

Welcome to TWAC!

The Cascadia TWAC Collective welcomes you to camp and looks forward to sharing this experience with you! TWAC aims to be a safe(r), empowering, educational, fun, and kick-ass experience co-created by organizers and participants alike. So to help make camp run more smoothly please read through this orientation zine. Woo!

Parking, Camping and Accessibility:

This year the site has limited camping and parking options. The few (around 6) parking spots near base camp are reserved for those who absolutely need their car close to camp. The main parking area is about 1 and 1/2 miles from base camp, with several small turn outs on the way that can be used for people who need to be closer to their cars, and there will be a shuttle system back and forth for those who need it.

There are about 15 camping spots in base camp (which is flat, 10 ft from the road and includes the kitchen and morning circle fire area). The forest surrounding base camp is dense, uneven and lumpy. There are good camping spots scattered in the woods on both sides of the gravel road and down the (marked) dirt path. Please let us know if you will need to be camped in base camp, if not enjoy searching for the magical spot that is perfect for you!

Some people have more experience with camping than others. Please share your knowledge, lend a hand and don't be afraid to ask questions.

Breakfast and Morning Circle:

The easiest way to get oriented to camp and find out what is happening each day is to attend the morning circle every morning. Camp attendees are strongly, *strongly* encouraged to attend morning circle. To get the most out of our camp experience and daylight, breakfast and morning circle start fairly early. We don't wish to shame anyone for taking care of their health needs but the camp runs more smoothly if people attend morning circle. So if you are able to attend in the morning, please don't blow it off.

Sharing skills and volunteering:

TWAC needs volunteers to run. Volunteering is a great way to contribute to camp as well as get to know people. Some, but by no means all of the things we need volunteers for are: conflict mediation, washing dishes, cooking, orienting people to camp, getting water, staffing the medic tent, etc. If you have skills you want to share with the camp, let us know!

Wellness tent:

The wellness clinic will be a home for taking care of our health together when we are at camp. That means that in addition to medics and first aid supplies, you can stop by the tent for herbal medicines, safer sex supplies, harm reduction supplies, zines and books to read about plants and bodies, or a cup of tea!

Dogs:

Well-behaved and cared for dogs are welcomed at camp. It is very important that dogs are always hanging out with their humans (no dogs wandering around by themselves). It is also very important that there are no dogs in the kitchen area. Another specific concern that we have is about the highly contagious Parvovirus* and the spread of Parvo to wolves, coyotes, foxes and other dogs and are asking that dogs be vaccinated for Parvo. Keep in mind that children, wildlife and other dogs may be present and that you are also responsible for cleaning up after your dog (this means burying or bagging up doggy poop promptly so no one steps in it). We love our dogs and we love our ecosystem!

Alcohol, Drugs and Cigarettes:

Please refrain from bringing any illegal drugs to camp and using them publicly.

This year the main fire at base camp will be a **sober space**. There will (hopefully) be a non-sober fire a bit further from base camp.

ALCOHOL: We ask that you not offer alcohol to anyone whom you don't already have that kind of relationship with—we want to recognize the kiddos, underage folks and folks who may be recovering from alcoholism etc. Please keep your beverage on you at all times, it is very important to avoid leaving alcohol unattended. We are asking for drinking to occur only at the non sober fire or your personal campsite (bring a buddy and check in with the people around you first!).

SMOKING (tobacco and/or weed): In general please only smoke in the designated smoking area, which will most likely be super close to base camp. Due to this summer's extreme drought this is extra important! Regarding smoking around the non sober fire or your personal campsite; ask the people around you first and be hyper aware of your sparks.

Food:

The communal food at TWAC will be vegan. If you have extra food please consider donating something to the kitchen. The TWAC kitchen doesn't have the capacity to store non-vegan food.

