publically Occuring Again***

The 'Undies in Olin' tradition is held with no barriers, perhaps the least COVID-friendly event with crowds of half-naked people packed into Olin.

■ **Mid June, 2022 - *I Saw a Ghost in Indian Hill Cemetary***

Scary!

Wesleyan "After" COVID

If there is one thing to take away from this piece, dear and lovely reader, it is that every moment of trouble and constriction is a chance for us to reinvent ourselves. It is time for the cliquity of COVID friend groups to open up with warm positivity, for us to protest the injustices of our little world, and for us to embrace change and experiment with new traditions and ways of approaching student life. Go do it! Post-COVID college life is the time to live a life of whimsy and experimentation! COVID is not the end-all-be-all that some have made it seem, but a time that has forced us to look deep and reflect on what is important within ourselves, our community, and our institution. Thank you for reading and empathizing, I will see you later, glistening and slimy, at Eclectic's oily mattress wrestling party.

Weekend Wonders: Party Culture

Middletown is not NYC, but weekends can still pop off

As a freshman, aside from yaking “what’s going on”, hopping from one Butts pre to another or squeezing on a random wesco balcony, attentively scrolling on upperclassmen’s instagram stories trying to figure out who’s hosting what parties, you realize that it’s kinda hard to find stuff to do on late nights. Maybe on a Friday you gave Fountain Avenue a try, and after some solid hiking you’re a lil disappointed because either nobody is throwing, (which now you head to pine street or sniff to other senior houses), the music is really mid and you’re not feeling it, or that you’re not sure if you like the party space. You’re horny after a few drinks in but really don’t like randos just coming up to you, it’s really weird and hard to deal with not knowing enough people at this school. Compared to the iconic music video “Party on Fountain” with peak cinematography that you might’ve stumbled across on Youtube, you’re wondering **how can I have *more* fun?**

It’s not your fault that you have a great stamina, you can still chug Svedka shots like they’re nothing, rumble until 2am and wonder why the seniors sleep so early or cannot go hard, and hit up a tindermatch you made eye contact with at Usdan or Swings the other day. Appreciate that bod. After another year it’s not going to be the same, you’ll start progressively feeling older and realizing you need to make cocktails or mixed drinks to be able to consume alcohol. And then you can go venture outside!

All your going out schemas do take a lot of energy, and after your first month at Wes you’ve probably gained a vague sense of the party culture. I will first off clarify for you that it is not all mosh pits. People have realized that it’s sweaty and icky, and you have no space to stretch out and dance! We love dancing! Dancing is everything! Here are some **Wes party facts (and majorly opinions):**

When

Most people don’t show up until at least half to a full hour after the official start time, of course this varies based on the size and types of gatherings of the party. Usually, they start after 10:00, smaller more intimate parties often start earlier (the pre you pre-ed for the pre pre), so people can go to larger parties which could peak at midnight.

Where

In the past any senior house marked with red doors would be walk-in friendly, but since covid house parties have become more exclusive/invitation-only. Even if you don’t know any seniors, the frats and societies often throw campus-wide open parties (with their own flavors).



Eclectic: 200 High Street IG: @theeclecticsociety

The first co-ed society that has mostly POCs in the creative field, famous alumni: MGMT. Lives up to its name and lends its house to whoever wants to organize events. Given the sizes of the two ballrooms, a lot of good dancing is the vibes. They’ve been historically the house that throws for Hal-loweekend, and have themes from disco night to emo night, whatever this depressed campus likes. You have to dress up to be cool for their events!

Psi Upsilon: 242 High Street IG: @xiofpsi

Despite their history of being preppy bougie white cokeheads, now they have transformed into a majority queer POC community. Every semester there is a queer-identifying event, POC event, and femme-identifying event, to allow for those groups to come into the space comfortably. As all fun parties are, PsiU is trying to throw down themed parties this semester!

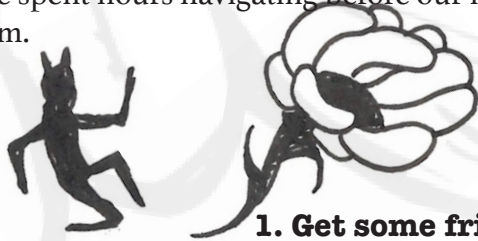


ADP/Alpha Delta Phi Society: 185 High Street IG @adp.wesleyan

ADP is a gender-inclusive literary society (Argus in the backpocket) that is comparatively more wholesome. You can always spot them chilling outside the house, eating a home-cooked meal at Star & Crescent, or chatting around the fireplace in the library. They’ve hosted events from readings of The Lavender, to The Shed music parties, and open mics. Check out their literary magazine Adlit in the rebooting process!

Here at Wesleyan, we laud ourselves over our robust academic advisor program. Personal and collaborative faculty relationships are guaranteed as they are seen as crucial to helping students navigate the liberal arts education here, especially our open curriculum.

Unfortunately, for some (a lot more than you'd expect) advising can suck. Some of us have never seen our advisors in person, only talking over hastily scheduled zoom calls to approve class schedules. Others have had advisors report entirely incorrect information on major requirements outside their own department, resulting in missed core classes and awkward petitions to the registrar. Still others have had not 1, nor even 3, but 4 advisors over the course of the year, having to rinse and repeat the process of getting academically and personally acquainted. While these are extreme instances, it is still too common to see a friend fail to get into a class because the process around this is frustratingly time sensitive yet confusing, with advisors themselves being unable to assist much beyond literally reading the website we've spent hours navigating before our meeting with them.



1. Get some friends!

Upperclassmen in your major will know the requirements plus what professors to take and avoid. If you don't know anyone in the field you're interested in, contact your Academic Peer Advisors. Peer advisors are upperclassmen who are hired through the class deans to answer questions about student academic resources, courses, time management, academic skills, and more. Contact peeradvisors@wesleyan.edu or visit the website.

3. Get over Wesleyan's ugly websites and UI/UX.

Use your Gen-z internet skills.

Most of the information is out there already. Read it carefully. Use the Credit Analysis Report and General Education Report.

Some Advising on Advising



It's typically (hopefully) not the fault of the advisors at all. Professors already have a lot on their plate as is, and their duties are often ill defined and poorly framed. The logistics of advising are also suboptimal, with matching and meeting being an iresome process for most parties involved. When nobody knows the expectation, it's too easy to point fingers at each other rather than systemic failures. Wesleyan knows this, which is why a pre-major advisory task force has been working hard on this very question.

In the meantime, *rely on yourself and inform yourself.*

Treat your advisor as another signature to collect if you really have to. Here are some tips so that next time you schedule an advisor meeting, you're armed with all the information. This way, they can't send you on a wild goose chase across North College asking for information that doesn't exist:

2. Meet with the people at the top first.

Sometimes, your advisor won't know what part of the Wesleyan website to pull up for a group read-aloud. The class deans rarely have this problem, they usually have a better sense of academic advising and overall university policy. If you go to your advisor armed with dean-information and a specific request, I promise the meeting will go smoothly. The fact that you've had a conversation with the dean also shows initiative while providing an air of legitimacy to your choices, making it more likely your advisor will just rubber stamp whatever you wish to do. If you're still having trouble, try finding out who has the most authority on the situation and go to them! (p. 8)

Mic Check

A Limitless Opportunity

Leevon Matthews Jr, 23'

Since I arrived at Wesleyan, I've observed a passionate community based around music. As a liberal arts college, Wesleyan's students tend to pride themselves on their musical ability. I immediately recognized that many of my peers would be brought together through continuous events dedicated to their expression. Before I had a chance to place myself within Wesleyan's music circuit, I realized that most performers who graced those stages were often White. To me, this was both reflective of the school's positionality as a PWI (predominantly white institution) and its tendency to socially promote specific identities. I accepted this reality because I began to understand my place as a so-called Black man in Wesleyan's ecosystem. It wasn't until I began to make music and was required to be in these spaces that I discovered my desire to change them.



Most of the concerts throughout my first two years at Wesleyan consisted of Indie-Pop artists who often played live instruments. I, on the other hand, created music within the wider Hip-Hop genre. For a while, I felt welcomed at concerts on campus. My musical identity simply didn't blend with the popular bands on campus or the lineups created by event organizers. When I was given a platform I was often the only Hip-Hop/R&B performer. This bothered me not because I was not as popular as other artists, but because I felt Wesleyan's talent wasn't being truly expressed/represented through campus concerts. A colleague of mine described this to me perfectly recently; stating "you were like the only rapper." This was somewhat of an unfortunate truth. I wasn't the only rapper at Wesleyan in my two years, but I was the only one who had gained the respect of my school's music circuit. Starting with my Junior year, I had begun to change it all.

My concert series Mic Check was born in the spring semester of the 2021-2022 school year. My maturing within Wesleyan's music culture now benefitted me. I'd seen and experienced concert planning and event organizing. I'd taken on leadership roles. And I'd finally made my contemporary Hip-Hop masterpiece. When the spring semester began, I collaborated with another student on campus who led The Shed, which is another student-run organization dedicated to live music performances. They had taken interest in putting together a show dedicated to Hip Hop and R&B, and so we did.



As a lover of Hip-Hop culture, rap music, and battle rap, I suggested hosting Wesleyan's first ever Rap Battle. Defined as an art "where MCs will perform on the same stage to see who has the better verses." I found that Wesleyan could benefit from art that pushed individuals to compete lyrically, but productively. A platform that provided such an evolving limitless potential like battle rap to Wesleyan always excited me. To headline this event, I battled another student on campus on the top floor of Albritton. Overall the event was a success and Mic Check was born. Since February 2022, two more Mic Check events were organized to address and work through the campus' underrepresentation of Hip-Hop and R&B music/art. As I write this today, I am still feeling the energy of that battle. Now, Mic Check exists as a platform for artists who are not commonly represented in Wesleyan's general music circuit. Mic Check dedicates itself to providing Wesleyan's students with an attentive, equitable, fun, and engaging music experience. I know that this will begin to balance Wesleyan's musical ecosystem, which will inevitably feed into campus life overall. Ultimately, I plan to turn Mic Check into an official student-run organization that will continue after I graduate.

Eventually, this organization will focus on building the foundations of Hip-Hop culture through collaborative discourse, writers workshops, and event organizing support groups.

So You Want to Host a Party?

By: A Senior

This is about hosting events in general but mainly parties and concerts that are open to campus. I'd take this with a grain of salt, I've heard people who have had vastly different experiences. Also, this piece doesn't tackle questions of event safety and inclusivity which is a whole other topic to be cognizant of when hosting events.

I'll start with some history—at least what I remember of Wes pre-covid. Looking at the Sound co-op calendar (the organization that provides sound equipment for most parties and other events on campus) from Fall of 2019, there were about 2-8 events every weekend that requested speakers. These events ranged from open mics to aux parties, to multi-band concerts, to DJ sets, to performance art and screenings. Movement House/Eclectic would organize parties and others used their space for events pretty much every weekend. Psi U had parties every Friday or Saturday. I'm not just a jaded senior complaining; by volume alone, Wes had a much more exciting nightlife and student life in general.

Was that nightlife perfect? God no. From my memories, many of these events were poorly organized, had bad music, and generally left a lot to be desired. Additionally, as another article discusses, there was a noticeable lack of safe spaces in the party scene. As a freshman, I pretty quickly learned that the pre-games were often the best part of the night yet still found myself at these events. Parties and concerts (many including artists from outside of Wes) were something that people looked forward to.

Party culture at Wes is far from dead but it has changed a lot. For one, more people are having invite-only events and doing smaller-scale stuff. Those parties can be lovely, but being the dominant form of nightlife contributes to an already cliquy campus environment. Covid is to blame for most of those changes but not exclusively. Between Student Involvement, ResLife, and Public Safety, the rules around partying have gotten a lot stricter and more bureaucratic—the most recent part of a larger campaign by the university (Michael Roth) to make Wes more appealing to donors.

The bureaucracy is especially evident with program houses, the hosting spaces available to book for all students; the steps are written out on a page called Student Event Registration. TLDR: you need to complete host training, be listed as an event coordinator, request a space, sacrifice 3 small mammals (ideally squirrels), and then maybe you can host your aux party. Nonetheless, it is possible and I, among many people, have been able to host parties and concerts. Popular venues for hosting are ADP (they have like 3 different spaces), Movement House (they have 2 big rooms, including the dining room that has much better acoustics), Earth House, Music House, and Film House. It's easier to do this as part of a student club (like The Shed who throw wonderful events). Additionally, as a house manager you can host events without this hassle and get ResLife funding for it so ask your house manager friends about that. Seniors are also able to host events in their houses and those are a lot easier to register.

