

The Dartmouth Radical

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The Action Collective present:

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ORIENTATION GUIDE



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A NOTE FROM THE AUTHORS

This guide was created by many members of The Dartmouth Radical and The Dartmouth Action Collective. We believe that there is a need for an orientation guide that provides our truths, and prepares underclassmen for a Dartmouth that we ourselves were unprepared to face. We also wish to preserve an institutional memory of recent activism and progressive thought at Dartmouth. We were inspired in particular by the NYU, Tufts, UC Santa Cruz and Columbia Disorientation Guides. We hope that this guide proves informative, but most importantly, that it challenges you as a person and as a Dartmouth student.

We do not endorse all of the opinions of all of the contributors in this publication. What we do uphold is the spirit of critical analysis.

Send us appreciation, critiques, and questions at <The.Dartmouth.Radical@dartmouth.edu>. Send us an email if you are interested in writing for The Dartmouth Radical or if you are interested in finding out more about The Dartmouth Action Collective.

How to Be an Ally

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BY KRISTINA WILLIAMS

Step 1: Check your Privilege

To be an ally you have to be willing to be critical of yourself, the way you were taught to think, and the world you live in.

If you are a straight person who wishes to be an ally with the LGBTQ community, a white person who wishes to be an ally with communities of color (Black, Latin@, Native, Asian), a man who wishes to be an ally with women, or any person who wants to be an ally to a community you must understand 2 things:

1. You have privileges they do not have.

Ex: Those who identify as straight won't have to worry about getting kicked out of a frat house for kissing their significant other and having slurs yelled at them. However, too many queer students on campus have had this disgusting experience. Why is this important to understand? Because things that are routine for you may end up being risky for others & you have to understand this dynamic in order to be a true ally.

2. This world has taught you to think certain things about them.

Ex: Though you may be all for legalizing gay marriage, if you still cringe when you see two people of the same sex kissing, it might be because the world has taught you that is unnatural. You can't be an ally without being constantly critical of yourself & the way you look at other communities.

Step 2: Be Active

In order to be an Ally of another community, it is important to put in a lot of effort.

This means taking classes and going to discussions and panels about race, class, gender, etc throughout the school year. This also means taking time out of your day to use google.com to find out what cultural appropriation means or why it's important to use someone's preferred pronouns. Sometimes it can be exhausting to be expected

to explain things to everyone especially when there are so many resources that can explain it for you. A true ally will take advantage of those resources and seek answers before they engage in conversation about these things.

Step 3: Be Present & Committed

Presence is key; you have to earn your Ally stripes, they aren't given to you.

In addition to taking courses and going to events that grapple with the issues in marginalized communities, it is important for you as an ally to be in solidarity with these communities in times of controversy. No one likes an "ally" who is an ally on paper, but no where to be found when the entire campus is coming for a community because they dared speak out about an injustice. If you want the title you gotta put in work. Be present publically as well as privately.

Step 4: Be Patient

It might take time for another community to completely let you into theirs and trust you. Be patient. If you are genuine and down for the cause, acceptance will come.

Student activists on campus have been burned many times by people who they thought were allies only to later see something they said in private, featured in an article in The D. This has led to a natural and healthy skepticism of people who claim to be allies and want to be apart of movements. Those who were truly committed were eventually accepted. However, those allies who wanted to be in a movement and lead it and control it didn't last a day. Don't be that ally. (Trust me you do not know more than the people coming from these communities)

Step 5: Be a Good Listener

It is important to listen when you are an Ally because that is not your community, so inherently, you don't know what the best course of action is for them, you don't completely understand their struggle. The

best thing you can do is be a pro active listener, that is probably more helpful than anything else.

I know Dartmouth has told you that your opinion is worth gold and you should voice it everywhere, but as an ally this is actually the one place you should not give your opinion whenever you have the impulse to talk. As a white student you will never know more than a student of color when it comes to eliminating racism on campus. As a straight student you will never know more than a queer student on how to erase homophobia. As a cisgendered student you will never, could never know more than a transgendered student on how to fight transphobia on campus. So though I encourage you to give your opinion in discussions on these issues, but just know that many times allies believe their opinion is

truth and I am here to inform you 9 times out of 10, no. Just listen you will learn more than you ever thought you could.

Step 6: Use Your Privilege

If you have privileges that can be seen as an asset when engaging in the larger community, use them! The unfortunate reality is that some bodies, voices, genders, and races are read differently, and once you understand those nuances, use your privilege.

Step 7: Stay in Your Lane

Even though it is important to use your privilege in certain situations, you have to know when to stay in your lane. You are to use your privilege when its agreed to benefit the community, otherwise, the community is approved to let you know that you are using your privilege inappropriately.

Cultural Appropriation 101

BY ELISE

Let's start by visiting examples of cultural appropriation that have occurred (and are still occurring) on Dartmouth's campus:

Bloods and Crips –themed party, co-hosted by two Greek houses

Here is an example of appropriation that is pretty clear-cut in its maliciousness. Two Greek houses—two historically white, wealthy, and privileged institutions—take an aspect of life that originated in and only directly affects marginalized communities. These gangs, with their complex and violent relationships to the communities they inhabit, have tangible impacts on them. People from marginalized, African-American, lower-income areas have had friends and family sucked into gang life, affected by it, and in many cases killed by gang activity. To create a party themed around groups that have caused genuine loss

and strife to oppressed people is to mythologize that oppression and to reduce it to red- and blue- colored clothing and performance of stereotyped racialized behavior.

Phiesta, cohosted by two Greek houses

This event, which was thought up and then cancelled last spring (14S), was a Mexican-themed fundraiser. The party featured Mexican food, as well as shirts with "Phiesta" written in the style of a Corona bottle logo. A number of students on campus expressed distress at the theme. Some folks said they would be alright if the party were just a play on words, with no Mexican food or appropriation of Mexican culture. Whatever the degree of take, the short of it is that this is another example of a historically white and classist institution (the fraternity) taking and reducing the culture of a group that has been excluded from it. This is not to say that today, at modern day Dartmouth, these Greek houses necessar-

ily systematically exclude minority students, but historically, minority students have been systematically excluded from Greek institutions and Dartmouth as a whole.

The Dartmouth Indian, the recognized mascot of a The Dartmouth Review (a monthly, independent publication)

An example of the reductionist treatment of historically oppressed peoples, the Dartmouth Indian conjures and glorifies an era in which Dartmouth was dedicated to the whitewashing of Native culture. To quote the charter of Dartmouth College: **for the education and instruction of youth of the Indian tribes in this land in reading, writing, and all parts of learning which shall appear necessary and expedient for civilizing and christianizing children of pagans.** So no, you cannot use the 'proud'/'brave' (read: out-of-context) Indian to represent you.

Another aspect of these three examples that is especially troubling is the intentional blindness to the presence of these groups on campus. There are parties and cultural celebrations thrown by Cutter-Shabbazz and the African American Society (AAM), there are parties at the Latin American, Latino & Caribbean House (LALACS), and there is an annual Pow Wow and cultural programming hosted by the Native Americans of Dartmouth (NADs). The appropriation of their heritages equates to a quiet erasure of their presence on campus. Appropriation, aside from causing genuine hurt to historically oppressed groups, can further push them into the realm of invisible populations.

Cultural appropriation vs. exchange

Some folks will draw out or otherwise try to discredit explanations of cultural appropriation by comparing it to exchange. Examples of this may include: eating

food from different cultures, travelling, and speaking different languages. A major difference here is the idea of presentation or compensation. When eating at a Japanese owned and operated sushi restaurant, for instance, you are paying Japanese workers and management, giving compensation to this culture that graciously shared with you a piece of it. You don't go running out of the restaurant holding sushi above your head, yelling LOOK AT THIS COOL FOOD I INVENTED THIS IS MINE. You can think of appropriation as a grasping hand, reaching out to take what it does not own, what it has not been given, and what it intends to use without parameters or sensitivity to its owner. Exchange would look more like an open palm with an offering, a promise of compensation, and a deep respect for whomever the hand belongs to.

A note on trust

Often times people will try to belittle the damage done by cultural appropriation, claiming that it's "just" a party/costume/way of speaking/dance. They will say it is a violation of their rights that they cannot say or wear certain things, that they are the ones at a disadvantage for being denied that freedom. Ultimately, they do not trust that oppressed communities are truly hurt by this. They will cite 'overt,' 'annoying,' or 'cramping' political correctness. They will 'call bullshit.' What this frequently comes down to is a lack of trust that what they are doing really hurts people. Radical empathy, or radical trust, is the practice of saying, "hey, I am me, and I have never been in your position. I need to trust that this is hurting you, respect that, and stop it. I, as [a white, financially privileged, cis-, heterosexual woman], will *never* have the same lived experience as [Person of Color/financially disadvantaged/queer/trans* person]. I need to empathize, trust, and *respect* their lived experiences.

How to be a Trans* Ally

BY LOGAN

In order to understand how to be a good trans* ally, we must know what trans* is. Trans* is commonly understood to be an umbrella term for a variety of genders that aren't traditional gender roles like woman or man. These genders can include agender, two-spirit, transman, genderfuck, genderqueer, bigender, non-binary, and transgender to name a few. We must also know that gender, sex, and sexual orientation are not the same thing. Though the three are similar in that they are socially constructed; genitalia and chromosomes do not indicate the gender a person identifies with nor who they are attracted to.

That was a very brief and incomplete introduction to transgender studies but if you would like to know more I will be hosting a "How to be a Trans* Ally Workshop" soon which I would be delighted for you to come to. There's also the internet.

Now, to help you be a good or even better ally, I'll tell you what I admire in an ally. I identify as a two-spirit, genderqueer, transman of color. It's a beautiful thing when people **respect the terms I use to identify myself**. It may be more than what most people use to the describe their gender but it is still me. It's also great when people **respect the pronouns I use**—which are *he, him, and his*—when being addressed in the third person. If you don't know someone's pronouns, ask politely: *What pronouns do you use?*

Before I transitioned, and as I began transitioning, I was surrounded by friends and family who had to transition with me; they saw me dress differently and had to address me by different pronouns but they were patient with me as I explored what was right for me and I was patient with

them as they struggled. Even now, my gender is more fluid than it was then I'd appreciate it if the people I loved would **be patient with me as I explore my gender identity**. With that, **there is no "right" or "wrong" way to transition**. Some people go from A to B or B to A or both or go through the whole alphabet and each of those journeys are valid. Sometimes, my gender expression isn't explicitly queer in anyway and most people don't assume I'm trans* at all. **You can't tell if someone is trans* just by looking**. You don't know how they identify and you shouldn't assume they aren't trans either. Just don't make assumptions, ask politely.

Here are some things I find frustrating:

Don't disclose someone's trans* status to others: I'm comfortable with people knowing I am trans but not everyone trans*person is comfortable sharing their trans* status with others. Gender identity is personal and if it isn't yours to tell, don't. If they want it to be known, they'll say it or they will ask you to do so.

Don't ask a trans*person what their "real" or "birth" name is: The name they use now is real and it's what they want you to use. If they want you to know, they'll tell you.

Don't ask about genitals, surgical status, or how I have sex: Personally, I don't mind talking about surgery with people who are familiar with it or who I am close to. I also publically fundraised for it, so I am a little more open than many people would be. If we aren't trying to fuck or we aren't close (or even if we are), you don't need to know about my genitals or how I have sex.

Backhanded compliments:

"I never would have known. I thought you were a real _____." What? I am real. I am a human being. That is all that should be relevant to you. Get out my face.

"You're attractive for a trans*person." Is this supposed to be a positive statement? It's not.

"You're so brave." I don't think I should have to be just to be myself.

These are a few examples. The intent of these statements is admirable but the impact can be harmful. Be aware of what kind of effect your words can have.

Here are things I would like allies to do:

Challenge transphobic comments and jokes: I don't think men jokingly wearing dresses or pretending to be women as a joke is humorous at all. Women and trans*people deserve respect. This also include using transphobic slurs by straight and LGB people alike.

Support Gender-Inclusive Restrooms:

Some trans*people aren't safe or don't feel comfortable using the restrooms with the individual people on them. Everybody has got to use the restroom. Support places with gender-inclusive sin-

gle user bathrooms and encourage others to get them. Also, encourage trans*people to use the whatever bathroom they are comfortable using.

Be trans-inclusive: Use "y'all" when referring to a group of people instead of "ladies and gentlemen" or "sir/madam", identify people by article of clothing like "this person in the blue shirt and tan shorts" instead of "that guy right there", and when introducing yourself, state your pronouns so people know how to address you: "I'm Logan, and I prefer he, him, and his."

And perhaps most importantly:

Listen: The best ally always listens.
Know your limits: It's okay if you don't know something. If a trans*person comes to you for help and you don't know the answer, do some research with them. Remember, don't make assumptions. Do the work to arrive at an appropriate conclusion.

Adapted for MIT's "Action Tips for Allies of Trans People" and GLAAD's "Tips for Allies of Transgender People"



CHICAIZA

Here are some ways to respond to classic situations you might face as an activist.

WILLIAMS

**"I'm Latino/Black/LGBTQ/Asian/
Native (etc) and I am not offended by _____."**

I'm glad you've never felt personally affected by _____, but lots of people have, and do every day. I suggest researching phrases like "decolonize your mind," because white supremacy is functioning in your assertion of non-offense.

If you are a person of color, you are probably identified as such before you ever open your mouth upon meeting anyone in America. If you are queer, people will treat you that way. If you feel that you've never experienced racism/queerphobia/etc despite identifying as Latinx/Black/LGBTQ/Asian/Native etc, (I strongly doubt that you've never experienced racism and/or queerphobia, but whatever, you can continue to think that you're exempt from white supremacy and its lynching ways) consider your relative privilege within those identity categories.

