HULK HERE TO HULK PATRIARCHY. PUNCH HULK SMASH GENDER BINARY! Von Saris Seit 8 July 1970 THE CONCORD DAILY MON hap we come RUCK STOP W COLLEGE President Patterson And Prospective Students New College Has Seeks Student Doers. HAMPSHIRE COLLEGE ANHEEST. Mast 1947s — come of the bost book and the H OD S. Aller of Breise open. There we AMELICE A set of the control of the



I
2
41
71
79
90
113
.129
140
.182

INTRODUCTION

"As members of the Hampshire community, we have seen this college portrayed as a utopia in which students are accepted and praised for their difference. A place where there is a widespread belief in the myth that we are somehow beyond manifestations of social and institutional oppression. However, it is diffossible to work towards a community that talks and engages with issues of ableism, classism, homophobia, patriarchy, racism, religious discrimination, sexism, transphobia, and so on, unless we recognize that these problems do in fact exist. Furthermore, unless we ally ourselves with communities and causes we do not identify as our own, our goal of creating a community that is as safe and strong as possible willbe totally unattainable. And in order to work towards this goal, we need to be made uncomportable -- that is, we need to be disoriented."

- Rage M. Kidvai & Yasmine Farhang, Summer Interns 607

Dear Student Body of Hampshire College,

We bring you the third edition of the Dis-Orientation Packet! This document serves as an archive of Hampshire College's history and collective action surrounding issues of race, sexuality, gender, class, disability, and so forth, as well as a critical introduction to our campus' distinct community. The Dis-Orientation Packet was originally created by the two students quoted above in 2007, as they believed students needed a guide to discussing these issues on this campus.

This edition includes an updated timeline (through the spring of 2013), information and narratives on recent events such as the Yurt Takeover, a whole new design, and a number of guides from how to survive Hampshire Halloween to dealing with privilege and being called out. We strive to include critical discussions of issues generally not covered in your standard Orientation, but ones that we feel are vital to actively participating (and fighting oppression!) in our community, and the world at large. Though this packet was originally intended for first year students, we hope this information remains relevant throughout your time at Hampshire and beyond.

As Rage and Yasmine noted, we often speak of Hampshire (as well as the Pioneer Valley) as some sort of Utopia, where homophobia, transphobia, racism, classism, sexism, ableism, and a host of other violences do not affect us. This is, of course, not true, and serves only to further silence already vulnerable folks on our campus. But we hope the Dis-Orientation Packet is able to begin and aid in the conversations and learning that must take place in order for our community to continue to combat oppression in it's various forms. As the previous editors, Stokely and Ria, wrote: "We all must strive to remain dis-oriented, and continue to actively work against oppression, while constantly educating ourselves. We must not forget our responsibility to take care of ourselves and each other."

-Katie Huppert S'10 & Devin Suozzi-Rearic F'09 Office for Diversity and Multicultural Education Summer Interns &

HISTORICAL OVERVIEW

for a more comprehensive timeline of significant events on campus and/or concerning

Hampshire community members, see: http://www.hampshire.edu/library/3843.htm

974

FEB. 147H: The first Women's Week is held from February 14th-20th, organized into a symposium by students Ellen Fitzpatrick, Jan Arnesen, Jackie Fralley, and Gayle Hollander. It featured lectures, workshops, and entertainment, inviting students from other colleges as well.

[The Paper People (as yet untitiled), Feb. 12th, 1971]

APRIL 13TH: The Hampshire Gay Liberation Group holds regular meetings and plans to set up the Hampshire Gay Liberation Reading Center and organize a Gay Liberation dance.

The Paper People, Vol. 1, 47: April 13th, 1971

APRIL 16TH: A Gay Liberation dance is held in the Academic Building [FPH] lounge:

1972

JAN. 24TH: Lynn Miller proposes a work-study program allowing students to fill full-time paid-positions while enrolled, and to allow full-sime staff to marriculate as students:

Memo to Community Council on January 24th, 1972

EEB: 161H: Second-year-students Jarvis McCarther and Vanessa Barabino present the Constitution of the Hampshire College Third World Organization to Community Council.