There is The Workshop. Officially, you cannot host night events with loud music there but people have in the past and it's a fabulous space with a great vibe. To discuss hosting an event there, I would talk to the people in charge of The Workshop.

Once you have a space, you should book Sound co-op on their website and they'll send over a paid engineer with the gear. Sound co-op can be requested for senior house parties. After that, make a poster or ask one of the many talented artists on campus and promote your event! Facebook, Instagram, tens of posters on campus, emails if you're into that.

On the topic of music, you can do an Aux party (very common pre-covid) but if you have a DJ friend, that's even better. Feel free to reach out to campus bands and other musicians, and give artists a platform to perform. And don't forget a theme or idea behind an event that can be accompanied by decorations, if you still have energy after all of that!

All this is not to scare people away from the tedious side of event organizing. Go throw a fuckin party! If you don't, who will? I want to inspire people to host events and make the nightlife culture that they want. And if you're looking for event ideas or inspirations, look at the Sound co-op calendar of past years and see what events you might want to bring back or what events you want to introduce to Wesleyan.

International Student Services + Resources at Wes

By: Robyn Wong Min Xuan

International students are an integral part of Wesleyan's community and institution.

The international student community at Wesleyan primarily comprises F-1 visa students, as well as a handful of US-citizens from international backgrounds. Coming from all corners of the globe, international students bring a wealth of diverse perspectives and experiences that enriches university life in the classroom & beyond. International students also contribute to the university's social-cultural and economic capital. Not only do international students study away from their home country to receive a global education, but they also endow the institutions they attend with a global status. And of course, given that most international students are ineligible for federal and state financial aid, many contribute to the financial health of the university financially by paying full tuition.

Despite the significance of the international student community, they receive inadequate support from Wesleyan for their unique set of immigration, academic, career, socio-cultural, and financial concerns. This is largely due to the fact that departments that serve international students are understaffed and under-resourced.

The Office of International Student Affairs (OISA) currently has two full-time staff members, Morgan Keller and Janice Watson. These two individuals are responsible for providing eight class years of international students (>500 students including pre-frosh, undergrads, OPT candidates, and STEM OPT candidates) with "support and guidance on every aspect of international student life at Wesleyan."

This is a mammoth task. OISA is stretched thin to provide the constant and high-stakes immigration support international students need to remain compliant with their visa status, let alone the other "cultural, academic, personal, and financial" factors within the scope of their work.

During COVID, shit hit the fan. The potent combination of anti-immigrant sentiments and legislation and border lockdowns that disproportionately affected international students put great strain on OISA. The situation was precarious and highly stressful, and at the end of it all, Chia-Ying Pan, OISA's Director of International Services at the time, left Wesleyan.

Ultimately, COVID was not the cause, but the catalyst that revealed the problems of a deeply flawed system. The lack of OISA staff and resources and the lack of international student services in non-OISA administrative and academic departments led to OISA being overworked. People who are overworked get tired, and tired people are more prone to making mistakes with serious ramifications. Also, people who are overworked leave the university, which leads to the long arduous process of re-hiring and re-training.

These are the ways in which international students can be better supported at Wesleyan:

1. Devote more resources to international student services: this includes not just creating more positions, but ensuring the retention of staff with competitive pay.
2. Build collaborative relationships between Wesleyan's administration, departments, and international students: better communication aligns the understanding of international student issues and greater integration of capabilities will help spread the load
3. Build solidarity and community among international students: recognize that our community exists and leverage existing platforms such as Pangea and the International Student Advisory Board (ISAB)–Wesleyan's student-led international club and advocacy leadership board respectively–to engage with the community.

Asian American Studies at Wes

By Emily Chen

Atlanta

In the brief golden hour light, I sat with my friends and hundreds of other students in front of Usdan. Asian and Asian American students spoke of the grief, rage, bitterness, and numbness they had been feeling. In my speech, I talked about the rage and pain I felt in the week following the shooting, and my hope for tenderness and organizing to keep people alive.

On March 16th, 2021, eight people were killed by a white man in Atlanta, Georgia in a massage parlor, six of whom were Asian women. My friends and I organized a vigil to honor those who passed and create space for our pain.

Sixteen minutes after the vigil ended, an Asian student crossing the intersection between High St and Washington St was called racial slurs and spit at from a passing truck. The all-campus email from Public Safety, subject lined "HATE INCIDENT NEAR CAMPUS REPORTED", offered no guidance, only vague instructions to call PSafe or the police with relevant information. The Asian American Student Collective organized a buddy system where students walked with one another to keep each other safe.

In the aftermath of Atlanta, I sought care and articulated histories to contextualize the violence. Asian American students needed support and resources, and the university only provided statements. The Office of Equity & Inclusion sent an email to all students condemning anti-Asian violence; President Roth wrote a blog post with similar sentiments in which he stated that Wesleyan would "stand against racist and xenophobic violence." These statements contextualized anti-Asian violence within the xenophobic rhetoric that has arisen during the COVID pandemic. Devoid of historical context, the university's statements defined anti-Asian violence as a phenomenon—a horrible but momentary episode rather than a structure which has shaped United States history.

How can a university grapple with a problem that it doesn't understand the roots of? How can you stand against an issue which you refuse to acknowledge in its entirety? In order to address anti-Asian racism, we need Asian American Studies and radical pedagogy that holds careful consideration of the diverse histories and lived experiences of Asian America.

What is Asian American Studies?

As Wesleyan's current course cluster description states, Asian American Studies "aims to understand both how people from East Asia, Southeast Asia, and South Asia have been racialized in the context of the United States, as well as how Asian Americans have constructed their identity and stories. Asian American Studies examines... how the unique history of marginalization and exclusion informs today's issues within the Asian American community." Common themes in the field include racial formation, immigration, citizenship, diasporic identity, war and colonialism, and cross-racial histories. Since the 1960s, many schools in the country have been solidifying institutionalized programs in the forms of majors and minors, or under larger Ethnic Studies programs.

Asian American Studies is currently a course cluster at Wesleyan, which means that classes relevant to the field are organized into a list on WesMaps so that interested students can easier identify classes. The course cluster was formed in 2019 through the organizing of the Asian American Student Collective and collaboration with faculty. While its creation was an important organizing win, the course cluster is mostly a means to categorize existing classes and does not have the power to hire more faculty.

Wesleyan is far behind peer institutions including Tufts University and Wellesley College, who have Asian American Studies minors. Since the 1970s, Asian American students at Wesleyan have advocated for a program through asking the administration to fund classes, organizing for professors to receive tenure, and teaching student forums. Rather than taking initiative to create a program, the university has continuously sidestepped student demands for the past fifty years.

The University's Perpetuation of Anti-Asian Racism

The university's omission of Asian American Studies reinforces the systemic erasure of anti-Asian racism. This erasure helps enable violence and stereotypes to flourish. Chinese and Filipino laborers faced violence including forced displacement, mass beatings, and exploitative labor conditions.

In connection, the United States' attitudes towards Asian laborers have continuously determined immigration law as well as categorizations of who is an included citizen and who is excluded. Asian American Studies can strengthen all students' understandings of systems of oppression, as Asians have been crucial to the defining of citizenship, borders, and in relation, white supremacy, and imperialism.

By not having Asian American Studies, Wesleyan promotes the invisibility and continuance of the violence which it is purportedly against. One history course on Asians and Pacific Islanders in the United States empire began to be offered in the fall of 2021. There are also several courses on Asian American literature. These classes are important and enriching, but their existence depends on the presence of individual faculty. Creating an institutionalized program ensures the continuation and expansion of Asian American Studies beyond a few professors, also opening the scope of courses to better incorporate other fields such as psychology or sociology, which is important in order to build a robust curriculum.

The creation of the African American Studies Department demonstrates that there have been successful student and faculty movements for centering marginalized identities and political life. Building off of and indebted to the history of Black student and faculty organizing, the creation of an Asian American Studies program supports the sustainability of Ethnic Studies at Wesleyan and the creation of resources for all students of color.

Present Day

To give careful attention to something is to love it. That is my hope for Asian American Studies; to give deep attention to the study of Asian America as a means of loving us, against the wishes and the absences of the institution, against white supremacist and misogynist violence.

I hope that this article can serve as a point of politicization, an introduction to the histories of organizing at Wesleyan, and a call to action. The demand for Asian American Studies must be met now. It has been fifty years too late. The Asian American Studies Working Group is growing a political Asian American community and a campaign for a program. Please join us! Contact me at echen02@wesleyan.edu, also welcoming questions and responses.

Gayying



@ wesleyan

By Emmett Levy

We're all born Wesleyan, the rest is fag.

See, I know what you're thinking. Where are the glory holes at Psi U?? Like I'm friends with some of the brothers (or at least I thought I was) but they won't tell me where they are. All they do is gaslight me into thinking they don't exist. Then build some, dummy. Make my Frat-X dreams come true.

You might be wondering: when is gay bar night? Forget about that, the better question is: where is the bottom-friendly station at Usdan? It's all gonna give you food poisoning darling, dig in.

Don't be afraid to flirt with that cute professor who says he has a "partner," although it probably just means he's straight, performative and his wife pegs him.

Don't go on grindr.

Please, just don't go on grindr.

...Wait, maybe for a second, just to see who's on there.

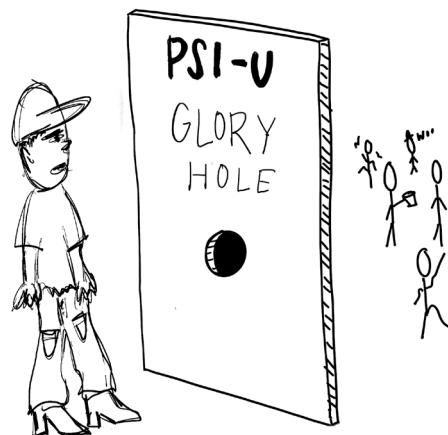
For all you slutty McSlut sluts who'll be strutting through Exley on a Saturday night: I see you! And you look Fiercer than Ru Paul when gas prices were like a million dollars or whatever.

The circle of fags here is small, so small we could probably form a circle jerk in the Olin gender neutral bathroom. So be kind to each other, give your spit-sister a hand, compliment them, give them the benefit of the doubt, or a bootleg monkeypox vaccine, or chlamydia.

On that note, get tested. It's fun! The ladies at Davidson love a good twink.

College is a time to experiment, so if you already know you like penis, take it a step further, take that leap, hop into that crop top, wear those pumps, buzz your hair, bleach your eyebrows, bleach your anus, bleach your armpits, bleach everything until it hurts and then maybe stop.

