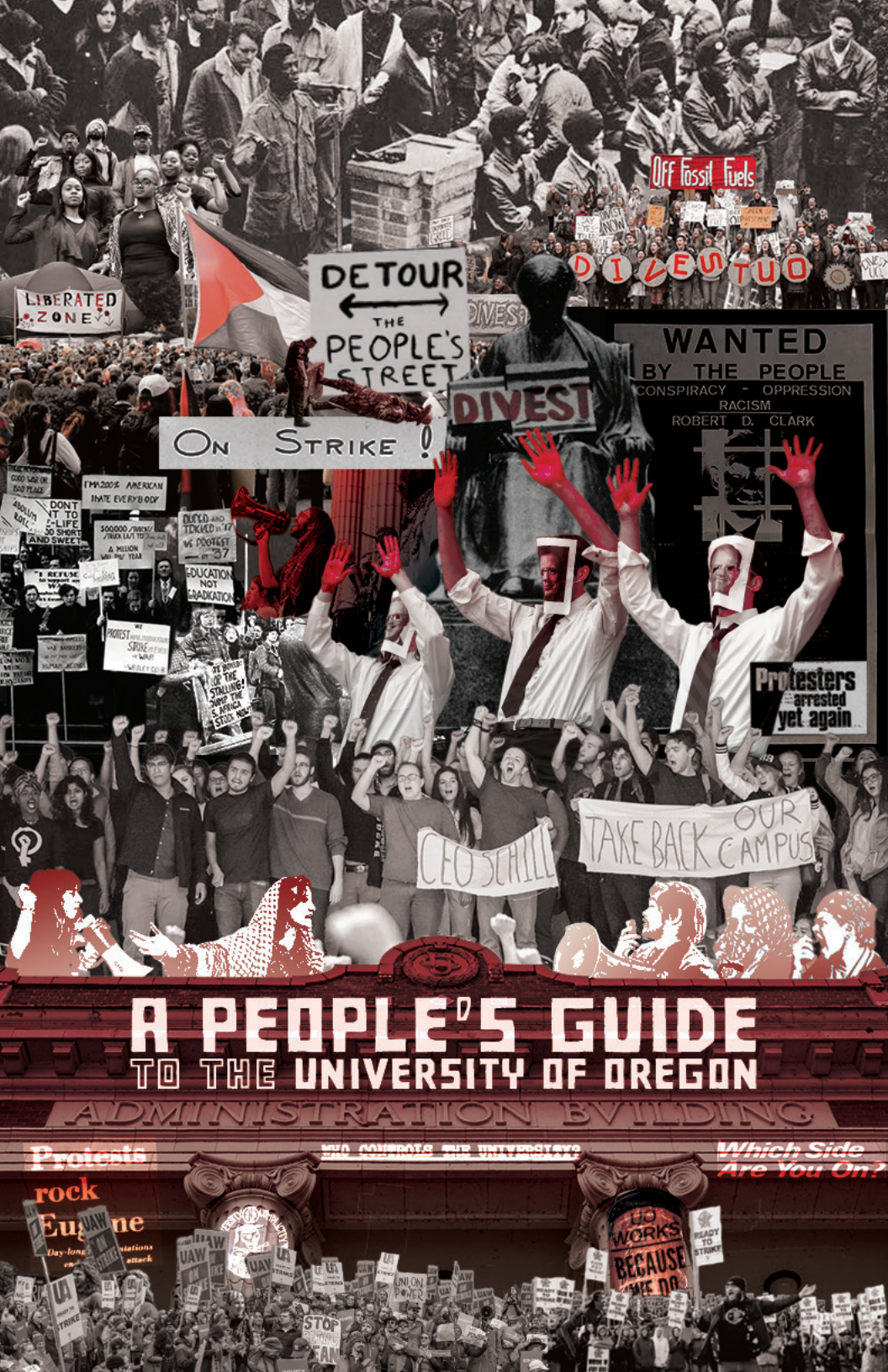
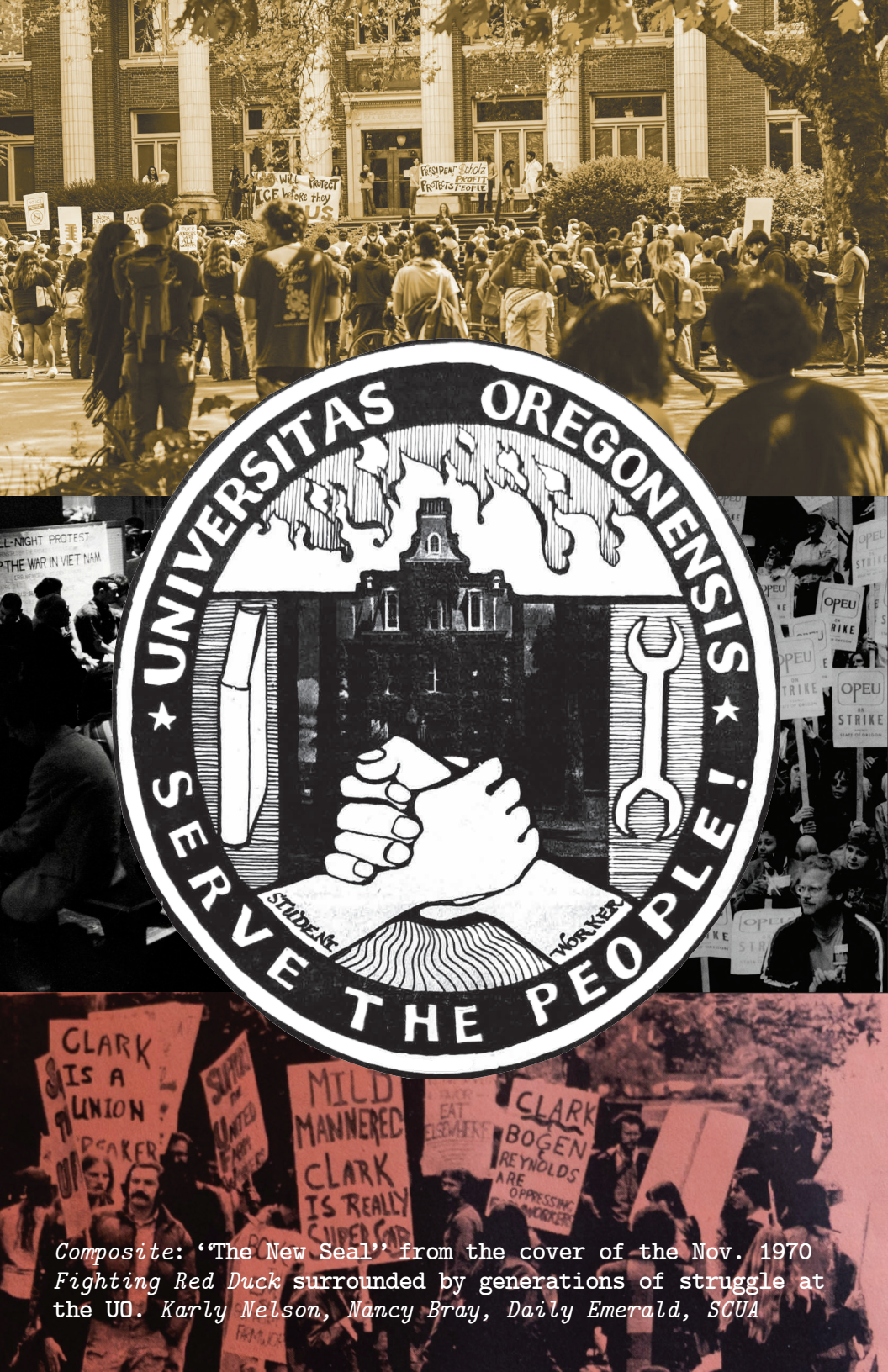

Off Fossil Fuels
DIVEST
LIBERATED ZONE
DETOUR
THE PEOPLE'S STREET
ON STRIKE !
DIVEST
WANTED
BY THE PEOPLE
CONSPIRACY - OPPRESSION
RACISM
ROBERT D. CLARK
Protesters arrested yet again
CEO SCHILL
TAKE BACK OUR CAMPUS
A PEOPLE'S GUIDE
TO THE UNIVERSITY OF OREGON
ADMINISTRATION BUILDING
Which Side Are You On?
UO WORKS BECAUSE
READY TO STRIKE
STOP



Composite: "The New Seal" from the cover of the Nov. 1970 *Fighting Red Duck* surrounded by generations of struggle at the UO. *Karly Nelson, Nancy Bray, Daily Emerald, SCUA*



Composite of the UO Gaza Solidarity Encampment: The first morning the camp was set up April 29, 2024; it rapidly grows as students and community swarm the quad to rally and celebrate May Day. *Valentine Bentz*

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PREFACE:
WE STUDY THE UNIVERSITY TO CHANGE IT



A student passes by the Pioneer Statue on July 6, 1976, days after the American bicentennial. *Perry Gaskill/Daily Emerald*

It's quite the time to be at the University of Oregon. *The contradictions have never been louder.*

As we write: budget cuts of $65 million, directed towards resolving the UO's "structural deficit," loom over campus while Phil and Penny Knight commit $1 billion—the largest donation ever to a public university—exclusively for a new college of engineering. Classified workers, represented by SEIU 503, are preparing to strike the first day of fall term (with the Graduate Teaching Fellows Federation just behind them) while President Scholz receives a $91,000 raise. Administrators tasked with "enhancing the student experience" are undermining efforts for basic protections from immigration enforcement, delaying the creation of a Latiné Cultural Center and usurping control of the only queer and trans space on campus as students and their loved ones are under attack. East Campus dormitory development has razed family

housing units and required students to relocate our community garden amid historic cuts to food assistance programs—all for the dorm in question not to be built thanks to decreasing enrollment! And despite this, a multi-billion dollar housing firm is building a thousand-bed student housing complex just a block off-campus in the ruins of what was once Eugene's only hospital. Not to mention the UO's longstanding practices of purchasing dorm and classroom furniture built by prison labor, burning enough fossil fuels to be Lane County's largest emitter, profiting off of investments in genocide in Gaza and war in Iran it refuses to disclose and censoring student workers in cultural centers who say anything about it.

By now, you get the picture. Instead of struggling *with* the university against an unjust society, we are forced to struggle against the university itself.

Our recount of the UO is a different telling than you will see elsewhere. We choose instead to tell history from the side of the people who tore down the racist Pioneer Statues; barricaded off 13th Avenue from cars and logging trucks to make it safer; built an encampment for Palestine that filled the quad with food, craft and prayer for nearly a month; fought to save the Urban Farm from billionaire donor interests; challenged and evaded internment during WWII; forced the ROTC program into retreat amidst the Vietnam War; kept the flame of Black Liberation alive from the Civil Rights Movement to Black Lives Matter; and protected the Grove Community Garden despite campus planners deeming it fit as a staging area for future projects. And that's just what we've had the time so far to write about.

We share these stories with you so you can see differently. So you can move differently, informed by what the people here before you have done in similar situations. With their experiences in your hands, you can study and learn from them. You can stand where they stood. You can acquire the momentum of their struggles and the need to transcend their limitations.

We hope this guide will disorient you from the complacency fascism so depends on, and reorient you toward what becomes possible when we acknowledge both the horrors and potential of our university (and world). Be critical, be curious, be human. Don't go at it alone! Join your union, come to the garden, attend the meetings. The food is only as good as those you share it with.

The stakes have never been higher, but like the sky: the future is open, wide and waiting. Let these memories guide you. Let them be your weapon.

- Valentine Bentz

Cottage Grove, Oregon
September 23, 2026

Valentine is the founder of the guide, a former co-director of the ROAR Center, and recipient of three organizing-related code of conduct violations. He encourages you to visit peoplesguideuo.com and share the guide with others.

INTRODUCTION

The story of the University of Oregon told by marketing experts to prospective students and donors puts forth a picture of an institution driven by liberal educational ideals, cutting-edge research and a prestigious athletics program. Campus itself appears as a green and peaceful pocket of the Pacific Northwest. However, this story doesn't account for most of the people here — students, workers and the surrounding community — or our relationships with the university. It doesn't speak to our experiences or the desires we may have for things to be different. It certainly doesn't represent our value within the establishment - that without us it would just be a bunch of empty lawns and buildings.

So, why is it this way here? Who and what mediates the quality of our lives? How do larger social structures produce the places and spaces in which we exist? To put it simply: what ultimately determines what the "University of Oregon" is?

The answer is complex and evolving; hard to see, and yet all around us: **power.**



Students opposing the Vietnam War and ROTC occupied 13th Avenue in April 1970. *SCUA*

A People's Guide to the University of Oregon seeks to help us understand how power operates spatially at the UO. We define power as the ability to control the conditions of our lives, impose our will upon others and create change.[1] Everyone has some amount of power, but due to structural inequalities it is not evenly distributed. For example, President Scholz and the Board of Trustees have much more power over the university than a student, who is much more likely to be affected by administrator's decisions than to do things that affect a large number of others.

This inequality leads us to believe that we can not have autonomy in the community in which we learn. We may see ourselves as customers for our education — a "product" which someone else decides — or as workers with little say in what is produced. Yet, decade after decade, people contest these

 visions for the university and put forth their own. Sometimes, they come

together to build power toward a new, imagined vision or to take some of the decision-making back into their own hands. They find each other, create communities and demonstrate their capacity to control their own lives.

And all of these things happen somewhere on the ground. This guide sees the landscapes of the University of Oregon — all we see when we move across campus — as sites of power. Landscapes are produced by and for power, often as a result of or to be a conduit for money-making capacities. Landscapes that cannot be produced for profit typically are abandoned, built over or displaced; they fade out of existence. Take the leveling of the Urban Farm's "Back 40" for space to expand the Knight Campus for Advancing Scientific Impact, or the relocation of the Grove Community Garden to make way for more student dormitories (and therefore tuition dollars).





Striking student workers took to 13th Avenue for an 11 day strike in April 2025, liberating the space as many have done before (and will do so again). Right: *Ian Mohr/Flickr*

So, when we look at these landscapes, we can use our observations to understand more than what we initially see: we can use them as a way to understand the social, economic and political processes that shape them. In turn, we must study these processes to understand why we see what we do. This is the exploration of the totality in which we live.[2]

But there is more than just the power that produces our lives — there are the struggles taken up in response. Power is always struggled for and contested, often emerging from and transforming the landscape. For example, while 13th Avenue was once a bustling, automobile-centric street — allowing for easy flow of industry (such as logging trucks) through the heart of campus — anti-Vietnam war students of the 1970s intervened by literally blocking this flow with barricades, and closed the street to through-traffic. It remains closed today. Decades later, amidst the summer of 2020, activists took direct action to topple the racist Pioneer Statues after years of ignored calls from students to have them removed. These struggles, though against systems much broader than our campus (the flow of capital over people; white supremacy), were fundamentally spatial.

We find that our lives as students play out in condensed space and time via campus living and the few years it usually takes to obtain a degree. This often leads to dissociation, even alienation, from our surroundings and our responsibility to them. Students often do not know what came before us, and have little interest (or say) in what will come once we are gone. But we can counter this and reassociate ourselves with our environments by reading the landscape closer. By adding some context and making clear the current conditions, this guide is a deliberate political disruption to the way our campus is seen, experienced and remembered.