[Community Council Mise:: 72S-ZQo]

FEB. 25TH: The Hampshire Cay Friends group starts meeting with the Student Homophile League of U Mass Amherst.
[Climax: February 25th, 1972.]

MARCHIZND: Student salaries are raised 15 cents (to \$1.75) per hour, the minimum wage for Massachusetts. The Compensation Committee, who approved the increase, also implements an incentive program allowing for tocent raises to diligent students every three months.

[Climax: March 16th, 1972]

March 10th: Eight white students demand a public response from the administration to the letter written by the Third World student body in February 24th.

[Climax: March roth, 1972]

April 24th: The Third World Organization issues a list of imperatives to be met by the college, including priority for Third World faculty and staff candidates; and the institution of programs in Asian, American Indian, and Hispanic studies.

Climax-April 24th, 1972

May 1st-2nd: The Phird World Organization of Hampshire College, in response to the administration's failure to answer its imperatives, occupied the Science Administration Building (Cole Science Center). In response, President Charles Longsworth agreed to recognize the Third World Organization as an official organization comprised of Blacks, Latinos, and Asians, and be dealt with as an organizational entity representative of those groups as well as a number of other requests on behalf of the Third World Organization. After a list of agreements was settled upon, the Third World Organization ended its 38 hour occupation of the building at sun down. (This was the first student takeover since the College's opening)
[Memorrom Charles Longsworth, Mayers, 1992 and Climax, May 4th, 1972]

December 5th: Third-year students Debbie Curis, Kit Hadly, and Cheryl Schaffer of the Women's Cancus organized a symposium on women's biography for the spring semester.

[Clamate December 5th, 1972]

11973

April 24th: "The Boys in the Band", a play about a reunion of homosexual friends, opens to outstanding praise under the direction of first, year student Barry Cohen.

Climax: April 24th, 1973

Sept. 1st: Hampshire's Whole Woman Center, organized by students over the summer, was established in Dakin D-102 and D-103. It offered a number of resources to all women on campus without regard to personal, political, and/onfeligious ideology.

[Climax: Septembers 7th, 1973]

Sept. 9th: Third-year student Brian James and faculty associate Dick Spahn organize a group to conduct community meetings for men examining their roles in society. Their first meeting is held during the fall colloquy.

[Climax: September 11th, 1973]

OCTOBER 4TH: The Whole Woman Center produces two proposals for internal governance after two days of meetings, one granting more autonomy to interest groups and the other forming a committee of the groups. Women on campus are asked to select their choice via ballot.

[Climax: October 9th, 1973]

974

FEB 28TH: A raffle of marijuana is held by students, this time in the dining commons, but only for two ounces; the 850 tickets sold are enough to fund a party for the event in addition to paying for the marijuana and leaving a percentage for Financial Aid.

Climax: March 5, 1974

APRIL 25TH: 267 members of the community vote in a referendum to approve the Code of Rights which Community Council has been working on for two years; 164 votes are cast against it, and Council announces that further modifications will be made.

[Climax: April 30, 1974]

OCT. 24TH: Michael Collins is convicted in Northampton Superior Court for raping two Hampshire women in 1973; after an unsuccessful plea of criminal insanity, he is sentenced to 9-12 years for rape, narcotics, and assault offenses. [Climax: November 12, 1974]

Nov 6TH: First-year students Gordon Helman and Candy Beardsley organize a petition to protest the expected tuition increase of \$500 for next year. [Climax: November 12, 1974]

DEC 10TH: Students have formed the "Hampshire Students Collective" to mobilize ideas on the financial aid crisis; by mid-December their number has risen to over 100, and their mandate grows to gain student involvement in the decision-making process at Hampshire.

[Climax: December 10 and 17, 1974]

DEC 147H: The Board of Trustees adjourns during a meeting when 120 students march to Blair Hall with demands to hold an open meeting with the trustees to discuss Financial Aid; 15 students are allowed to attend for 45 minutes until trustees declare coercion.