Just because *you* aren't offended by _____, doesn't mean that _____ is not rooted in oppressive histories and contemporary realities for Latinx/Black/LGBTQ/Asian/Native etc people and honestly, to be that invested in white supremacy is disgusting. Assimilation and respectability will not save you. In fact, it is made to destroy you.

"I am a male and experience sexism too"

The definition of sexism is the discrimination, prejudice, and/or stereotyping against women. Sexism affects women and not men because it is structural. Sexism (and its larger manifestation of patriarchy) is built into the fabric of our society. Sexism operates in every institution, which includes, but is not limited to, education, the workplace, and the dynamics of the family. Women and genderqueer folks (so everyone except for cisgender men) make less money than cis men do. Additionally, there

are disparities in the amount of money certain women and gender non-conforming people make: black women make less than and Latina women make less than white women, for example. That's an example of intersectionality operating in the workplace: the intersection of gender and race creates additional, more complex disparities. But to stick to good old-fashion sexism, if a male tells you that he suffers from sexism, go tell him to Google the definition of patriarchy.

"I am white and experience racism too"

First of all, if a white person says that they experience racism, please tell them that they got the question wrong, because they clearly don't know the definition of racism. Like sexism, racism is also structural; it's within every single institution. Tell them that they do not suffer from the historical and current forms of oppressions that people of color do in this country. Then tell them that when a white kid can get gunned down by the police because he was perceived as a threat, or the police thought he held a weapon, and the entire country is satisfied and does not question his death any further, then maybe we will be in a post-racial society. But until then only black and brown people suffer from being racialized. And finally, if that doesn't work, politely direct them to me - K.Will 16' - and I'll handle it. It's never nothing.

"I have been discriminated against because I am straight"

Sooooooooooooo has anyone ever laughed, mocked, or ridiculed you because of your sexuality? Has anyone ever thrown a Bible at you, told you that you were a disgrace, or told you that you were going to hell because of it? Has anyone ever used homophobic slurs at

you? Oh yeah, I understand that people have completely used derogatory words at you because you were straight...like "shut up straighty" Nah. I've never heard that, but I always hear "shut up faggot". To add, Queer people are denied housing and healthcare (not to mention the obvious marriage licenses and adoption rights, but that shit's basic) at much higher rates than their straight counterparts and 40% of homeless youth are LGBT.

more examples of how trans* people are discriminated against and you, cisgendered person, are not.

"That is reverse racism"

Reverse racism doesn't exist...but libraries and the Google Search Engine definitely does. I suggest you use it.

"You're too sensitive/looking for something to be angry about"

I'm sorry that I'm human. I'm sorry

Patriarchy

Implicit Bias ?
Privilege ?

Cis-woman

Asexual

Reverse Racism

?
Heterosexism

Classism



CHICAIZA

"I have been discriminated against because I am cisgendered"

Correct me if I'm wrong, but your sex matches the way that you identify with yourself right? Okay cool. 1 in 5 trans* people have been refused housing due to gender identity, and more than 1 in 10 have been evicted (National Center for Transgender Equality). 29% of trans* people have been thrown out of homeless shelters due to gender identity. Choosing the "right" bathroom is an enormous decision each time. The list goes on and on. The Internet is rife with

that I am emotionally connected to racism, sexism, classism, and other oppressions because, well shit. It ain't like I've been dealing with this stuff for 18 years of my life.

"Why can you say _____ if I can't"

Unless ____ has been violently used against you and people like you for generations, I suggest you shut up. Thanks.

"You're all too angry. If you'd just

talk to us nicer ..."

I'm not angry. I'm enraged. It's levels to this shit homie. Catch up.

"You all are self-segregating yourselves"

That's weird because when I see a group of a white students together, or sit in an all white classroom, or have an all white dorm and/or freshman floor, or go to an all white sporting event, or walk through Hanover and see its all white residents, or look at these all white professors and administrators, I think the same thing. We must be twins, we on the same wavelength and shit.

"I'm not racist, my sorority sister/frat bro/room mate/lab partner is Black"

That is literally the reason why you're racist....

"If you protest, you have to face the consequences (death threats, rape threats, campus ostracization)"

Cool. Then all white people should serve life imprisonment for the mass murder, genocide, and enslavement of black and brown bodies. I'll serve my sentence when you do.

"You always protest and whine about Dartmouth. What do you all want?"

Ummmm. We just out here trynna function. We would really love it if ya'll treated us with respect...And we really really would love if ya'll could stop being racist, sexist, homophobic, xenophobic, classist, etc...but we know that takes time.

"It's not practical"

Sooooo, you can create laws that disenfranchise people, but you can't reverse them? That shit crazy.

"The greek system is the most in-**clusive in the country"**

Inclusive for whom? White people? Middle-Upper Class? Men? If ya'll are going to claim inclusivity, at least stop throwing cultural appropriation parties; I know about the Bloods and Crips, Phiesta, and Gangsterish.

"You should be happy you're here & if you don't like Dartmouth just leave"

Damn. I'm sorry that I'm not as privileged as you where I can just hop up and leave and go to another school, but if you are going to pay for me to go 4 years to another institution of my choice, I will gladly oblige.

"We need frats"

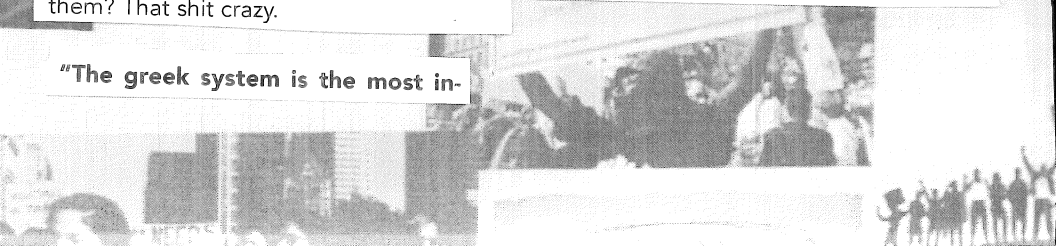
So you basically said that we need, like can't survive, without racism, classism, sexism, homophobia, xenophobia, and all other structural oppressions. Well shit, if you like it then I love it (I hope you are able to peep all the sarcasm in this statement).

"It's just a party theme"

No, actually its not. It's just a party theme for you. For us, its our everyday reality. You can dress up in sombreros, but never have to worry about someone calling you illegal, or actually facing deportation. You can sag your pants and wear gang colors and never have to worry about the police or other gang members mistaking you as a threat; you will not lose you life, or a loved ones life to gun violence and police brutality. Check ya white privilege homie.

"If you can't handle Dartmouth, wait till you get to the real world"

This is the real world...a community full of ignorant and privileged ass white people and tokenized people of color. We gotta start somewhere.



How to Succeed in STEM as an Under-Represented Minority at Dartmouth

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We spoke to Amaris De La Rosa Moreno '16, an Engineering and Anthropology double-major, who shares her tips for academic success in STEM (Science, Technology, Engineering, and Mathematics) fields at Dartmouth.

Tell me about your freshman year at Dartmouth.

I wanted to study engineering since I was in elementary school. However, my high school didn't adequately prepare me for the rigors of STEM at Dartmouth. I went to a public high school with limited AP classes and teachers who taught to the state tests and little room to delve deep into topics.

During my first term, I signed up for Computer Science I, but had to drop it. I really freaked out after that. I felt like I couldn't continue engineering. But that term, I reached out to a lot of people. I got a lot of help planning out my requirements for engineering. I have now fulfilled all my engineering prerequisites and am finally taking the courses for the major.

What is the most important thing to tell students who are underrepresented minorities or who come from high schools that didn't prepare them for STEM fields at Dartmouth?

Be proactive in receiving help. Reach out to OPAL (the Office of Pluralism and Leadership); they can connect you to undergraduate students who are studying STEM and come from similar backgrounds. It's also important to understand that in STEM classes at Dartmouth, you might receive the worst grades in your life. Talking to upper-classmen will reassure you that it's okay. You can still pass courses when you put in the work, and you will still be on track to get your STEM degree.

Why have you succeeded in a STEM field at Dartmouth while others haven't?

The quarter system makes it particularly hard to take STEM classes because there's so much information. You really need to keep up with your classes, and you don't get time to explore each topic

deeply. There are also a lot of prerequisites for the major. Science courses take up a lot of time, and many students don't enjoy the prereqs because they are a means to an end: medical school or the engineering major.

I persevered because I cut out a lot of things; I'm not doing "The Dartmouth Experience". I know that for me, studying science at Dartmouth means that I can't do well without putting in the work. I also reach out to my professors after doing badly on exams. If you do poorly on a test, speak to your professor right away; they will help you stay on track.

How are you doing now?

To be honest, as recently as two terms ago I still felt like a complete mess. However, last term I began to feel a lot better. The prerequisite classes weed out most students, which means there is more support in the main engineering classes. I'm not scared anymore of getting below a C on a test, and I'm really learning how to study science.

What are some resources that helped you the most?

Tutoring, definitely. Every term except for this term I've had at least two tutors. I would suggest getting a tutor for each of your STEM classes at first, just in case. If you don't come from a background with a lot of resources, you should explore every resource available to you when you first get here. Talk to the departmental advisor in the field you want to study; talk to your UGA, your Dean's Office Student Consultant (DOSC), the Academic Skills Center, or a community you identify with. Don't be afraid to reach out, and if a particular resource doesn't work for you, try something else. You will discover the

best support system. For me, the Latin@ Advisor at OPAL is a good source of support, so is the Dean's Office.

What advice would you give to a freshman who has just received a failing grade in a STEM subject?

First, speak to your professor. Try to get a tutor, or reach out to upperclassmen who may be able to help. Don't give up, especially after your first exam. There will be more exams to help you receive a passing grade. Speak to your

Deans; they can calm your nerves. If you need to drop the class, it does not mean you are a failure. There is definitely enough time to pursue a STEM field at Dartmouth! Acknowledge your background and recognize how far you've come. Persevere. It's going to be hard. College-level STEM fields are not easy. But you've overcome so much already. You can do it. Feel free to reach out to me as well!

Undocumented at Dartmouth College

BY UNCLE SAM

Congratulations! As an undocumented student at Dartmouth, you are representing resistance, resilience and willingness to defy the status quo that xenophobic, nativist and anti-immigrant groups/people impose onto the undocumented immigrant narrative. The DREAMer community at Dartmouth welcomes you. We are excited to meet you.

*Note: The following information is not a complete guide for undocumented students. Contact Dartmouth.CoFIRED@Dartmouth.edu for more information or call Marcia Calloway (Associate Director of OVIS and Advisor to International Undergraduate Students) or Susan Ellison (Director of OVIS) at (603) 646-3474. All conversations are kept confidential.

Being Undocumented @ Dartmouth

Dartmouth College will automatically assign you as an international student on Banner and you will receive information from the Office of International Student Advising. Admissions considered you a domestic applicant, but an international student in financial aid. The two offices do not speak to each other. Navigating these offices and Dartmouth can be confusing. Luckily, there are individuals on campus willing to help you.

Dartmouth Coalition For Immigration

Reform, Equality and DREAMers (CoFIRED)

Dartmouth CoFIRED was founded in January 2014 as the advocacy channel, support network, and voice for the undocumented student at Dartmouth. In the time before CoFIRED, public support for DREAMers came from the Latinx community, the Pan-Asian community, and sometimes the Office of Visa and Immigration Services (OVIS). The only group on campus was an unreliable, unnamed and underground system of DREAMers. CoFIRED was created for DREAMers and lead by DREAMers and undocuallies. You can contact CoFIRED at Dartmouth.CoFIRED@Dartmouth.edu if you want to meet DREAMers, need help navigating any office or are interested in joining the DREAM movement.

As a DREAMer, some of the most important issues affecting you are immigration law, the financial aid office, employment and travel.

Immigration Law

CoFIRED partners with the Office of Visa and Immigration Services (OVIS) to provide legal advice, and sometimes pro-bono legal assistance. We work with our outside law firm – Curran & Berger - to provide legal assistance.

OVIS will be purchasing a webinar recording on the DACA renewal process, and will coordinate with Dartmouth CoFIREd to schedule a time when we can make that available to Dartmouth students. OVIS will also be hosting a DACA consultation day with Curran & Berger. This will be a day for individual consultations on DACA renewal applications. Be on the lookout for that date in the fall!

Financial Aid (FA)

FA officers are trained (somewhat) and **know not to ask about your status.** **You do not have to reveal your status to anyone and no one can ask you about your status.** It helps to step out of the shadows sometimes, and when you do know that FA officers will not out you. If they do, talk to CoFIREd, OVIS or the Office of Pluralism and Leadership (OPAL).

Employment

If you are DACAmented, then congratulations, you are able to work like a U.S. citizen! With DACA, so many opportunities open up. If you do not have DACA

and are interested in working, contact CoFIREd – there may be some possibilities. However, without work authorization it is nearly impossible to do this.

Travel

Traveling is up to you. Attending conferences in the northeast is simple and many DREAMers have done it. Traveling back home is tougher. Some DREAMers stay at Dartmouth to not risk being caught on the way back home, especially those from California. Some did not see their families for over 2 years. Contact CoFIREd for help and advice on traveling.

Dartmouth CoFIREd is here to help you, and there are many undocumented on campus. Our movement is growing stronger at Dartmouth – we have only started the conversation.

Where to Eat:

Vegan/Vegetarian Dining in Hanover

BY m willoughby

Jewel of India. 27 Lebanon Street.

Many vegetarian and roughly three or four vegan entrees are available. Know that the naan is made with butter, not “oil”. If you are looking for a non-dairy bread such and such, try the paratha.