Our landscapes are repositories of individual and collective memory — they are sites of and for identity.[2] While the ruling class and those with outsized power over our institution seek to portray it as corporate, efficient and clean, this guide reveals the ongoing contestation of the university and shows us what has actually happened here. Neither our institution, nor its numerous publications, speak to this side of the story or take an eye to the role of power. This guide does.

To these ends, the following pages tell of the rich histories of struggle, community, and imagination that are found in the seemingly ordinary places we experience each day at the UO. Here, people have challenged, lost and won in their battles against oppression. We honor, celebrate and grieve those who have come before us and the struggles they have endured.

Like all guides, we are aware that what we have unearthed is incomplete. Some of the places or stories that are important to you may not be covered here. For these reasons, we hope you accept this guide as but one offering towards a dynamic reimagining of what UO has been and will become. We encourage you to view our work as an entrance into an ongoing conversation, one which we invite you to participate in.

Of course, history too is incomplete. The power we observe in the landscape is ongoing and in movement — and we are all a part of it. We hope that you, armed with this guide, may look at our campus' landscape and find inspiration to think about yourself, your community and your ambitions for this place in new ways.

You may reflect on the questions: What does it mean to be here now? What do we want to build together? And how can we leverage it towards solidarity, justice and self-determination here and beyond the ivory tower? The answers may lie in looking to those who have shaped UO and the lessons they have left. So flip the page, and join us in commemorating those who teach us how to redefine our relationships with our work, our education, each other and ultimately: **our university.**

In Solidarity,
A People's Guide to the University of Oregon Collective

One more thing — this is a tour guide.

Go and visit the places that are profiled here. We believe you will gain a different understanding of the university and how it works by just being there. When you go, we encourage you to see the landscape as a text — something that can be read, interpreted and interrogated to develop a better understanding of power. What do you notice about a place's landforms, vegetation, structures and people? What do you hear, smell, feel? What can these observations tell you about the particular place and the surrounding environment?

We believe these investigations are best done collectively. While we regularly organize tours following the guide and can lead one for groups upon request (refer to the afterword for more information), don't wait up on us. This is the People's Guide — it is yours to learn from, mark up and build upon. All you need to take your friends, students and comrades across the landscapes is in this zine. Make use of the discussion questions at the end of each entry to direct your reflections and fill the margins with your notes.

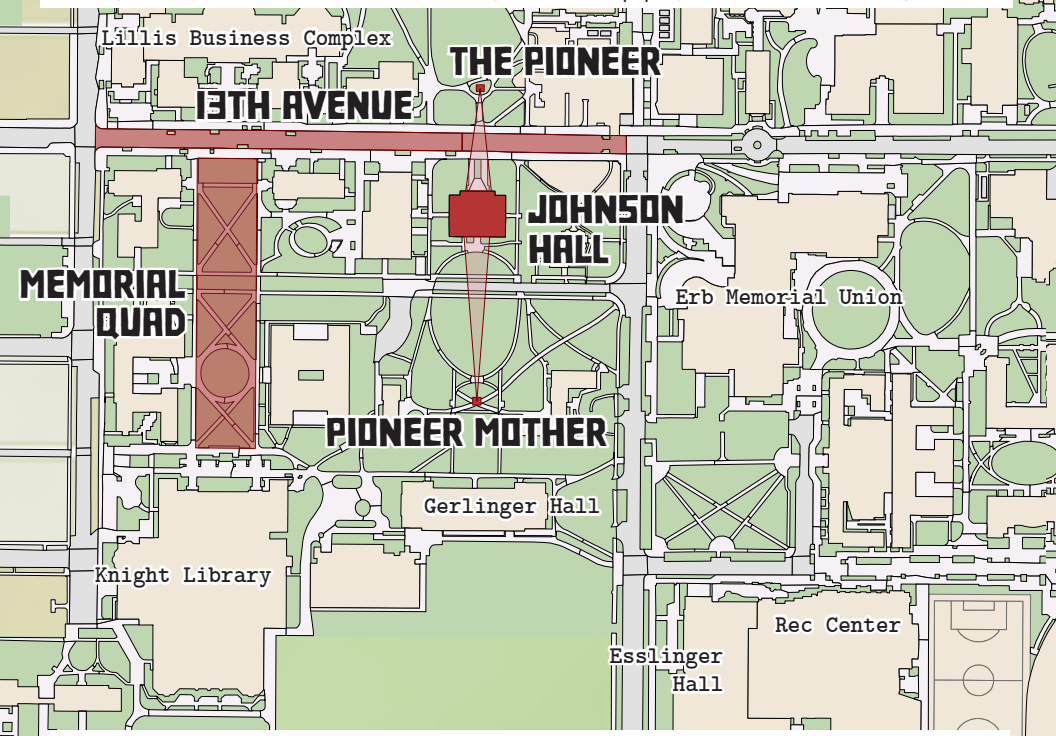
Of course, a people's tour is much different than those led by a campus ambassador. It is a pilgrimage through time and space, a point of contact with the aspirations and experiences of the people here before us. This is often a powerful experience. As history is read aloud in the place it was made, time flattens. What happened before enters the same frame as the present, and it becomes much easier to see yourself situated within the rich lineage of those who struggled to make something new and better here. Remember: they fought for you, even when they did not know you. The things they built, the challenges they faced, and the love they held for us is embedded in these places. Don't take our word for it - get out on the landscape and feel it for yourself.



The first People's Tour following the guide in October 2024. *Ian Mohr*

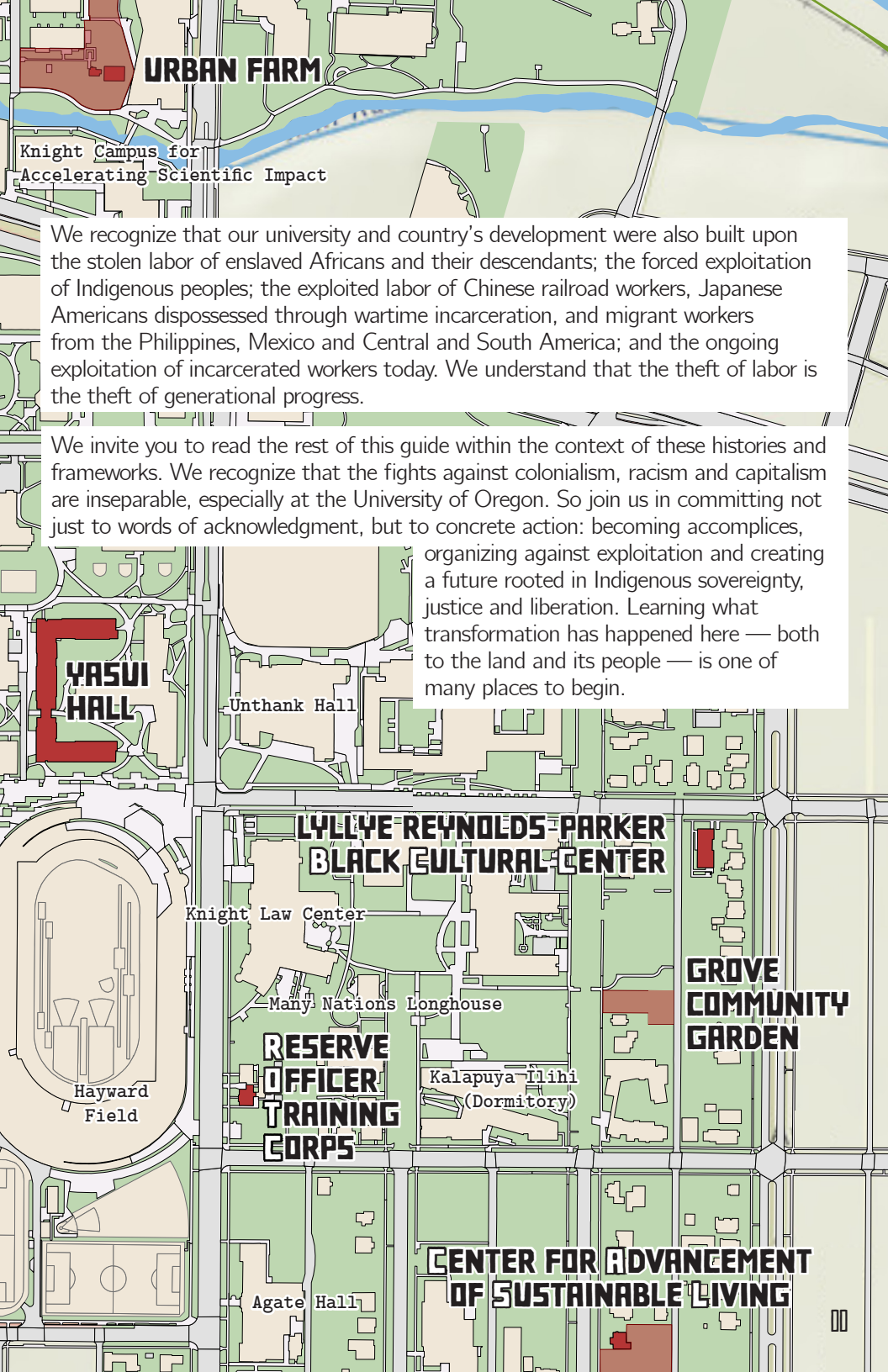
The University of Oregon is on *Kalapuya Ilihi*, the traditional homeland of the Kalapuya people.

Following treaties negotiated between 1851 and 1855, the Kalapuya were illegally dispossessed of their lands by government and settlers and forcibly removed to reservations. Today, descendants are citizens of the Confederated Tribes of the Grand Ronde Community of Oregon and the Confederated Tribes of the Siletz Indians of Oregon. We recognize their sovereignty and support the pursuit of justice for the rest of Oregon's nine federally recognized tribes — the Burns Paiute Tribe; the Confederated Tribes of Coos, Lower Umpqua, and Siuslaw Indians; the



Confederated Tribes of the Umatilla Indian Reservation; the Confederated Tribes of Warm Springs, the Coquille Indian Tribe; the Cow Creek Band of Umpqua Tribe of Indians; and the Klamath Tribes — as well as the many Indigenous nations with ancestral ties to this territory, including the Chinook Indian Nation and the Fort McDermitt Paiute and Shoshone Tribes. On campus, the Many Nations Longhouse and Native American Student Union support Indigenous students in building community, maintaining cultural values and pursuing their educational goals.

We acknowledge that this land was stolen through colonization, genocide and broken treaties, and that the colonial project is ongoing — carried forward through prisons, policing, environmental destruction and capitalism. We must work to disrupt these systems and practice solidarity with Indigenous nations and their struggles for sovereignty, land and self-determination.



We recognize that our university and country's development were also built upon the stolen labor of enslaved Africans and their descendants; the forced exploitation of Indigenous peoples; the exploited labor of Chinese railroad workers, Japanese Americans dispossessed through wartime incarceration, and migrant workers from the Philippines, Mexico and Central and South America; and the ongoing exploitation of incarcerated workers today. We understand that the theft of labor is the theft of generational progress.

We invite you to read the rest of this guide within the context of these histories and frameworks. We recognize that the fights against colonialism, racism and capitalism are inseparable, especially at the University of Oregon. So join us in committing not just to words of acknowledgment, but to concrete action: becoming accomplices, organizing against exploitation and creating a future rooted in Indigenous sovereignty, justice and liberation. Learning what transformation has happened here — both to the land and its people — is one of many places to begin.

THE PIONEER AND PIONEER MOTHER



Former location of Pioneer Mother leading up to Susan Campbell Hall, opposite Johnson Hall and Lane in 2025.

The Pioneer statue celebrated the conquest of the "Anglo-Saxon race" over "savage Indians," as declared at its installation and dedication ceremony in 1919.[3] During settlement, genocidal violence against Indigenous peoples was widely supported, codified in policy and practiced by government and settlers in Oregon.[4] Alexander Proctor, the statue's sculptor, was particularly drawn to the violent nature of his subject, a man he called Big Frank, of whom he wrote killing a Native person was "all in a day's work for him." The Pioneer Mother, later commissioned and installed in 1932, was also sculpted by Proctor.

As seen in the photos here and on the main guide map, the statues were situated in prominent campus locations. Standing tall and towering over passersby, they faced each other, their gazes piercing the lobby of Johnson Hall. On a clear day, it was possible to see one statue from the other through Johnson's glass doors. A campus legend has it that at some time during the 1930s, students staged a sit-in when the university considered replacing the doors with a fully wooden entry — one that would have blocked their line of sight.[5]

But other students long protested the presence of the Pioneers. Citing concerns over their origins, the University Senate first drafted a measure in 1992 to have them removed. Faculty and students (namely of the Native American Student Union) continued to educate the university community and agitate against the statues' presence in the decades following. In 2019, 100 years after the original Pioneer's dedication, a report that irrefutably established the statues' white supremacist intent was delivered to then President Michael Schill, along with more calls for removal from students. No response was given.[4]



The Pioneer's former location, seen from across Johnson Hall and 13th Avenue and in front of Fenton Hall in 2025.

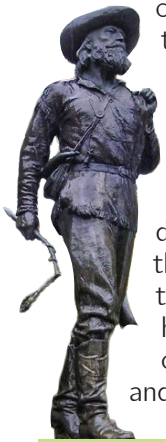
The next year, on June 13, 2020, a crowd gathered amidst the global pandemic and uprisings after the murder of George Floyd for a teach-in on the steps of Deady Hall (later unnamed, now University Hall). After the event ended, a group of activists — whose identities remain unknown — moved to the statues, first



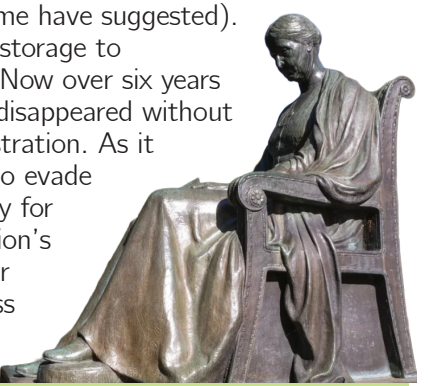


Police survey the Pioneer statues after activists toppled them on June 13, 2020.
Dana Sparks, Andy Nelson/The Register Guard

tearing down the Pioneer and dragging it across 13th Avenue, up the steps of Johnson Hall.[6] They then moved to the Pioneer Mother, toppling it with the same crowbars and sledgehammers. The remaining crowd cheered, many taking photos of and with the fallen monuments. Eventually all dispersed without any intervention from the University or police. The actions of the protestors were later supported by the department of Indigenous, Race and Ethnic Studies.



Now that they are gone, most students on campus today are unaware of the statues' existence. It may have been more impactful to leave them toppled in place, allowing moss and the rest of the landscape to overtake them (as some have suggested). Instead, UO placed the statues in storage to determine what to do with them. Now over six years later, the statues have seemingly disappeared without any word from the current administration. As it did before, the university continues to evade the truth, failing to take responsibility for this dark yet real part of our institution's history: that the Pioneers stood over campus as a monument to whiteness and domination for over 100 years.