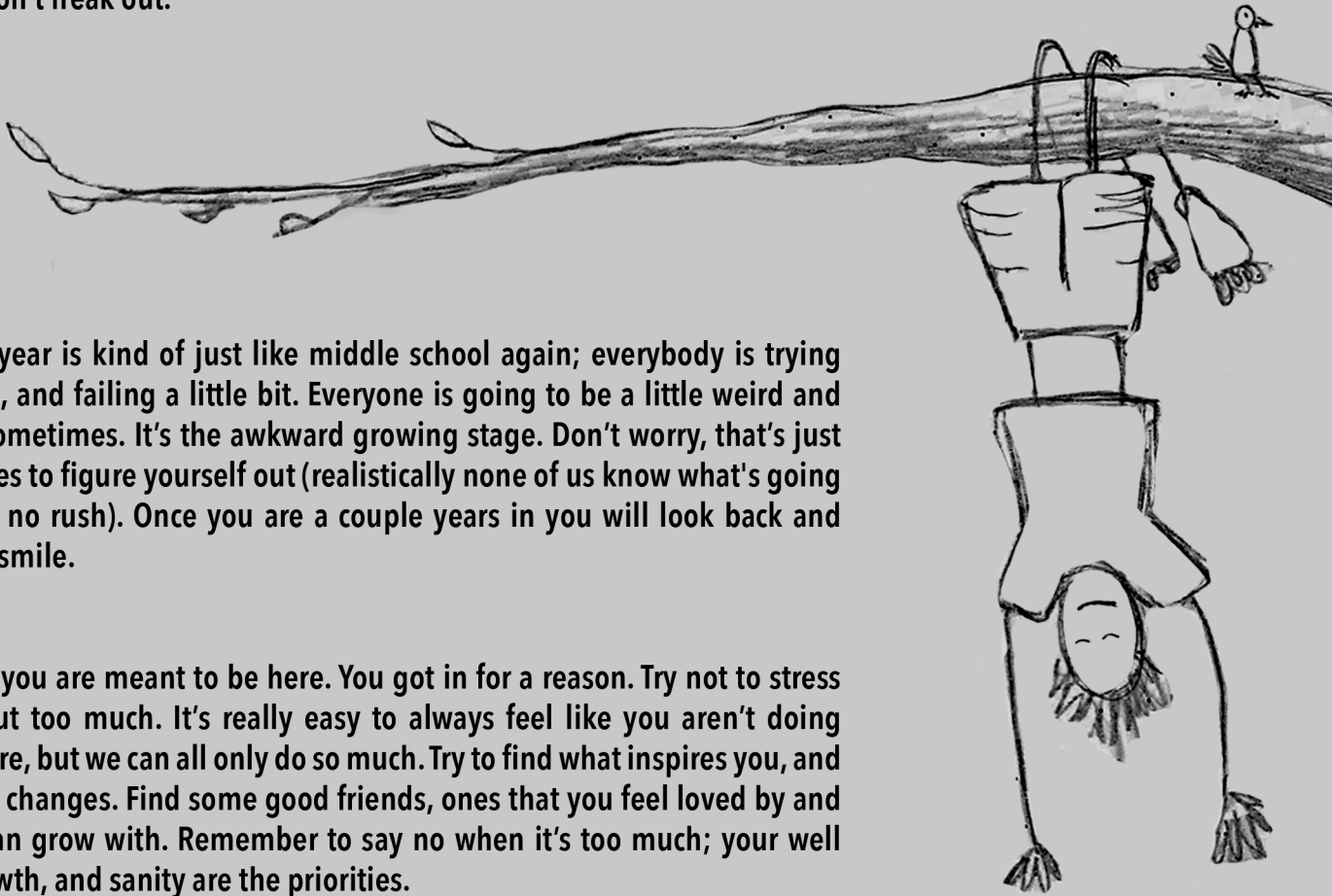
If I could share one piece of advice: let your bussy shine, illuminate the cold Conneticunty night sky, the auro-ra bussy alicia will lead the queers to you and you will dance, skipping around Michael Roth in a gimp suit, Renaissance playing in the background, wind ing-ing your hair into a frenzy, grateful that Wesleyan can be a place where you can figure it out, make mistakes, even be a failure and worst comes to worst, you archive all of your Instagram posts and smoke enough to forget it ever happened.



STOP. Slow down. Breathe in.... Breathe out... Breathe in... Breathe out.
« Repeat until the world stops spinning.

Congratulations. You did it, you made it into an elite New England Liberal Arts school. Welcome! It's a wild place, as I am sure you will find out or have already.

It's overwhelming. There's a lot going on all the time, and everyone has so many classes, clubs, majors, and new cool jackets. (Some really fun hats too). Everyone seems cool, but don't freak out.



Freshman year is kind of just like middle school again; everybody is trying really hard, and failing a little bit. Everyone is going to be a little weird and mess up sometimes. It's the awkward growing stage. Don't worry, that's just what it takes to figure yourself out (realistically none of us know what's going on, there's no rush). Once you are a couple years in you will look back and laugh and smile.

Know that you are meant to be here. You got in for a reason. Try not to stress yourself out too much. It's really easy to always feel like you aren't doing enough here, but we can all only do so much. Try to find what inspires you, and be open to changes. Find some good friends, ones that you feel loved by and that you can grow with. Remember to say no when it's too much; your well being, growth, and sanity are the priorities.

Wesleyan is a unique place. It has a lot of critics, but a lot of really passionate, amazing people too. I believe it's a special place to be.

So, look through this book to learn a bit about campus and get ideas of meaningful things to be a part of, or just soak it in.

And remember to have fun. It's a silly life and a silly place, go say hi from a little too far away, have some awkward encounters, and not know who you are. Just be honest, kind, and dance your heart out.

SUSTAINABILITY AT WESLEYAN

Sustainability Timeline (by Serena Levingston & Anonymous)

Wesleyan claims an activist culture which includes sustainability efforts on campus that center climate/waste initiatives, biodiversity, and waste management. These efforts have largely featured a push/pull between student-led initiatives and the Administration, often pivoting on issues of finance on the university's part. Below we have accumulated a timeline of past movements and efforts, as well as ongoing environmental spaces and organizations on campus.

Sustainability Strategic Plan By Lily Krug '24

Picture this: You are wondering what the most recent sustainability plan on campus looks like. A quick Google search takes you to the finalized version of the Sustainability Strategic Plan (SSP). But when you click on it, you discover a seventeen-page document, too long for you to read. If this resonates with you in any way, you've come to the right place. Below, I will go over the basics of the SSP and two issues I have with it.

The SSP is a reworked (and more applicable) plan to address sustainability on campus, settled on by students and administration that features three main parts—Carbon, Curriculum, and Community. The Carbon section discusses achieving carbon neutrality by 2035, meaning that the university would like to reduce its fossil fuel usage and reduce transportation emissions through offsets. Lastly, this section mentions a hope for increasing renewable energy.

The Curriculum section of the SSP states that about 80% of Wesleyan's student body will take at least one course—or course equivalent—related to sustainability and environmental justice by the year 2030. by expanding professional opportunities for students in these fields and by bringing scholars in environmental justice to our school to teach classes.

The last section of the SSP—Community—aims to expand sustainability work on campus through advocacy and education, as well as a possible partnership with Middletown.

As a hub coordinator for Sunrise Wesleyan for 1.5 years, and being involved for 3, my first issue with the SSP is student involvement in the process (or lack thereof). I was only able to see an early draft because of my involvement with Sunrise. The general public of the student body was not able to see any early drafts, an intentional choice made by administration in Academic Affairs. Further, when student members of the committee assigned to writing and editing the SSP communicated a desire to present the middle draft of the document to the student body at large for feedback, they were told that an incomplete draft shouldn't be shown because it wasn't ready yet. When it finally was presented in its final state though, the presentation was seen as unnecessary because the document had already been finalized so no feedback would be useful. I assume you can see the contradiction presented here.

Second, I take particular issue with some of the language of the SSP. Besides how unspecific the document as a whole is, my main issue is with the language change. The original document stated a specific and direct promise (but without using this word) that the university would be carbon neutral before 2035. High-up administration didn't appreciate such a strong statement in the document, so in the final version, the language was changed to by 2035, which allows for more flexibility and less strong accountability.

To end, I would like to emphasize that overall this document is not bad, there are just parts that the university administration would like you not to know, but I feel is important for all Wesleyan students to know.

1999: Environmental Studies certificate begins.

2003: Establishment of Long Lane Farm (LLF). Today, Long Lane Farm is supported by Bon Appetit, the College of the Environment and the Green Fund.

2005: Wesleyan begins making student wood frame houses become more energy-efficient.

2007: The University commits to carbon neutrality by 2050.

2009: The College of the Environment was founded.

2010: Residential composting program begins to allow collection of food waste from students.

2011: Wesleyan replaces high flow toilets, faucets, and show-
erheads with low-flow models.

2020: In the Fall, Climate Action Group, a student group, folds and merges with Sunrise Wesleyan, called Sunrise Middletown at the time. Sunrise endorses Brandon Chafee for State Representative District 33 for 2020 elections, beginning an ongoing relationship with him. Wesleyan Sustainability Office releases an Antiracism and Intersectionality Commitment. 70% of academic departments offer at least one course in sustainability.

Upsurge in single-use items as a result of COVID safety measures. Phase 1 of steam to hot water conversion completed. Sustainability Strategic Plan (SSP) begins drafting process.

2019: Sunrise Wesleyan, called Sunrise Middletown at the time, is founded. Introduction of Success@Wes, sustainability education for faculty and staff. Diversion of nearly 66% of waste from incinerators through recycling. Sustainability & Environmental Justice course cluster is created. Wesleyan completes a LEED Gold Standard for all construction and renovations over \$2 million.

2018: Introduction of Integration Beyond 2020 Sustainability Addendum.

Get Involved:

2021: In the Fall, after discussions between hub members, Sunrise Middletown changes its name to Sunrise Wesleyan to better reflect hub realities. Jewett Center for Community Partnerships includes sustainability and environmental justice as a priority. Endowment contribution from oil and gas falls to 3%. Construction on PAC (Public Affairs Center) begins, with goals of renovating it to LEED standards. Sustainability Action Plan, created in 2016, expires.

Sunrise (by Serena Levingston)
It is the on-campus hub of the national youth-led Sunrise Movement. We focus on environmental justice efforts on campus, in Middletown, and at the broader state level, prioritizing community building, legislative action, protests, and engaging with Middletown. Contact sunrise.mvmt.wesleyan@gmail.com

Green Fund (by Hannah Podol)
The Wesleyan Green Fund is a student-run organization that allocates approximately \$85,000 annually to student, faculty, and staff projects that advance our community's environmental progress. Capital is collected via a \$15 voluntary contribution attached to each student's tuition fees. The Fund seeks to spur creativity, community building, and impact through sustainability initiatives including WILD Wes permaculture courtyards of WestCo and Butterfield, Wesleyan Environmental Justice Conference, and the Sustainability Coordinator position.

Wesleyan Food Rescue
Food Rescue is a student organization that partners with the Eddy Shelter in Middletown to reduce food waste on campus and alleviate food insecurity in our community. By reallocating the excess food, that would otherwise be thrown away, from our dining establishments (Usdan, Pi Cafe, and Summerfields) to the Eddy Shelter, students establish a valuable community connection, and residents of the shelter receive daily meals. Contact wesfoodrescue@gmail.com

WILDWes (by Isaac Moss)
Grow gardens, not lawns! WILDWes is an entirely student-run acre-large permaculture site that focuses on rethinking what landscaping could look like. It features native fruiting trees, bushes, herbs, and flowers, and is officially part of the Middletown Pollinator Pathway! WILDWes and permaculture in general endeavor to create a "wild" space that humans can still benefit from. Contact wildwesu@gmail.com, no experience necessary.

2017: The University joins other colleges in 'America is All In,' pledging to uphold the Paris Climate Agreement via institutional action. Wesleyan completes Building Sustainability Policy.

2016: Creation of Wes' first Sustainability Action Plan. The drafting process involved students, faculty, and staff. The plan expanded on the 2010 Climate Action Plan, focusing more on academics and community sustainability. It used information from Wesleyan's STARS (Sustainable Tracking, Assessment, and Rating System) evaluation. Research for campus's steam to hot water conversion infrastructure project begins.

2015: Formation of the Coalition for Divestment and Transparency. Sit-in at Roth's office to demand divestment. EF pilot program becomes permanent.

2014: The Committee for Investment Responsibility presents an extensive proposal to the Wesleyan Investment Committee calling for divestment from coal. Plan to plant at least one tree for every campus tree removed. Wesleyan adopts Energy Conservation Policy.

2013:
WSA passes a resolution calling for divestment from fossil fuels

2012:
Formation of "Wes, Divest!" Creation of the Sustainability Office and introduction of Eco-Facilitators (EFs) and WILDWes. Usdan Marketplace agrees to purchase at least 20% of food annually that meets standards for sustainable food.

2022: In Spring, adoption of the Sustainability Strategic Plan. Sunrise Wesleyan organizes on-campus Earth Day Activist Fair. Sunrise Wesleyan also participates in the organizing of a climate strike in Hartford, which culminated in a march to the capitol building to hand a list of climate demands to Governor Ned Lamont's office. Sunrise members also table at Green Fest in Harbor Park. Agreement to change heating facilities with the support of Physical Plant. In Summer, SSP begins to be implemented. Pipe placed under Nicolson for the steam to hot water conversion project. In the Fall, WesThrift, a free store in the lower level of COE (284 High Street) opens. This is an EF project by Debba Goh '24 and Annie Volker '24.

SUSTAINABILITY

AT WESLEYAN (cont.)

Sustainability and Environmental Justice at Wesleyan **By Anonymous**

On the surface, Wesleyan markets itself as a climate-friendly campus dedicated to reducing its carbon footprint and supporting sustainable lifestyles. However, beyond the performative activism that surrounds climate action on campus, there are deep systemic issues that prevent the University from truly embodying key tenets of sustainability. Most significantly, the administrative body prioritizes fiscal growth over making substantial changes that will allow Wesleyan to be a truly green campus that stands for environmental justice — in all its multifaceted considerations.

At its core, environmental justice is the fair treatment and meaningful involvement of all people in the development, implementation and enforcement of environmental laws, regulations and policies. For too long, existing social inequities have prevented the development of just and sustainable communities. Communities that were already facing disproportionate amounts of social harms were further subject to disproportionate levels of environmental harm. The environmental justice movement was started and continues to be spearheaded by a racially-diverse coalition of activists who are seeking to expose and address the vastly disproportionate impacts of environmental degradation in their communities. An intersectional approach towards sustainability requires acknowledging that fighting for environmental justice is a fundamental part of the environmental movement, and that upholding sustainability requires supporting and advocating for just policies for all.