Thai Orchid. 44 S Main Street.

Many of their dishes are served with fish sauce and egg. **If you want neither fish sauce nor egg be sure to order your food without them.** If you forget but ask for your meal to be sent back and remade, make sure to tip the amount of the misordered dish. Otherwise, the money from that dish will come out of the check of your waiter.

The Noodle Station. 11 Lebanon Street.

The selection available is not particularly riveting but it does exist. There are about four different noodle types and three potential noodle toppings available for you to build your noodle dream. ****gluten free rice noodles also available****

The Farmer's Market. The Dartmouth Green.

Occurs every Wednesday from 3-6PM until October 15th. Fresh, local produce, way better than what you'd find in stores.

HOOK-UP CULTURE

The hook-up culture is real. It is an important factor in the lives of most college students. And Dartmouth students are no exception. In fact, we perfectly showcase and perpetuate a hook-up culture.

The perceived norm at Dartmouth is that everyone is "hooking up". The question comes when people try and define what "hook up" means. The honest truth is that hook up means different things to different people. One person could be talking about a making out, another oral sex, and another hours (LOL let's be real minutes) of intercourse.

But YOU define what hooking up is for you. And YOU decide if the hook-up culture is for you. It's your body, and your choices!

You will feel pressure to hook-up with people. This pressure can feel violent for everyone, but has particularly negative consequences on LGBTQ folks, people of color, and survivors of abuse. Whether it's because you've been on a date, or if you've been drinking, or you're in a Fraternity. Maybe pressure to DFMO (dance floor make out).

To actively step forward and take control of your body is a form of activism, and self-love. It is normal and okay not to hook up with anyone. Again, it's YOUR body and YOUR boundaries. So fuck the bullshit, and the hook-up culture. You are not defined by a norm.

SOCIAL SCENES

The mainstream social scene at Dartmouth revolves around high-risk drinking and it's major benefactor, the Greek system (And more predominately the Fraternities). Fraternities are "open" to all Dartmouth students after their official meetings have ended for a day. Sometimes there are public events like performances by a cappella, comedy, or dance groups and all of campus is invited. However, on a regular night, although it's "open," whether you are allowed inside is ultimately at the discretion of the brothers on door at whichever particular house. People regularly go to these spaces nearly every night of the week, except Tuesday.

All jokes aside, if you wanted to go out and party at a Fraternity any night you could. On the weekdays it's usually pong; the weekends are a mixture of beer pong, dance parties, and (way too often) racial-themed parties.

For the people who don't enjoy the beer- and piss-soaked floors of Fraternities, there are more (better *cough cough*)

social spaces; not everyone at Dartmouth enjoys the predominately white, hetero-normative, and male dominated Greek spaces.

Affinity houses on campus often throw dance parties (they are alcohol-free spaces so turn up before ya show up if that's your thing), people hang out in Collis playing pool and listening music or whatever, and more often than not people chill in their dorms or with their floors.

As first-years you aren't allowed in the Frats the first six weeks anyway, so take some time to get to know your floormates. Because they're probably bomb as fuck, and if not you can weed the ignorant assholes out faster (#real).

A lot of student groups on campus also throw weekly events (with and w/o alcohol). A few examples are Collis Governing Board and their Wednesday Open Mic Nights, Friday Night Rock (concerts on Fridays) and sometimes Student Assembly puts programs together.

Although you may not identify with a specific affinity house, their spaces on campus are OPEN – actually open. Not Frat open - to you. All day every day. They're often great spaces to study, cook food, and hang out with friends. Especially if you're down to watch Scandal. We live tweet. Below you'll find a list of dope/safe spaces on campus for all genders, POC, LGBTQA community members, undocumented students, Allies, activists, and the socially conscious.

SAFE SPACES

Cutter Shabazz Mural Room

The Latin American, Latino, and Caribbean Studies House

Native American Studies House

The Triangle House

International Students Lounge in

Robinson Hall

Rainbow Room in Robinson

Hall 107/109

Choate House

SEXUAL NORMS + CONSENT

We talked a little about sexual norms/ the hook-up culture a bit earlier, but there's one important thing we haven't talked about yet...

CONSENT

When you want to have sex with someone, or any sexual encounter for that matter, you need their consent. Consent is when someone verbally says, in an uninhibited, sober, mentally capable state, "YES". AND that whenever asked, the answer is always, unabashedly and universally yes. Consent can be withdrawn at any moment. The INSTANT that one person says "No" or "Stop" or anything of the like, that is when consent is lost and any continuation of whatever sexual activity is happening is now assault and/or

rape. Consent is needed in any sexual encounter, with any partner: across the spectrum of sexuality (or throughout the ocean, if you believe in fluidity), in stranger sex, in sex with your boyfriend/girlfriend or sweetheart. Even if you've had sex with that person before, you need consent. Every time.

When can you not give consent? If either party has been drinking or taking drugs.

Once you've had a drink, or taken drugs, you are no longer in a uninhibited, sober, or mentally capable state in which to say "Yes." So if you've been drinking or taking drugs, it is safest NOT to have sex. Now do people have drunken sex all the time? Yes. And some of the time, the next day both parties feel fine and like they've had consensual sex. But it's dangerous, and you can't assume you're good to go. Because without consent, you could be committing an act of sexual assault or rape. And that happens a lot. More often we'd like to think about.

That's a lot of information. But it's a simple concept:

ALWAYS ask for consent.

No means no.

Yes means yes

You have the right to change your mind!

You cannot legally give consent if you have been drinking or taking drugs.

Consent is not something you forget to ask, or should feel shy about. Because I'm sure you put some thought into how you were going to approach your intended partner, so put some thought into their desires and boundaries. And let's face it, if you can't say "Hey, would you like to have sex?" You probably aren't mature enough to actually have sex.

MYTH VS. FACT: SOCIAL LIFE AT DARTMOUTH

MYTH: Everyone is drinking

FACT: Not everyone is drinking.

Some abstain for medical reasons, religious reasons, personal trauma associated with alcohol, immigration law concerns, or simply out of personal preference.

MYTH: Everyone is hooking up.

FACT: Your body is your body, you decide if hooking-up is for you. And what that is.

MYTH: Everyone goes to Fraternities/is affiliated with the Greek system.

FACT: Not everyone is affiliated, and not all affiliated students are active within their Fraternities/Sororities.

MYTH: I'm not welcome in Affinity spaces.

FACT: All Affinity spaces are OPEN. Allies are welcome, if willing to be held accountable.

MYTH: Everyone wears J.Crew/Vinyard Vines/LuLu/Expensive Shit.

FACT: What you wear does not define you. Be original.

MYTH: Everyone knows what they're doing here.

FACT: Not everyone is career track from day one. Many people change their major up until their senior winter. Unde-

ecided does not mean unmotivated. You'll get there on your own time.

MYTH: I have to put up with ignorant people to enjoy my Dartmouth experience.

FACT: To consciously decide to stand against ignorance automatically pushes you against the grain. But that does not mean you will not enjoy your time at Dartmouth. You will enjoy your time here if you do what makes you happy with people that make you happy.

MYTH: My race/class/gender/social identity does not affect me.

FACT: Your Dartmouth experience will be at least partially informed by your race/class/gender/social identity. You can choose whether you wish to be involved in these communities socially, but Dartmouth is a microcosm of "the real world" in terms of racial, class, sexuality, socioeconomic divisions.

MYTH: It's and not that far from Dartmouth to Boston.

FACT: It's two and a half hours by bus; that's pretty far. And that lands you at South Station. When you have 10-week terms, trips away for a weekend can take a toll academically and financially. Just let that sink it.



THIS IS YOUR SCHOOL BCUZ THIS IS YOUR SCHOOL.

(regardless of race, gender identification, sexual orientation, class, ability, or any aspect of your social identity)

DO WHAT YOU WANT WITH IT.

It's your home as much as everyone else's so settle in and make it your space.

HOW TO SAVE MONEY AND GET THE MOST OUT OF DARTMOUTH

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Despite its location in a middle-of-nowhere town in New Hampshire, the cost of a Dartmouth education is second highest in the Ivy League (the first of course is Columbia University, located in the most expensive city in the country). But it doesn't have to be so. Here are some tips to ensure you save as much money as possible on your pursuit of that \$240,000 diploma.

Campus Living

Consider living off-campus. It costs about \$900 per month to live on campus. If you don't mind the distance and can find a place off-campus for less than \$900 per month, take it into consideration.

After your first term, choose the cheapest dining plan. Unless you really like Foco, there is really no need to get more than the SmartChoice-5 or 7 plan. Since you are stuck with the SmartChoice-20 meal plan for fall term, you'll get a sense of whether you like Foco. The Chinese Language House, Foley House, and Sustainable Living Center offer the DBA-only off-campus meal plan, the least expensive plan.

Financial aid does not cover all physical education classes, even though they're required to graduate. There is a financial aid grant for PE classes offered by the Dartmouth Outing Club, but you will only receive this aid if you are a paying member of the DOC and the aid will only cover 30 percent, 55 percent or 70 percent of the cost of the class depending on your aid. For most other PE classes, you will have to pay for them out-of-pocket.

You'll have to pay for your own laundry. It's \$1.25 for the washer and \$1.25 for the dryer.

Topside (or Collis Market) is a rip-off. It goes without saying – better to make the trip down Main Street to CVS.

Free food is usually left out at Novack Cafe and outside Collis Common Ground. Feel free to grab at leftover pizza and the occasional Chinese food.

Books

One of the greatest shams in higher

Study Abroad

Dartmouth has a great study abroad program, mainly because there are liter-

education is that most of your time will be spent reading books, but financial aid and tuition do not cover the cost of those books. But fear not; there are plenty of ways to get your books without breaking your bank.

Wheelock Books is a rip-off. Try to avoid buying books there. Buying used books or renting them online are good alternatives. If you are stuck with the dreaded course reader (basically a customized compilation of readings specific to a class), see if you can get a copy from someone who has taken the class before, or share with a friend and split the cost.

Find previous or international editions. No matter how much a professor insists you buy the newest edition of a textbook (likely, it's because your professor wrote the book), the difference between different editions of textbooks is minimal.

Use course reserves and scan pages from the books. Professors will place books that are required for class on reserve at the library so that it's available for limited checkout. Depending on the book, you can check it out for two hours, four hours, or 24 hours. If you can't finish the readings in time, you can scan the pages for free using scanners in the library.

Use BorrowDirect. Most books are available to check out from libraries at the other Ivies (MIT, Johns Hopkins, and UChicago) are also in the BorrowDirect partnership). Take advantage of this service.

Search for the book online. If you have a Kindle or other electronic reading device, chances are the book is available there. Also try doing a simple Google search for PDF copies of textbooks by searching the title of the book, author, and then "file-type:PDF." You just might get lucky and find that someone has put your book completely online.

ally not enough beds on campus to fit every single student enrolled at once. But beware; there are some things financial aid won't cover when you go off to the other side of the world.

Financial aid will not cover your plane ticket. You'll have to pay for airfare out-of-pocket. Depending on the program, you'll probably also have to pay for your own food too.

You will be responsible for half the extra cost of a study abroad program. Studying abroad is often more expensive than an on-campus term. If you're receiving financial aid from Dartmouth, half of that extra cost is met with additional Dartmouth scholarship; loan assistance is offered for the other half. Loan assistance is offered to replace the employment that would normally be included in an on-campus term. You can take the loan, or pay it all upfront; either way, the burden is on you to cover half of the extra cost of studying abroad.

The cost of a transfer term at a non-Dartmouth approved program is \$1,100 for the fall term and \$2,200 for the winter, spring and summer terms. If you study abroad at an institution that does not have a formal partnership with Dartmouth, you will have to pay an extra application fee of \$1,100 in the fall or \$2,200 during other terms. (This fee used to be \$25 per term.)

Grants

As a Dartmouth student, you can take advantage of many grants offered by the College, but you will have to apply for them. The application deadlines for grants generally follow this pattern. Make sure you keep on top of these deadlines!

Applications for fall term grants are generally due in early July.

Applications for winter term grants are generally due in early October.

Applications for spring term grants are generally due in late January.

Applications for summer term grants are generally due in late April.

Many offices provide grants to students in the form of a single check and generally don't look at expense reports. Once you

receive the check, the money is yours to spend however you see fit. Applications for these grants can be found on the respective office's website.

Career Services Unpaid Internship Grants: Career Services (or the Center for Professional Development) offers two grants for unpaid internships: the Robinson Grant (named after the founder of Scholastic, Maurice Robinson '19) of up to \$3,000 for work in educational media or children's media or work that directly benefits at-risk or inner-city children, or trains teachers, and the Fisher Grant of up to \$2,500 for work in advertising, public relations, or publishing.

COSO Funding: The Council on Student Organizations oversees and manages student organizations on campus. Most student organization groups on campus receive funding through COSO. The money often goes towards things like planning events and publications, but COSO can also sponsor transportation and registration fees for students who wish to attend conferences. Students applying for conference funding from COSO should do so on behalf of an organization.

Dickey Center Grants: The Dickey Center for International Understanding offers several grants and internships, including grants of up to \$4,000 for overseas leave-term internships, the Stefansson Fellowship of up to \$4,000 for research in the Arctic, and a paid internship at Seeds of Peace. The Dickey Center also participates in the Davis Projects for Peace program, which offers a grant of \$10,000 for students to create and test projects that promote peace during a summer. The Dickey Center also awards prizes for essay contests: the Chase Essay Prize of \$500 for the best essay on war or peace, and the Chase Senior Thesis Prize of \$1,500 for the best senior thesis on war, conflict resolution, peace maintenance, or other related topics. For recent college graduates, the Dickey Center, in collaboration with Tucker, offers the Lombard Fellowship, a grant of up to \$15,000 for a six-month to one-year service project.