A note from "Why They Had To Go"

A statement on the fall of the Pioneer statues by the faculty of the UO Native American Studies Program and the Department of Indigenous, Race and Ethnic Studies[4]

"This could have been a very different story if he [President Schill] had listened the first time and acted more resolutely, but that opportunity was lost. We hope that the decisive actions of those who pulled the statues down will serve as a reminder of the urgency of our fight against systemic racism. We can wait no longer, because the wait is killing us."

Above: **The Pioneer and Pioneer Mother as they stood before the toppling.**
Jackie Lorentz/Pioneer Monuments
Chris Pietsch/The Register-Guard

A Question As You Visit

What are the effects of the University physically concealing where the statues once stood, and therefore the existence of the statues themselves?

JOHNSON ALAREER HALL



Johnson Hall as seen in 2025.

"Knowledge the Soul of a Republic," reads the etched stone above the north entrance of Johnson Hall, quoting the early American statesman John Jay. Named for John Wesley Johnson, who served as the first president of the UO from 1876-1893, this hall has held visions for the university since it was built to house the office of the President and other administrators in 1915.[7]

Of course, the President and upper administration do more than simply project a vision — they exert their power downwards upon all parts of the university. As this ripple is received by faculty, students, workers and the surrounding community, people gather at Johnson Hall to confront administrative power with their own. This relationship of cause and effect — the struggle for the institution's soul — illuminates the ever-evolving question of public education: Whose university is it? Historically this has produced grassroots challenges to administrative authority over the direction and priorities of our institution. Presently, the fight against university privatization, the weaponization of corporate interests and undemocratic governance underscores this tension. Through it all, Johnson Hall continues to serve as a fitting backdrop for ordinary people taking responsibility for their education and communities. Below are just some of the many struggles that have occurred here:



Eugene police "escort" a student from Johnson Hall in 1970. *Oregon Daily Emerald*

As the campus Anti-Vietnam War movement rapidly escalated in the spring of 1970, Johnson saw some of its largest student sit-ins in its history. On April 22, over 300 students filled the lobby, issuing then President Robert Clark with demands to remove naval recruiters and police from campus, abolish the ROTC program and grant amnesty to those involved with prior disturbances.[8] After 30 hours, Clark abruptly ended student negotiations as multiple squadrons of National Guardsman and members of the Eugene Police Department swarmed to arrest those inside and disperse surrounding crowds. In the process, they deployed



The stone etched in John Jay's paraphrased words, pictured 2025.

teargas on peaceful crowds and arrested 61 students.[9] None of the students' demands were met, and the student conduct code was subsequently amended to include a clause against 'disruption,' increase the number of prosecutors and add provisions for surveilling campus demonstrations.[10]

Later in the year, in the early morning of December 1, an explosion ripped through the southwest basement of the building, causing substantial damage and jarring the entire university. No one was injured and the case was never solved, though it is reasonable to suggest that perception of the administration being complicit in the ongoing Vietnam war was likely a factor.[11]

On May 6, 1986, hundreds gathered in front of Johnson to build a wooden Shantytown, joining the nearly decade-strong struggle against Apartheid in South Africa. The demonstration was sanctioned and vocally supported by then-President Paul Olum at the preceding rally, who called Apartheid an "unconscionable violation of the simplest principles of respect for humanity."[12] At this time, major endowment funds were held at the state level by the Board of Higher Education rather than at individual universities. Students were rallying around their campaign's lawsuit against the Oregon Investment Committee (the body which coordinated how the Board's funds were invested) for blocking divestment from corporations that profited from apartheid — a battle that had been dragging out in court since 1977.

In 2000, students once again took Johnson Hall, this time decrying the use of sweatshop labor to produce university licensed products. They urged President Dave Frohnmayer to sign the UO on to the Worker's Rights Consortium (WRC), an organization who would monitor working conditions along the university's supply chain, especially those of Nike. After multiple days of sit-ins that garnered at least six arrests (including then ASUO President and President-elect), around 50 students launched an encampment on the Johnson lawn to sustain protest efforts on



Students construct a shantytown in front of Johnson Hall in 1986. *Michael Wilhelm/Oregon Daily Emerald*



Composite: Bobby Seale gives a speech in 2000 on the steps of Johnson Hall, occupied by students in favor of the WRC. *Daily Emerald, ROAR Center*

the evening of April 5.[13] The following day, after students got word of his local presence and called his hotel room, Black Panther Party co-founder Bobby Seale visited to speak from the Johnson steps in solidarity with the students.[14] Frohnmayer eventually agreed to sign on to the WRC, ending the encampment on its tenth day. Later that month, Nike CEO Phil Knight retracted a pledge of $30 million dollars to the UO, citing dissatisfaction with the WRC affiliation. In response, Frohnmayer decided not to pay the required membership dues and instead affiliated with the Fair Labor Association, which the camping students specifically urged him to avoid for its laxness in inspections and lack of transparency.[15] Knight later reinstated his gift, which was used to fund an expansion to Autzen stadium.

At around 10 p.m. on Sunday, October 4, 2020 (just a week into fall term) three activists chained themselves to the doors of Johnson Hall following a Black Lives Matter benefit concert in nearby Washburn Park. They demanded President Michael Schill provide them with a concrete plan to disarm UOPD, divest the UO Foundation's assets of $1.96 billion from investments in fossil fuels and democratize the Board of Trustees (the university's highest governing body). While groups Disarm UO, Reclaim UO, Cascadia Action Network, Sunrise Eugene and the Graduate Teaching Fellows Federation (GTFF) made statements of support, no group took sole responsibility for the action.[16] After 16 hours, Schill granted them a meeting and the trio at Johnson unchained in celebration.[17] Though small, this action yielded a more direct dialogue with power than the over 100 days of marches which filled Eugene's streets the previous summer.

Similarly, students affiliated with the 2024 Popular University for Gaza chained themselves to Johnson's pillars on May 16 and renamed it "Alareer Hall" for Palestinian professor, poet and martyr, Refaat Alareer. The action came following a "People's Trial" on the Johnson steps, where students found President Karl Scholz and other administrators complicit in genocide, occupation and apartheid — with blood literally on their hands (as pictured on the front cover). Later that day, students moved their encampment to the lawn adjacent to the front of Johnson, across 13th Avenue. The

encampment, launched on April 29 from the Memorial Quad (see entry), condemned the UO's ideological neutrality and material complicity in Israel's ongoing genocide in Palestine. Protesters unchained themselves after 100 hours on May 20, and on May 22 — after 25 days of camping in total — they reached an agreement with administration to pack up in exchange for an issuance of a ceasefire statement by Scholz, a University Senate taskforce to investigate investment ethics, additional faculty hires and funding in Middle Eastern Studies, scholarships for displaced students from Palestine and the South and Southwest Asian and North African (SSWANA) Center, which opened in January 2026.[18] Organized implementation of the agreement continues as students battle administrative backpedaling and bureaucracy.





Top: Students chained to Johnson in May 2024, reclaiming it as Alareer Hall. *Rob Scherle*

Bottom: Students chained to Johnson on Oct. 4, 2020. *John Adair/Double Sided Media*

Questions As You Visit

What does the building's design and location within the campus evoke? Who will take to the stuffy lobby, stone steps, or ivory pillars next? Whose university is it, anyway?

13TH AVENUE

As the most prominent thoroughfare in the heart of campus, 13th Avenue sees tens of thousands of students each day. But it hasn't always been a safe and sure route to get to class or work. Though once lined with boardwalks and home to an electric streetcar, up until 1970 the section of 13th between Kincaid and University streets was an open throughway to the public, seeing high traffic from commuting cars and commercial vehicles. In the words of one student in a public hearing that year: "The University [of Oregon] is the only major university in the country where a student can be run over by a log truck."[19]

View from Kincaid Street in 2025 - no cars allowed.

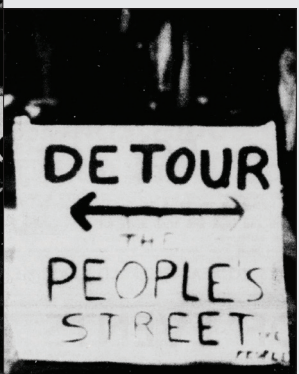


Though many more students dating back to the 1950s took issue with the lack of safety along the corridor, the UO and the City of Eugene failed to ever improve it. By 1970, the student Anti-Vietnam War movement inflected and the ground of campus felt one of its most active eras of protest. And although not directly related to the war, one of the little known (and perhaps largest) wins secured by students that year was the eventual closure of 13th to vehicles.[20]

In April, after 61 student protestors were arrested for staging a sit-in inside Johnson Hall (see previous entry), around one thousand students moved to the EMU as they began to organize a student strike. Although the strike ultimately had minimal success, its increased activity led to approximately 500 people erecting barricades out of brick and mortar planters across 13th at its intersections with Kincaid and University streets (where vehicular traffic terminates today), protesting the lack of safety improvements.[21] Signs reading "The People's Street" and "Liberty Lane" joined students as they liberated the street from vehicles, filling the planters with soil, trees and shrubs on the evening of April 26, 1970.[22] The barricades stayed up through April 29, when students agreed to remove them on the condition that city officials would hold a meeting about permanently closing the section of the street to traffic.[23] The city stuck to its word (after continued pressure from students, who even threatened to rebuild the planters at one point) and the street was officially closed later that fall.







Composite: **Students deconstruct barricades - which at least one car, pictured, crashed into - on the People's Street in 1970 after reaching an agreement with the City of Eugene.** *Oregon Daily Emerald, Register-Guard*

Accounts of the occupation seem straight out of a movie — an almost ridiculous combination of confrontation and jubilation. Several irate drivers abandoned their vehicles to argue with students, some pulled out sledgehammers to try and remove the barricades themselves[22] and at least one attempted to drive right on through it. But as traffic died down each evening, students took the chance to enjoy themselves thoroughly.

According to the Daily Emerald, "By nightfall [of April 26] there were people's chalk drawings on the street, people's fires at both ends, people's popcorn, people's marshmallows, and people's beer."[24]

Liberty Lane, or...



Student Insurgent



Today, most of campus has no idea that ordinary people took direct action and closed the street themselves. In 2022, the university moved to, in effect, further conceal this history by renaming the very same section of the street once occupied by students after Chuck Lillis.[25] Lillis, who died in 2024, was a private equity firm magnate, founding member of the Board of Trustees and the namesake of the Lillis Business complex. Though a donor of over $25 million to UO over the years, he came under scrutiny in April of 2020 when he physically assaulted a student (lowering his shoulder into them) on his way to a Board of Trustees Meeting at the Ford Alumni Center.[26] The student and other members of the ROAR Center were peacefully blocking one of four open entrances in protest of the meeting occurring with little regard for safety (as it was in-person just weeks after the initial pandemic lockdown), and lack of resolve from the Trustees to address the unfolding health emergency.

It is reasonable to imagine that the original occupying students, who took the street in the name of "the people," would have chosen anyone other than Lillis as its permanent namesake — who is truly the embodiment of the UO's privatization and consolidation of corporate interests. And yet, today, the street is often re-envoked as the people's. Its closure has brought marches, picket lines, and occupations — mostly occurring without issue — to 13th time and time again. This was well on display in the spring of 2025, when the UO Student Workers (UOSW) union went on strike and stationed a prominent picket line in the middle of 13th outside the entrance of Johnson Hall. Over the 11 day strike, the picket served as an unavoidable landmark of student workers utilizing their collective power to improve the quality of their lives. This was true not only in the years-long fight for a fair contract, but in the space itself: students from all parts of the university liberated themselves into the community by walking out of work and taking to the street. UOSW reached an agreement with UO on May 8, 2025 — winning a historic first contract that set the standard for the student labor movement nationally.[27] And like 1970, 13th Avenue's spatial transformation was both the result of struggle and ample means for the end of it, too.



Student workers (and allies) picket on April 29, 2025.

Questions As You Visit

How would campus feel with through-traffic and parking allowed on 13th? How might the design of the street be enhanced to further prioritize people?

YAZAN'S MEMORIAL QUAD



View from the Quad facing Lillis Business Complex in 2025.

By Myna Bird Though perhaps not the lawn of choice for sunbathing today, ever since the demolition of Kincaid Field opened the space between 13th Avenue and Knight Library, people have found themselves passing through the Memorial Quad. The quad joins some of the most important throughways and buildings on campus — connecting paths from the EMU and Johnson Hall, 13th Avenue and the library and the border of campus on the west side. Once a wide open field on a sparsely populated campus, eight massive oak trees (planted in memory of a drowned student body president) and various buildings have enclosed the long grassy rectangle of the quad, such as the Jordan Schnitzer Museum of Art; Condon Hall; Chapman Hall; Prince Lucien Campbell Hall; and finally, Anstett, Peterson and Commonwealth Halls — now the Lillis Business Complex.[28]

Standing at the center of the quad looking north to south, one finds themselves staring between two of the most emblematic buildings on campus. On one side, the Knight Library offers a liberal academic vision of the university. Inscribed above its doors are plaques that read, "Ye shall know the truth and the truth shall make you free." Facing off with the library on the far end of the quad stands the Lillis Business Complex, which sports a huge University of Oregon logo — placed there for national football coverage "College Gameday" in 2012, and has since become an important landmark on campus.[29] The hall exemplifies the changing values of the university as a business institution with a duty to make money and advance a "brand" over the old university ideals as an institution with a duty to create conditions for freedom through the exchange of ideas and investigation of truth.

Over the years, the UO community has weighed in on the responsibilities of the university. Much of this deliberation has taken place on the Quad's grass. In May of 1970, amid rising unrest around the Vietnam war and the aftermath of the Kent State Massacre, university president Robert Clark canceled two days of classes and called on university constituents to gather and reflect on their role in the state of the world in that time. The English department, including mostly students and a few faculty members, met in front of Prince Lucien Campbell (PLC) and decided to spearhead the creation of an "Alternate University" (or "Alternate U") where "classes [were] held 'when someone [had] something to teach.'"[30] Classes included "U.S. Involvement in Imperialism and the Radical Alternatives";



Prince Lucien Campbell Hall as seen from the quad in 2025.





Alternate U students gather on PLC quad in 1970. *SCUA*

"Practical Comic Books"; and "Reading Newspapers."[31] Alternate U convened each day on the Memorial Quad for a number of weeks and even hosted a discussion with President Clark. Alternate U presented a possibility of a university that joined informal, popular education and global justice.