Water:

Thanks to industrial agriculture, you basically can't drink right out of streams or rivers anywhere in the US. Giardia and other parasites can make you sick and they can make the people around you sick. Like, you'll be shitting and puking at the same time, maybe for weeks at a time. And you can pretty easily get other people sick. Don't drink out of the creek, no matter how good you think your immune system is. There is safe drinking water available at the kitchen.

How to shit in the woods:

Sanitation is even more important in the wilderness than it is in civilization, and uncovered shit (human and dog, in particular) is a major vector for disease. People living in high density (like we are this week) need to be really shit-conscious. The most important thing is; don't just shit on the ground (or in the water). Flies will get on it and they'll end up in the food and we'll all get sick. Bury yr shit. And sanitize your hands afterwards.

If you're out camping by yourself, you can just dig a "cat hole" about six inches deep and crap into it. Bury it when you're done. You ought to be at least 100 feet away from any campsite and 200 feet away from the kitchen and any water source.

We have shitters at TWAC, which are deep, long trenches you shit into. After you shit, sprinkle enough lime and/or ashes (which are provided!) to loosely cover yr shit and toilet paper. Then sanitize your hands. Seriously. Sanitize yr fucking hands. There's hand sanitizer available. If for some reason there isn't, wash your hands immediately with soap and water very thoroughly.

Oh and don't pee in the shitters if you can help it – the piss makes the shit break down much slower and we're trying to lessen our impact on the land. *Pee somewhere not right next to water.*

If you're not able to squat and shit (or pee), there are 3 makeshi(f)t bucket toilets with actual toilet seats available for personal/shared use. We will get y'all the deets on these seats at orientation on Monday!

Things to be aware of when communicating with deaf people:

1. Get the other person's attention before attempting to communicate with a wave or light touch
2. Stay in their field of vision (be a little bit further away than regular speaking distance)
3. When communicating with a deaf person, talk/sign to them NOT the interpreter
4. Try to keep your eyes at the same level as their eyes
5. Make sure that there is enough light to see and that the sun doesn't shade your face
6. Speak your greeting in a normal voice and tone (it helps with lip reading)
7. Do not assume all deaf people can read lips
8. Keep a pad and pencil with you to write things down
9. Establish the gist of what you're going to talk about
10. **Make eye contact**
11. If there is an interruption, explain why you are stepping away
12. If something needs to be repeated don't simplify it just repeat it
13. Pause frequently to make sure you are being understood
14. Never say "nevermind, it wasn't important"

15. Try your best to communicate even if there is not an interpreter around and you don't know ASL

Camp agreements:

We strive to create an environment free of oppression, but we recognize that we live in a pretty thoroughly fucked up world and that this goal is impossible. We aspire to tease apart the many intricacies of conflict and experiences rooted in oppression.

Be careful with personal questions: Traits that fall outside of mainstream norms (aka marked traits) are often scrutinized, exoticized, objectified, and invasively questioned. For example people with disabilities being asked to explain why they have a disability, trans people being asked if they are going to get genital surgery, etc. This doesn't mean we can't ask each other questions, but try to be mindful of how your questions impact people. For example: ask people what town they live in rather than where they are from.

Don't assume: Sometimes marked traits are invisible. It is common to assume that people are part of a group with privilege when they aren't visibly outside of mainstream norms. This can manifest with problems such as assuming light skinned people are white, using the wrong pronouns, etc. Another example: Assuming someone is lazy when they say they can't do something when they may be referencing a disability. Everyone has different needs and abilities.

Pronoun Etiquette: Respect everyone's preferred gender pronouns. Tell people your preferred pronouns when you meet new people. Ask what pronouns people prefer if you forget. If you use the wrong pronoun, correct yourself briefly and move on. Pronoun check-ins are not a good time to make a joke. This is a common way that gender variant people are disrespected. It's ok to not have a pronoun preference but don't say "I don't care" when you actually do.

Don't gender police: Gender comes in many forms. Don't push yr gender expectations onto other people. Some women have beards. Some men menstruate. Some butch dykes wear pink. Some trans folks don't take hormones. Some people have a gender outside the binary.