Hopkins Center Arts Grants: The Hopkins Center for the Arts offers four grants

each with varying levels of funding: a dance grant of up to \$3,900, a musical theater grant of up to \$1,700, a special projects grant of up to \$3,000, and another special projects grant of up to \$1,500. The grants are only offered once per year and application deadlines are typically in early November.

Leslie Center Fellowships: The Leslie Center for the Humanities offers three annual grants of up to \$1,000 for students working on research or creative projects in the humanities. The center also offers two annual grants of up to \$500 each to support unpaid internships in humanities-related areas, or students who wish to attend scholarly meetings. Applications for these grants are due on November 1, February 1, and May 1.

OPAL/Student Academic Services Funds: The Office of Pluralism and Leadership provides different kinds of funding and endowments for each affinity community. Student Academic Services has an emergency fund that students can apply for if, for example, a family member is sick and a student can't afford to go home. Student Academic Services also has an educational enrichment fund that can be applied for out-of-pocket expenses not covered by financial aid, such as certain costs of off-campus programs, interview suits, and going to interviews.

Mellon Mays Undergraduate Fellowship Program: If you are part of a minority group that is under-represented in academia and you wish to pursue a PhD and a career as a professor, this is the program for you. The MMUF Program provides mentorship, stipends for research, grant-writing workshops, and the skills necessary to succeed in academia, in hopes of demystifying this field for students in under-represented minority groups. Applications are due in mid-February of your sophomore year.

Rockefeller Center Grants: The Rockefeller Center for Public Policy offers mini-grants of up to \$300 to cover the cost of

conference registration fees for an individual student and grants of up to \$1,000 to cover the costs of an on-campus event or program by a student organization. The conference grant does not cover travel and food. The Rockefeller Center also offers grants of up to \$4,000 for unpaid internships, and runs the First-Year Fellows Program, a summer internship for first-year students in Washington, D.C.

Tucker Foundation Grants: The Tucker Foundation offers several grants for internships related to service, spirituality, and social justice, including overseas leave-term internship funding of up to \$4,000, funding of up to \$4,000 for internships in domestic non-profits, funding of up to \$4,000 for work in a faith-based organization, a fellowship of \$6,500 spread over a four to eight-term period for a project focused on non-profit work in the Upper Valley, and a fully funded fellowship in South Africa. For recent college graduates, the Tucker Foundation also offers the Lewin Fellowship of up to \$15,000 for a post-graduate internship in non-profit work and the Dartmouth Partners in Community Service post-graduate fellowship, which provides a salary of at least \$30,000, depending on the host organization.

Undergraduate Research Office Grants: The Undergraduate Research Office offers leave term research grants of up to \$4,000 and senior honors thesis research grants of up to \$2,000 per term. Students applying for a leave term research grant must be working directly with a Dartmouth faculty member on the research. First-year students are eligible to apply in the spring for funding in the summer after their first year. In general, these grants can cover the cost of housing, travel, food, research services, and equipment rentals. They generally do not cover equipment purchases, books, or retroactive funding.

Great Campus Jobs

This guide to best campus jobs was compiled by choosing student jobs that have good wages with termly raises, extra perks, or allow you to do homework on the job.

Baker/Berry Info Desk

The Information Desk Student Assistant gives directions to visitors, answers general questions about library resources, and sometimes refills Greenprint stations.

Format: Minimum 10 hrs a week, with opportunities to pick up extra shifts.

Pros: This campus job gives you a raise each term, provides plenty of downtime during which you can use your laptop and do homework or study, flexible hours from 7:45AM to 2AM, and simple, straightforward responsibilities.

Tip: Interviews occur before the term starts and shifts are decided the day before classes begin; seniority rules in choosing hours.

Apply: Contact Greg Potter for an application at Greg.Potter@dartmouth.edu

Novack Café

There are different positions at Novack, with room for promotion and growth, which is why it is a good long term job. Regular associates tend to customers, stock inventory, and handle coffee beverages. It's a fun and flexible work environment and a way to be social while earning a wage. Hours are very flexible, as you can be on a regular weekly schedule or a sub list. Shifts are chosen at the beginning of the term, so reach out during orientation or during the first week of school. If you want to work during finals period, you can blitz in at any time. You get paid for all trainings, hirings, and meetings.

Format: Depending on your circumstances, you can work a minimum of 60, 100, or 120 hours a term. Being punctual is important, and there are codes of conduct as well as a uniform. 8AM to 2AM hours, 2-hour shifts, can space out shifts however you want.

Pros: Great way to meet new people, develop patience and efficiency, add struc-

ture to your schedule, and you get to listen to music. If you stay long-term, you receive better pay. It's a nice reprieve from other types of work at Dartmouth, as you engage in a different skillset. You also get extra DBA added to your account, plus 25- or 50- cent raises per term.

Tips: Blitz in early, expressing interest in working; Novack is expecting freshmen. Be willing and eager to learn, and they'll contact you for training. Be organized and efficient, ask questions, be patient with yourself. Once you get the rhythm, have fun and encourage your friends to do it so you can get paid to hang out. Invest in good shoes.

Apply: Contact Beth.A.Rosenberger@Dartmouth.edu

Hop Usher

Ushers at The Hop tear tickets and hand out programs at different performances. When the show begins, you are free to do your homework or watch the show, as long as you look available to audience members.

Format: Flexible hours with ability to pick up additional shifts. It's relatively easy to get coverage if you need to miss some work. Frequent weekend shifts.

Pros: Possibility of being promoted to House Manager, and you get to see a lot of free performances at the Hop while on shift.

Tip: Punctuality and friendliness are key.

Apply: Contact Mary Beaulieu at Mary.M.Beaulieu@dartmouth.edu

Language Drill Instructor

A drill instructor meets with a small group of students (5-10) 3 to 5 times a week to review grammar, vocabulary, and other concepts in the language being taught. Drill instructors also meet weekly with the professor of the class to review students' progress.

Format: 1 hour sessions, usually around 8 AM, 2 PM, or 5 PM. The drill schedule de-

pend on the department but is usually 3-5 times a week.

Pros: You are paid for 1 hour of preparation time for every hour you teach drill, even though it doesn't take long to prepare and you can do it the night before. Great opportunity to practice language skills or get paid for speaking your native language, plus a good chance to develop a strong relationship with your master professor.

Tip: The hiring process can be quite extensive (some departments require nightly practices over several days in the first week of the term) and competitive, so be proactive about practicing drills on your own. Come to the hiring meetings enthusiastic and ready to learn, as returning drill instructors already have a leg up.

Apply: Contact the head of the respective language department for more details. Information can usually be found on department websites as well.

Jones Media Center

The Jones Media Center offers two kinds of jobs. The students working at the Center's front desk manage the lending and returning of movies and equipment from the Center's collections, and answer questions about its resources. The Tech students at Jones sit in the editing area and create multimedia presentations for the Center (e.g., short films and posters about its resources), and offer technical help to students with multimedia projects for their classes and extracurriculars.

Format: Minimum 6 hrs a week, with plenty of opportunities for picking up extra shifts.

Pros: The info desk job provides plenty of downtime during which you can do work on your laptop. Flexible hours from 10AM to 10PM, and very simple responsibilities. You get to know lots of cool movies, too! The tech job (4PM to 10PM) offers students a chance to learn multimedia editing software while getting paid for it, and it offers a creative outlet as well as the opportunity to pitch ideas to the Center's staff and see them realized. There should be no issue with a first year applicant who has no (or little) prior multimedia experience! The Center's staff is kind, quirky and accommodating.

Tip: Interviews occur at the start of each term,

and shifts are decided on the first day of classes.

Apply: Contact James Broutzos (James.Broutzos@dartmouth.edu) for the Info Desk job and Helmut Baer (Helmut.W.Baer@dartmouth.edu) for the Tech position.

OPAL (Office of Pluralism And Leadership)

The OPAL advisors to each community on campus regularly hire one or two student assistants per term. The assistants then manage the execution of OPAL's programming, which will be different depending on the advisor. You can expect to plan exhibitions, outreach activities, mentoring programs, talks and lectures, and friendship family programs, as well as organize pre-orientation for the next year's cohort of freshmen.

Format: Extremely flexible, depending on the advisor's (and your) preference, with individual projects and timelines possibly changing throughout the term.

Pros: These assistant position jobs allow you to serve your community at Dartmouth while learning about how OPAL runs. The flexibility of timing your own work makes it ideal for combining with other jobs on campus which might have fixed shifts. The OPAL office serves as a safe haven for social justice, activism and progressive thought on campus, and guarantees a relaxed, creative, and productive work environment.

Apply: Contact your community's OPAL advisor at the start of the term or Minnie Slater (Minnie.L.Slater@dartmouth.edu), the administrative assistant to OPAL.

DDS East Wheelock Snack Bar

The East Wheelock Snack Bar is a student-run dining location that sells snack food items and beverages in the East Wheelock residential cluster. Student workers manage the cash register and stock items from the backroom to the front. Typically, two students work together during each two-hour shift.

Format: 8-10 hours per week, with

the possibility of picking up extra shifts through subbing.

Pros: The snack bar is open 8AM-11AM and 8PM-2AM everyday, so there are many options for night or morning shifts if you have a busy schedule during the day. You are allowed to use a laptop while working, so many students get some homework done while working at the snack bar. As with all dining services jobs, your pay increases by 25 cents each term you work, and there are opportunities to make more if you are promoted to supervisor or manager through good performance. If you work at least 10 hours per week, you will also receive an extra \$2 DBA for every hour you work.

Tip: Priority for *new* student employees is given to residents of East Wheelock, but shifts are chosen based on seniority and fill up fast because this dining location is a popular place to work. Notify the snack bar manager early in the term (within the first week) to ensure you have a shot at shifts. If you find there are no shifts left, sign up to be on the sub list, since people frequently request subs.

Apply: Contact Chantal Shirley, East Wheelock Snack Bar Area Manager (Chantal.C.Shirley.14@Dartmouth.edu).

Dartmouth Alumni Magazine

The Alumni Magazine offers an editorial internship that has been around since the end of World War II. Major duties include conceiving, reporting, conducting interviews and writing stories, researching, fact-checking a variety of topics for story consideration, attending meetings, and assisting freelance writers.

Format: 10-12 hours per week, with a three-term commitment.

Pros: The internship pays well, with a stipend of approximately \$800 per term. There are many opportunities to improve your writing and work with very demanding but encouraging editors. Overall, you gain insight into the magazine publishing process and some great opportunities to meet alumni.

Tips: Applications for the next academic

year are typically due during the winter term of the previous year. Decisions are made in early spring, and the internship starts that fall. The internship is a three-term commitment minimum, but the terms do not need to be consecutive. The application includes a resume, cover letter, and writing samples. Contact Dartmouth.Alumni.Magazine@Dartmouth.edu for more information.

Hop Production Assistant

The Hopkins Center hires students as production assistants to work with the production crews in Spaulding Auditorium, Moore Theater, and Bentley Theater. The work includes setting up stages and taking them down, putting up lights and focusing them, and managing the stage during shows.

Format: 3-10 hours per week, depending on the number of shifts you take.

Pros: The hours are very flexible, since they are dependent on when there is a show and how many people are needed for each show. The work is labor-intensive (the amount of lifting you do is enough for a workout), but the people you work with are great and willing to teach you about all things theater. You gain a lot of knowledge about managing theater productions and lighting.

Tips: The shifts, generally 3 to 4 hours long, are given out on an on-call basis. An email will be sent out every week with a list of shifts, and people request the ones for which they are available. Priority is given to students who are able to work all the shifts associated with one show (i.e. if you're able to set up for the show, manage the show, and take down the show afterwards, you have a better chance of getting all the shifts for that show). Contact Hopkins Center Production early in the term.

Apply: Contact Hop.Production@Dartmouth.edu

http://oracle-www.dartmouth.edu/dartgroucho/darthr.dc_jobnet_web.open_jobnet has a search query form with these and plenty of other on-campus jobs.

Our Picks for Freshman Fall

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ENVS 3: Environment and Society: Towards Sustainability? (Anne Kapuscinski). Take this class if you're completely new to environmental issues - it's a great basic introduction to the Environmental Studies Department, and the professor is great if you make an effort to get to know her. That being said, if you're already passionate about this stuff, aim for more advanced classes like ENVS 61 (Cox), otherwise you'll be bored out of your mind on basic concepts.

FILM 47: Found Footage (Prof. Jeffrey Ruoff). A fun class with a cool professor. You watch a lot of funky films and write two papers that are of pretty manageable length (one two-page response paper and one six-page paper). The readings and discussions are very engaging, and best of all, the class also has a production portion where you work on fun projects like trailer mash-ups and found footage music videos.

GOVT 4,5,6: These intro courses will open the door to any other government courses in the future. Be aware that these three are the worst courses the department offers—they are fast-paced and superficial and the professors dislike teaching them just as much as everyone dislikes taking them. But getting them over with will help you get an idea of what the discipline is about, and give you the opportunity to take the upper level classes that are actually interesting, quite early on!

HIST 10: What Is History? (Leslie Butler and Edward Miller). A newer class (first offered 13F), with two amazing

professors. This class (title purposefully ambiguous) examines how history is recorded and remembered through autobiographies. Although heavier reading assignments (five books over the term), with 3-4 major papers, this class flies by with the personable teaching done by both professors. There are large group and small group discussion sections, and if you are looking for a transition to college academia this is a great place to start. The professors are willing to work with you one-on-one, and they also bring in historians and faculty from throughout the department to engage with the class.