In 2011, Occupy Eugene, the local manifestation of the Occupy Wall Street movement, briefly moved to the Memorial Quad as internal questions about the purpose of the movement were reaching a critical height. Occupy aimed to bring to light wealth inequality in the wake of the 2008 recession. Some student leaders felt that the movement could powerfully oppose rising tuition and student debt — they felt education should be affordable for the 99%. However, when Occupy demonstrators moved to the Quad, university administration quickly threatened to arrest all demonstrators camping on the quad, and negotiations led to the camp moving to the Riverside Research Park by the Millrace within hours. While the encampment was still on university property, the location made it peripheral to the everyday functioning of campus, and in the end it didn't have the impact that student leaders had hoped for.[32]

In 2024, six months after the beginning of the intensification of Israel's genocide of Palestinians in the occupied Gaza Strip and West Bank, students set up tents on the Memorial Quad early on the morning of April 29 as a wave of encampments swept universities across the world. The Gaza Solidarity Encampment quickly drew hundreds of students and faculty members, holding daily mass meetings and negotiating with UO administration on a number of demands, including, first and foremost, divestment from all companies that profit from Israel's apartheid. Some professors held their regularly scheduled classes on the lawn, and students, faculty, and community members hosted lectures, teach-ins and trainings about US imperialism and the genocide in Palestine, social movement history and direct action tactics. During this time, students renamed



Hundreds of students, faculty, staff and community members swarm the quad during a rally in May 2024. *Elliot Deins/KATU*

the quad to "Yazan's Memorial Quad" in memory of the first Palestinian child to die of starvation from the Israeli blockade of food and other necessary resources into Gaza. The encampment moved to the front of Alareer Hall (see Johnson Hall entry) before decamping after an agreement was reached on May 24, 2024.[18] UO's encampment was reportedly one of the longest running uninterrupted encampments within the 2024 "student intifada."

The positioning of the encampment on the Memorial Quad was certainly emblematic of the contradiction presented between the library and business complex — students asserted rights to free speech contradictory to the profit-motive of the institution. However, other possibilities for the university emerged through that movement. While Lillis and the library faced off from north to south, the east to west axis presented a less obvious but perhaps more important question. Just to the west sits the rest of Eugene — the path from the quad to the edge of campus served as an important supply line for non-student allies to bring food, tents and other resources to the 2024 encampment. Following that path through the quad and to the west finds the backside of Alareer Hall — the heart of administrative power — and the Erb Memorial Union — the heart of student life on campus. While the Knight Library and Lillis Business Complex frame our imagination around restoring the mythical, old university — which valued free speech, yes, but also colonization and class hierarchy — the east-west axis offers a different framing altogether. When we look at the places where students naturally congregate and where power lies, then out to the borders constructed between that power, students and the broader community, we have to ask the question: What else becomes possible when we recreate a university where the institution acts not on a responsibility to reproduce racial capitalism and its injustices, but rather acts on its responsibility to the community beyond its borders — from Eugene, Oregon to Gaza City, Palestine?

A Question As You Visit

Who makes up the broader university community (faculty, Eugene residents, student groups), and what might their role in a liberated university be?

A scene from one of the largest rallies at the encampment. *Source unknown*



URBAN FARM



The Urban Farm as seen in 2025.

Under the glow of floodlights in the early morning of December 19, 2022, demolition crews and woodchippers met an orchard of apple, plum and pear trees surrounded by beds of long-cultivated soil and centuries-old heritage trees. These were the last moments of the "Back 40," a beloved section of the UO's Urban Farm that was destroyed to make way for phase two of the Knight Campus for Accelerating Scientific Impact.[33] Nearby, a quote printed inside the entry way of Knight Campus building #1 illustrates the development's ethos: "There is no finish line. That is our motto. Let everyone else call your idea crazy... just keep going. Don't stop. Don't even think about stopping until you get there, and don't give much thought to where 'there' is. Whatever comes, just don't stop."[33] The words, those of Nike CEO Phil Knight, can help us understand how and why scientific impact was pursued against the will of many wishing to control their own environment and education. That December morning, the crews erected construction fences to keep students away as they cut and chipped the trees, making room to stage construction materials to build the second Knight Campus facility.[33] But the Back 40 didn't go quietly — students and organizers fought for nearly a year to save this place, which was equal parts farm, classroom and sanctuary.

Founded in 1975, the Urban Farm is about a half acre of land adorned with hundreds of garden beds and other food bearing plants on the north edge of campus. Here, students learn how to grow food for themselves and each other through the Urban Farm Class, working together to take care of the land and build community. Though wafts of fennel and basil still greet you as you walk down the farm's entrance, the space is being encroached upon by the towering Knight Campus — the very landscape demonstrating the enclosure of the commons.

The farm is a visionary experiment in designing urban areas for food growing,[34] started by landscape architecture professor Richard Britz and students. They envisioned creating a public commons with elements of food growing and energy production in pursuit of a concept Britz called the



Circa late 1970s, the newly established Urban Farm takes shape around the Graduate Shelter. Note the completed Fine Art Studio building C in the background. *UO College of Design*

"Edible City" — retrofitting empty space within cities to see how much food and community they could produce. With surplus land available along the historic Millrace, Britz and students began experimenting, and in the process, transformed the area into one of the most unique parts of any major university campus then and now.

Though novel, the farm got off to a shaky start as Britz was denied tenure and left UO in 1979. But under the renewed direction of Ann Bettman (who picked up where Britz left off in 1982), the farm grew in size and, by the mid-1980s, the farm course blossomed into one of the most popular classes at the university. However, the space faced consistent threats of building development, most notably from the Riverfront Research Park project in 1986. City and university officials partnered to locate new research buildings along the river and north edge of campus (including over much of the farm), but — in part to opposition from Bettman, students and community members — the project decided to site construction in other areas.[35] In 1990, the university opted to build the woodshop and furniture studio that the farm now surrounds. This construction could have very well been the end of the farm, but Bettman once again negotiated to maintain enough temporary growing space to continue the class while the building was built (though the farm's original footprint was condensed, and the nearby "graduate shelter" house was demolished).[36] Over the years, similar development threats have risen, but its momentum as a program and presence in the local agrarian community have protected the farm's land use.

In the early 90s, students decided to reclaim the abandoned half-acre area adjacent to the north edge of the farm, clearing out old construction debris and removing invasive blackberry brambles to create what would be known as the 'Back 40.' This land grab was tolerated by the university and the farm added the mixed species fruit orchard, more fenced growing space, and a hoop house to the area. Unlike the other half of the space which had been recognized as outdoor classroom space during early land use advocacy, the Back 40 lacked official designation as a part of the farm despite it functioning as one space. In 2011, current farm director Harper Keeler warned that the farm "would be seriously impacted should any further designs to reduce its usable area be entertained and student objection to such a plan would most likely be considerable" in his master's thesis.[35]

And he was correct. In early 2022, the UO announced that the second Knight Campus building would come to fruition thanks to a $500 million donation from resident UO billionaires Phil and Penny Knight. The facility,

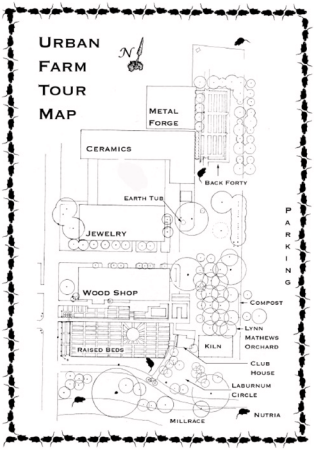
 designed for biomolecular research programs in concert with large



Composite: Campaign poster from 2022; a Nov. 2022 rally; fruit tree "George" saved from the Back 40 in Jan. 2023. *Save the Urban Farm, Oregon Daily Emerald, Harper Keeler*

corporations, was slated over top of the gravel parking lot along the farm's east edge. Though it was claimed to not impact the farm, students and the concerned community quickly realized that this was only true for some but not all designated farm space. Ensuing public records requests found that construction crews planned to level the Back 40 to stage construction materials for the new building. Thirty years of tending to land — building soil health, planting trees, teaching classes and feeding students — meant little to the university in terms of what was the best use for the space.[33]

The divergence between the development plans and the "on the ground" reality of Urban Farm supporters lead to the emergence of "Save the Urban Farm" — a student led campaign to save the Back 40, seeing it as integral to the farm and community. Despite administrative attempts at pacifying concerned students, the group led months of marches, town halls, musical festivals and organizing meetings, generating widespread support against the development. And yet, seemingly little progress was made towards halting it as the demolition date crept closer. Students faced months of confusing public engagement, inaccessible "public" records, inaccurate timelines and, ultimately, undemocratic decision making from the university.[33] Antagonism between students and administrators — particularly Dean of the College of Design, Adrian Parr — grew to such a point that



Farm tour map prior to Knight Campus development. *Urban Farm Reader*



Late 2000s spring work session. *Ali Abbors*

the Dec. 19 demolition crews were there a full month ahead of the publicly announced schedule. Clearly wary of supporters taking direct action to protect the space, the UO hastened timelines to begin construction during winter break when most students were away. And to move quickly, lights were installed so that much of the initial work was done before anyone came to campus.

Although the collective effort was not able to save the Back 40, it did yield the concession of a $1 million dedication toward an additional space for urban farming on campus, to be housed on the nearby bank of the Willamette River and called Urban Farm "Riverside."[37] Prior to demolition, 16 large fruit trees and a considerable amount of soil were salvaged from the Back 40 and relocated to the Riverside at a great expense to the UO, a key victory won by students. As of 2026, the rest of the site remains a point of administrative contention, although it is now under the purview of the department of Landscape Architecture and design has begun. Recently herbs and flowers have sprouted up from seeds left in the soil — remnants of the Back 40 coming back to life.

Today, university admin primarily sees the remaining Urban Farm as a chance to continue their marketing ploy of greenwashing and strategic PR boosting — they will likely attempt to shrink place-based programs as such to the point that they are as small as possible on the campus map, but just big enough to get a shot of someone holding a shovel and "throwing up the O" for a commercial. This gap between what students experience here and what values the university projects has implications — that those invested in the soil will constantly be struggling against development and loss if they are in a spot that is "buildable" (and farms and gardens are almost always "buildable" as compared to other spots on the campus map). In order to preserve the few remaining places where food (and our souls) are grown on campus, students will need to stay aware of how development works and be ready to fight when it happens.

A note from the Farm

Wednesday, September 17, 2025

This morning I find myself sitting here at one of the farm's picnic tables, finishing my notes for this entry. As I entered the farm I was greeted by the loud whirring of construction machines and a black, cloth-paneled fence around its back border. I was, once again, stunned by the abruptness of the development, which is most well characterized by the four story and nearly all glass Knight Campus Building II towering over what once was the Back 40. The space, now being used as a staging area, will soon become

ADA parking spaces when construction is complete: a memory of what once was; 50 years of careful tending erased in just a few.

I sit here and ponder the effects of students organizing to save this loved part of the farm. While researching the campaign's timeline, I was struck by the memory of a small and cold November 4, 2022 march and rally for the farm. It was somehow the first protest I attended on campus, and in my life for that matter. I had little prior knowledge of the space — I had only walked through it once before — but the crew of campus radicals I had found myself immersed in via The Student Insurgent newspaper got me out there with a sign that read "protect my right to eat and learn" in the drizzle.

As the march terminated at the farm's outdoor pavilion (where I sit now), I and others wrote letters to the Back 40 to process our condolences. Now, just about three years later, I can credit this effort to save part of this space with launching my own trajectory towards campus organizing and activism. It gave me especially important knowledge in my efforts to maintain and protect the Grove Community Garden.

I see that the designation of outdoor classroom space in itself poses a contradiction to the status quo of our campus — that forms of development can take unexpected and even beautiful shapes which are mutually beneficial to the land, students and university community. And yet this unique landscape has been a site of constant struggle: over land use and the question of the economy vs. environment — what use is most important at the University of Oregon? You can tell a lot about a place from how they grow their food — so what is our campus about? Ultimately, this is the heart of the Urban Farm's experiential education offering — that students are exposed to an entirely new set of placemaking tools and thrown into the struggle for space as they are learning how to use them — a true practice in political geography. This potential for a critical land-based connection is a rare opportunity at the university for students to actually become immersed with where they are. It is one of the few places you will find students with hands in the ground and rain on their face — and this alone is power.

A Question As You Visit

How does this place feel in comparison to the rest of UO campus — what do you smell, see, hear or taste?



Urban Farmers dance around a maypole on May Day 2010. *Harper Keeler*

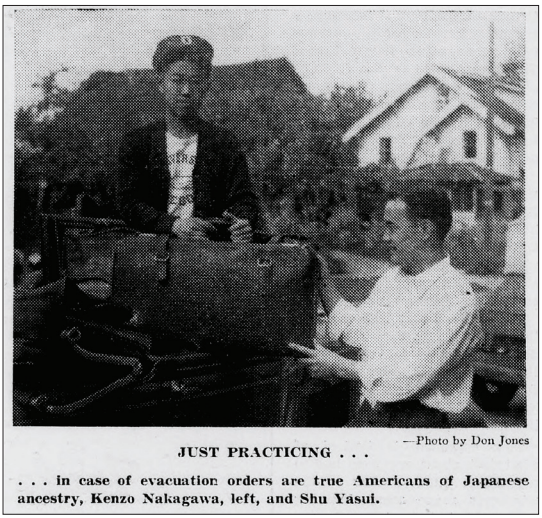
YASUI HALL



Yasui Hall as seen in 2025.

The 1941 attack on Pearl Harbor shocked the nation, accelerating the US' involvement in World War II and ushering in an era of heightened uncertainty for those in the States. Over 110,000 Nisei (second generation Japanese Americans) living on the West Coast experienced this time of chaos the harshest as increased discrimination and racial violence loomed.[38] Soon the US moved forward with the nativist policy of Japanese Exclusion, drawing new borders around California, western Oregon and Washington and parts of Southern Arizona where Nisei were no longer allowed. President Franklin D. Roosevelt's signing of executive order 9066 in February 1942 declared these zones military areas, initiating the forced removal of all Japanese Americans from their homes on the West Coast to inland incarceration camps.[39]

This geography of exclusion was felt by students at college and university campuses along the West Coast. At the University of Oregon, there were 22 Nisei students enrolled at the start of the 1941-42 academic year. As rumors of interment and evacuation began to circulate in early 1942, administrators from several schools, including Karl. W Onthank at UO, began working on ways to aid and support Nisei students in continuing their education. Onthank initially suggested to the state of Oregon that the National Guard allow the UO campus to be a sanctuary zone for Nisei so they could evade internment. In a correspondence to a fellow administrator, he noted, regarding the students: "If they are thrown out of college and can do nothing but mark

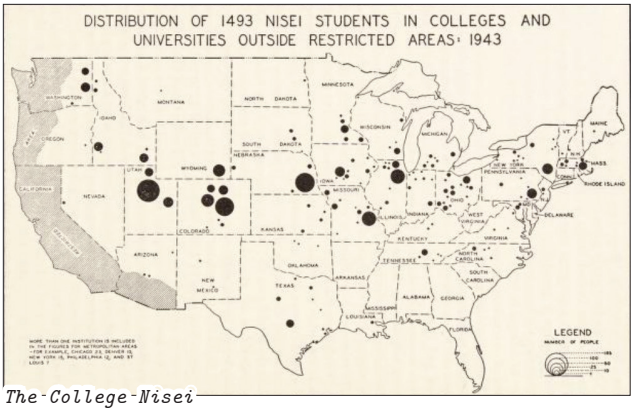


—Photo by Don Jones

JUST PRACTICING . . .

. . . in case of evacuation orders are true Americans of Japanese ancestry, Kenzo Nakagawa, left, and Shu Yasui.