Wesleyan has come a long way in its approach to sustainability and environmental justice, and is genuinely relatively transparent and honest about its policies and actions as they relate to environmental care. Across peer institutions, Wesleyan is at the forefront of taking concrete and tangible steps to address the institutional responsibility for carbon emissions and is seeking to achieve carbon neutrality for all greenhouse gasses by 2035 — an admirable goal. Beyond that, Wesleyan has made significant strides in incorporating sustainability across campus.

It is evident that Wesleyan has made, and continues to make great strides in becoming more sustainable. Much of this progress is a direct result of student activism, with many initiatives being student-led. There is clear precedence of the University listening to student demands in its sustainability action. Hence, continuing to hold the administration responsible for existing commitments — carbon neutrality by 2035, reducing single-use items by 50% by 2030, increasing sustainable food purchases to 30% by 2025, achieving complete divestment from coal and fossil fuels by 2030, among others — is essential if we want Wesleyan to uphold and fulfill their commitments.

Ultimately, Wesleyan is guided by financial considerations. Much of the climate-friendly policies that have been adopted coincide with fiscally beneficial strategies to protect the institution's bottom line and grow the endowment. In the 2021 Year End Letter from the Office of Investments, it states that the University is a "long-term steward of capital," profiting from companies who create good environmental policies to enhance future returns. Hence, their commitment to environmental, social and governance (ESG) principles aligns with their "commitment to strong returns that support the academic mission of the University." While a significant move towards achieving carbon neutrality for Wesleyan, the multi-million dollar steam to hot water pipes conversion project was guided by the significant cost savings that this project will allow.

As long as Wesleyan remains an institution guided foremost by financially profitable actions, the institution will not be able to uphold principles of environmental justice. Hence, Wesleyan's continue to disproportionately negatively affect BIPOC communities and the local Middletown community. Moreover, the University diminishes the dissenting voices of students, staff and faculty who call for more radical suitability measures, such as complete conversion to renewable energy sources, complete electrification, zero waste campus-wide initiative, more full-time staff in the Sustainability Office, more support for external campus contractors like the custodial staff, and more classes and research dedicated to sustainability and environmental justice.



So, what can you do?

Below are some resources to keep the school accountable and to improve sustainability policies on campus:

- Sustainability Office: The Wesleyan Sustainability Office is a key resource in the fight towards true sustainability! This is the main way to work with administration members to make significant institutional changes, such as the implementation of the Sustainability Strategic Plan.
- Jen Kleindienst (jkleindienst@wesleyan.edu) is Sustainability Director
- Eco-Facilitators (EFs) Program. This is a three-semester, paid-position for selected students who serve as sustainability-focused peer advisors at Wes. EFs work in freshman dorms as peer advisors, and also work to facilitate both systemic change and behavioral change. (Applications are open every October)
- The Sustainability Office also offers other student internship opportunities.

Here are ways to integrate sustainable practices into your daily life on campus;

- WesThrift@284 High (store). WesThrift @ 284 High is Wesleyan's new student-run free thrift store located in the basement of the College of the Environment (284 High St). The store offers clothing and dorm essentials to all students, faculty, and staff free of charge. Open Monday, Wednesday & Friday from 12pm to 1.30pm.
- Join Sustainability Advisory Group for Environmental Stewardship (SAGES), a collaborative group of staff, faculty, and students dedicated to promoting environmental sustainability.
- Check out the Sustainability and Environmental Justice course cluster for some of the courses on sustainability and environmental justice.

Have you heard of Long Lane?

Long Lane Farm (by Isaac Moss)

Long Lane is a collectively worked and organized student farm dedicated to growing food and tending to the environment for and with the Middletown community. It uses a consensus-based approach to decision-making and is open to anyone regardless of experience level. Produce is sold locally and given to food banks in the area, and is also given to BonApp in exchange for paid positions at the farm.

Contact weslonglanefarm@gmail.com.

Long Lane Farm History (by Samuel Marcus)(CW// suicide, death, prisons)

Long Lane Farm's land has been used in various forms since the 19th century. It began as the Connecticut Industrial School for Girls (occasionally known as the Long Lane School for Friendless Girls), a Protestant reformatory, in 1868. The facility was largely occupied by teenage girls from immigrant families, most commonly removed from Hartford and New Haven for the offense of premarital sex. Between 1868 and 1916, 27 girls are recorded to have died and been buried at the facility. In the early 20th century, the reformatory school became a more traditional juvenile detention center, which involved compulsory farm work. From 1924 to 1943, the facility was referred to as "Long Lane Farm". There are varying accounts of the school - some suggested it was preferable to an ordinary juvenile facility, and some have told horror stories. The suicide of Tabitha Ann Brendle in 1998 led to investigations of the facility and paved the way for its closure in 2003 and the purchase of the land by Wesleyan, where it was then converted to a farm.

The first year, nothing but pumpkins grew, and since then the farm has added an acre of land, grown crops other than pumpkins, and become a space intended to be shared with the larger Middletown community. As the space has grown, the history of the prison has been largely lost among the Wesleyan community, but not among Middletown residents.

Please contact Samuel Marcus (sgmarcus@wesleyan.edu) for more detail on sourcing (Hartford Courant reporting).

HOOK-UP

culture @wes



By Charissa Lee '23

what's a "hook-up"?

An uncommitted sexual experience that occurs outside of the traditional context of a romantic relationship, which may include anything from kissing to sexual intercourse. However, 'hooking-up' can mean different things to different people.

Participation

Ideally, hook-up culture is an opportunity for students to explore their sexuality, achieve sexual maturation, and acquire social clout. Hook-ups may occur with students you may not know prior to the hook-up, students you may have 'seen around' (virtually or physically), and friends/acquaintances. Importantly, participants of hook-up culture are mostly cis, white and heterosexual. Hence, the negative impacts of hook-up culture disproportionately affect queer, trans, and BIPOC students. These marginalized students often create their own spaces, away from dominant hook-up culture, to engage in a seemingly safer hook-up environment.

How do hook-ups happen?

Students can find hook-ups anywhere! But dating apps and parties are the most popular options. For many students, matching with another student on the app is often used as a barometer of interest or desire. For example, you might be interested in a classmate but you wouldn't initiate a conversation or demonstrate interest before matching on Tinder. At parties, people dance, drink and chat before a person suggests going back to their place to hook-up. Party hook-ups are often coupled with alcohol/drug intoxication, which may be messy. Also, hook-ups may occur outside of an alcohol/party context. Some may want to grab coffee or go on a walk before they indicate sexual interest.

what happens after?

Generally, students don't intend for hook-ups to lead to committed romantic relationships. Hook-ups tend to be performative as students attempt to follow hook-up norms and gendered sexual scripts, rather than exercising agency and individualizing sexual experiences. Therefore, hook-ups tend to lack emotionality and vulnerability. This may cause some people to feel disempowered and objectified, especially students of marginalized identities. Post-hook-up experiences vary: some may pursue future hook-ups in a non-committed situation, some may want a romantic/platonic relationship, while some may want an in-between (a committed, respectful relationship that isn't confined to a traditional romantic partnership)! Some people you have hooked-up with in the past may be cordial in public spaces and via text, while others may ignore their past sexual partners and act like the hook-up never happened.

Responsible & Ethical Hook-Ups

We need to have open and honest communication with ourselves and our sexual partners. You should;

1. Define your individual 'sexual projects' i.e. figure out what sex means to you, why you have sex, and why you do not have sex.
 2. Acknowledge that we are all 'sexual citizens' who have the right to say 'yes' and 'no,' and respect the rights of others. Asking for and receiving enthusiastic consent is a must.
 3. Inform your sexual partners if you are looking for a one-off, fun experience, or if you are open to something more.
 4. Let your sexual partners know what feels good for your body, and what may be triggering or uncomfortable. Go to @wesshapeoffice on Instagram for guides to better pleasure your partners.
 5. Ask your sexual partners about birth control options, safer sex supply preferences, STI testing frequency, and STI status.
 6. Practice aftercare; go to @wesshapeoffice on Instagram for the aftercare guide.
 7. Communicate your intentions and reasons for not pursuing the relationship further in a kind and thoughtful way; 'ghosting' someone is not cool!
 8. Be cordial to your past and present sexual partners in public spaces; don't ignore them or act like the hook-up never happened.
- Interrogate your sexual 'preferences' because they are most likely related to your biases and privileges.
9. Know that any sexual experience involves a series of decisions, and that it is totally acceptable to change your mind or say no if you want, and that your partners should respect your decision.
 10. Remember, hook-ups are dynamic relationships that prioritize mutual-ity and reciprocity.

Essentially, vocalize and communicate your needs in a way that empowers you but does not disempower your partners.

Sexual Health

Here are a few on-campus resources for better sexual health:

1. WesWell Office. Head to 287 High St to get free safer sex supplies all-year round!
2. CAPS. Book an appointment with a licensed therapist to talk about your sexuality, gender and sexual experiences.
3. Davidson Health Center. Head to the DHC to get free safer sex supplies all-year round. STI testing, PrEP, HPV vaccinations, and gynecological health services are available by appointment.
4. ASHA. A student-run sex-ed initiative. Follow them on Instagram @asha.wesleyan.

Sexual Assault and Misconduct at Wes

Unfortunately, Wesleyan isn't safe and the University perpetuates and upholds rape culture. Rape culture is a culture that normalizes sexual violence, blames survivors for their assault, shames survivors and protects the person who caused harm. The current measures to respond to sexual assault and misconduct on campus are reactive and punitive; they fail to address this problem at its root. Moreover, Wesleyan's current hook-up culture perpetuates rape culture.

Hence, sexual assault and misconduct is an ever-present reality on campus. Nationally, sexual violence is a large issue but Wesleyan has a particularly bad problem, with the second highest incidence of rape on American college campuses, as reported by the Washington Post in 2016. In 2020, @wesleyansurvivors began to archive anonymous stories of survivors at Wesleyan. In the same year, there were ten reported cases of sexual misconduct on campus, a significant and steady decrease over the past decade. Thus, we must recognize that sexual violence is an epidemic and it disproportionately affects marginalized communities: trans, queer, womxn, disabled, person of color, undocumented, and low-income.

If someone informs you about a non-consensual sexual experience,

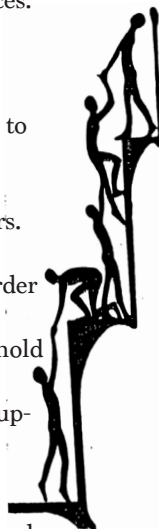
You should listen actively and without judgment.
Offer tools of self-care.
Validate their experience and feelings.
Explore options with them and empower their choices.

If someone you know has caused harm to others,

You should understand that anyone can cause harm to others.
Believe survivors.
Explain to them that it hurts to see them hurt others.
Ask them why their behavior is not acceptable.
Ask them what they need from you and others in order to transform their behavior.
Ask them how they are going to move forward and hold themselves accountable.
Encourage them to utilize on-campus resources to support their journey.

If you have caused harm to someone else,

You should understand how and why you have harmed others.
Speak to someone about your experience and build an accountability network. Explore options offered by CAPS and ORSL.



Charissa Lee '23

Wesleyan has a long and dark history of sexual violence. Ultimately, the current punitive judicial system has failed all of us. But sexual violence is preventable and we need a different solution. We need to hold everyone accountable, intervene, speak out, call in and call out. For years, students have advocated for a formalized restorative/transformational process to respond to sexual assault and misconduct on campus but students' voices have been sidelined to avoid legal liabilities. Hence, students have resorted to community-based resources to materialize a cultural and behavioral shift. Below are some options for all of us who come into contact with sexual violence, in varying degrees.

If you have experienced sexual assault or if you are not sure if you have experienced sexual assault, you have many resources to support your care, processing, and healing.

Public Safety (emergency, non-confidential). Call 860-685-333 or 911 to speak to someone immediately. For more information about what to do during the first 120 hours after the assault, read <https://www.wesleyan.edu/sexualassault/first120/>.

Title IX Office (non-confidential). Explore reporting and non-reporting (academic accommodations, residential accommodations, mutual no contact agreement) options with Debbie Colucci (dcolucci@wesleyan.edu). Meeting Debbie doesn't trigger an investigation.

CAPS (confidential). Book an appointment with a therapist to discuss your experience. CAPS also hosts support groups for survivors. For emergencies, call 860-685-2910.

ORSL (confidential). Speak to a spiritual advisor to navigate your experiences from a religious and/or spiritual perspective.