Leave the misandry at home: Men are part of TWAC and always have been. It is ok to vent about men in yr life but blaming all men of all cis men for oppression ignores how cis women and trans people perpetuate oppression as well. **Use appropriate language.** If you mean all men say men. If you mean cis white men say cis white men.

Consent: Most of the time we talk about consent in the context of sexual encounters. We invite you to practice consent in this way and in many other ways as well. For example:

ask before you hug/kiss/compliment. Ask consent from those around you before you smoke a cigarette in a space other than the designated smoking area. *It is important to respect people's physical and emotional boundaries.*

Trigger Warnings: if you are going to talk about something “heavy” or traumatic this is a good time to practice consent and give a trigger warning. This helps those around you to make the decision to continue engaging in the conversation. If you are in a large group maybe stepping a way to talk about these things is a good idea.

Be mindful of the space you take up: this refers mostly to the space you take up in conversation. Don't interrupt people. If you talk a lot, consider listening more or engaging/encouraging people you notice taking up less space. Use I statements. Speak from your own experience rather than generalizing for a whole group. Also be aware of the space you take up emotionally and physically.

Cliques: Many people are shy or have anxiety in big groups. Try to be mindful of cliques and introduce yourself to people you don't know, especially if you already know a lot of people. While traditionally most people at TWAC identify as queer and/or anarchist, not everyone does. **MAKE SPACE FOR EVERYONE!**

Don't stigmatize parenthood: Some people are parents. Some people want to be parents. That's kewl. Babies and kids act differently than adults. Be respectful of what parents need to do to take care of their kids, and be conscientious of what you do and say around kids. Let's support all the rad parents out there.

Activist culture, callout, and allyship: Activist subcultures have many norms and unwritten rules that maybe confusing for newcomers. Anti-oppression theory is great when it's used appropriately but sometimes it can be used to bully others or be exclusive. TWAC is a place to learn. Not everyone at camp has had the same radical education and experience as others. This does not mean we should let things slide because it wasn't someone's intention to harm when perpetuating oppression. What it means is that if you have a lot of privilege/access to radical knowledge/consider yourself an ally, that this is a time to offer education and be gentle in callouts. **SOMETIMES THIS IS NOT AN APPROPRIATE OPTION AND ANGER IS TOTALLY FUCKING VALID!** If you feel like you do not have the capacity to engage in this process (esp if you are the person experiencing the oppression) asking someone for help in the process of a call out is great! There will be a team of conflict mediators to help with this. If you see or hear someone making an oppressive statement, bring it up so that folks that experience that oppression don't have to.

Cultural appropriation: Be mindful of the origins of different cultural practices. Many indigenous cultural practices have a history of being illegal and stigmatized etc. Cultural appropriation contributes to the erasure of indigenous cultures in North America and

around the world. For more on this see “On ‘calling out’ and other uncomfortable conversations”.

Hard Agreements:

In attending TWAC you agree not to perpetuate and to respond with respect and accountability when called out for the following:

- Racism
- Transphobia
- Ableism
- Body Shaming
- Violence (we recognize that anger and violence are different, and that sometimes we react strongly to oppression and/or trauma. We will take people’s identities and experiences into account when mediating all conflicts, specifically when distinguishing what is ‘violent’)
- Sexual Harassment/Assault

If you break or continuously violate any of these hard agreements you might be asked to leave. We will not ask you to leave if you do one or some of these things out of ignorance. Our decision will be based on how you respond to these conversations and processes of conflict mediation. If a conflict arises around any camp agreements, conflict mediators will be available to mediate/hold space for difficult processes, advocate for those harmed by oppression at camp, and prioritize the safety of camp participants to the best of their ability.

If you have done something oppressive, it doesn’t mean you are a horrible person, it just means you made a mistake. Use it as an opportunity for growth. We all start somewhere. None of us are perfect.