Nisei students photographed (and captioned) by the Daily Emerald on May 12, 1942. *SCUA*



The College Nisei

time the next few years it would not only be too bad, but would involve a very grave risk of developing antagonisms which do not yet exist."[40]

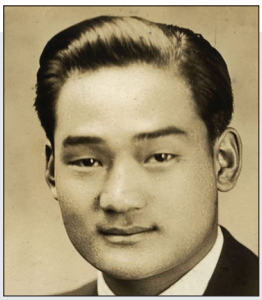
Unsurprisingly, the State ignored the request, so Onthank and others aligned their efforts and joined the growing National Japanese American Student Relocation Council. Made up of hundreds of university administrators and philanthropic organizations, the council assisted many Nisei students on the west coast in finding new places where they could continue their course of study. At UO, this included helping the students apply for scholarships available via the council so they were able to feasibly relocate and re-enroll financially. By the end of the 1941-42 school year, as evacuation orders were enforced, at least ten students from UO were able to utilize this support to find new educational opportunities outside of the exclusion zone. Others fled independently, entered military service or rejoined their families in incarceration camps.

In April of 2025, four international UO students saw their visas revoked by the Trump administration for reasons largely unspecified.[41] Herein students find themselves in a similar moment of nativism reemerging nationally and on campus. In response, students, members of the UO Young Democratic Socialists (YDSA) and others called for a renewed commitment to a legitimate sanctuary campus — one that does not comply with Immigration and Customs Enforcement (ICE) or share vulnerable students' information with the federal government.[41] Under these conditions, the actions of past administrators like Karl Onthank serve as a powerful reminder of how it is possible for University of Oregon administration to act compassionately, transparently and decisively in the interest of students facing racialized repression, especially those of international descent. Words of one anonymous Nisei student, who received clearance to continue their studies at a different university in 1942, underscore this:

> "I just can't find sufficient words to describe my gratitude for all that your office has done for me and other Niseis. In our darkest hour you brought forth your loving hands and gave us new hopes and inspiration. Surely Democracy can not and will not die as long as such groups like yours and Colleges that uphold the true ideals of Democracy exist..."
>
> Anonymous words of a Japanese American student upon receiving clearance to continue university study in 1942.[40]

On May 4, 2025, the University of Oregon officially named its newest resident hall "Yasui Hall" after the Yasui family of Hood River, Oregon. Siblings Minoru, Michi, Shu (Robert) and Yuka Yasui were students at the UO during the internment era. Min was the first Japanese American to graduate from UO Law School; Michi and Shu Yasui were undergrads when removal and incarceration orders disrupted their education; and Yuka was the first Japanese American to return to the university after the war.[42] Each of their stories are poignant snapshots into the experience of exclusion at UO, through which we celebrate their perseverance.

Special thanks to SCUA for extensive assistance on this entry.



MINORU *SCUA and the Yasui family*

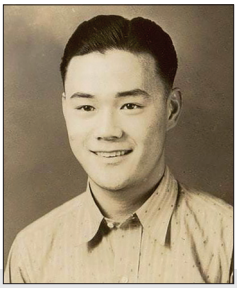
Minoru Yasui (1916-1986) became the first Japanese-American graduate of the UO Law School in 1939, moving to Portland to practice law. When curfews were imposed on all people of Japanese ancestry in the city, Min spent three hours walking around downtown Portland in defiance of the order on the night of March 28, 1942, hoping to challenge its constitutionality. He was arrested and convicted for breaking the curfew — a conviction that would be upheld by the United States Supreme Court in a landmark June 1943 ruling. He was sentenced to nine months in solitary confinement and then to an incarceration camp. After the war, he continued practicing law in Denver, earning numerous awards for his work in civil and human rights. He passed away in November 1986, two years before the efforts of his lifetime yielded the enactment of the Civil Liberties Act of 1988, which led to a formal apology to victims of the incarceration policy and restitution of $20,000 for every living survivor of the concentration camps. In 2015, he was posthumously awarded the Presidential Medal of Freedom — the first and only Oregonian to date to be so honored.



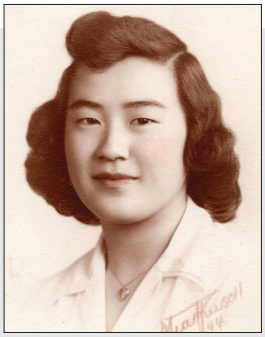
SCUA and the Yasui family **MICHI**

Michi Yasui Ando (1920-2006) was a senior at UO in 1942 as similar curfews were enforced prior to mass removal orders officially being issued. Karl Onthank and other university administrators appealed to military authorities to allow Michi to attend her graduation ceremony, which was scheduled to begin after curfew at 8 p.m. just three blocks from her dorm at McArthur Court on May 31, 1942. The Wartime Civil Control Administration denied their request; Michi was forced to stay in her dormitory and missed her graduation. Encouraged by her brother Shu, who had safely fled from Eugene to Denver, Michi left for Colorado before others were ordered into incarceration camps. She earned a master's degree in education and became a beloved teacher for Denver Public Schools, and was welcomed back to UO 46 years later to receive her diploma at the 1986 commencement (where she was an honored speaker).

SHU *SCUA and the Yasui family*



Robert Shu Yasui (1923-2012) was a first year student at the UO when his mother and siblings were sent to incarceration camps. Evading evacuation orders, Shu left campus alone in the night, heading to Denver to continue his education as his parents had wished. He graduated from Temple University Medical School and served in the US Army Medical Corps, later opening a surgical practice in Pennsylvania.



SCUA and the Yasui family **YUKA**

Yuka Yasui Fujukura (1927-2021) was 15 years old in 1942, and was forced to leave home for desolate government incarceration camps with thousands of other Japanese Americans. After nine months, she left Tule Lake Camp in Northern California alone and moved to Denver to finish high school. She came back home to Oregon and was the first Japanese American to enroll at the UO after the war. She later earned master's degrees in nursing from Yale and in public health from University of Pittsburgh. She went on to work as a nurse and volunteered for decades in public health.

A Question As You Visit

How do the actions of past administrators like Karl Onthank under repressive federal governments compare to actions of current administrators in similar positions? What role should UO take on when students are under threat of federal repression, especially when it is racially motivated?

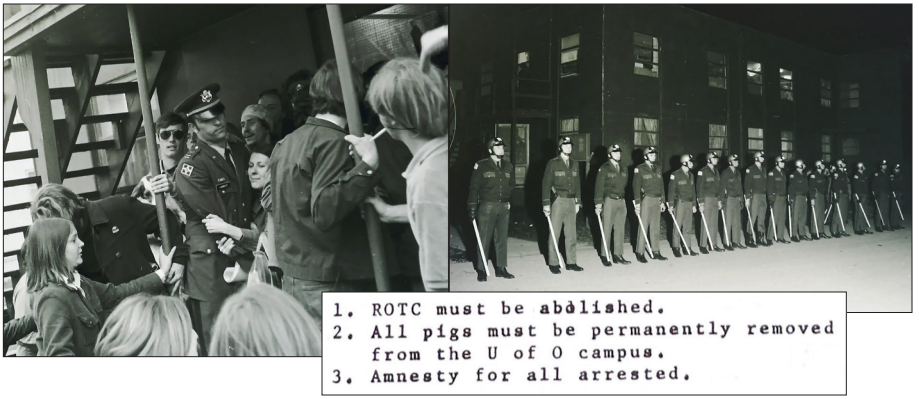
RESERVE OFFICER TRAINING CORPS

Walking South down Agate Street across from Hayward Field you will pass a sign that reads "Military Science," which marks the current home of UO's Reserve Officer Training Crops (ROTC) program. A twisting hawthorn tree shades pull-up bars just to the south of the old white-house-turned-office-building that is conjoined with the Labor Education and Research Center. This peaceful location near the edge of campus tells little of the program's long and tumultuous history.



The ROTC "Military Science" building as seen in 2025.

Composite: Protestors scuffle with police who later surround the French and Cherney Hall ROTC Offices in April 1970; published demands of students from the same month. *Register-Guard, SCUA*



Historically, the ROTC quarters have garnered perhaps the most physical aggression of any department at the university.

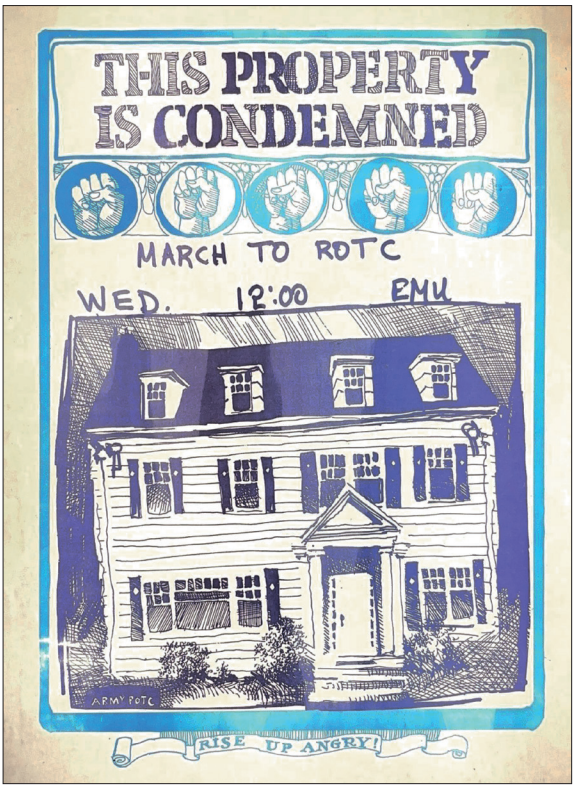


1970 anti-ROTC SDS rally poster. *SCUA*

As American troops have deployed across the world, protestors have often concentrated on the ROTC as the local representative of American foreign policy and US imperialism. This has mobilized students and charged the atmosphere in Eugene, setting the scene for both non-violent protest and escalating violent action.

University support for the program — or simply allowing it to maintain a physical presence on campus — has been perceived as capitulation to American involvement in horrors abroad.[43] It is also worth noting that the sheer scale and fervor of action against ROTC has ushered increased militarized responses to protestors — including

the first use of tear gas and National Guardsman against students at UO. Altogether, dissidents' fierce reactions to the ROTC reveals it as UO's most profound spatial entanglement with militarism and US empire: sending brutality outwards across borders, which ultimately rebounds back to campus.



Anti-ROTC rally poster, likely depicting the past Alder Street location. *SCUA*

Seen as a war preparedness program for white and able-bodied civilian men during the First World War, the signing of the National Defense Act in 1916 facilitated the establishment of numerous ROTC programs on campuses across the nation,[44] including at the UO. Then-President Prince Lucien Campbell supported the adoption of ROTC,[45] saying "the matter of military training in any school seems to me to be a training for better citizenship, rather than for war" in 1915, shortly before the program was housed in a small building near the corner of 15th and University Streets (which is now the northwest edge of Esslinger Hall).[46]

For its first five decades, ROTC at the UO was "compulsory," meaning participation in its training program (or "drill") was mandatory for all freshmen and sophomore men. Though this primarily took the form of physical education, it sparked a tension between administrators and the university community, as it gave the military inappropriate control over students and academic requirements.

In April 1937, a large crowd of students affiliated with the national Peace Movement walked out of class, rallying outside of Fenton Hall to protest the potential of another World War for profit and the compulsory status of ROTC. Among others calling for peace, a white sign reading "what is the ROTC but murder in its infancy" peeked out of the crowd.

The Oregon State Board of Higher Education had to be lobbied to change ROTC's regulations, and in 1935, UO faculty found themselves deadlocked in a 42-42 vote to recommend the board make participation voluntary. UO President C.V. Boyer leveled his tie-breaking vote against the

recommendation in order to maintain compulsory status.[47] Faculty remained resolute, and between 1935-1962 several votes came close to delivering the recommendation. Successful votes by faculty at both UO and Oregon State University in 1962 moved the state to declare participation in the programs voluntary. Record high enrollment of the program peaked in 1959 with 1400 cadets.[48]

In the early morning of April 25, 1963, the ROTC building on 15th and University was burned entirely to the ground. The cause was later confirmed as arson.[49] The program moved offices into the nearby French and Cherney Halls (which were located within the current footprint of the Student Rec Center) and its storage into the depth of the Physical Education Building (now Esslinger).

1968 saw the United State's involvement in Vietnam grow and ROTC targeted by dissidents again. Graduate students who were forced to share offices with ROTC in French and Cherney delivered a petition to interim president Charles Johnson demanding the program's eviction, citing the potential danger of a political attack on the buildings. They were ignored, and on Monday, November 4, an explosion of dynamite ripped through the building.

Dan McCarty, student conduct system coordinator, tries to put out a fire on the lawn of the ROTC May 4, 1972. A few moments later, more kerosene was poured on the fire.
Phil Waldstein/Oregon Daily Emerald



The blast collapsed the floor of the Air Force ROTC's (founded in 1948) administrator's office into the basement and left an eight-foot-wide hole in the adjacent wall. None were injured.[50] Neither the arsonists in '68 nor those who caused the 1963 fire were ever figured out.

Things kept heating up during the 1969-70 school year. The campus chapter of Students for a Democratic Society (SDS) ran a year-long campaign demanding ROTC be removed from campus along with all other "pigs." They kept busy — within months, a torch-lit march of over 200 protestors accosted president Robert Clark on his front porch in the middle of the night,[51] ROTC recruiters were splashed with animal blood by members of a women's militia,[52] a Chicago concert at MacArthur Court was disrupted[53] and a "People's Trial" found the university and ROTC complicit in "Racist War Crimes in Vietnam."[54]

On January 19, 1970, hundreds of protestors marched through Cherney and French Halls to disrupt classes chanting "Smash ROTC." Many returned the next Friday, January 23, and ransacked the buildings' administrative offices.[55] On Valentine's Day, another arsonists' fire broke out, this time in the ROTC storage room in the PE Building.[56] It caused over $250,000 (nearly $2.1 million today) in damages and destroyed ROTC records, weapons and hundreds of uniforms. The message "My Lai" was later found written on the room's door.

On April 15, members of the Faculty Senate called a vote to terminate ROTC from campus. Many in support cited that no other university program saw a prospective employer (the US military) entirely dictating the related course of study (ROTC). Despite a close margin of 199-185, the vote failed, inciting clashes between students and police. Just hours later, tear gas was deployed for the first time in campus history by the Eugene Police Department in an attempt to disperse hundreds of protestors throwing rocks, fire crackers and torches at Cherney Hall.[57] Both the ROTC buildings and Johnson sustained substantial damage and seven students were arrested, four of which were held at $25,000 bail — the highest amount in Eugene history to that date for a non-capital crime (equivalent to over $200,000 today).[58] A 700-person-strong march rallied to the county jail that night to demand their release. The situation on campus continued to escalate the following week and the movement peaked in its power, as covered in other entries. Despite this, most student demands were never addressed, and ROTC remained in place.