PBPL 82.2/SOCY 35: Political Power of Ideas (John Campbell). Great class with a wonderful professor (the kind of teacher who'll gladly talk about anything you're interested in), usually with a low-key atmosphere. The class itself basically looks at the 2008 recession and turns into a critique of neoliberalism...kind of awesome.

SOCY 23: Social Movements (Marc Dixon). If you're interested in looking at social movement building from a more academic standpoint, take this class. Case studies include the civil rights, anti-corporate and Weather Underground movements.

WGST 10: Sex, Gender and Society. It's a small class that provides a great introduction to discussion-based classes, and the first time I was able to take a class that wasn't focused on old, dead, white men.

Tip: Use your Freshman Seminar/Writing 5/2-3 to get a distrib out of the way that you don't think you would be able to take later in your Dartmouth career.

LIST OF PROFESSORS WE LOVE

African and African American Studies
Reena Goldthree
Ayo Coly

Asian and Middle Eastern Studies, Asian American Studies
Aimee Bahng

Biological Sciences
Ross Virginia

Lee Witters

Computer Science

Hany Farid
Michael Casey

Anthropology Department
Chelsey Kivland

**Comparative Literature
Department**

Ayo Coly
Michelle Warren
Annabel Martin
Rebecca Biron
Silvia Spitta

English Department

Aimee Bahng
Jeff Sharlet
Sam Vásquez

Earth Sciences

Ross Virginia

**Environmental Studies
Department**

Anne Kapuscinski
Ross Virginia
Nicholas Reo
Richard Howarth
Terry Tempest Williams
Chris Sneddom

**Film & Media Studies
Department**

Jodie Mack
Jeffrey Ruoff

James Brown
Mark Williams
Mary Flanagan
Peter Ciardelli

Geography Department

Chris Sneddon

History Department

Tanalis Padilla
Rashauna Johnson
Annelise Orleck

**Institute for Writing and
Rhetoric**

Lisa Lopez-Snyder
Julie Kalish
Douglas Moody

Jewish Studies

Annelise Orleck

**Latin-American,
Caribbean, and Latin@
Studies**

Tanalis Padilla
Chelsey Kivland
Reena Goldthree
Richard Wright
Douglas Moody

Math Department

John Bourke
Nicolas Petit
Alex Barnett

**Native American
Studies Program**

Vera Palmer
Nicholas Reo

Sociology Department

Marc Dixon
John Campbell

**Spanish and
Portuguese
Department**

Kianny Antigua
Annabel Martín
Rebecca Biron
Silvia Spitta
Douglas Moody

Studio Art Department

John Lee
Enrico Riley
Soo Young Park
Karolina Kawiaka

**Women & Gender
Studies Program**

Giavanna Munafo
Annabel Martin
Aimee Bahng

AND THEN WE SAID

**SURE! WE'LL HIRE MORE
PROFESSORS OF COLOR**

COSC 1: "I never thought that I would like or be good at any kind of STEM class, and I always thought of STEM classes as being boring and too analytical. **Introduction to Programming and Computation** with **Prof. Farid** was both challenging and engaging. I worked long hours on my project not because I had to, but because I was so engrossed in the project I forgot what time it was. This class stretched both my analytical thinking skills and creativity. COSC 1 taught me to take academic risks. Just because you've never liked hard sciences in high school doesn't necessarily mean you won't be good at them in college. Challenge yourself and don't let others deter you from taking hard classes!"

ENGL 73.17: "**Science Fiction and Empire** provided the space for me to think about the liberatory potential of science/fiction and the scientific potential of liberation. I realized that though "science" has historically been deployed to further empire and levy trauma, there are ways we can push back, and in pushing back, make room for ourselves."

GOVT 40: "**Politics of Japan** was a super-interesting class with a professor who's into debunking commonly held myths about how world politics works. **Prof. Horiuchi** really has a global perspective that's not America-centric. The class explores how institutional structures shape human behavior using Japan as a case study and incorporates readings, watching films, and hands-on media projects."

HIST 76: "I have never been in a class that has dedicated time to discuss the history of Mexico, and I found it ridiculous that I knew more about the United States than I knew about my homeland. I took **Culture and Identity in Modern Mexico** with **Professor Padilla**. I had heard Professor Padilla was an amazing Professor - this was very clear on

the first week of class. "

HIST 6.1: "In **Nationalism and State-Building in the Middle East I** was forced to engage the omnipresent nature of nationalism. In other words, not only is the United States underwritten by nationalism but also are places like Dartmouth. Not only is the United State's nationalism informed by a painfully oppressive logic, but so too is Dartmouth's. "

GEOG 17: "**Geopolitics and Third World Development** will make you call into question all your previous conceptions of what 'humanitarian aid' means. It flipped my understandings of 'foreign aid' and development on their colonialist heads."

SART 15: "All of my life I was told that I was a terrible artist, but when I took **Drawing 1**, I learned that drawing and art was completely different than what I thought it was. It is a lot more about trusting and honing your own perspective, your own version of what you see."

SOCY 48: I took **Immigration, Race and Ethnicity** in my sophomore winter, and it was a launching pad for me to start thinking about institutional racism, transnational networks/migration, and how the movement of certain bodies is policed. It was also a space where we uncovered certain fundamentals (such as exceptionalism and institutional racism) underlying U.S.ian nationalism by going through the history of immigration policy in the U.S.; learning about these fundamentals was eye-opening and taught me to be more critical of kumbayah liberalism. I particularly enjoyed the diversity of topics/areas of study I learned about through everyone's final projects.

BY PROFESSOR ALEX BARNETT, MATH DEPARTMENT

Despite its persistent conservative streak, Dartmouth has a strong tradition of progressive activism, and I'm excited to see you all strengthen this further. In the '80s the anti-apartheid divestment movement was huge (time for a new oil divestment campaign!), then in 2011-12 SSWS and Occupy were powerful on campus, paving the way for RealTalk, which helped raise national awareness of sexual assault and harassment, the Freedom Budget, and more. We all know there remain many problems to fix, and we must push forward with creative solutions and campaigns.

Here's some advice and encouragement, in no particular order, based on my involvement in campus causes with student and faculty groups:

Pick your issue, stay focused on it, and read the research literature and history. The problems we face have been studied in depth. Don't try to bundle all issues and "isms" together; this can be a confused mess. Avoid excessive identity politics and claims to being "more oppressed/triggered than thou". We all have privilege, so use it for good. Use public art (sheets hanging from the trees? projections on buildings?), humor, music. Use stealth to document ills (eg hazing) with your iPhones. Study the Yes Men. Do something highly visible that will get media attention: the fear of loss of control of public image drives Dartmouth's administration. Educate propsies and their parents; get them to sign (more!) pledges. Secrecy and hierarchy can rule this place: fight back with transparency and information/video release. Don't buy into the hier-

archy or the prestige, don't be afraid to cause a fuss, and don't read or believe what reactionary peers say about you. Form inclusive rather than exclusive groups. Get outside the campus bubble, connect with local justice and environmental groups such as WISE, Donella Meadows Institute, COVER. Hang in WRJ.

Turn your passion/outrage in the direction your talents *best* help the cause, be it journalist, artist, direct action, organizer, marcher, artist/filmmaker, back-room data/evidence collector, app programmer, webmaster... Somebody has to photocopy the leaflets. Try to limit meetings to 90 minutes! Make them fun with small-group & social activities, training. Meet in person: organizing online fails to create the same community. You have many faculty, staff and other allies in expected but also unexpected places (eg science departments, deans, unions, alums, journalists). Carefully document failures of the system, retaliation, and demand accountability. Culture and tradition have a huge effect on human behavior (especially here!): try to document and change culture rather than demonize individuals. Organize a dance party in the middle of the Green.

Finally, I have some writing and literature on campus sexual assault and the ills of the Greek system (the issues I have focused on recently), here: <http://www.math.dartmouth.edu/~ahb/studentlife>

Enjoy & go out and make this a better university.

Alex Barnett, Associate Professor, Mathematics, Dartmouth, 8/18/14

Want to find out what crimes are common in your dorm building? Check out <<http://CleryDart.Info>> for a map-based visualization of all campus crimes.

ADVICE FOR INCOMING STUDENTS

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BY PROFESSOR GIAVANNA MUNAFO

I want to echo Alex's encouragement for you and all radical students to be inspired by the alum activists before you, and all the faculty and staff who have also been pushing Dartmouth forward -- toward that "arc of the moral universe" that, as Theodore Parker and, echoing him, Martin Luther King Jr. insisted, "bends toward justice."

Here are my three points of advice for incoming students:

1) Research and common sense tell us that students who get to know, and are known by, at least one professor or dean (or other trustworthy, institutionally-savvy, credible individual) do better --- they make better choices because they get good counsel. They try and discover that they like more new things. They have a shoulder to cry on or an advocate to rely upon if/when things get tough. They are better able to make sense of the complex, often maddening, and too often bureaucratic institutions to which they pay tuition. Get to know such a person and engage in lively, critical assessment of your college experience with that person.

2) All students need to know that if they or someone they know wants truly confidential support, counseling, or advocacy related to sexual assault, they can call WISE (866-348-9473). WISE staff are available 24/7 for free, and they are trained in an empowerment model to advocate on behalf of those who have experienced sexual assault or domestic/partner violence. Our cam-

pus personnel are also well trained to support survivors in various ways, but (regardless of job titles and responsibilities) under current laws and regulations Dartmouth personnel can be required to testify in a court of law (subpoenaed), whereas WISE counselors and advocates cannot.

3) Dartmouth's "Principles of Community" encourage members of the campus community to act in principled ways. The College does not enforce these principles unless the behavior that violates them is also a violation of our Standards of Conduct. While most students agree with the idea that everyone deserves to be treated fairly and to have equal access to educational and social/cultural resources on campus, the inequity and harm caused by bigotry, hostility, harassment, and assault can and do impact students' lives. Listen to one another. Believe one another. Stand up for one another. Step in for one another. Speak out for one another. And know that we non-students are here to support you. Learn from history -- great opportunity at the Hood Museum this term with the Witness: Art and Civil Rights in the Sixties" exhibit.

PROFESSOR GIAVANNA MUNAFO is a senior lecturer in Women's and Gender Studies. She was formerly the director of the Center for Women, and, subsequently, was director for training and educational programs in IDE.

Fahey, 1st Floor

Why Safe Spaces Matter

BY ANONYMOUS

I applied to Dartmouth on a whim. I didn't have a dream school but Dartmouth was definitely not it. However, after the decision letters came in, I found myself choosing between Dartmouth and a school that stresses its commitment to "access, diversity, and inclusion." This other school had everything I wanted in the way of a strong social justice and activist community. Not only did such communities exist but they were also respected campus-wide. During a 45-minute campus tour a white cis man who was a self-described jock introduced the group to the school's genderless bathroom system, and explained the significance of the Women and Trans* Collective being a safe space. It was customary to greet people using PGPs, and "y'all" was almost always used in lieu of saying "you guys."

People of color had their own residence hall, classes on race and ethnicity were actually taught by professors of color, and I even sat in on an Asian American Women in Literature class which was composed entirely of Asian Americans. This was a school I new I'd find a place for myself in.

Dartmouth offered an alternative college experience in that it would be a traditional one--traditional in a way that scares me, traditional in its perpetuation of white supremacy, the patriarchy, and capitalism. Not to say that the other school is free from this tradition, but Dartmouth's whole image is founded upon it in a way that the other school's is not. However, I am here now so obviously I chose Dartmouth in spite of all of this. Part of my decision was due to the fact that in tradition there is money. Paradoxically this allows

for Dartmouth's student body to have a more diverse socioeconomic makeup and 50% students of color, while the small liberal arts school I had my eyes set on is far more white and affluent. Looking beyond the stereotypes of non-stop beer pong and illicit fraternizing, I started to warm up to the thought of going to Dartmouth. My mom and I sat at our dining table and cried when I discovered that a queer Korean-American woman English professor taught on campus. I found some safe spaces, and sensed that there were even more not promoted on Dartmouth's website or in recruiting materials. Ultimately, the protest that happened in President Hanlon's office over the Freedom Budget told me that there was a community fighting for change at Dartmouth that I wanted to be a part of. I couldn't grasp all of the spaces and resources that existed at Dartmouth as easily as I could at the other school, but there were signs that these communities were here. I just didn't and still don't really know exactly where.

Dartmouth needs these safe spaces. I need these safe spaces. Students with personal narratives that defy the traditional one our society propagates need places to go to for refuge, for support, for safety, for validation. These spaces need to exist in and outside of the classroom and they need to be readily accessible to both students and prospective ones. Dartmouth is far from being a place that all of us can easily lay claim to. Yes, there is work being done to help change this, but in the meantime and even after systematic change is made, those of us not fully embraced by our campus at large need and deserve safe spaces--somewhere we can call home.

BY ANONYMOUS

Before I entered Dartmouth, I dreamed of the intangible future that lay ahead with hope. On the last day of high school, I declared my desire to be an intern at the White House, and eventually be the first Native woman on the Supreme Court.

I had spent my childhood deferring my dreams so that I could be the dutiful oldest child. For parental medical reasons, I was often at home babysitting and cleaning for my three younger siblings instead of engaging in teenage activities. I loved my family dearly, but I came to college poised to strip myself of this personality, and become a leader. What I did not prepare myself for, and never could have, were the stress-inducing, panic-attacking experiences that now mark me.