On “calling out” and other uncomfortable conversations:

Uh oh. Somebody just called you out because something you did or said offended them! This is an awkward and uncomfortable place to be, but consider that their reaction comes from a lifetime of oppression. Maybe this person has had to fight every day for the respect and dignity that you take for granted. Maybe the thing that you said triggered a gut reaction within them based on past experiences. Don’t try to defend your word choice of actions, just apologize and move on. If you have big feelings about the way that someone responded to you, process these feelings with another person. It is not the responsibility of an oppressed person to help process or validate your feelings. Their reaction is probably not about you, but about surviving daily in a world where sexism/racism/transphobia/ableism or whatever is so engrained into the dominant culture

that people can say upsetting things without even thinking about it. Take it as a learning experience and move on!

If you feel the need to call someone out around oppression that you don't face, consider your motivation. It can be nice when allies do work around education so oppressed people don't have to, but callout culture can be a way for some people, especially those who are educated or have more experience in radical communities, to have power over those who are new to the scene or got their education through less traditional means. Call people out gently or privately if you are able to.

It seems like a lot of difficult conversations center around cultural appropriation. Cultural appropriation is when a colonizer culture steals ideals, artifacts or images of social or spiritual significance from a colonized culture. Cultural appropriation is a big deal because it is an extension of the colonizer attitude: the idea that one can take the artifacts or spiritual essence of a culture without asking or giving fair compensation.

Cultural assimilation, cultural exchange, and cultural appropriation are *not the same thing*. For thousands of years, western European culture has violently forced and coerced cultural assimilation, especially from the indigenous people of its colonies. Cultural exchange is a consensual and mutually beneficial exchange that occurs organically between cultures that interact with each other. Cultural appropriation is about feeling entitled to the taking or using of one culture by another without any respect or acknowledgement of its history or present context.* While it is generally fine to draw inspiration from someone else's worldview, it is NEVER ok to perform rituals, or to work with deities from any culture you are not a part of, without explicit permission. Artifacts like dream catchers, moccasins, and Navajo print used or worn by non-native people are deeply offensive to many Native Americans.

What is or isn't appropriation is not to be determined by white people. Period. However, it is important to think deeply and (especially for non-native people) to engage in conversations about cultural appropriation and other forms of racism. Remember that the reason that we talk about this is not for the sake of an obscure intellectual argument, rather it is an attempt to deconstruct the way colonialism, its legacy of violence, and our role in perpetuating it affects all of us.

*"You Can Keep Your Bold Riley: Thoughts on Cultural Appropriation" By SJ Sindu (Article found on blackgirldangerous.org)



Northwest Detention Center (Resistencia al NWDC):

NWDC Resistance is a grassroots undocumented led movement that works to end the detention of immigrants and stop all deportations. Under the umbrella of the national #Not 1More campaign, NWDC Resistance supports and follows the leadership of those detained at the Northwest Detention Center in Tacoma, Washington demanding better treatment and conditions and the stop to all deportations. As a movement we reject the paradigm that classifies immigrants as either “hardworking” or “criminal”, “worthy” or “unworthy.” Words like these seek to further divide our communities between people whose lives are considered disposable and people whose lives are judged worthy of protecting. We reject these divisions. And we will continue to organize, march, protest, and act against an immigration system that profits off of the separation of families and the exploitation of undocumented communities. #Not 1more means not one more.

To learn more, ATTEND THE NWDCR WORKSHOP ON WEDNESDAY. (This workshop is mandatory if you plan to be/are interested in being a part of the Action at the end of the week.) OR check out NWDCR’s website to get involved, stay updated or find other ways to support this movement.