The May 4 killing of four student protesters by National Guardsmen at Kent State jolted the nation and the campaign, canceling classes nationally and chilling the protest movement at UO for the remainder of the spring.[59] Following the school year, French and Cherney Hall were demolished due to the damages and ROTC moved to temporary quarters in an old fraternity house near 18th and Alder.



A year later, as multiple US-backed military operations failed in Laos, the most violent riot in the history of UO ROTC unfolded. A day of varied pro-peace activities on Thursday, May 6, 1971 culminated in an evening of street warfare: a march from the downtown courthouse to campus saw nearly 100 law enforcement officers exchanging rocks, bottles, tear gas and nightsticks with over 500 protestors. Among the bonfires that stretched Adler Street and the broken glass from the windows of the ROTC house, 38 students were arrested and several sustained injuries requiring treatment.[60] The evening rocked Eugene as one of the most disruptive protests in city history. Later anti-war demonstrations saw students digging faux bomb craters and setting the ROTC building sign on fire in the spring of 1972,[61] but the pressure on the program slowly relented and focuses shifted as the campus anti-war movement dissipated.

In fall 1976, the ROTC moved into its current office on Agate Street as enrollment totaled just 80 students. The decades here have been significantly more peaceful for the program, though not uneventful. In 1983 ROTC drew faculty scrutiny for not abiding by affirmative action anti-discrimination practices that the rest of the university was required to (the program would not allow gay students to receive scholarships or enter into upper divisions).[62] Pro-American sentiment during the Gulf-War in 1990-91 and following September 11, 2001 subtly increased cadet enrollment and campus support for the program, though seven community members were arrested for trespassing



Students protest another World War brewing in April 1937. *SCUA*

at the ROTC during a peaceful protest against the Iraq War in November of 2005.[63]

As of 2025, the program has produced 48 general officers, more than nearly all other programs at non-military schools.[64]

Questions As You Visit

How and where do you see power within the "profound spatial entanglement" of the university, ROTC and US Empire? Remember that violence is often the manifestation of power.
Under what circumstances may dissidents return their aim to the ROTC?

LYLLYE REYNOLDS-PARKER BLACK CULTURAL CENTER


The BCC in 2025.

Despite its reputation as a state of progressive liberal ideals, Oregon's history is marked by virulent racism and codified discrimination.

Visioned by settlers as a "white utopia,"



The Black Panther Party emerges on campus in a 1969 rally. *Oregana*

it was the only state admitted to the Union which practiced Black exclusion (laws and policies that prohibit Black people from owning property, making contracts or simply being within state borders) and enshrined it in its Bill of Rights.[65] Eugene, considered a sundown town until 1927, boasted one of Oregon's strongest Ku Klux Klan chapters, and overall, the state had the highest KKK membership per capita in the US. Against these odds, a small Black community emerged in Eugene by the 1950s. But even as discrimination became illegal thanks to new public accommodations and fair housing laws, the legacy of prejudice and racism persisted well into the latter half of the 20th century.

In the context of these inequalities and the national Civil Rights Movement, the UO Black Student Union (BSU) submitted a list of demands and grievances to university President Arthur Flemming on April 8, 1968. Processing the assassination of Dr. Martin Luther King Jr. just days earlier, they called for immediate action by the administration to reduce racial tension on campus, eradicate inhumane acts and attitudes of racism and provide more academic and financial resources for Black students.[65] This included implementing an African American studies curriculum, hiring more Black professors, increasing scholarships and allocating dedicated space for Black and other minority students to gather and study. Admin responded by opening a dialogue with students and providing some resources, namely creating 75 new scholarships to incoming black students through Project 75. But despite this initial movement, the majority of the BSU's demands were not met and much remained to be desired in the way of racial equality and cultural resources at the UO.

Nearly 50 years later, another wave of Black student activism emerged. In 2015, the national Black Lives Matter movement gained steam, and protests at the University of Missouri inspired members of numerous UO Black student organizations — including, of course, the BSU, Black Women of Achievement, Black Male Alliance and QTBIPOC groups in the Multicultural Center — to mobilize in Eugene. They organized meetings, rallies, teach-ins and die-ins which brought thousands of students on campus together in the name of racial justice and equality between December 2014 and November 2015.[66] A handful of student leaders cohered to form the Black

BSU leadership in 1974. *Oregana*



Student Task Force (BSTF), and on November 12, 2015, they issued a set of demands to UO president Schill which were eerily similar to those of 1968. Among them was once again the need to provide physical space for Black Students to build community and share culture, as well as more calls to increase students' resources and rename campus buildings that had namesakes with racist origins.[67]

Out of the BSTF meeting with Schill came the pursuit of a Black Cultural Center (BCC) — which taskforce members worked extensively to plan and build student support for — as well as meeting with donors to gather funding.[68]

In January 2017, Schill announced the UO would move forward with the BCC thanks to successful fundraising, and in October 2018 students and community gathered for a groundbreaking ceremony and celebration at the future location on East 15th Avenue between Moss and Villard streets. A year later, on October 12, 2019, the center opened its doors to the public as the Lyllye Reynolds-Parker Black Cultural Center. Reynolds-Parker was a longtime Eugene resident and beloved advisor to many Black students (see page 38). Like her warm and welcoming spirit, the BCC serves to academically, culturally and communally nourish students.

Today, there is still much work to be done on campus in further pursuit of racial equality. Out of 17 demands presented between 1968 and 2015, only three have been met.[69] Other wins included the renaming of a now demolished Hamilton Hall wing to "Unthank" (previously named for Frederick Dunn, a KKK leader) and denaming of University Hall (previously named for Matthew Deady, a pro-slavery federal judge), as well as the creation of the Umoja Black Scholars Academic Residential Community. And though the contributions of Black students to the university and their own communities are immeasurable, their presence at UO has only meagerly increased: in 1974, they made up about 1.4% of the overall student body (earliest data available), and in 2024, that number had only increased to 2.9%.[70]

But there is true hope in the creation of a physical space dedicated to Black students. Black Power activists have been on the forefront of revolutionary struggles in the United States not only because they have struggled for equal rights and resources, but also because they have fought for more human relationships between people. The BCC is a powerful place for Black students to persist in forging relationships, building community and organizing for liberation.



Composite: **2018 groundbreaking at the BCC; the Black Student Task Force.** *Oregon Daily Emerald, David Pluviose*



The Reynolds family gathers for the renaming of a West Eugene street after patriarch Sam Reynolds in 1979. *Charlie Nye/Register-Guard*

In Memory of Lyllye Reynolds-Parker (1946-2024)

Beloved mentor and activist. *By Ella Hayden*



Coming from one of the first African American families to settle in Eugene, Ms. Reynolds-Parker was likely the first black baby born at the "whites-only" Sacred Heart Hospital in 1946. She grew up in Eugene among a small community of Black families who lived off West 11th Avenue, near the street that now bears her father's name: Sam Reynolds.[71]

In the 1940s, five Black families — Reynolds, Mims, Nettles, Washington, and Johnson — came to settle at what is now northwest Alton Baker Park, as living within Eugene city limits was illegal for any Black person. Though sometimes disparaged as "Tent City," village residents simply called it "Across the Bridge."[72]

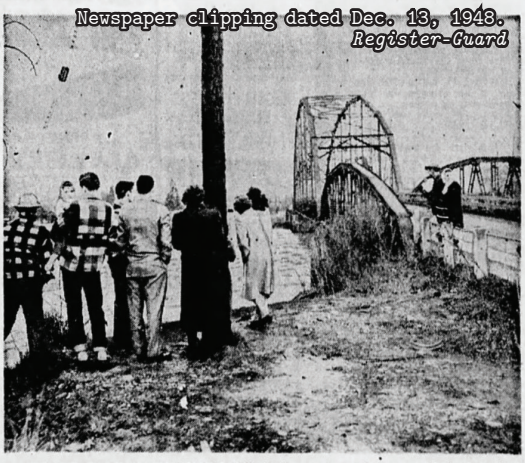
In 1948, the Lane County Commissioners ordered that the neighborhood where Reynolds-Parker lived be bulldozed so that the Ferry Street Bridge could be built. On July 16, 1949, the county obtained a court order that demanded the area be vacated within 10 days. A bulldozer destroyed all of the homes in the area on August 24. To build the bridge, 101 people were displaced to three new sites without water, electricity or sanitation service — West 11th, Glenwood and the Base of Skinner Butte, where the Mims House is located. Many residents were given only six days' notice, and some were given no notice at all.[73] Reynolds-Parker's family was displaced and moved to a place she said had "no running water, and (her family) had to use an outhouse."[74]

According to an investigation by the Black Cultural Initiative, the five families had attempted to utilize federal homestead laws, which would have allowed them to claim land outright after homesteading for three years, pointing towards the intention of the demolition timing. Most



NO TENTING LAST NIGHT at this Ferry Street bridge home. Waters lapped at the entrance and rose steadily two feet more after this photo was made. A family is leaving wooden structure behind tent.

Newspaper clipping dated Dec. 13, 1948. *Register-Guard*



OVERLY ANXIOUS SPECTATORS flocked to vantage points to watch the turbulent Willamette River on her annual rampage. Many had understandable interest in their dwellings but thousands on "sight-seeing tours" merely hampered work of authorities. This group watches swirling waters below Ferry Street Bridge.

descendants of the Ferry Street Village ultimately left Oregon, and today no physical evidence remains of where the village once stood. In 2024, on the 75th anniversary of the demolition, the Lane County Board of County Commissioners issued a formal apology, acknowledging that "deep injustice was inflicted upon these families," and the county has since partnered with the Black Cultural Initiative on a monument to honor the families who once lived there.[75]

By high school, Reynolds-Parker began her life of justice-driven work as vice president of the Student Nonviolent Coordinating Committee. She graduated from the first class of Sheldon High School in 1964.

After years working on the Southern Pacific Railroad as a single mother, Reynolds-Parker returned to the UO at 40 years old, earning a degree in sociology which led to work as an academic advisor in the Office of Multicultural Academic Support (now the Center for Multicultural Academic Excellence) for 17 years. She quickly became one of the most beloved advisors on campus and a true rock for hundreds of young students of color. In letters of support for her to become the BCC's namesake, many former students genuinely remembered her as family, crediting their empowerment and success to her encouragement.

Reflecting on her time at UO, Reynolds-Parker said, "My work benefited me better than those students I worked with. Those students elevated me. All those years I was mistreated as a black woman, those students said, 'you are somebody.' My students gave me a voice. They gave me strength and resilience when I was knocked down many a time. They picked me up."[76]

In addition to the care and tough love, Ms. Reynolds-Parker was perhaps most well known for a constant refrain: *"Speak truth to power."*[77]



Lyllye Reynolds-Parker as a young girl. *Register-Guard*

CENTER FOR THE ADVANCEMENT OF SUSTAINABLE LIVING



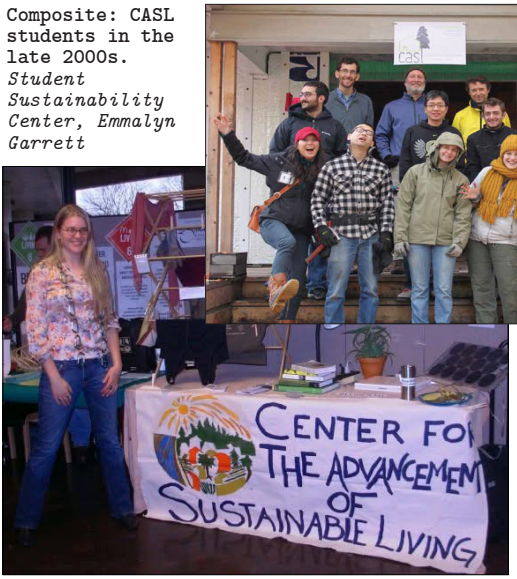
Composite: CASL and the Grove in 2025.

AND THE GROVE COMMUNITY GARDEN

In 2025, venturing down Moss Street south of the Kalapuya Illihi dormitory yields a different part of campus than most students are accustomed to: a neighborhood noisy from children playing in the street, sidewalks filled with fallen apples, and many houses empty and slowly crumbling. The west side of the street is fenced off and cleared for development — the university will soon build the first of two seven-story, 800-bed dorms here, which will anchor the future of the east campus area.

The east side of the street tells a different story. Halfway down the block, a hand-painted sign reading "Grove Community Garden" invites you up off the sidewalk and into an abundance of fresh food growing in 20 or so wooden raised beds. A small and abandoned blue house sports a sign overgrown by grass reading "Center for the Advancement of Sustainable Living" just north of a mason bee house bordering the garden's edge. 2026 will see both of these places demolished and made ready for further dorm development, but their intertwined histories and nearby future tell of place-based struggles for sustainability, mutual aid, and community.

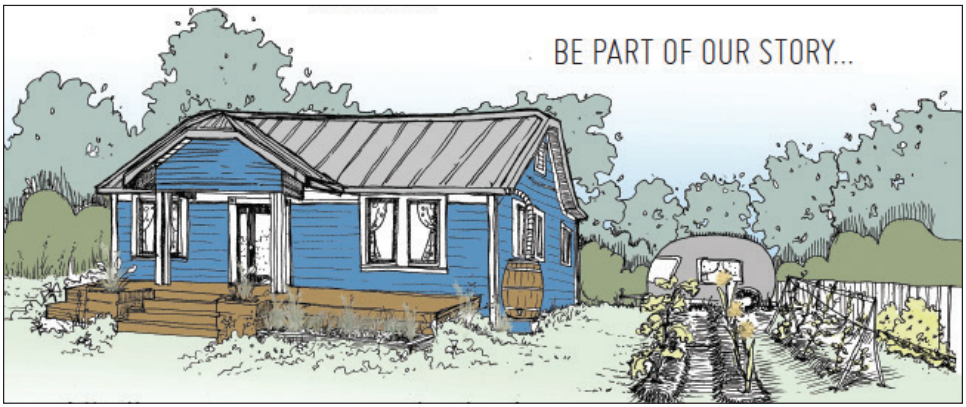
Over 20 years ago, the Center for the Advancement of Sustainable Living (CASL) began as students were becoming more aware of the threats of climate change and sought to practically apply ecological values. Inspired by efforts at other academic institutions (such as the Campus Center for Appropriate Technology at Humboldt State University), Jo Rodgers, a master's student in environmental studies in 2004, wrote a thesis proposing the CASL as a model for how those at the university could live, learn and create sustainable systems together.[78] She envisioned transforming an existing house on the edge of campus into an integrated classroom, living space, resource center and research facility — all of which pursued environmental sustainability, economic feasibility, and applied research and teaching. Students were to lead the project and live in the house, facilitating community and creating an educational gateway to the future high-density campus development in the surrounding area.