Depression came in the form of my first real failure: my Public Policy 5 course, a course in which people answered questions faster than I, a course that categorized human suffering to a statistic, a course that ended with a competition for an internship. I finished that course, beaten down, with no intention of applying for the internship. This experience began 2 years of success, triumph, and then subsequent crash and burns. I would get multiple FSP opportunities, then not get an important research fellowship. I loved my term in Rome, I would cry every night a couple of terms later. I swooped up and down, with no real purpose and with the outward image that I had everything together. I was organized, competent, working multiple jobs, being an activist, running groups. But, I was also exhausted, worn out, on the brink of tears, and most of all I had absolutely no idea what being mentally healthy and well felt like.

Last winter term, my body delivered the cosmic sign I so needed. Every week, I vomited at the faintest sign of stress. A test: vomit; a presenta-

tion: vomit; finals: vomiting times three. I thought at the end of the term, I would be free. On an alternative spring break trip, I went into panic attack mode and constantly threw up. After ignoring my pain for so long, I realized that I had to go home. My body was rejecting everything. So I left the trip. I walked out. I made the hardest choice I could ever make in my college career: I gave up.

It's not particularly easy to write this, and incredibly vulnerable, but I believe that Dartmouth is hard, your experience will probably involve failure, and that's completely okay. I needed to give up to realize that I needed to make conscious choices to be well. At Dartmouth, and truly at any institution, you need to make choices to be well in a space that tells you not to be well. An institution that tells you that stress is necessary for success. A place where asking for help is a sign of the weak.

The past two terms I have spent rebuilding myself. Mental health and wellness has been my focal point. I am depressive, obsessive, and unhealthy when I do not continually look after myself. I am unkind, dishonest, fearful without love for myself.

As someone who did not ask for help, who let things go, I am suggesting that you start from the onset of your time, to carve out space for yourself. Take time to take care of yourself. That might mean meditation, a yoga class, a weekly hike in the woods, a daily walk around Occom Pond, taking time to read a fun book, going to counseling sessions, finding groups on campus that are truly loving. And I encourage you to ask for help. To ask for help is a mark of the strong. You will need help at some point, you do not need to be alone. To survive at an institution like Dartmouth, you need to find places and people with which you can thrive. As I enter my last year, I'm looking forward to a year of wellness.

A BRIEF INTRODUCTION TO DARTMOUTH ACTIVISM

It is through creative dissent that we as students are most able to wield power and influence the affairs of Dartmouth College.

Many Dartmouth students try to enact change on campus by sitting on committees that College administrators form, disband, and form again at their will. These committees release reports, recommendations, harshly worded statements, but they are never heard from again.

Student activism through creative dissent fundamentally disrupts this cycle of stagnation. Examples of creative dissent include holding rallies, demonstrations, protests, marches, poster campaigns, and teach-ins. This also includes leafletting, gathering signatures for a petition, creating poster campaigns, disrupting meetings & events, and hanging banners from administrative & academic buildings. Creative dissent creates a vacuum of power where College administrators quickly have to respond to crisis in a way that is palatable to the general

public, alumni, and members of the Board of Trustees. The affairs of the College are the most malleable during these crises.

An example of creative student activism is the well-timed public student protest that attracts media attention. Reporters cover the event, asking students what their demands are, why they're protesting, and why the Administration hasn't listened to their needs. Then the reporters ask administrators to respond to the situation, asking them what they think of the demands and whether they will be implementing them soon. The Administration has to decide how to publicly respond student demands and do so in a way that doesn't harm the Dartmouth College brand. During these moments of crisis, students have the real power to set an agenda, and dictate the issue that College administrators must respond to.

CHANGE AT DARTMOUTH: MYTHS VS. REALITIES

MYTH: Change is inevitable and things are constantly becoming better. Therefore by continuing and merely adding to the policies we currently have, we are and will be making progress socially at Dartmouth College.

REALITY: Gradual change is often a band-aid policy over a festering wound. Real change means identifying structures that create and sustain inequality, violence, and discrimination and radically re-imagining them. Progress can never be taken for granted.

MYTH: Once there are enough agreeable, sensible, and intelligent people in a room, it is possible to come to a consensus that is best for all parties.

REALITY: This is untrue because it ignores the realities of power. Those who have power will never give up that power willingly, no matter how much it may be for a public or

communal good, no matter how much it may benefit a marginalized sector of a community. For example, the reason that Dartmouth College still has a Greek system is not because a group of rational adults decided in a democratic way that it is more beneficial to keep it than to lose it. Rather, Dartmouth still has a Greek system because those that are empowered by the material wealth and social power of these organizations will never willingly give up that political power as students or as alumni.

MYTH: If administrators seem like they have good intentions, then they will naturally enact policy changes on behalf of student activists.

REALITY: The Board of Trustees pays the salaries of every single administrator employed by the College. To think that

administrators are fundamentally on the side of students and not on the side of their paycheck is to be blind to the realities of power. To not be constantly aware of these power structures as a student activist means not being able to strategize well for a campaign or a political end.

Some administrators want to fulfill student demands, but they cannot be trusted to act on their own and stand up for students against their economic, political, and career interests. They need to be pushed by student activism and student power.

MYTH: It is possible to create social change that is gradual, agreeable, and divorced from the "dirty" work of politics and power. You can create change just by asking.

REALITY: Student activism is fundamentally about politics because it often means disrupting the balance of power. Changing the balance of power means picking sides, taking action, making

decisions that matter, making enemies, making allies, and taking public stands. There is networking, tactics, and strategy involved. There is a constant assessment of who wields power and why. You also need to learn how to make all of these parts move together in order to produce the change that you desire to see. Engaging in politics can be scary. But it is impossible to produce any meaningful change without disrupting the balance of power. It is possible to use these tools ethically and in a conscious and transparent manner, and beginning to learn how to use politics and power responsibly is the most important thing you can learn as a student activist.

Combining a full knowledge of the politics involved in change with the desire to create inclusive, consensus-based movements is the excruciatingly difficult work that student activists at Dartmouth have been engaged in and need to continue to be engaged in.

DARTMOUTH PRIVILEGE & STUDENT ACTIVISM

There is a substantial amount of privilege associated with being a Dartmouth College student. The following are a few ways that this privilege has been utilized by student activists in the recent past:

Access to Dartmouth College Alumni

Dartmouth College alumni are truly in all corners of the world, meaning that there are plenty of them involved in companies and organizations with unethical practices. One of these trustees is Benjamin F. Wilson '73, who defends corporations in matters of environmental law at Beveridge & Diamond, P.C. Another trustee is Diana Taylor '84, who in 2011 threatened to resign as a board member of Sotheby's if the President of Sotheby's agreed to the demands of unionized employees. These and other alumni frequently visit the College, making their visit or lecture a good target for a protest.

Access to Nationwide Media Coverage

Media outlets are apt to cover a story about protests in the Ivy League because of the elitism, history of power, and public and media fascination with the Ivy League. This

increases student power immensely, because there is nothing that Dartmouth College values more than its public image. This is why in the wake of RealTalk Dartmouth's protests, Dartmouth College public relations has been quick to try to spin Dartmouth's sexual assault problem into a national problem facing all universities and not Dartmouth in particular. This is in contrast to the admissions strategy, which spins Dartmouth's academics as particularly excellent, superior to all other colleges and universities.

General Lack of Criminal Repercussions for Dartmouth Student Activists

Dartmouth College rarely lets Hanover Police arrest peaceful protesters because of the bad publicity that would result. Therefore, sit-ins and occupations are effective tactics. Non-violent resistance and civil disobedience is especially effective because there are rarely repercussions at Dartmouth for the widespread underage drinking & drug abuse, hazing, and physical & sexual assaults that are known to occur at fraternities. When Dartmouth protesters are sanctioned, it becomes national news.

What is Pan Asian?

BY GAVIN A. HUANG

What does it mean to be Asian?

This not a trick question nor is it one of semantics; get down to the substance of this identity and you begin to wonder what connects peoples with such vastly different and conflictual histories. Ask the Chinese if they identify with the Japanese and they will be too busy protesting wartime atrocities to answer. Ask Indians if they identify with Pakistanis and you'll get an uncomfortable scoff. Ask Asian Americans whether they identify with their counterparts halfway across the world and answers will be mixed.

Dartmouth has a self-professed Pan Asian Community and a Pan Asian Student Advisor, but given historical tensions and the gulf between peoples of different ethnicities, you can be forgiven for wondering if such a thing as a Pan Asian sensibility exists. But here's the thing: in spite of all our differences, we have more in common with each other than we may think.

Let's consider again the meaning of Asian. It extends beyond skin color, hair color, or eye shape. It goes beyond food or culture. Asian is a political word. It describes a monolith of many different groups; it describes what Western countries once called "Oriental." It describes a group that has been marginalized in history, used during the 19th and 20th centuries as colonial pawns in a war between Western powers. It describes a group that powers that be now use as convenient evidence that minority groups can "make it" in both America and a world run on Western capitalist ideals (I mean, just look at the threatening rise of China and India!). Most Asians don't even use the term at all, disregarding it as gross generalization of a very broad spectrum.

I believe we should reclaim the Pan Asian identity and use it as a call to unity rather than as a generalized demograph-

ic label. We should not passively accept the notion of being a Pan Asian community nor should we completely reject it. So how do we build this Pan Asian sensibility? A professor suggested using the Pan Asian identity as a tool to form a united front around common issues and combat the problems that all of us face at Dartmouth, in the United States, and around the world.

For example, organizations like OCA and AAFE once served the interests of Chinese American communities but have since evolved to serve the interests of all Asian Americans. This collective action means we can tackle common issues with greater strength and in larger numbers. Currently, for example, the percentages of Chinese, Hmong, and Vietnamese Americans illiterate in English are each higher than that of Latin@ Americans, in spite of the "model minority" myth. As a collective, we can work better to solve these problems and make very clear to others the vast amount of work Asians still have in truly succeeding in the United States and around the world. We haven't exactly "made it" when only two percent of senior-level executives in the United States are of Asian descent, compared to the six percent they make up in the general population.

In forming a Pan Asian sensibility, we do not shed our distinct cultural identities, just as the workers' movement transcends national borders and the fight for voting rights transcends race. I am still Chinese American, my friend is still Indian American. We use the term Pan Asian to support the disadvantaged amongst us, collectively take down myths, and encourage each other's success. We are connected by our common experience of "otherness" and growing up in a strong dual-identity environment.

We also have more in common with other people of color than we may first realize. Minority groups have historically united to advocate for each other. Few Americans

realize that the first confidante who rushed to Malcom X's aid after he was shot was a Japanese American activist, Yuri Kochiyama, or that two months before the March on Washington, a Chinese American woman named Grace Lee Boggs helped Martin Luther King organize a march in Detroit, or that Mahatma Gandhi first developed his ideas of nonviolent resistance as a lawyer in South Africa.

Closer to home, there are countless examples of Pan Asian students involved in campus activism allied with other groups of color. The co-founder of Dartmouth's Women of Color Collective was a Chinese American woman from New York City. In 1997, a protest outside Parkhurst over the lack of resources for minority students was

initiated by Korean students demanding a Korean language program. In 2000, Al-Nur, Dartmouth's Muslim student association, and Hillel, the student Jewish organization, collaborated extensively to garner support for a kosher and halal dining facility, what we now call Pavilion in Foco.

The Pan Asian sensibility is an identity for a united front. It allows us to look at what we as Asian students have in common with each other, in spite of our different backgrounds. It allows us to look at the common issues we face with other students of color, whether this is a lack of resources, curricular demands, or concerns over student life. It does not mean we give up our individuality and succumb to generality – it means we are stronger together.

Why When You Say, "Deport Them," You Really Mean, "I Don't Care if They Die"

BY BROWN A. LIEN FROM OUTER SPACE

Throughout this past year – and for most of my life – I have been confronted by countless opinions regarding undocumented immigrants. They range from physical and emotional support, to dehumanizing and angry personal attacks; but the one comment which always sticks out to me is, "Deport them back to where they come from."

As an undocumented American (like every other American) I would like to tell you where I belong: with my parents and siblings in a safe environment where we can live. By 'live,' I mean its two dual definitions: the mode which requires the beating of my heart as well as the contraction and expansion of my lungs, but also by living in an environment where I have the freedom to make my own choices and the access to a decent life rather be hungry or be exploited without the power to overturn those decisions. That physical space is not where I was born. In order to keep 'living,' my parents made the difficult decision of to leave everything behind (their extended family, their friends, their lives, and everything they had ever known) without knowing if they would ever be able

to come back, be present at their parents' funerals, or survive the journey they had to take in order to have a chance at a better life. Yet, they still made that choice. They wanted a better life for myself and for my sister, a life that would allow us to live. Rather than rely on a broken system that asked my family to wait to live for another fifteen years, courageously, they chose for our family to survive.

So, when I hear people say, "deport them," or, "send them back," I hear a literal death sentence for over 11.7 million individuals. This is a statement which rips "life" and agency from undocumented people. More than that, these individuals are not just impersonal strangers. They are your friends from school, your neighbors, people you sit next to at church, people you whom shop alongside, and, ultimately, people who have become part of the American community. Can it really be so easy to dismiss 11.7 million souls and cast them back into danger, despair, and poverty? Has our society reached that point?

DIVEST DARTMOUTH

BY NOAH CRAMER

Investment is a powerful statement. Investment says, "This is a company to which I can, in good consciousness, lend my money." Investment says, "I support what this company does enough to finance them doing it." Investment says, "This is a company I would like to see succeed. If they succeed, I will make money. If they fail, I will lose money." Unfortunately (but perhaps unsurprisingly), Dartmouth has chosen to invest its massive endowment in a number of companies that cannot succeed if we desire a just and secure future.