Non-confidential resources: ResLife (Residential Advisor, House Manager and Area Coordinator), the Office for Equity and Inclusion (Dean April Ruiz and Student Ombuds), your Class Dean, and the 'Incident Reporting Form'.

Off-campus resources:

Women & Families Center 1-888-999-5545
New Horizons 1-888-774-2900
SafeConnect 1-888-774-2900

Request for a Bystander Intervention Training for your student group here, or email Molly Hunsinger.

Sexual violence is preventable and we should all play our part in making Wesleyan a better, safer place for all.

Teddy's Declassified Accommodation Survival Guide

Being a student who requires accommodations on campus is complicated...

Step 1: Official Documents

Hit up your doctor(s) for a note stating your condition, any symptoms, and **the accommodations you're requesting**. Discuss your campus specific needs with your doctor and make sure they include them in the note: a single so that any roommate won't be woken up by alarms, a stove that works and is accessible 24/7 because you can't eat dairy, gluten, nuts, etc. etc. Think of specificity like money, more is more!

Step 2: Opting out of Wesleyan Insurance

For those who will need to seek emergency medical care only while on campus (this includes those with specialty doctors i.e endocrinologists, cardiologists, gastroenterologists...) you're much better off opting out and saving the money. You're likely to only head to Davison a few times in your Wes career, and probably just for flu medication or STI testing; these are quite affordable out of pocket.

Step 3: Meeting with Dean Patey or Crystal Rose Hill

Depending on your condition, you'll likely be emailed by either Dean Patey or Crystal Rose-Hill about your accommodations. If somehow this doesn't happen, reach out to them by email and schedule a meeting yourself.

Step 4: Housing Accommodation Forms

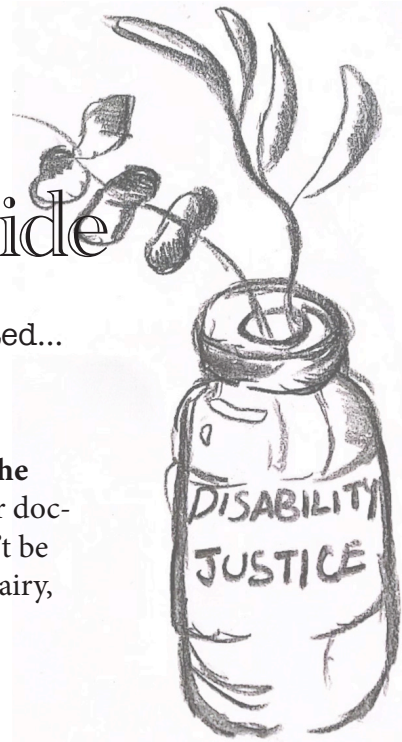
Despite the fact that your condition is unlikely to radically change year to year, you will be required to submit housing accommodation forms every year before move-in.

These are the accommodations you are most likely to get shit for. At times, the office will say that they "can't ensure" that you receive a specific accommodation. If/when you are told this, you can act in one of 3 ways.

1. Sometimes it's simply wording that confuses the department; if this is the case, send a clarification email and wait for a response.
2. If you are certain that your request is both **reasonable** and **necessary**, refer to the Americans with Disabilities Act in a follow-up email, cc your doctor/medical team, and reaffirm the importance of this request.

Don't be afraid to get legal on the department, you are guaranteed these rights by federal law.

3. Realize they're right and let it slide. (*this will never happen please see numbers 1 and 2 again*)



Step 5: Academic Accommodation Forms

Every semester, the office will send you an email with a link to google forms you have to fill out in order to provide each of your professors with a copy of your accommodation requirements. If they don't send them through email, you can also find the link on the accessibility page on the Wesleyan website. The form is simple and no matter how much specific information you provide the office will synthesize the **BROADEST, VAGUEST** interpretation possible from it. The email will suggest you set up a meeting with each professor to discuss your accommodations, **essentially not a single professor** will ask you for this. Just make sure you email them your forms.

Step 6: Rights Violations

If any faculty member denies you your rights to your documented accommodations, don't let it slide. In minor cases, reaffirm your rights and act accordingly. If you are threatened with academic or disciplinary consequences for utilizing your accommodations, request that this denial be documented, and if that doesn't sway them, **immediately begin typing an email to the office of accessibility, cc your class dean, the faculty member, and your advisor**. You have federal rights and no one should pressure you out of exercising them.

Step 7: Finding Community

There are many disabled, chronically ill, and otherwise accommodated folks on campus. The WDCIC (Wesleyan Disability and Chronic Illness Coalition) is a club on campus for students to hang with others who understand and when in doubt, drop a post in your WesAdmits. Don't be afraid to meet with your dean if you're feeling overwhelmed; they're not gonna penalize you and it's important that a figure of authority your professors are likely to contact if they're concerned understands how you're feeling. Deans can also provide a less stressful waypoint between you and a professor that's a little less tactful than you might prefer.

This may seem like a lot (**it is one of the most unnecessarily inefficient processes on campus**), but once you get into the swing of things you should be comfortably on your way to missing class due to another flare up.



*Good Afternoon Professor...
Unfortunately due to...*



Navigating ED

Anonymous



- You're a smart person, you'll deal with it on your own.
- Sure, daddy, you're right.

One year after having this conversation I ended up in the emergency room on the verge of life and death due to ED.* Was I not smart enough?

While I might be not the most well-educated person, I definitely know that ED is not about smartness.

It is about bruises all over your skin after a light touch and constant dizziness. It's about freezing even on a hot summer day. About the hatred for every inch of your small body and desire to hide it under baggy clothes. Hide from this world and run. Run from yourself, your feelings and emotions.

Although you might not fully realise it, ED is as a slow version of suicide, gradually killing you every day. The extent of the damage I was doing to myself only became apparent when I first heard the word 'death' from a doctor. It was a very scary, but at the same time very sobering moment. Am I ready to die?

Am I ready to never hug my loved ones again? To never see the sun and smile gently at it? To lose everything that I enjoy so much in this beautiful life?

I was definitely not ready for it and decided to step on a long and hard road to recovery. It is an actual fight, full of challenges and realizations of who you actually are without an ED. But it is also a fight for your better life, and while it can be difficult, it's definitely worth it.

**"recovery is a marathon,
not a sprint"**

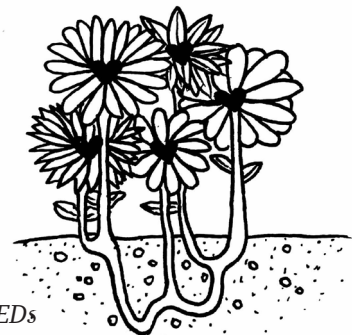
If you think you might be having some issues with ED, first of all, you are not alone. And you are not crazy, stupid or weak – you are still a wonderful person. And I'm sure you are very strong, but even the strongest people don't have to deal with everything on their own. It is crucially important to take care of your mental health and ask for help, even if you think you are 'not sick enough'. You don't have to be.

CAPS was a good place for me to begin my road to recovery. If they are not able to provide the level of support you need, they are always willing to find the right options even outside of school. Therapy will at least help you to sort things out and find your own coping skills. Some of them might include doing something that involves fine motor skills (cleaning, playing musical instruments, doing art, cooking), journaling or going for a walk with friends while having intrusive thoughts.

Or, for example, wearing comfortable clothes, like your best friend's loose hoodie and a pair of favorite sweatpants, while being concerned about body image.

Other than that, it was crucial for me to ask the loved ones for support. It took some time to realize that people are more than willing to help, they just don't know how and don't want to hurt you by doing something wrong. The best thing you can do is to openly articulate what would be beneficial and what would be triggering. And, please, do not be afraid – asking for support will help you not only in your recovery, but also with building deeper and stronger relationships. A lot of people start feeling better themselves while helping others – just give them an opportunity to do so.

Recovery is a marathon, not a sprint, so build it on small steps. Be gentle to yourself, accept all the ups and downs and be proud of all the little steps you make towards the goal. Remember, you are on your way to a better life full of freedom, joy and exciting moments. You are stronger than ED. Don't give up on you!



*ED = Eating Disorder

**ED is a super broad term and some aspects described do not necessarily apply to other EDs



Justice in Palestine and Anti-Zionist Organizing On Campus

As a resident of America, you are involuntarily funding Israel's genocide of the Palestinian people. America sends a blank check of 4 billion dollars to the Israeli government each year, making Israel America's greatest financial recipient. Almost all of this money is military funding, which is used to purchase weaponry and bombs from American weapon companies to regularly kill and harm Palestinians. American financed state-terrorism returns to our communities through "deadly exchange" programs, where American policing institutions send troopers to occupied Palestine to study military and surveillance technologies and then bring this training home to inflict violence against Black, migrant, and other marginalized folk living in America.

This summer (2022), the Israeli military launched its regular, almost annual, bombing campaign against the people of Gaza—the self governed 20 mile region of Palestine that houses 2 million people in "the world's largest open air prison" that has been besieged since 2007—killing 50 people including 16 children.

In mainstream American politics and media, Israel's constant murder of Palestinian people is deemed inconsequential and necessary, portrayed as justified means to attain Israeli security. But this and every Israeli bombardment was and are escalatory, used by aspiring politicians to motivate the brainwashed, right wing Israeli public which broadly sees a "hard stance" (callous murder) against "terrorism" (Palestinian folk resisting Zionist violence) as favorable and either willfully ignores the intentional slaughter of civilians or cheers it on in the name of Jewish safety. Zionist violence against Palestinians, however, only makes Jews less safe, as outside of Europe, anti-Semitism only arose in response to the Nakbah.

American discourse portrays the political, military, and humanitarian situation of Palestine and Israel as a "conflict." The "Israel-Palestine conflict" is a lie created by Zionists to hide and minimize violence against Palestinians. The word "conflict" indicates a two sided confrontation. The military and political situation in Palestine is not a conflict because the Israeli Military, the occupying power, is the best funded military in the world, equipped with the most high tech weaponry, and licensed by the international community (AKA the US which sets the standard of who lives and dies) to slaughter Palestinian civilians. The Palestinian resistance, on the other hand, is a grassroots organization who predominantly resists armed-to-the-teeth soldiers with humanitarian care and human rights organizing, work so dangerous to the Zionists that this past year the Israeli government deemed the 6 predominant Palestinian human rights organizations as terrorist organizations. When Palestinian resistance to Israeli terror becomes violent, the Israeli government devastates the Palestinian population through wholesale slaughter, while hardly ever suffering casualties.

In the wake of Russia's violent invasion and occupation of Ukraine, supporters of Palestine quickly articulated the stark contrast between the American public's portrayal of Ukrainian and Palestinian resistance. Many Americans rallied behind Ukrainian guerilla fighters, applauding and circulating videos of Ukrainian non-military fighters deemed heroes throwing molotov cocktails at Russian machinery and killing Russian soldiers to reclaim Ukrainian sovereignty and security. Supporters of Palestine angrily articulated the racist hypocrisy of America's portrayal of Palestinians who undoubtedly would be called terrorists if they resist occupation violently and whose claim to security is never considered.

Wesleyan has a long history of Palestinian solidarity and anti-Zionist organizing. Anti-zionist organizing on campus primarily centers the BDS campaign, a non-violent, Palestinian organized campaign that demands governments and corporations stop funding the Israeli military. Each spring, Wesleyan Students for Justice in Palestine (WeSJP) organize Israeli Apartheid Week to protest ongoing violence in Palestine. Any student who feels strongly about Palestinian liberation and anti-Zionism is welcomed to join WeSJP, and is encouraged to follow and reach out to the WeSJP instagram, @WesleyanSJP

RELIGIOUS LIFE

By Charissa Lee '23

The Office of Religious and Spiritual Life (ORSL) is the center of religious life on campus. The office and the chaplains who staff it are essential to the entire campus. ORSL facilitates religious services on campus, which ensures accessibility to all students. Moreover, ORSL chaplains are confidential resources who provide spiritual support to students who are navigating difficult situations; CAPS cannot provide spiritual guidance.

Religious communities face continuous defunding from the University. The administration's long-term plan is to phase-out ORSL and to have one 'Multifaith Chaplain.'

However, this will inadequately support individual communities and interfaith literacy will not advance. Furthermore, the University's defunding of ORSL demonstrates their deprioritization of religious life and the deprioritization of marginalized students who need religious support the most. Hence, the University lacks genuine interest in promoting and maintaining diversity on campus.

ORSL should have four full-time chaplains, but we currently have three: Rabbi David, Rev. Tracy, and Imam Meah. However, this staffing of ORSL is a result of student activism and organizing after months of vacant chaplaincies due to unjust terminations.