Composite: CASL students in the late 2000s. *Student Sustainability Center, Emmalyn Garrett*

Jo graduated and departed the UO once she finished her thesis, but students, faculty and community members embraced the CASL vision, and the project gained widespread support: in 2003, ASUO recognized CASL as a student organization, and in 2008 it received nearly $150,000 in funds from the ASUO Overrealized Fund, the University Space Committee and Student Sustainability Fund.[79] After a long process of analyzing potential locations, students selected the nearly 100-year-old house at 1801 Moss Street to become the future center, and in early 2009 the School of Architecture and Allied Arts (now the College of Design) officially acquired it. To celebrate, CASL student organizers met at the house and watched the sun set on Moss Street from the original concrete front porch as they shared a bottle of wine. On Earth Day, April 22 2009, Eugene Mayor Kitty Piercy joined a ribbon-cutting ceremony at the same place to celebrate the CASL "fulfilling its dream."[80]

From here, students workshopped plans to transform the home into a state-of-the-art demonstration for low-impact living. This included nearly every possible measure to be highly energy and resource efficient, such as rainwater collection, on-site food growing, and passive solar design. Remodeling and reconstruction of the house to these measures continued throughout the next decade.



A visualization of CASL and Grove circa late 2010s. *Student Sustainability Center*



The first tomatoes are planted at the Grove, 2012. *Harper Keeler*

In 2012, faculty, students and community reclaimed the empty grass lot to the south of the house, launching the Grove Edible Campus Initiative. Originally conceived as a collaboration of the UO Urban Farm, Project Tomato (an immersive food systems orientation program run by students) and other environmentally focused student organizations, the initiative aimed to simply grow food on campus for students. Organizers from Climate Justice League and ASUO senators were particularly instrumental in securing access to the space from campus planning, which also led to the nearby Columbia Street Garden's creation. The first year's crops were almost exclusively tomatoes, which would later be made into sauce served in nearby dining halls.[81] Intended to be a short-term endeavor of just three years, organizers installed a meager irrigation system and pulled an old Airstream trailer into the corner of the lot to house tools and seeds.

By the end of the 2010s, the overall CASL project found itself in limbo. The faculty responsible for oversight left, students lost direction, and the house fell into physical and bureaucratic disrepair. Students attempted to continue interior and exterior renovations, but much of the work was unpermitted, not up to code, and would not reach university compliance. The CASL organization expended the majority of its funds, and eventually lost most student interest.

In 2019, an effort was made by the Student Sustainability Center (SSC) to resurrect the space into a hub for student resiliency. "We must do better by our students," read a proposal to make the house into the "Center for Sustainable Living", citing high rates of studied homelessness, housing and food insecurity



 Friends of the CASL and Urban Farm break ground on the Grove, 2012. *Harper Keeler*

among the campus community.[82] To do so, it aimed to take on the original CASL vision while also adding a food pantry annex, free school supplies and clothing store, and eventually a basic needs navigator. The SSC aimed to ultimately transform the home into a national example for how universities could care for their students while connecting them to their environment. The idea was denied by administration and planners who reached similar conclusions: the house was too far gone with not enough potential to renovate considering the then-murky housing development timelines for the area.

After almost 20 years, it was simplest for the university to scrap the existing resources and vision of the CASL in favor of demolishing and repurposing the area. The COVID-19 pandemic saw the house wholly abandoned. Building plans spread across a table along with an empty pizza box could be seen through the windows, like the last group inside had locked the door and never came back.



Gardeners build the raised beds for the Grove in 2019.
Eva Khan

All the while, the garden had been growing up and around the edges of the house. Around 2014, the Student Sustainability Center took over its coordination and transformed it into a community space run for and by students. This was not without its challenges, which in some ways mirrored the CASL. Existing within the same zone of future development, the UO didn't allow permanent infrastructure to be installed or substantial financial investment. But students made do over the years, fashioning makeshift greenhouses, experimenting with different types of plantings to attract pollinators, and building raised beds and a compost system out of reclaimed materials in 2019. It was a challenge to consistently engage students dealing with busy schedules, and abandonment of rental areas was a large issue — leading to much of the garden sporting empty slates of dirt and weeds rather than filled with food.

Coming out of the pandemic in late 2022, interested students and another generation of help from Climate Justice League saw the inherent value in the space and began a process to overhaul how it was organized. Understanding that destruction of the area was a very real possibility, they collectivized food growing efforts and continued to transform the landscape of the area into a community space. They developed communal values and opened work sessions by critically analyzing the powers that allowed food insecurity to exist at an institution as well resourced as UO. This shift and injection of creative energy led to abundance — both of food growing and students involved. Weekly work parties, which had seen around five students in 2022, saw more than 30 students regularly by 2024,



Composite: Gardeners enjoy each other's company and food from the harvest table after a work party in October 2025.

and more than 60 on one January day. Once empty beds exploded with food and life, offering students and others free produce nearly every week of the year — including all the way through the winter. The Airstream was replaced with new, green garden sheds, and a full deer fence was built to protect food from wildlife.

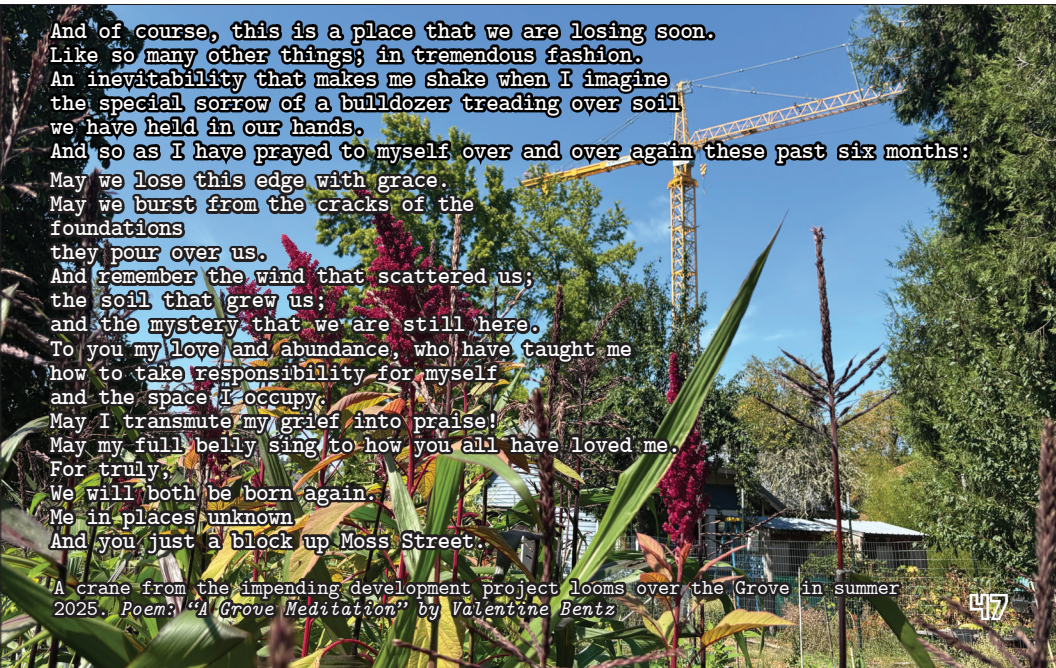
And yet, in January of 2025, campus planners notified the students that by the end of the year they would have to vacate the garden which was, on paper, still temporary. After 13 years of caring for the land, and a year of public engagement where it was easy to see that the most valuable piece of East Campus to students was the Grove, the university refused to include it within the new designs. And though it means the end to the garden as it is seen in 2025, students secured a key victory — relocation. As the university encourages "displaced uses" to be rebuilt when possible,[83] it will work with students to relocate the Grove from 1801 Moss Street to just a block north in the empty lot behind Global Scholars Hall, near the Northwest Indigenous Language Institute (1605 Moss Street) by the end of the 25-26 academic year. It will maintain a collective growing model, prioritizing mutual aid and community. And new efforts will be put towards collaborating with soon nearby university programs and communities that have historically lacked access to such food growing spaces.

More broadly, the changing landscape of Moss Street provides a window into broader networks of capital. 2025 sees UO facing a financial crisis, caused in large part by a decreasing number of newly admitted out-of-state and international students.[84] As these students pay far more in tuition than in-state students, the university is forced to increase overall enrollment in order

to meet status quo finances. This is, of course, not purely a demographic issue. Decades of anti-tax legislation aligned with the arrival of corporate interests into Oregon's higher education system has engineered a vulnerable, neoliberalized university funding structure that overrelies on tuition and private donors.[85] Add in the administration's bent of incessantly expanding into a large research institution, it becomes increasingly difficult to square operations with environmental sustainability or care. Yes, the UO has long eyed East Campus for housing development, but it is an attractive time as ever to convert what is viewed as buildable surplus land into economic input via tuition dollars.

As this capital hits the ground, the CASL and the Grove illuminate how power constructs this landscape and the lives of students here. "Sustainability" does occur at the University of Oregon, but it is far from an overall institutional value or pursuit. Radical efforts towards it are rarely celebrated and supported, and the CASL shows us that these pursuits do not always come to fruition and can easily fall into abandonment without leadership continuity or consistent resourcing. But even in what appears to be failure, other opportunities can emerge. The Grove shows us that a similar effort can be in, but not of the university — it can find support and build momentum despite being threatened by parts of the institution. Students can transform space through embracing a vision, and acting collectively to take responsibility for the ground beneath them.

These place-based aspirations may be fragile, but they show us the beauty that can be found in the corners and edges of our institution. And they prove to us that even when the university fails to care for students that we can care for ourselves. Today, the Grove Community Garden is a rare example of this: students bursting from the cracks of the university, full of life — coming together to collectivize resources, build community and meet their own needs.



A crane from the impending development project looms over the Grove in summer 2025. *Poem: "A Grove Meditation" by Valentine Bentz*



The deconstructed Grove at 1801 Moss Street in April 2026. *Valentine Bentz*

A note from/for the Garden...

Saturday, April 26, 2026

I first came across the Grove Garden on a warmer than usual Wednesday afternoon in October of 2022, just weeks after I arrived in Eugene, joining a small group weeding grass out of a raised bed. I have been back to volunteer, work or read at the garden nearly every week since. When it came time to pen this entry, I found it to be the hardest part of the guide for me to write. I tried to match the overall writing style of the rest of the print (third person, analytical), but I feel it fell short of the care I have for this place that has done so much for me. In hopes of conveying more of this presence, and because much has changed since I first wrote this in October of 2025, I've decided to leave this letter here...

—

I've been going back and forth on telling people you are being demolished or relocated. It's tempting to lead with the weight of the destruction, to try and honor the pain and sorrow I've held since I learned the housing project was actually coming in January 2025. Emotions that are rarely understood when I explain to others all the difficulties and technical details that go into rebuilding a community garden that has fed students in so many ways for so many years.

So how did we do it? Not alone. From that day in early January that Hattie and I got the news, we did what we could to keep everyone embedded in the design and logistics conversations. It was far from a fully democratic process like imagined in *The Oregon Experiment*, but all the rest of the year we got together to draw maps, talk about the things we always wanted and things we knew you would need at a new location, and a vision slowly came into view.

One of the most important parts of the process was selecting which empty space on campus we would move you to. I remember walking down the

alley (Moon Lee Lane) with Hattie the day before the first meeting with the planners, and I wondered if they would offer us the lot next to the Moss Street Children's Center. It was empty but promising. There was plenty of room, nearby neighbors that might want to join us in our efforts (like the NILI or BCC), and an old, wise pear tree that anchored the center of the space.

As luck would have it, we were offered the lot, and we decided it would be the place after careful consideration. But it still wasn't you. I remember getting in my car late one night while we were still mulling over the numerous site options and driving to each one, sizing it up from the curb, and walking up and around it. Trying to picture a work party, a harvest, a sunset. And when I was done, I drove back to 1801 and stopped my car in the middle of the street in front of the CASL. I wept; I couldn't feel you in any of those other places, and here you were, looking back at me. I couldn't help but feel that nothing we would rebuild could replace you.

And it wasn't like the process of collaborating with the people we needed to was comforting. If the sense of institutional betrayal wasn't enough, the abstract networks of capital pushing down on us to build the dorms were affirmed by the bureaucracies, the boardrooms and the paper pushers whose main priority was to ensure we only received a "like-for-like" replacement of you, right down to the exact same square footage. (Thus, as I write this, the new Grove only takes up half of the lot at 1605, split with a swift mark of a planner's pen, right down the middle). Further, we had to deflect from our psyche that this might happen all over again, with even further development of East Campus being enabled by building code amendments passing through city council, much to the chagrin of the neighborhood association. Despite securing an incredible concession of some $70,000 of general university funds amidst a budget crisis, they were pressed to remind us, meeting after meeting, that "nothing is permanent on the campus map."


Potted Grove garlic in fall 2025. *Ella Hayden*

I needed faith, something that would assure me that the uncertainty we were swimming in might yield to something more beautiful down the line. Thankfully there is garlic. We couldn't overwinter any crops in your old home, thinking we'd need to vacate by the end of March so we weren't in the way of the bulldozers. So we found some large movable pots and planted probably a hundred cloves. We'd have to just have hope that what we were putting in the pots would come up, even if it was growing in some sort of temporary stasis from the rest of the world around it. We arranged the pots in a swirl, a star and a heart — shapes that will forever remind me of the last thing I grew at 1801 Moss Street.

Ella joined our team in the fall of 2025 — a big win. Not only did our capacity increase by a whole person amidst the most work we ever had to do, but Ella's love and care for you quickly found its way to 1605 Moss.

I never imagined meeting someone who understood you as well as she does: “Get people to the space and the garden will do the rest.”

We talked more about what it would mean to make you a living stage for the community beyond what we could do growing food at the new spot. And we got to know you there more and more. Anya from the Solidarity Garden met us in late December and taught us how to care for your heart, the 80+ year old pear tree in great need of some tender care and a haircut.



Valentine, Hattie and Ella planting the persimmon at Tu Bishvat on February 1, 2026. *JVP*

In January the bureaucracy hired contractors to build your pathways, and carpenters from facilities built your new raised beds. Things mostly went to plan, and at long last the shapes from the paper had made it into the ground. Hattie’s brilliance in drawing, dreaming and envisioning you anew was coming to life.

And then we invited friends to join us at 1605 for the first time. Jewish Voice for Peace, Climate Justice League and the Coalition Against Environmental Racism came out on February 1, 2026 and planted the persimmon in your northeast corner as a part of an anti-Zionist celebration of Tu Bishvat, reclaiming the new year of the trees.

Then we needed to move your soil: cared for and grown season after season. A mix of such softness and grain in the brown. I had a feeling that once it was gone and the raised beds were empty, the you I got to know would feel a whole lot different. So I asked some of the others if they wanted to gather the night before the big day for a ritual — to take a moment and reflect on our relationships to you before things were in motion. It was a Friday afternoon of a busy week. We collected different parts of your plants that we loved, and we built a fire in the brick circle under my favorite golden plum tree. We burned rosemary, plum cuttings, flowers, cedar, thymus and other things we had dried. We burned the olive tree from the encampment that I couldn’t keep alive but couldn’t let go of. We shared stories. We talked about the times you saved us. We talked about how you helped us find each other. We talked about how you kept us



Growers celebrate after saving all the soil from the raised beds at 1801 Moss in February 2026. *Ella Hayden*

here, and kept us coming back. We imagined how you might ricochet into the future. We cried a lot; it was finally happening. The next few days, joined by countless friends, we moved it all — thousands and thousands of pounds of life.