Among the worst of these investments are approximately 30 companies that specialize in the extraction, refinement, and distribution of fossil fuels. The fossil fuel industry is to blame for environmental destruction across the world, and much of this destruction affects the most marginalized communities. Communities near fossil fuel extraction sites disproportionately experience cancer and other ailments related to the extraction process. Inner-city communities are most affected by air pollution. Global warming threatens the survival of society as we know it, and it is already taking its heaviest toll in many of the world's poorest and most oppressed places. The fossil fuel industry exacts most of this destruction with impunity. It has used its massive financial and political clout to distribute junk science, to influence politicians, and to block meaningful

government regulation.

If investment is a powerful statement, so is divestment (ceasing to invest in a company). Fossil fuel divestment movements are taking place at colleges, local and state governments, religious institutions, and non-profits across the country. Such institutions are the dictators of public morality, the providers of public goods, and the protectors of our collective future. These institutions have the ability to revoke the moral license of oil, gas, and coal companies – the power to tell policymakers to quit kowtowing to the interests of big oil and start acting in the public interest. Tobacco corporations once bore heavy influence on Capitol Hill. Today, the idea of a senator beholden to big tobacco is absurd. The goal of the divestment movement is to make the idea of a senator beholden to big oil just as unthinkable.

Dartmouth has a major role to play. With a wealthy and well-connected alumni network, a visible space in the public eye, and a special place in the American narrative, when Dartmouth speaks, people listen. The goal of Divest Dartmouth is to get Dartmouth to start speaking up. If you are interested in joining the fossil fuel divestment movement, blitz divest.dartmouth@gmail.com and come to one of our meetings (days and times to be determined)!

BY KRISTINA WILLIAMS & TRAMON MCZEAL JR.

"Sorry, I don't listen to colored people music", said a brother of Beta Alpha Omega Fraternity. Clearly, he wanted the Hip Hop to be turned off—at which point, it immediately was.

For two years I was told how I, as a black person, have self-segregated myself from the world by choosing to avoid Greek life and instead remaining in a community where I've thrived and felt comfortable. In the spirit of sophomore summer, I decided to take a major step out of my comfort zone and to embrace the Greek scene by relaxing in various houses of my friends, and attending talent showcases, tails, and parties. For the first week, I admitted I was enjoying myself and began questioning my reasons for previously avoiding Greek houses. But this incident quickly reminded me why I did not and do not fuck with Greek life here at Dartmouth.

After my friend told me what occurred behind the DJ booth in Beta, I immediately felt uncomfortable - as did many other black students, evidenced by the subsequent exit of twelve of us. It was not the fact that the Hip Hop was turned off, but that it was turned off because it was considered colored music, and somehow less palatable to the ear.

When I heard "colored", I remembered how my ancestors were not allowed into certain spaces or venues, or given the same access to governmental benefits, such as education and healthcare. When I heard "colored," I thought of how, in 2014, although I and those who look like me may now be allowed to enter into those spaces and venues, but we certainly are not fully welcomed or wanted—spaces like our mainstream Greek houses that were exclusively created for whites and still value whiteness above all.

Irrespective of the twenty people of color in the basement and the plethora of brothers of color in the fraternity, what that frat brother did—and what the rest of Beta allowed him to do—was send a clear message: we don't value people of color nor their cultures. This not only added itself to the laundry list of Beta's (reported) hateful incidences towards people of color—including, but not limited to the racist and sexist poem reading, the utterings of racist and homophobic epithets, and the physical assault of other students—but further reinforced a continued culture of intolerance. I had imagined that with such a sizable amount of men of color in Beta, the organization would be more culturally sensitive -but I see they have not yet learned from their first ban from campus.

Beta, however, is not the only culprit of Greeks devaluing people of color in their organizations. Dartmouth Greeks have a long history, and recent uproar, in this. 13X: AD and Tri-Delt—Bloods and Crips; 14S: A Phi and Phi Delt—Phiesta; 14X: Beta, BG and GDX—DJ Gangsterish. The thematic issue with all of these parties is cultural appropriation: taking unwarranted ownership of aspects of other cultures that place the actual owners of those cultures in structures of marginalization, criminalization, and oppression.

Whether it is donning the blue and red of gang cultures that cause the criminalization and deaths of Black bodies, performing aspects of Mexican culture that are used to dehumanize Mexicans and label them "illegal," or promoting a white DJ who dresses up and claims the name "Gangsterish" but does not have to worry about the undeserving violence attached to it, you do not

have the right to celebrate and make light of something that people have to struggle with on a day-to-day basis by transforming it into an aspect of your Friday night gratification.

While those who attend these parties can take off their "costumes" and continue on with their lives, others will never be able to disrobe their oppression. These partygoers do not have to worry about the constant threat of a stop and frisk by police, about people questioning their intelligence and humanity, or about store owners following them around thinking they are thieves.

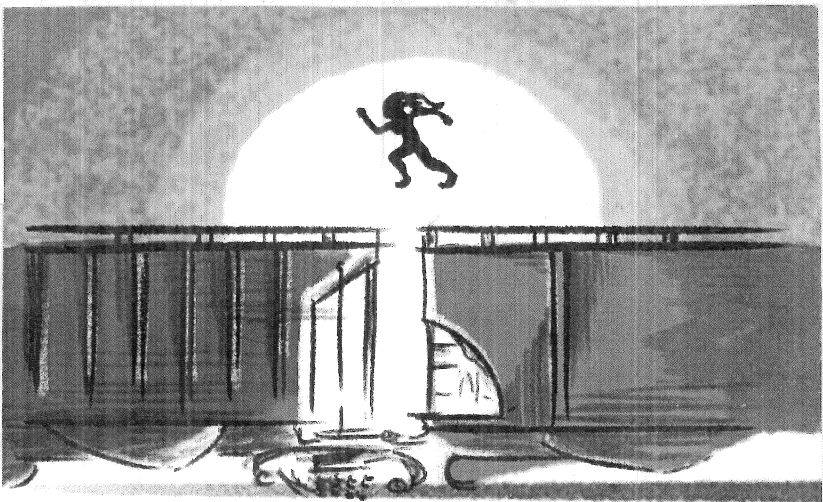
Nor do they have to worry about their family and loved ones being gunned down by the police or rival gangs. I did not know Trayvon Martin, Eric Gardner, Rekia Boyd, or Renisha McBride, but I did know Tony, Victor, Marshaun, Muhammad, Kevin, Keith, Snoop, Cassius, Sean, Anthony, and Spade, who were murdered because of the senseless gun violence in the South Side of Chicago and/or police brutality. They were confused or mistaken for gangsters, perceived as "Gangsterish",

not because of their attire, but because of the color of their skin.

This reason alone is why it is utterly unacceptable and disrespectful for Greeks to promote or perform aspects of blackness that are rooted in so much that they will never understand, and why we as people of color on this campus must start loving ourselves enough to stop letting this Greek system dehumanize us.

We must stop being overly apologetic to the white structures that oppress us and the people who perpetuate them. We should no longer want to be included into a system that was meant to exclude, victimize, and criminalize us. We should want to begin building communities and coalitions that allow us to organize and demand the rights of our humanity, not the right for us to integrate. The day we attack white ignorance in the same magnitude that it is defended, will truly be the day that people of color can engage in a true community and create a space for dissent and change at this institution. But until then, don't ask us why we protest...

CHICAIZA



"You can't be neutral on a moving train."

WHEN I BECAME AN ACTIVIST AT DARTMOUTH

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"I can't pinpoint a 'beginning' to my 'activism,' but I became aware of a discomfort, and of thoughts and feelings about the U.S. and about the Ivy League, around the beginning of my sophomore year. Perhaps a few important experiences were a class I took that made me understand the fundamental racism and inhumanity of the U.S. as a nation and therefore of the institutions that it reveres (like Dartmouth), a friendship with a floormate who wasn't here for anyone's shit, and a talk I attended at which several sexual assault survivors shared their experiences...it was more a general growing sense of disillusionment with the things our society worships, like the "education" we are receiving. If you're paying attention to your inner self and also the world outside Dartmouth/things that matter to you, it will probably happen to you too."

-anonymous '15

"I became involved in activism my freshman winter term when layoffs were announced at the College. I had a chance to follow Students Stand with Staff for a documentary film project, and the more I learned, the more activism made sense to me. Dartmouth's choice to save money by cutting working-class positions instead of lowering high-paid administration salaries didn't make sense to me, particularly because of my working-class background."

- Guillermo K. Rojas

"I became involved quite late in my Dartmouth career. Coming from a homogeneous foreign country with almost zero education on and awareness of the workings of privilege, it took me some time to detangle the power dynamics on campus and in America (and the world!) in general. The Diversity Peer Program my sophomore winter got me started, as did my classes in

cultural anthropology and the Social Justice Mediation program offered through the Mediation team. I have spent a lot of time since learning how to become the best ally I could--a lot of listening and RealTalk were just the first steps on that long path."

- anonymous '14

"Occupy Dartmouth introduced me to public, collective resistance efforts during my first year at Dartmouth. Through that group, I also started attending Students Stand with Staff meetings and became involved in the People's Coalition once Occupy Dartmouth became inactive. I continued to participate in group that organized and planned actions to hold the Dartmouth administration accountable such as the 'Dimensions Protest' and the recent sit-in in the President's Office. Through all of these collectives and courses with professors that openly engage radical, transformative politics, I've also been challenged to practice resistance in my personal choices and academic work. Recognizing the political significance of every decision I make, every action and inaction, has given me the strength to complete my academic work in times of despair and courage to show up to protest."

-Yomalis Rosario '15

"I became involved in activism my sophomore winter term after a Chinese American friend in the military killed himself because his peers and superiors hazed and abused him for his race. As a way of grappling with his suicide, I attended sessions of the Diversity Peer Program organized by OPAL and began to understand the larger issues of institutional racism and systemic oppression that connected my friend's suicide to cases like Trayvon Martin, Oscar Grant, and other injustices inflicted on people of color simply for the way they looked."

- Gavin A. Huang

BY YOMALIS ROSARIO

"I love America more than any other country in this world, and exactly for this reason, I insist on the right to criticize her perpetually."

—James Baldwin, *Notes of a Native Son* (1955)

I know that some of us kept this quote in mind and used it like armor against the backlash that hit us hard after the Dimensions protest in Spring 2013. It was like opening wounds. For me, it was already picking at the scabs as soon as I walked out of '53 Commons. When I rushed in with the group after initial hesitation, I stayed by the entrance. Overwhelmed, fearful, and already feeling shame, I was one of the first to leave the scene of the protest and left the rest behind. Outside, I ripped the poster I was carrying and threw it in the trash after seeing the Safety & Security vehicles arrive. After spending some time outside, discussing what was happening with a fellow protester and one of the Dimensions performers, I found the rest of the group at our regular meeting place. Many of them were celebrating. A few didn't say a word, and some were discussing how it went and already reflecting on what happened, but I don't remember what they said. I left and went to my room to hide and cry and invited friends over to keep my company. I think what I was feeling most was fear. I sobbed as if I were regurgitating all of the anxiety and anger I had been swallowing.

For the next couple of days, I couldn't go anywhere by myself. I walked around hyperaware of my surroundings and stayed away from crowds. I lowered my eyes when people who used to greet me acted as if they did not see me. As a UGA, I was worried about my relationship with my residents. I was afraid to go to class and kept pushing through persistent anxiety. I cried a lot. But I continued to support the protest. I was beginning to understand that the system works so that I have to risk my own safety and sense of security in order to force those in power to listen.

Many of us were struggling through the violence of anonymous threats. We tried to affirm ourselves and be present for each other

while continuing to push the administration to take action. Even though I received several supportive messages (which I appreciated so much that I kept track of them in a Word document), I continued to be consumed by anxiety and was being made more vulnerable than I already had been on a campus like this one.

Many of us were on edge due to anonymous threats published online, but I think we were also fighting the shame that everyone wanted us to feel. I used a lot of energy to remind myself that the protest was justified. I got tired of people saying, "Agree with that they did, just not with how they did it." "I support the protest, but the venue and the way they did it is debatable." I could almost feel every dismissal of the protest on my body. I could feel the tension that spread through campus on my hands, on my chest, in my stomach. While we were being invalidated, I gave myself to RealTalk in all my desperation. Our almost daily meetings turned into a way for me to remind myself that resistance was necessary, that we were making the difficult choice of sacrificing ourselves and that this was supposed to hurt. I sat through meetings that lasted up to four hours. I didn't get enough sleep. I couldn't get my work done for classes. Once I yelled in response to someone's critique and burst into tears of frustration when I was told to be quiet because I wasn't helping and had apparently interrupted their "civil" discourse. While I reserve my right to express myself as I please, I know that the moment also revealed my state of exhaustion and fear.

Eventually, arguments between individuals in the group were added to the mix. We became quick to attack each other instead of being openly critical of how the group functions and acknowledging the

context of what we were each struggling through. In response to the Dartmouth nationalism that got thrown in our faces everyday – how could we so rudely interrupt the joy of Dimensions? – we became ultra-defensive of the protest as if it were a prime example of public resistance. I pretended I was giving all my devotion to RealTalk in the name of collective resistance when really I was just looking for a space to heal. In that regard, RealTalk failed us.