TIMELINE OF RECENT EVENTS DEMONSTRATING THE UNIVERSITY'S ANTI-RELIGIOUS ACTIONS:

Reverend Tracy Mehr- Muska (Protestant chaplain) resigns from her part-time position. The closure of Light House for the 2020/21 academic year.

MAY
2020

Imam Omar Bayramoglu (Muslim chaplain) is terminated and he is notified via a staff newsletter; students were told that he left on his own accord.

JUL
2020

Jami Carlacio is hired as an unpaid intern from the Yale Divinity School (YDS). Muslim students lead Friday Jumma prayers in the absence of an Imam.

SEP
2020

Father Bill publishes an open-letter opposing the University.

OCT
2020

Interfaith council, the Religion department and the Muslim Studies Minor publish open-letters; a petition gains 500+ signatures. Alumni testimony campaign launches.

NOV
2020

Roth pushes for "interfaith literacy" and an "interfaith chaplain." Abdul-Rehman Malik hired as a part-time Muslim chaplain.

FEB
2021

MAY 2021

Departure of Jami Carlacio.

FALL 2021

Light House is reinstated and it relocates to 32 Lawn Ave. Protestant students start bi-weekly, student-led Sunday services at the Memorial Chapel. Departure of Abdul-Rehman. Start of the first search committee for a Muslim chaplain; failed search.

SPRING 2022

Start of second search committee for a Muslim chaplain.

JUN 2022

Conclusion of Muslim chaplain search committee. Termination of Father Bill.

AUG 2023

Beginning and conclusion of Protestant chaplain search committee. Light House relocates to 227 Pine St.

SEP 2023

End of weekly, on-campus Catholic mass. Rev. Tracy Mehr-Muska re-hired as the full-time Protestant Chaplain and Jamir Meah hired as the Assistant Director of ORSL/Muslim Chaplain. Madeline Carlman hired as an unpaid, Multifaith intern from YDS. Start of "Bring Back Father Bill" campaign. Father Bill's open letter to the Argus detailing his termination.

DESPITE THESE EVENTS,
RELIGIOUS LIFE IS THRIVING
AT WESLEYAN. HERE ARE SOME
RESOURCES FOR STUDENTS OF
FAITH ON CAMPUS:

For Jewish Students

- The Wesleyan Jewish Community (WJC) is a student-led, multid denominational Jewish community. Contact Abby Fisher (adfisher@wesleyan.edu) or Danielle Garten (dgarten@wesleyan.edu) for more information. Follow @wesleyanjewishcommunity on Instagram for updates.
- The Bayit (157 Church St) is a Jewish program house.
- Weekly Shabbat service on Fridays at 5.30pm at The Bayit, followed by dinner.
- WJC observes Jewish holidays, such as Yom Kippur, Rosh Hashanah, Hanukkah, and Passover.

For Muslim Students

- The Muslim Students' Association (MSA) is a student-led, interdenominational Muslim community. Contact Sumaiya Sabnam (ssabnam@wesleyan.edu) for more information. Follow @wesleyanmsa on instagram for updates.
- Weekly Friday Jumma prayers at 1pm in the ORSL Lounge (2nd floor, 169 High St). MSA observes Muslim celebrations, such as Ramadan and Eid.

For Protestant Students

- The Wesleyan Christian Fellowship (WesCF) is a student-led, interdenominational Protestant community. Contact Charissa Lee (clee04@wesleyan.edu) or Keren Lebron Ramos (klebronramos@wesleyan.edu) for more information. Follow @wesleyan_cf on Instagram for updates.
- Light House (227 Pine St) is a Christian program house.
- Weekly prayer services on Tuesdays at 12.15pm at ORSL Lounge.
- Weekly 'Bible Study' sessions on Thursday at 8pm at Light House.
- Bi-weekly Sunday services at 11am at the Memorial Chapel.
- WesCF observes Christian celebrations, such as Christmas, Ash Wednesday, Good Friday and Easter.

For Catholic Students

- The Catholic Student Organization (CSO) is a student-run organization. Contact Christa Ishimwe (cishimwe@wesleyan.edu) for more information. Follow CSO on Facebook here.
- Weekly Sunday mass at local Catholic churches.

WESTRIFE W

When at Wesleyan, you have to treat Residential Life (ResLife) like you do a company Human Resources department: ResLife is here to help the school, not you. The history of ResLife has always been complicated, while their stated goal is to “provide a safe, supportive and inclusive residential environment,” their actions regularly fall short.

ResLife has a history of forcing students into dangerous or cruel situations. In just my short time being here, ResLife has had multiple instances of denying housing to housing insecure students. Here at Wesleyan, ResLife, the office designed to provide all students with housing, regularly fails in their one job.

My wonderful story with ResLife starts last winter. For various reasons, it is dangerous to be at my (former) home back in Maryland. To stay at Wesleyan over a break, ResLife requires a reason (can't have people staying here just based on your word). My reason was I was attending a winter course on campus. Unfortunately, there was a COVID spike right at the end of 2021, so Wesleyan decided to put all winter classes online. The only problem? Wesleyan announced this on the first day of winter break and despite it being within two weeks of my move back to campus, ResLife canceled my housing forcing me to stay at home for an extra 2 weeks. I very quickly emailed ResLife asking if I could still return early, to which I was categorically denied. I then told ResLife that I had a psychiatrist's note saying I need to move back to campus. You want to know how ResLife responded?

“You should also be working with your therapist to explore how you can best have your needs met until you do move on campus.”

Soooo, in case you missed it, I had been working with a therapist. He said the best way I could have my needs met is by moving back to campus. ResLife ignored my request, ignored my documentation, and left me out to dry in a situation in which I had to stay in a dangerous housing environment. The unfortunate reality is that ResLife will fuck you over if given a chance, and if you're housing insecure, the stakes are so much higher. This is just the summary of my story, but it is far from a unique one.

In 2021, ResLife denied an off-campus housing request to 3 housing insecure students. The students, Jess Burks, Mo Gautreaux, and Heather Cassell, went on to create the Housing Injustice Project, a collection of over 100 testimonies from students documenting all the ways ResLife, excuse my language here, fucks students over.

A quick look through the project's public submissions show a simple pattern. A student has a bad situation, they need break housing, they need to move rooms or dorms, they need any amount of extra support from the administration, so they request help from ResLife. A ResLife (or in some cases, even higher administrators) staff member tries to resolve the situation without doing anything (to quote one submission, they will try to make you “as comfortable as you could be in the situation you're in”) instead of resolving the problem. ResLife does not care if your request is Title IX related, mental health related, abuse related, or just simply needing some extra support, ResLife will ignore you or (often contemptuously) deny you.

So if you're housing insecure, or just need some extra support from ResLife, what should you do? Who should you talk to? Well, you're in (some) luck. ResLife has a wonderfully quiet program they started last year in response to the Housing Injustice Project gaining attention (can't have anything affecting that all-important Wesleyan reputation): year-round housing. To start the process, you need to email your class dean requesting long-term housing. Once you email your class dean, they will work with you to get a form of long-term housing (apartment/woodframe). However, if you've emailed the class dean and they're stonewalling or delaying, or requiring excessive documentation (you should not need too much), email Mike Whaley, the vice-president for student affairs. If the administration continues to stonewall, start threatening to call your friends or make it a public issue on social media. If there's one thing that Wesleyan hates, it's bad press.

While Wesleyan may have problems, the students here, especially other housing insecure students, are supportive and will help you get resources. When I learned about the long-term housing option, I almost broke down in a bizarre combination of relief, joy, and sensory overload. Help is available, and there are people here who understand, at least a little bit, what you're going through. ResLife might be cruel, but there are ways to get around them. I promise you, you'll be ok.

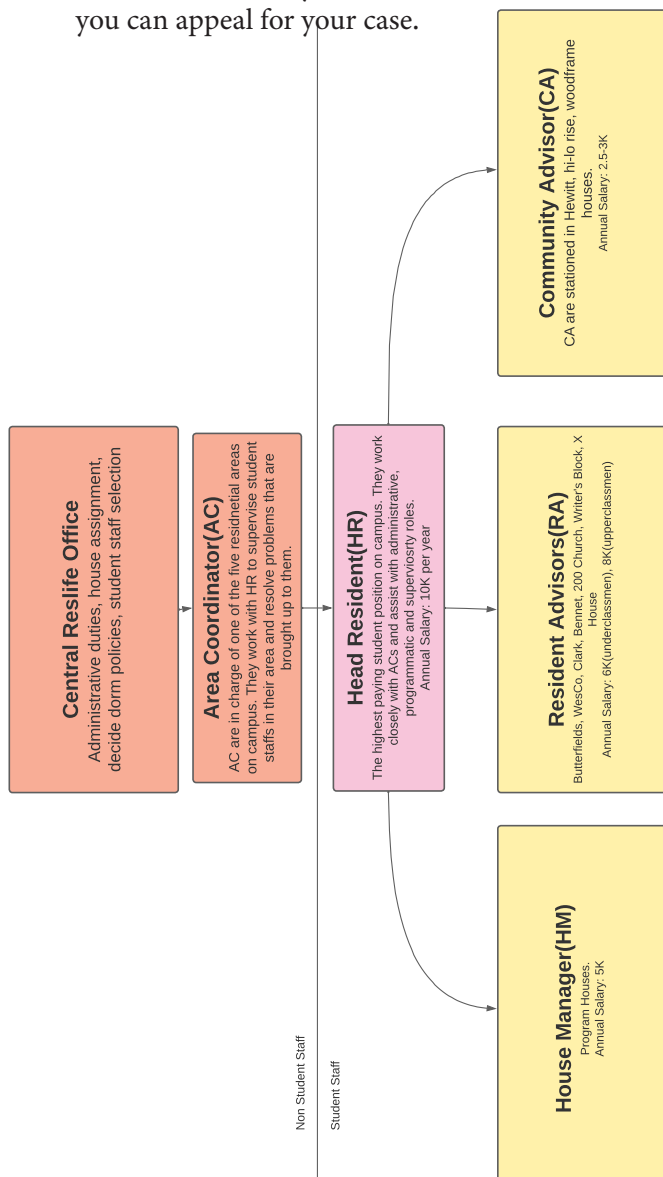
- Drew Olsen '24

THE RESLIFE

Reslife Structure:

Surprisingly few students on campus know about how ResLife works. From an institutional perspective, you have the central office located in the basement of North College, currently led by Maureen Isleib. The main office handles the administrative side of Reslife. They are the ones that assign your rooms, decide dorm policies, and select your RAs.

They enforce school housing policy on the ground and assist residents with their problems, schedule hall meetings, write up any violations, and unlock your room when you forget your keys. It is important to know that student staff are only there to follow what they are told to do. So if you ever get into a situation where you feel unfairly treated, don't take it out on the student staff. Ask them to direct you to the Area Coordinators where you can appeal for your case.



ResLife treats the students it serves poorly, and it treats its staff no better. During Covid, 25 RAs, CAs, and HMs wrote a letter with a petition that was cosigned by more than 500 students. The letter asked for \$250 in hazard pay for having to work during a pandemic and enter every student's rooms during room checks. Not only did ResLife fail to respond, but when they finally did, they opted to give everyone a pair of fuzzy socks instead of hazard pay. A complete mockery of these students' expressed needs. On the first day of freshman move-in of 2021, Butterfields, one of the largest freshman dorms flooded. Hundreds of freshmen had to be evacuated from their rooms and walked to Freeman by their RAs to sleep on the indoor track all night with no blankets, pillows, or beds. For many of these Butts RAs, this was their first night on duty. After being on during and awake all night long, the RAs were finally able to leave and go back to their dorms. To compensate for this horrific first night on duty, the RAs were given a \$25 GrubHub gift card and a beach towel so that "they don't get wet next time". When they asked Maureen Isleib if she would advocate on their behalf, she responded, "define advocacy".

In order to solve this myriad of problems, ResLife student staff all across campus decided to unionize, an effort started many years ago. After months of secretive organizing and communication, the ResLife student staff workers went public in March 2022 with the creation of Wesleyan Union of Student Employees (WesUSE) with a public letter signed by more than 60 signatures of ResLife student staff workers with more than 84% having signed Union cards. This led to WesUSE becoming the first voluntarily recognized undergraduate student union in the nation. Right now members of WesUSE are bargaining with the administration to create and sign our first contract as student workers! Not only will this create added job security and better pay and benefits, but it sets a precedent for student workers across our campus and beyond. If you want to learn more, follow @wes.use on twitter and @wes_use on instagram. For a more detailed account of what transpired, read this article I co-authored with some of the other members of the organizing committee: <https://jacobin.com/2022/06/wesleyan-university-undergraduate-workers-union-organizing>.