Things kept moving in a blur. We filled the new raised beds, and started layering and planting the foodscape. Towards the middle of March, Harper surprised us and came by to help move the Asian pear tree that twisted in front of the old compost bays. It was so special to do something so unimaginable (or sketchy, as Harper put it) with one of the people responsible for us being here in the first place. Somehow we loaded it into his truck, drove it down the alley, and got it back in the ground. I think we'll call it the "Harpear."



Moving the "Harpear" from 1801 to 1605 Moss in March 2026. *Ella Hayden*

And now spring; everything is coming to life, and the familiar rhythm of the season soothes many of the changes. Soon enough we were seeding cover crops, starting seeds in the greenhouses and transplanting all of the native plants and herbs from behind the CASL and the old front entrance to your new home. I remember Kamala so gently digging out roots of some of the most persistent Oregon grapes. We touched up the murals from the encampment and Students in Justice for Palestine came and painted a new one, which now graces the fence under the pear tree. The boat was stolen before we could make it into an altar, and I still pray for it to return.

At this point I might not be responsible for facilitating how people interface with you anymore, but I've been replaced by more than capable friends — Dak, Morgan and Bella. Their love for people and place is so deep; I know you'll love getting to know them more. And so you will with all we have moved and planted here for you at 1605: the willow and elderberry gifted from Tel-tvm; the black berries and ferns and bleeding heart from behind the CASL; the choke cherry, huckleberry and thimbleberry that NILI recommended; and the yarrow that somehow survived being chopped into 15 different pieces.

Today we celebrate Earth Day. I've always yearned for this day to be more than it has been traditionally celebrated as, but it has an important radical presence in the history of the University of Oregon. The very first Earth Day in 1970 coincided with the 'Survival Faire' initiated by the Can Man Survive? SEARCH Course, which contributed to both the occupation (and eventual closure) of 13th Avenue by students and the founding of the Survival (now ROAR) Center in the EMU. Of course, in 2009, the CASL celebrated finally moving into the house at 1801 Moss on Earth Day, joined by the Eugene mayor, who recognized it as an important step

in bridging the gap between campus and community pursuits of carbon neutrality by 2050 (since abandoned).

So here we are, full circle, commemorating and saying so long to the building that helped us get here: the Center for the Advancement of Sustainable Living. I never worked on the house, and the project had stalled long before I arrived, but I believe that without the dedicated students who envisioned living with each other and the land in balance, there likely never would have been the outgrowth of the food growing at 1801, and now at 1605. I never would have met you. Though it may have succumbed to the limitations of such a complex project being piloted by students in a less-than-supportive institution, the CASL is not forgotten by us.

And we have only grown. Yes, we are of the "University of Oregon" and its money, but make no mistake — our commitment is to this land; it is to you. Through the Grove we conceive our dedication to you in this current time, under this so-called "land owner," in this so-called "nation." It is here that many reclaim the relationships that are denied to them inside this wicked Ivory Tower. Food is power, and so many people are hungry here. And so we reject the notion that we should be dissociated from the ground beneath us. We outgrow the containers we find ourselves in. And we all eat here, even the deer.

Even still, it can be hard for me to be with you in your new home. Yes, there is so much life and possibility I may not have known if we didn't move you. In losing 1801 I learned a host of new skills, forged new relationships, and learned how to contend with a grief so wide and so deep it touched nearly everything I knew. I'm through many of the gates, but I still break down. There is a fracture in my belly where I hold the me that didn't want any of this. My love for you and those I shared you with was enough. My god, you fed us. And oh how peaceful and quiet it was in the early summer when I would sit between the walls of fava beans and hear your voice...



A 50 person work party in January of 2024, one of the largest to that date.
Valentine Bentz

"Oh, love. But remember how I brought you back. Remember the July sun setting on your tired shoulders, after you gave much more than you had. Remember how we met each other in that moment, the leaves falling down your back. The hose around your feet. Did you see my face? Do you remember how I brought you everyone? Stand up inside of yourself. What makes you think I will not greet you again? Be with me now, and hold me as I become something new."

The fracture is how I see this place now, and I know that so many don't have these cracks to see through. They will love you through this space in pure joy and embrace; they will not recoil at the pain and regret that they could not save you the first time. But day by day, as the clover stretches taller and peas pop up through the soil, I break a bit less. And I'm sure by the time there is fruit to pick there will be a song running through me.

So this is the contradiction
I will live with you.
I will weep at your knees
and pull myself back into your lap.
You have not been demolished,
you have truly passed
into new life.
It comforts me
to imagine the water and mycelium that I once loved
stretching under the ground,
the concrete,
the cars and burned down houses,
and construction crews and alleyways,
and dumpsters,
touching the place I am now.
That touch what you've become.
I have endless gratitude
for the slow deconstruction;
the peeling back of your leaves,
your roots.
Because within you I am.
and I open myself to learn from you.
After all,
You are a teacher perhaps greater than any other I have had here.
May others grow their souls in you.

A Question As You Visit

What relationships, activities, and communities are students encouraged to embrace here?



1605 Moss Street starts to take shape in April 2026. *Valentine Bentz*



A People's Guide teach-in on the picket line during the 2025 UOSW strike. *Isaak Ordaz*

AFTERWORD

By Valentine Bentz

"Revolutions are made out of love for people and place." [86]
—Grace Lee + Jimmy Boggs

This guide is produced by *A People's Guide* to UO research collective — a group of student organizers dedicated to popular education at the intersections of space, memory and power. Building on a lineage of work initiated by *A People's Guide* international geography series, we encourage students, workers and our local community to interrogate the landscape around us to understand more about how large social structures — capital, cisheteropatriarchy and white supremacy — produce our lives, and specifically our lives within and around the university. We've been active for around two years: the first version of the guide was created in the summer of 2024, the second was released to campus in fall 2025 and this updated edition was made in summer 2026. In that time we've led dozens of tours with the zine for classes, unions, conferences and the general public. If you're interested in contributing to the guide, would like to request a guided tour, or have any related inquiries, you can contact us via our website, peoplesguideuo.com. You can download this zine and view additional site entries, archival collections and further research there as well.

Our work is made possible by deep tributaries of care, material support, and mentorship. Robin, Myna, Max, Abbey, Aimée, Maya, Cole, Holden, Hannah, Jacob, Riya, Jack, Cooper, Finn, Nic, Cyrus, Sarah and Ella are some of the many organic intellectuals who have brought this guide to life. The UO Radical Organizing and Activism Resource (ROAR) Center and The Nnightly Ruby newspaper, both housed in EMU 006, are the heart of our research collective and our political homes on campus. You can most likely find additional copies of the guide and someone who knows more about it in the ROAR most days and late into the night when the EMU is open. Laura Pulido — professor of Geography and Indigenous, Race and Ethnic Studies — has been instrumental in advising our work and offering academic credit to students engaging in research. Her life as a scholar-activist and innovative work on the *People's Guide* series created the foundation from which our project has grown. The Center for Rural Livlihoods in Cottage Grove, OR has welcomed us for retreats and fellowships where we have been able to take a deep breath and progress much in our thinking and writing. Funding from the ASUO, College of Arts and Sciences and Just Futures Institute has subsidized research and printing, enabling our work to be shared with thousands of people.

 We dedicate this zine to the people of this place, especially those in the

struggle. Generations have come before us in building a People's University of Oregon, and you here now are a part of it too. Of course, this project is just one contribution toward showing how power works, and there is much we were unable to include. We encourage you reading this, whether hot off the press or in 2076, to continue where we left off — investigate the history of the places and people that make up your life on this campus and share them with others. Follow the archive and add to it — after all, this is the People's Guide.

To further deepen our analyses, we are working to expand this zine into a book over the next two years via continued archival and participatory research. It will join the tour guide with broader political history, analysis of key institutional mechanisms and visionary fiction to widen the body of work concerned with transforming this institution. We are excited to share a rough outline below; you can find a full expanded outline of the book on our website:

- Prologue: The Ground Beneath Us
- *Inside the Ivory Tower*
  - Chapter 1: Who Bought and Sold the University of Oregon, and what is the Board of Trustees?
  - Chapter 2: A Guide Campus Policing: From EPD to UOPD to ICE
  - Chapter 3: A Guide to the Code of Conduct and the Demonstration Education and Safety Team (Demo Team)
- *Popular Struggles and Liberating Space*
  - Chapter 4: A Guide to the Campus Labor Movement
  - Chapter 5: A Guide to Campus Divestment Campaigns
- Epilogue: UO 2076
  - Appendix:Tour Guide Version 3.0, including A People's Guide to the EMU
  - Appendix: A People's Timeline of 150 Years of the University of Oregon: 1876-2026
  - Appendix: A People's Guide to the People's Guide: How We Did it, Who Got us Here and How You Can Join Us



Ed from United Academics teaches student workers picket line songs during their 2025 strike. *Maggie Schnobrich*

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PROPAGANDA PAGE

This is obviously a blow to student rights. Where will it leave us?

BOYCOTT THE EMU FOOD SERVICE!
BOYCOTT non-UFW HEAD LETTUCE & GRAPES
BOYCOTT GALLO WINE! (all Modesto, Calif. wine)

¡VIVA LA HUELGA!

UFW SOLIDARITY COMMITTEE
REVOLUTIONARY STUDENT BRIGADE

THERE WILL BE PICKETING OF THE EMU EVERY DAY THIS WEEK FROM 12:15 TO 12:45. JOIN US!

STUDENTS UNDER ATTACK



Autzen Stadium yesterday. One resolution
the facts that students were denied entran
ROTC event and that students were arrested
arbitrarily, condemned the actions of the
enforcement agencies involved and the admi
ive involvement in them. This resolution al
ed for an investigation of the incident by
committee consisting of three faculty membe
and three students. The other resolution ci
the incidents at Autzen and resolved that t
ASUO Legal Affairs Committee investigate the
incident and report to the Senate Executive
Committee . If it is determined by these bod
that student's civil rights were violated, t
may then initiate legal action such as suein
false arrest.



Bring the WAR home ...

Autzen Stadium

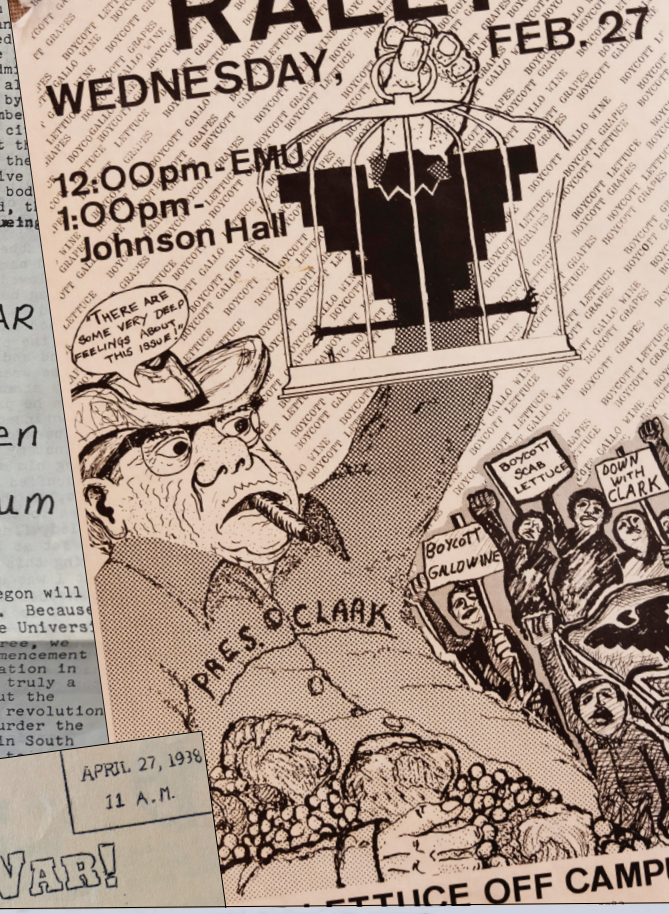
JUNE 14TH MOVEMENT

June 14, 1970 the University of Oregon will
confer degrees on the graduating class. Because
we realize the total irrelevance of the Universi
education required for obtaining a degree, we
believe that it is imperative that Commencement
ceremonies reflect the historical situation in
which we live. Graduation must become truly a
commencement into reality and throughout the
world we recognize the only reality as revolution
Everyday, Amerikan B 52 bombers murder the
people in Indo China. Napalm is used in South
East Asia and Latin American countries
the just revolutions of
at home we have
Black

RALLY

WEDNESDAY, FEB. 27

12:00pm EMU
1:00pm- Johnson Hall



APRIL 27, 1938
11 A.M.

Strike AGAINST WAR!

PLACE: On the green between Susan Campbell and
in case of rain, in Alumni Hall in Wom

THERE WILL BE STUDENT SPE

WHY STRIKE THIS YEA

If ever a dramatic, militant strike again
Never since the days of April, 1917, which the
there been such a tremendous wave of spy scar
ships, naval maneuvers, and public propaganda
ple for a war "to save democracy" from fascis
fense, as defined by Vinson with the Presidon
wealth on preparations for aggressive war.
is a tinder-box, waiting for the spark that
assasination of the Archduke. The United St

WE PROTEST:

THE WAR METHOD -
As an instrument of nat
is the sure

PIG PLACES ON CAMPUS

1. Emerald Hall houses draft files, records of all kinds, the bereaucratic machinery for the U of O.
2. The Department of Business, which trains America's corporate heads, operates out of Commonwealth Hall.
3. In the Computer Center files are processed and calculations are made.
4. In PLC there is, amoung other things, the Institute of International Studies and Overseas Administration, which has extensive links with the CIA.
5. ROTC we already know about.
6. In Susan Campbell we have both the Developement Fund, through which the U of O holds stock in Bankamerica, GE, etc. and the Placement Center where these companies recruit their executives.
7. On the North side of Straub Hall is OCS, center of this campus' goon squad.
8. At the center of campus is Johnson Hall, local headquarte of the State Board, our Admin- istrative apparatus, and the FBI.


alternazi-U
DIVEST + DISCLOSE
NO MONEY FOR GENOCIDE
IF I MUST DIE
YOU MUST LIVE TO TELL MY STORY
FREE PALESTINE
ALL POWER TO THE PEOPLE
The University has struck not to stop our education but to make it real to the world. The Alternate University emphasizes a principled and
sition to Vietnam,
perialism, and Repre
LIBERATION GROWS HERE
CAMPUS DEMOCRACY
WORKER RIGHTS
UNIVERSITY OF OREGON
HALL
Students take Johnson Hall; stay all night
protected against under the Bill of Rights.
the situation faced by two of the Weyerhaeuser
ges of felony "riot" brought by the state,
people who allege
the indictments st
The scene which took place in
yesterday is a
are the Chi
publi
ard af
litica
position,
to this.
and unite
3 CHARGED FOR ROTC DEMONSTRATION
Today, three more of us are being brought before student court on ch
disorderly conduct and disrupting the educational process last spring at Al
stadium during ROTC's practice for its graduation ceremonies. This case is
to that of the Weyerhaeuser Five because three people
LIBERATE THE EMU!
LET THEM INTERVIEW US
WHO ARE THE REAL OUTSIDE AGITATORS?
UNIVERSITY OF OREGON