<http://www.nwdcresistance.org/about-us/>



Other Rad Movements to Plug Into:

1. No More Deaths/No Mas Muertes (Tuscon, AZ)
2. Blue Mountains Biodiversity Project (Eastern OR)
3. N.E.S.T./Northwest Ecosystem Survey Team (Cascadia)
4. Earth First! (Anywhere)
5. Portland Rising Tide (Portland, OR)
6. E.G.Y.H.O.P./Emma Goldman Youth & Homeless Outreach Project (Olympia, WA)
7. Black Mesa Indigenous Support (Black Mesa, AZ, Dine/Navajo Ancestral Homeland)
8. The People's Harm Reduction Alliance (Seattle, WA)
9. Books 2 Prisoners (Anywhere)
10. Cascadia Forest Defenders (Eugene, OR)
11. Utah Tar Sands Resistance (Utah)
12. Puget Sound Medic Collective (Seattle, WA)
13. Rosehip Medic Collective (Portland, OR)
14. The Icarus Project (Anywhere)
15. Cascadia Wild (Portland, OR)
16. Idle No More! (Anywhere)
17. Not 1 More (Anywhere)
18. Unist'ot'en Camp (Unist'ot'en of the Wet'suwet'en traditional territory/BC, Canada)

Other Resources and Inspiration:

Websites/blogs

1. Black Girl Dangerous: blackgirldangerous.org
2. Earth First! Journal: earthfirstjournal.org/newswire/
3. The Body Is Not An Apology: thebodyisnotanapology.tumblr.com
4. Tobi Hill-Meyer: tobitastic.tumblr.com
5. Northwest Network (website/resources for lgbtq folx who experience abuse and so much more)
6. Gender Spectrum: genderspectrum.org

Books/Authors

1. Stone Butch Blues (Leslie Feinberg)
2. The New Jim Crow (Michelle Alexander)
3. Resistance Behind Bars (Victoria Law)
4. Kate Bornstein
5. Bell Hooks
6. Selma James
7. Audre Lorde
8. Angela Davis
9. Winona LaDuke
10. Paula Gunn Allen

We are on Stolen Land

It's important to recognize that we are on traditional Puyallup Territory that has been stolen from them by the United States government. The foothills surrounding Mt. Tacoma (settler-named Rainier) has been a necessary and plentiful source of food and supplies for the Puyallup people. The Medicine Creek treaty of 1854 stole this traditional territory and displaced Puyallup, Nisqually, and Squaxin Island Tribes. "The United States had claimed authority over the Indian people and wished to begin the process of extinguishing Indian ownership of the land and clear the way for overwhelming waves of American settlement. Sixty-two Western Washington tribal leaders met with U.S. representatives to sign the treaty ceding over 2.56 million acres in exchange for three small reservations; one for the Puyallup Indians, one for the Nisqually Indians, and one for the Squaxins, each consisting of two square miles" (1)

"Not only were the original reservations too small, but they were poorly situated. As a result of this miscommunication our people went to war. Finally in late August of 1856, the government through their representative Isaac I. Stevens, again renegotiated the treaty. The Puyallup Reservation was expanded. To this day our people recognize the injustice that prevailed. Records show our reservation boundaries extended by thousands of acres from what was finally decided upon by both parties in 1873, by Executive Order, and the final decision of creating the allotment map in 1886." (2)

"For years the Tribal Council attempted to address legal issues that prevented them from receiving land that had mysteriously gone out of trust. Documents were collected by diligent research proving how the Tribe had been swindled out of much of their land: many non-tribal members were realizing they did not hold clear title to their land." (2) In the Land Settlement of 1988, the Nisqually, Squaxin, and Puyallup tribes "gave up" their claims for the return of 900 acres of land and a permanent trust fund for tribal members, among other inconsequential concessions.

Today, this land is national forest, and up for sale to those who want to log off the wood and destroy resources for profit. This is a space where the magic of TWAC will happen, but it is our responsibility to learn what it means to occupy this space, and who we have taken it away from.

Direct quotes and other information from:

<http://www.puyalluptribalnews.net/news/view/remembering-medicine-creek-treaty1/>

<http://puyallup-tribe.com/about/>

Puyallup