- Ruby clarke '24

Hi, my name is Diana Venus, and I'm what Wesleyan calls a "high need" international student, meaning my parents can't afford to pay a single dollar for my education and life at Wes. I'm a junior, and in two really weird Covid years at Wes, I've faced different challenges related to finances. I was able to solve some of the problems by advocating for myself, emailing and talking to administration offices, learning tips from FGLI upperclassmen, and being proactive in my budgeting and planning.

But, honestly, I think you freshmen shouldn't be expected to struggle and anxiously look for ways to afford living at Wes when you get here. After all, Wesleyan markets and prides itself as a school that covers all financial needs of its students, and cares about marginalized groups on campus. And sure, there are some staff members that I'm very grateful to for their support and openness. But at the same time, there are serious issues being raised by the FGLI community for a while now, and the Financial Aid office hasn't responded to them appropriately. And, unfortunately, these issues remain invisible to wealthy Wesleyan students who don't have to worry about affording the university.

Summer of the FGLI Student

One such issue I face every summer. Everyone says Wesleyan is intense academically, but not everyone can afford to take a break during summer. For me and my FGLI friends, summer means working to earn the required student contribution. My parents pay zero, but I'm still expected to pay \$1200 every year. There's no way I can earn that much money at home in Kyrgyzstan, because our economy and currency is weaker compared to the US dollar. If my mom, an adult with work experience, makes \$200 a month, how can I make \$1200 in three months? So I have to stay in the US for summer, find a job, and work.

Usually, we stay on campus because we can get free housing and meals here, and working full time for minimum wage, we can make enough money for the following year. As international students, we need legal permission to work off-campus, if we get an internship or other better-paying opportunities. The problem is that work permission (CPT/OPT) has many restrictions, requires documentation, and lasts for a limited time. So most of us stay on campus, and it's depressingly lonely here when offices and facilities close to go on break, and all other students leave home.

I miss my family and my country, my food and my language, my traditions and my people. I found good friends at Wes, but, honestly, I still struggle with feeling homesick, lonely, and alienated. Imagine if you had to be away from your home and loved ones for 4 years to get a university degree. It's hard, there's no way to sugarcoat it. You could ask why I chose to do this to myself. The truth is, when you grow up poor and watch your parents do difficult labor for little money, barely enough to provide the cheapest meals and clothes for your little siblings, you are traumatized. And if you get into a school like Wesleyan, you take it as the luckiest opportunity of your life, a chance to uplift yourself and your family from poverty. I'm the first in my family to go to the US, to study at a prestigious university, and have this chance. And all of my many relatives, high school teachers, neighbors and friends at home look up to me and have their hopes and expectations of me. So, of course, I said yes to Wes. I said yes to leaving my entire life and building a new one in the States for 4 years, for a chance to offer a better future for my family.

I look at my Wesleyan friends with admiration and terror. Many of us are depressed and homesick, but we're still here, we study and work throughout the year, and then work more during summer. We live under so much stress and pressure in our 20s, sacrificing our youth and mental health to make our communities proud. But also, I am worried. What if by the time I graduate from Wes, I lose closeness with my siblings? What if I forget my favorite places, or they no longer exist? What if I can't speak my native language as well as I did, and I start feeling alien to my own culture and heritage? It's scary, it's messy, it's sad.

I watch some Wesleyan students go home every Thanksgiving, Winter, and Spring break. And all I'm asking for is being able to go home once a year. If only Financial Aid waived the summer earnings requirement and covered airfare for high-need international students, so many of us would be able to reconnect with our families during summer, and live a more healthy, balanced, and happy experience at Wesleyan.

This year, I joined the FGLI Advisory Board, hoping to bring this issue forward to everyone: students, faculty, and administration. I deeply care for the international low-income community at Wes, and I call you to advocate for us. Please, come to our Board meetings, let's find a way to bring our voices loud and clear to the Financial Aid office, and ask for support that we deserve.

STRUGGLE ON DISPLAY

FGLI Donations

It is no secret that being a first-generation, low-income (FGLI) student comes with logistical difficulties and psychic damage that makes being a student nearly impossible. In order to get access or obtain resources or accommodations that would alleviate such hardships, however, we often have to expose very intimate details of our hardships. Our ethos derives from our traumatic background and present context.

I slipped up—I said we, and our, exposing my bias via first-person grammar. Well, though I am anonymous, I am an FGLI student here at Wesleyan, and this topic tumbles around in my head often. What's ironic is that the more detail I go into about who I am, the more obvious it becomes. Not that it matters, I don't think I'd face repercussions, but I am exhausted from explaining myself to strangers. What I will say is this; if I and a few other FGLI students didn't threaten this university with a PR issue using our stories and testimony, we wouldn't have a basic need met which would've rendered us unable to be students at this university. Since then, multiple of my FGLI friends have had to start GoFundMes when the university (or society beyond Wesleyan) failed to meet their needs. They put their face on the banner, their name in the title, and their trauma in the description, and the donations came flooding in and their goals were met within the week.

More recently, an FGLI student in a bind financially attempted to crowdfund donations without sacrificing anonymity. As I write this, the GoFundMe only has \$628 of the \$7500 goal. I don't want to believe that the Wesleyan student population is paternalistic, but when this pattern appears, there aren't too many other conclusions to be drawn. That, tied with the fact that no wealthier friends or peers saw their classmate struggling because there was no face, and therefore it didn't seem that urgent because they weren't certain had a personal connection. This is fair logic individually, but collectively creates a fucked up pattern; in order to get help, you have to sacrifice your privacy.

This system is fucked up, and I believe it starts with the admissions process. We get into these fancy schools because we were able to analyze and communicate our trauma to market ourselves to the university. Then we get into the habit of telling our stories in order to receive any sort of aid. What you need to know about FGLI students is that we are exhausted explaining our experience to you, and doubly so if we belong to other marginalized communities that intersect with our socioeconomic status. We shouldn't have to expose ourselves to have basic needs met.

Smarter people than I have explained the wealth gap better than I ever will, but the fact is that as of right now, this FGLI student only needs \$6,872 to get back on their feet. If you have the sort of family that makes you think that that number seems small, please scan the QR code to donate and help that FGLI student get back on their feet. Do not feel obligated to donate beyond your means, but if you have the means, donate.



WESLEYAN'S LONG TERM SETTLER COLONIAL & ANTI-BLACK VIOLENCE

Wesleyan's position at the top of this hill– that we occupy, as if it were crucial colonizer Winthrop's "City Upon a Hill" of course above most parts of Middletown.

Like all colonizers, Wesleyan presents itself as justice-wielding while structurally sanctioning the genocide and/or suffering of Black, Indigenous, and poor people, the material and aesthetic extraction from whom its existence depends on in order to cohere. Wesleyan's continued investment in private prisons, and the Israeli-US genocide of Palestinians –constitute modern day equivalents to the anti-black and settler colonial legacies mentioned below upon which it is built.

Wesleyan occupies forcefully ceded Wangunk land, land named and referred to by its rightful 'owners'/stewards as Mattabesset. Today, what is clearly demarcated 'Indian Hill Cemetery' by the city of Middletown, and marking one of Wesleyan's border– was one sure part of the Wangunk people's last remaining territory. This territory was a reservation they negotiated strategically with settlers in 1673. The Wangunk engaged in the intentional and in ways autonomous negotiation of this territory after years of various displacements from their ancestral homelands, around the area of the river that, as students especially white ones, we today enjoy the freedom of walking to– negotiations that were as usual fought dirty & often coercively for on the colonizer side.

This is also land where unbounded, unmarked graves of the Wangunk still exist. We walk on or very near their burial grounds. Wesleyan is literally built bordering if not on these sacred grounds.

The Wangunk's last territory may also encompass parts or even much of what is Wesleyan today. What is made clear in written historical research so far, from the tireless work of Indigenous scholars and accomplice researchers– is that the reservation was the hill above the river, selected as a place of dwelling and life– specifically as a place both forming a strategic lookout down towards the river and a safe haven from flooding.

The cemetery borders (or shares land with, it is unclear) one of the first African American Methodist Episcopal churches in the US–which sprang up as a force refusing both enslavement, segregation, and disenfranchisement. The Middletown AME Zion Church was founded in 1822 and displaced twice at Wesleyan's purchase of the church buildings. This process, only one century after a group of 40 Wangunk heirs authorized/were coerced into the reservations final sale– was another significant step in Wesleyan's encroachment on Black and Indigenous people's dignity and self-determination in the name of campus expansion. Freedom Church was founded by a small group of free Black people, most notably Rev Jehiel C. Beman, who were prolifically involved in above-ground abolitionist organizing, as well as maintained one of many congregations and sites of care for the Underground Railroad.

Wangunk's dual settlement system highlights their knowledge of this land and sustainable ways of living with it and each other, all in accordance with the seasons, complex tools, women's equality, collective governance, and spatially complex hunting-gathering systems. As Prof K uplifts, Gary O'Neill is a Wangunk elder actively working on researching and documenting his peoples history. Due to the combined factors of calculated genocidal logic and structure behind colonialism, and non-written cultural practices and lifeworlds of many peoples outside of white racial capitalism's doomed reign –this history is hardly one possible to share here.

Their knowledge of the trees, butternuts, structures of the land, the weather that we walk amongst daily and that touches our skin– must not go forgotten, nor ignored in our material actions.

Wesleyan students must continue to interrogate the meaning of #LandBack in our specific context, and work to uplift Gary O'Neill's work. More student work, or rather diversion of general campus and our research resources – centering and uplifting Black and Indigenous peoples needs and projects, remains urgently needed.

Abolition is a generative, noncoercive mechanism for envisioning and creating better futures. As Critical Resistance explains, “Abolition is a political vision with the goal of eliminating imprisonment, policing, and surveillance and creating lasting alternatives to punishment and imprisonment” (Critical Resistance). Abolition is both a practical organizing tool that we synthesize into our daily lives, and a method for building solidarity, and imagination of a future in which care and community, instead of domination and intimidation, are the foundation of society.

P“SAFE”: An Abolitionist Lens

PSafe is CARCERAL

PSafe’s only duty is to report to the community standards board and try to give you points. Points are solely punitive and cumulative: 5 points puts you on academic probation, 10 points gets you expelled. PSafe replicates the harm of other carceral systems in their treatment of marginalized students. PSafe has not been reviewed in over 12 years, despite repeated reports of their targeting students of color, and acting unfairly toward marginalized students and community members. Additionally, students have repeatedly called PSafe on community members, including children, particularly at Traverse Square (next to High Rise). This furthers surveillance and incarceration of our neighbors and perpetuates racism and classism.

Building Systems of Care

Students build community and trust with each other and with Middletown residents in a multitude of ways, all of which render punitive systems obsolete. Instead of calling PSafe and distancing yourself from the violence you cause in doing so, consider your options. Think about reaching out to friends, a trusted RA, or stepping in yourself to make the situation safer, not more dangerous. After harm occurs, we must proceed by changing the systems and behaviors that led to that harm in the first place, instead of hoping that creating school-sanctioned harm by authority figures will scare people into acting differently. One main component of abolition on campus is/has been bolstering transformative justice on campus. The SHAPE office and Resource Center are good partners in creating resources and institutional memory, but for the most part, transformative justice relies on personal relationships between students. Students who are already in community with harm-doers can best hold them accountable through having difficult conversations to help them grow and change, just as people already in survivors’ communities are best equipped to help meet the emotional and tangible needs of those who have been harmed.

How to Engage with PSafe

When a disciplinary figure knocks on your door, you must answer them, but don’t let them in. Step outside and immediately close the door behind you. If questioned, just say “I don’t want other people in my private space right now” and reference your right to privacy, guaranteed by the 4th amendment, and by Wesleyan University’s Joint Statement on the Rights and Freedoms of Student. If they enter without your permission, you can say that you do not consent to their unlawful entry and that you will report their actions to the deans. If the dean of students wrote them a warrant, they can search your dorm-- ask to see it first. IF they are in your room, they are not allowed to open drawers or doors, but they can cite you for noncompliance if they feel like it, which is usually the same punishment without anything getting confiscated. They can move things around your room, and they can walk in if the door is ajar.

PSafe will sometimes record you with a video camera. This is an intimidation tactic, particularly at protests-- not everyone who is on camera gets charged. They often pick a few students to make an example of, but usually, if you’re not written up in person you won’t be written up at all. Additionally, PSafe has a “No-chase” policy, which means that they can’t run after you if you do something against regulations and then make a break for it. However, if they know you by name they can write you up later, and the penalty for running is steep.