We needed healing. We needed to create a collective that would work to hold itself together against everything that was working to break us down. We can't deny that we let the threats do their work. We did not work consciously enough to combat the backlash. I know with the power dynamics at play, it will never be easy to do, that we do not hold the blame for all of the suffering and historical oppression we carry and face in our own bodies and everyday interactions. Still, as change agents, we cannot let each other deepen our wounds and march in pieces when we already have various systems that have been established to destroy us. We cannot be complicit in our own destruction.

when it's the flames that are growing

*we share vomit
to save the holes in our cheeks
we trick ourselves whole
we pain
we protest
we throw blocks of dissent
to the walls that never protected us*

*but we more than cement
facing bricks,
we more movement
than concrete flying.
we are all exposed
roots
and fire
movement because
we move within*

I wrote this poem when I started reflecting on how what we were doing to each other. I will never deny the significance of RealTalk, how it built from the work of Occupy Dartmouth and gave the writers of the Freedom Budget and the current Action Collective more to build from. I think those of us who witnessed the peak and fall of RealTalk and continue to reflect on how it failed us have been careful with how we approach building and sustaining a movement at Dartmouth. We are more thoughtful about the frequency and length of meetings. I have seen us become more disciplined. I have seen us prioritize conversations about how we'll support each other after an action. I have learned that there's a reason we do this collectively— so that there are no martyrs. We need to be able to sustain a resistance movement even when some of us have to step out and rest. We need to keep fueling each other with care and courage to keep our strength and power intact. In a movement for transformative justice, we can't leave anyone behind. In addition to fighting for change, we have the duty to save each other from the mechanisms that have always tried to pull us apart.

when movements die

*we sprinkle our ashes on each other
we pack in all the empty bellies – we
broken hungry
some of us get bitten bread
some take leaves
and carry scraps of bark in our cheeks*

we resist. we starve. we resist. we starve.

*we feed each other
in ways that make us vomit
the bread that was never ours*

*we throw up
to the flames*

*we sprinkle our ashes on each other
and forget the silence of fire
consuming these bits of trees
that trick me eating*

Recent History of Activism at Dartmouth

BY GUILLERMO K. ROJAS HERNANDEZ

Winter 2010

January 2010 – Students Stand with Staff (SSWS) is formed, out of concern about President Jim Yong Kim's announcement that the 2010 budget cuts will include staff layoffs.

February 1, 2010 - SSWS organizes their first event, a panel discussing the effect of the layoffs on Dartmouth staff planned by President Kim.

February 4, 2010 - SSWS organizes a Candlelight Vigil on the Green in support of staff members at the College who fear the impact of impending layoffs.

February 24, 2010 – A group of unidentified students post signs outside fraternities during the night, accusing them of being “Racist, Sexist, Ignorant, Insensitive, Dismissive, and Unaccountable.”

Spring 2010

April 5, 2010 – SSWS interrupts Faculty Arts & Sciences meeting to protest the lack of transparency in budget decisions shown by President Kim.

April 5-9 & 11, 2010 – SSWS organizes a series of teach-ins to educate students about the impact of the budget cuts planned by President Kim. Topics include “unpacking our budget cuts”, “neoliberalism and university restructuring”, and “endowment reform and responsible investing”.

Fall 2010

September 29, 2010 – An anonymous group emails out a protest song titled “Out of Control” to the Class of 2014. The song includes lyrics that accuse Dartmouth fraternity brothers of rape: “When you have that much money / There's nothing you can't do / You can rape all the poor freshmen that you ever wanted to”.

October 16, 2010 – The Dartmouth Coalition for Global Health (DCGH) co-organizes a protest of an event President Barack Obama is scheduled to speak at in Boston. Dartmouth and Harvard branches

of DCGH interrupt Obama with chants of “We'll fight for you if you fight for AIDS”.

November 22, 2010 - Undocumented students and allies stage a hunger strike in the middle of the Green in response to President Kim's lack of public support in a national debate over the DREAM Act.

Winter 2011

February 26, 2011 – Students meet for the first time to form the People's Coalition, a forum for campus progressives that can serve as a meeting point for further activism and action. The first meeting brings together representatives from Dartmouth Ecovores, SSWS, and DCGH.

Spring 2011

April 5, 2011 - SSWS holds rally at Collis Student Center in protest of the Administration's decision to reduce healthcare benefits for staff.

May 27, 2011 - SSWS holds a march outside of Parkhurst in opposition to the Administration's pending healthcare cuts to employees.

June 12, 2011 - Students and professors stage a protest during Commencement due to the College's decision to award George H.W. Bush an honorary degree.

Summer 2011

August 18, 2011 - SSWS hosts a demonstration in front of the Hopkins Center in protest of inviting Jeffrey Immelt '78 CEO of General Electric to speak at the College. The demonstration takes place due to criticism that G.E. received a \$16 billion bailout and a tax benefit of \$3 billion while millions of American families were still struggling after the recession.

Fall 2011

Oct 11, 2011 - SSWS hosts a protest on the Green in solidarity with the Occupy Wall Street protests spreading across the country. The protest takes place while

Dartmouth College is hosting a 2011 Republican Party Presidential Debate. Members of the Dartmouth Coalition for Global Health (DCGH) interrupt a Presidential candidate meet and greet held for students in order to highlight the need to fund HIV/AIDS research. After the debate, SSWS and Occupy Wall Street supporters confront Republican Party candidates over their silence in the face of the Occupy protests and support of corporate bailouts.

Oct 13, 2011 - Members of SSWS and supporters of Occupy Wall Street begin Occupy Dartmouth, a 24/7 occupation of the corner of Collis Student Center facing West Wheelock Street. The first occupation lasts until January 2012. Professors and residents of the Upper Valley are an integral part of the group.

October 2011-January 2012 - Occupy Dartmouth hosts daily General Assemblies at 4PM that are open for dialogue and discussion while continuing to expand the camp. Protests, lectures, and rallies occur frequently. Guests of Occupy Dartmouth include Titus Andronicus, members of the Board of Trustees, and Vice President Steve Kadish. Safety & Security consistently tries to find a way to expel the Occupiers, but Occupy Dartmouth is found to be in compliance of all town laws by the Fire Department and Hanover Police. Occupiers are harassed frequently by students.

Winter 2012

January 7, 2012 - The first occupation is taken down for Winter term. Occupy Dartmouth moves to Novack Cafe and Collis Student Center before choosing to hold daily General Assemblies without a physical occupation.

February 2012 - The Dartmouth chapter of United Students Against Sweatshops (USAS) is founded.

February 27, 2012 - Members of Occupy Dartmouth, SSWS, and USAS hold a march to Parkhurst to deliver a letter in protest of Dartmouth investments in HEI Hotels & Resorts, a company with a history of poor

labor practices.

February 28, 2012 - An anonymous group of over a dozen students lays 171 dolls in front of Dartmouth Hall during the nighttime as an act of protest meant to raise awareness of sexual assault on campus. The installation is symbolic of the 171 accounts of sexual assault and violence on campus that the group is collectively aware of.

March 2, 2012 - Occupy Dartmouth hosts unionized art handlers from Sotheby's for a teach-in at Dartmouth College. The art handlers, part of Teamsters Local 814, explain how Sotheby's has refused to let them work for the past 7 months, in violation of their contract, until the art handlers agree to accept non-unionized positions with no benefits.

March 3, 2012 - Members of Occupy Dartmouth, SSWS, and Dartmouth USAS confront the Board of Trustees during their winter term meeting, demanding that Diana Taylor, a member of the Board of Trustees at Dartmouth and Sotheby's, end the union dispute with the Sotheby's art handlers.

Spring 2012

Early April 2012 - Members of Occupy Dartmouth launch a second occupation on the corner of Collis, this time with a large army tent donated by Occupy Wall Street.

April 6, 2012 - A group of students protest during "Talk It Out", an event meant to shed light on homophobia at Dartmouth. Students protest the lack of progress made towards the opening of a LGBTQ affinity house and the lack of support Dean Johnson shows student victims of homophobic attacks.

April 20-21, 2012 - A group of students under the name "Concerned Students of Dartmouth" circulate a petition during Dimensions 2012. The petition states "I am concerned about the Greek system at Dartmouth", and receives 164 signatures from prospective students and parents. To publicize the petition, students disrupt various Dimensions events, including a panel on Greek life for parents hosted by Dean Johnson on April 20 and several welcome receptions for parents and prospective students.

April 21, 2012 - Students distribute Alpha Delta's Fall 2009 "Pledge Notes" to freshman

floors in an attempt to shed light on the dehumanizing practices of fraternity pledge terms and the debasement of women, LGBTQ students, and racial minorities in fraternities.

May 1, 2012 - Occupy Dartmouth hosts a May Day March around campus in support of workers at the College.

May 2, 2012 - Dartmouth College announces that they will not be making any future investments with HEI Hotels & Resorts.

May 16, 2012 - Members of SSWS hold a march at Parkhurst Hall to deliver a letter outlining concerns over stagnant wages for College staff and health benefit cuts.

Fall 2012

October 6, 2012 - Dartmouth SEIU Local 560 hosts a pro-labor rally with keynote speaker Bernie Sanders to put pressure on the Administration during union contract negotiations and support the Obama 2012 campaign. Leaders of SSWS speak at the rally.

October 11, 2012 - The Dartmouth Radical releases its first issue. The Radical is founded "as a response to the lack of leftist political publications on campus". The last progressive campus publication was the Dartmouth Free Press, which disbanded in Fall 2011.

October 26, 2012 - SSWS delivers a letter to Parkhurst outlining demands in support of the union, SEIU Local 560, during the 2012 union contract negotiations. This includes a restoration of pre-2011 healthcare benefits, stopping subcontracting, and restoring an annual raise to keep wages in line with inflation.

October 27, 2012 - SSWS rushes the field during Homecoming 2012 to raise awareness of the mistreatment of the union by the Administration during contract negotiations.

October 29, 2012 - SSWS holds a protest in front of Parkhurst in support of the union in its upcoming labor negotiations, to raise awareness of SSWS demands of the Administration, and to educate others on grievances that the union holds against

the College.

November 10, 2012 - Students in the Women's and Gender Studies Senior Seminar class (WGST 80) release their findings from the term and circulate a petition asking the President and Dean of the College at Dartmouth to take concrete steps to "build feminist consciousness at the College in order to end the perpetration and normalization of sexual violence".

Winter 2013

January 2013 - Divest Dartmouth is founded at Dartmouth College as part of a nationwide campaign to end university endowment investment in fossil fuel companies.

February 2013 - Dartmouth College announces it has approved a proposal to affiliate with the Worker's Rights Consortium (WRC), an organization that monitors the labor practices of factories that make university apparel. Dartmouth USAS urged the Administration to affiliate with the WRC in Summer 2012.

Spring 2013

Week of April 14, 2013 - Students begin meeting under the name RealTalk Dartmouth with an intention to inform prospective students about racism, homophobia, and sexual assault incidents that occur at Dartmouth.

April 19, 2013 - RealTalk Dartmouth plans an event on the Ground Floor of Fahey Hall, a few hours before the Dimensions show. The event is meant to consist of student testimonials. RealTalk Dartmouth distributes posters advertising the event and draw chalk advertisements for the event outside of Collis and around campus. After the posters are torn down and chalk advertisements are erased by undergraduate students and Collis employees, the event in Fahey Hall sees low prospective student turnout. Angered by the suppression of dissent at Dartmouth, and the apathy of the Administration around issues of sexual assault, homophobia, and racism, members of RealTalk Dartmouth decide to stage a protest during the Dimensions show in the Class of 1953 Commons.

April 23, 2013 - Members of RealTalk

Dartmouth find out about meeting held by members of the Administration and Faculty in response to the student threats made against RealTalk protesters. RealTalk Dartmouth members disrupt the meeting, with large signs displaying the online death and rape threats made on Bored@Baker. Shortly after, the Administration makes a decision to cancel classes on Wednesday April 24, 2013 to address the backlash.

May 10, 2013 - RealTalk Dartmouth interrupts a Rockefeller Business and Entrepreneurial Leadership Group meeting with Chairman of the Board of Trustees Steve Mandel to demand change around homophobia, sexual assault, and racism on campus, after requests to meet with him while he was visiting campus are declined.

May 22, 2013 - Members of RealTalk Dartmouth and other students, alumni, and administrators file a Clery Act complaint against Dartmouth College. The complaint is announced at a New York City conference with sexual assault activists from other campuses.

Summer 2013

July 12, 2013 - Students organize a Rally for Trayvon Martin in remembrance of Trayvon Martin's life and in protest of Florida's Stand Your Ground Law.

Fall 2013

October 14, 2013 - Native students, professors, and community members from many different tribal affiliations along with their allies demonstrate on the Green. The group uses traditional and contemporary song, dance, and drums to remind campus every Indigenous Peoples' Day (sometimes called Columbus day) that we, Indigenous peoples, are still here.

October 17, 2013 - A group of students, professors, and staff members hold a

"Resistance Workshop" to discuss different activism strategies and issues.

November 12, 2013 - A group of student activists organize a "die-in" protest of Israeli Prime Minister Ehud Olmert's appearance and address at Dartmouth, accusing him of war crimes.

Winter 2014

January 21, 2014 - Students hold a protest during the Martin Luther King Jr. Day Keynote in Moore Theatre. Students protest the Administration's complicity in sustaining racial and economic inequality on campus.

February 14, 2014 - The second resistance workshop of the year is held, resulting in a coalition of student activists known as the Dartmouth Action Collective.

February 24, 2014 - A group of students release a series of demands known as "The Plan for Dartmouth's Freedom Budget". They identify themselves as the concerned Asian, Black, Latin@, Native, Undocumented, Queer, and Differently-abled students at Dartmouth College. Their demands are meant to "challenge systems [of oppression] by redistributing power and resources in a way that is radically equitable" on campus. Students demand that the Administration provide a point-by-point response to the document by March 24, 2014.

Spring 2014

April 1-3, 2014 - Students behind the Freedom Budget hold a two day sit-in of President Hanlon's office in Parkhurst. This comes as a response to the Administration's lack of point-by-point response to Freedom Budget demands. The sit-in results in an agreement to hold a series of meetings in April and May to address the demands raised in the Freedom Budget.

April-May 2014 - Meetings over the demands of the Freedom Budget are held with members of the Administration.

Disorientation Guide

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