Wesleyan has a long history of students working to abolish carceral and punitive systems both on campus and off. WesPREP, Students for Sensible Drug Policy, Students for Ending Mass Incarceration, and Towards Abolition all worked to raise consciousness and work toward abolition between 2008 and 2021. As the incoming class, it’s your responsibility to keep that work going. For more resources related to transformative justice, please look into Critical Resistance, Project NIA, and Creative Interventions, or reach out to SHAPE or the Resource Center.



The Fall & Rise of Wesleyan Theater

Welcome to Wesleyan, the place where Lin-Manuel Miranda (who famously co-wrote *Bring It On: The Musical*) went to school. We're home to Second Stage, the longest-running student theater group in the country, as well as the '92 Theater, the gorgeous performance venue that's become a haven for all of Wes's theater-makers. Right?

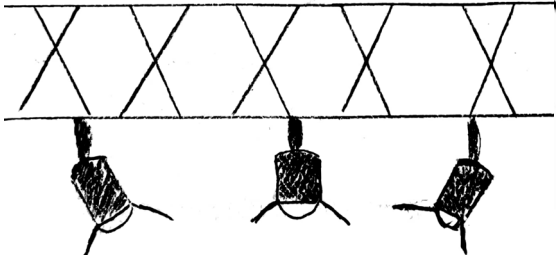
Obviously not. I mean, it's true that LMM (most known for his role in *Mary Poppins Returns*) did attend Wesleyan, Second Stage was a major producing organization for several decades, and the '92 Theater once hosted an enormous range of student work. It's for these reasons that many new students expect to enter a thriving theater community with well-maintained resources at their disposal. But extracurricular theater has transformed in the past few years, starting even before the pandemic, and it's fallen short of many students' expectations.

Once upon a time, Second Stage produced up to twelve student-led shows a semester. The majority of each season was performed in the '92 Theater, which was maintained by unpaid and underpaid—but enthusiastic—Second Stage student staffers. Staffers were expected to dedicate significant amounts of time and energy to their jobs, with roles ranging from offering technical support to monitoring student safety in rehearsal rooms; the majority of students involved were white and privileged enough to afford to spend time on this unpaid activity. And while Second Stage always presented themselves as a teaching organization, the enormous workload and the lack of useful systems of education meant that new staffers usually learnt their responsibilities while on the job.

Like most long-running theater institutions, Second Stage had always had some interpersonal conflicts and issues of safety. But things changed with the LMM phenomenon, when an alum's musical *Hamilton* became hugely successful. The Wes administration was able to use the new attention to market their theater program to prospective applicants, and students flocked to the school, seeking high-production-value, conservatory-style student theater.

And Second Stage tried to deliver. But the institution was already strained because of the huge responsibilities on about a dozen students' shoulders. It couldn't meet the expectations of this influx of new theater-makers without compromising further on the attention they paid to each show, and student safety suffered for it.

Many of the students most affected by the lack of care in theater productions were students of color. Issues ranged from repeated microaggressions to blatant racism,



and reports of misconduct made to Second Stage were often dismissed or ignored. SHADES (initially "Second Shades") was born as a place of solidarity among theater-makers of color, and grew over time to an organization that hosted performances, conducted workshops, and offered space to discuss and reflect upon the systems of oppression at work in Wesleyan theater.

In the summer of 2020, growing frustrations over Second Stage's monopoly over resources, exclusion of students of color and other marginalized backgrounds, and particular remarks in Second Stage meetings about SHADES, sparked conversations across the Wes theater community about the future of extracurricular theater and Second Stage. Many of these discussions were facilitated by members of SHADES, and other meetings were moderated by Second Stage members. It was at this time that Second Stage decided to suspend their Fall 2020 season to "address both [their] negligence, specifically towards BIPOC theater-makers, and the structures that give and maintain [their] power within the community."

So when students arrived on campus in Fall 2020, extracurricular theater essentially did not exist. Students could participate in Theater Department shows—including the faculty-directed production *Slabber*—but these opportunities were limited, and many students later reported feeling unsafe within these spaces.

But this is where extracurricular theater, as we know it today, emerged. Esme Ng '22 and Will Blumberg '22 founded Ensemble Theater Collective (ETC) so that students could devise work in a horizontal structure of theater-making. Kyra, Charlotte George, Drew Weddig, and Amanda Morris met and bonded through their experiences in *Slabber*, and began to develop what we now know as Spike Tape.

Today, these organizations—and others—work to fill the vacuum of producing extracurricular theater on campus, attempting to construct more inclusive systems of power than Second Stage's. A relatively recent development is Student Performing Arts Resources Committee (SPARC), which represents student interests in negotiating access, professional management, and paid staff for the '92 Theater. Here is the list of current organizations and contacts for each of them.

Best (and Worst) Bathrooms on Campus!!!!!!!

By Skat (Sam Hilton and Kat Struhar)

1. Olin 3rd floor: The best place for shitting. Always quiet and almost always completely empty. Plus there are disposable toilet seat covers.
2. Boger Hall: While these bad boys may be small, they're always very clean and usually empty (plus the upstairs one has a shower). Also their toilets have an eco-friendly flush option.
3. North College: The only bathroom I've found so far that has disposable toilet seat covers other than Olin. Made for staff so it's always super clean.
4. Memorial Chapel: You have to walk through a maze of hallways to get there, but they're always empty and very nice.
5. Albritton: Pretty nice bathrooms overall, they have showers and they're usually empty, sometimes they can be a little smelly but overall they're clean!



6. Sci-Li: Mid. Kind of smelly but frequently empty.
7. "Not Houses": This encompasses all the bathrooms in buildings that were just houses at one point (UOC, Russell House, Downey House, etc.), they're all very mid and have weird vibes.
8. Exley: There's nothing particularly wrong with these bathrooms, they're just like something out of the backrooms (also I've never seen more than one person in an Exley bathroom at a time).
9. Olin basement: Always smells like poop, no matter what. And there will always be at least one other stall filled so someone will be listening to you shit.
10. Any bathroom near a dining hall: Bottom of the barrel right here—if you can at all avoid it, steer clear of any bathroom that someone might run to after Usdan or Summies makes them sick (this includes the Butts C single-use bathroom in the immediate vicinity of Summerfields).

Happy poopin'
-Skat





How to get ~Free Shit~ from the University



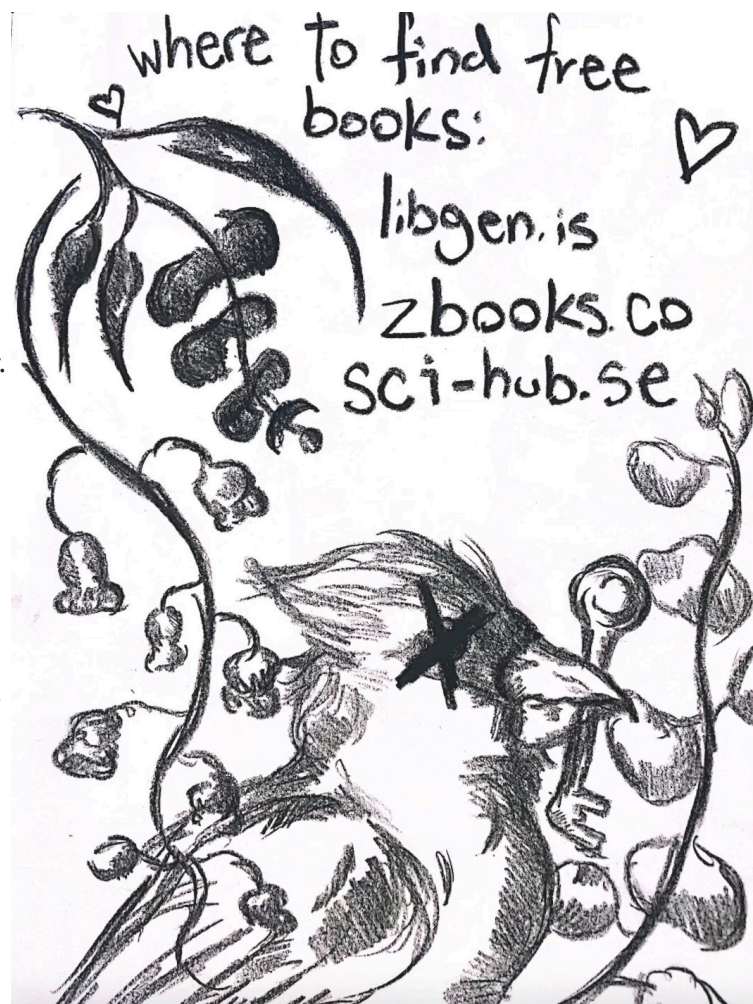
Technically, there are enough resources here that if (like me) you are reliant on college for multiple reasons: housing, food, job security, money, (or whatever brought you here) you can get all these things. In practice, Wesleyan does a really bad job of letting you know what resources are available to you unless you talk to people who are going through the same things you may be. Here's some general advice on how to get housing/grant money/jobs, etc. on campus:

- **Use Instagram/Facebook.** Or generally get plugged into what's happening on campus. It's pretty easy to find jobs that allow for early move-in/late move-out through Reslife, or places on campus like WasteNot/University admissions/commencement, etc. Also, I've always struggled with balancing work and school work, so it's a lot easier to make money over the summer. Working in admissions, research labs, etc. will let you stay on campus for summer, and sometimes winter breaks.
- **Actually fill out your paperwork.** Federal work-study is a pain to set up (but at least the campus stopped geolocating workers... which should be looked into more...) but your funds are tracked through direct deposit/Workforce. If you do some digging, you can get paid for a fair amount of work that's not as soul-crushing as working in university dining (and will probably have better working conditions...)
- **Apply for grant money!** Wes can/will fund almost anything as long as you can write a (semi) compelling essay on why you need money from them. If you're an upperclassman, the summer experience grants range from \$4000-5000 and literally just require a personal statement. The Allbritton Center/College of Integrated Sciences fund a shit ton of different projects in the STEM/the social sciences over breaks.

Talk to staff in these departments, they're a lot more approachable than professors, and if you're not planning on going into academia give pretty solid advice on career stuff.

- **Financial aid will try to fuck you over, but you can appeal.** This isn't guaranteed at all, but it's usually worth a try. I have no evidence to support this, but I personally think that award amounts peak freshman year. Write emails explaining why you can't pay, then call until you get a response. The university doesn't usually care about late payments.
- **Get organized. Join USLAC** (meetings are on Thursday at 6 in the UOC :)), or talk to your coworkers about any ~abuses of power~. Considering how progressive Wesleyan likes to pretend to be, the state of labor organizing is genuinely upsetting and this leads to underpaid, overworked people who are balancing this while being full time students.

I don't have a great way of concluding this, but I hope this was somewhat helpful and have a great freshman year :)



Is that it?
Are you *iDisoriented*?
What to do now?

- Join the conversation! We need to talk to each other to be able to help each other
- Join the group! Get together and find people who want to help
- Get active! Get involved, use your voice and support each other

Odds are you're already overcommitted and you barely have free time. Even you, dear fellow brave cardinal, should find time for community building and action.

Quirky cooker cardinal flying through the day.
Don't forget to breathe
Don't forget to sing
Don't forget to dance
All we have is each other
Set the world ablaze, don't be afraid to shine
From ash we can paint a new picture
Replant, regrow, together.

Thank you to everyone who has contributed to the making of this zine: writers, informants, editors, artists, designers, friends. Of course, the contributions from whoever gives us money to print could be acknowledged too.

It took 5ish years for this tradition to come back, and I am tremendously grateful and moved to see how we come together. This is just an introduction, see for yourself and ask questions.

- Richard P. Bennet

Ready
Set
Go!

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Maya Gomberg
Isaac Moss
Drew Olsen
Dane Thompson
Indigo Madrone Maxwell Cochran

And many more...

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WESLEYLAND

BARBARA SAN,
NEW GOD OF
ADMISSIONS

Your class is the biggest, brightest, and most diverse
class in the history of Wesleyan. Your amazing diversity is
augmented by a total combined SAT score of 871,200
points. Blah blah blah blah blah blah blah

TEDIOUS ARRIVAL-DAY SPEECH,
IDENTICAL IN CONTENT TO THAT
OF PREVIOUS YEAR.

zzzzzz

MR. PREZ
BILL CHIRCE

FROSH

MEANWHILE....

THESE GUYS ARE
FULL OF SHIT! THIS
LOOKS LIKE A
JOB FOR....

DISORIENTATION



Your Guide to the
Wesleyan that isn't
in the Guidebook

Brought to you by The
HERM

COVERING THE COVERS

A Look into Disorientations' Past



DISORIENTATION



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2022