[Climax: December 17, 1974]

JAN 2ND: Franklin Patterson, founder and Chairman of the Board of Trustees, publicly announces his resignation from the Board; he states that he had planned to resign before the controversial December meeting, in order to take care of "other responsibilities".

[Climax: January 14, 1975]

FEB 25TH: Members of the Student Collective, working with a handful of Trustees, produce a proposal for a campus-wide work program in which everyone would work, without pay, a set number of hours each week, so that money saved could be used toward financial aid.

[Climax: February 25, 1975]

FEB 26TH: Andrew Rucks, a third-year student, is administratively withdrawn from the school due to failure to pay past fees; Rucks, a Third World student, claims that racism and discrimination are involved, while administrators say the cause is only economical.

[Climax: March 4, 1975]

MAR 6TH: Over 100 students stage a demonstration to protest what they feel are racist policies responsible for the withdrawal of Andrew Rucks, after lengthy negotiations, administrators and members of the Third World and Student Collectives reach a compromise.

Climax: March 11, 1975

Oct 14Th: Carpentry teacher Ken MacGregor is confronted by a group of women from the Whole Woman's Center who charge him with sexually assaulting a first-year student while out on a date the Saturday before; MacGregor denies any misbehavior.

[Climax: October 30, 1975]

1976

APR 8TH: Students and staff including Robert Marquez, Vishnu Wood, Arthur Powell, Roberta Uno, and Celia Alvarez organize the first Third World Cultural Festival, held over four days and featuring entertainment, lectures, and workshops.

[Community Council Misc.: 75F=Z32A]

APR 9TH:Inspired by five dissatisfied Saga workers, a group of about 15 students have begun to take measures to form a legal union of student workers under the National Labor Relations Board.

Climax: April 9, 1976

APR 16TH: Climax publishes a special Women's Week issue during the largest

Women's Week held at Hampshire since its inception.

.[Climax: April 16, 1976]

AUG 22ND: Student Sig Roos and film librarian Ruth Rae are arrested in an act of civil disobedience by occupying the site of the Seabrook nuclear plant with 177 other demonstrators; they are sentenced to 30 days in prison and a fine, which they appeal.

[Climax: November 4, 1976]

OCT 7TH: In response to the deepening crisis in Southern Africa, Hampshire students form a Rive-College group called the Committee for the Liberation of Southern Africa, which has begun to conduct meetings and seminars.
[Climax: October 7, 1976]

1977

FEB 15TH: Members of the Committee for the Liberation of Southern Africa present Allen Torrey with demands that the college oppose and divest its investments in corporations that operate in South Africa.
[Climax: February 24, 1977]

APR 21ST: In a special edition of Climax devoted to Southern Africa, it is reported that the Trustees have delayed making a final decision on divestiture from South Africa until the June board meeting:

[Climax:April 21, 1977]

APR 26TH: The Committee for the Liberation of Southern Africa holds an all-community meeting to address the opposition of the Trustees and administration to divesting college stocks from South African-related companies.

[Climax, Special Issue on Southern Africa: 4/21/77]

MAY 4TH: The Committee for the Liberation of Southern Africa occupies the administrative offices of Cole Science Center after months of extensive attempts to make the Trustees divest the College's stocks in corporations that have South African holdings.

[Statement by the H.C.C.L.S.A., May 4, 1977]

MAY 7TH: At the height of the occupation, Charles Longsworth announces that the Chairman of the Trustees has ordered the College Treasurer to sell the stocks of companies operating in South Africa; Hampshire thus becomes the first U.S. college to start divesting.

[Statement by Charles Longsworth: May 7, 1977]

SEP 15TH: Daphne Reed, the Coordinator of Governance, is leaving office after one of Charles Longsworth's last offical acts eliminates her position; thereafter, Hampshire governance faces an unprecendented era of apathy and disorganization over the next few years.

[Climax: September 15, 1977]

SEP 21ST: The new Hampshire Women's Center holds their first meeting in their new office, Ezbicki House, across the driveway from the Admissions Office. [Climax: September 29, 1977]

Sep 24th: Hampshire students join colleges from all over the country at Kent State University in Ohio to protest the proposed building of a gymnasium on the site where 4 students were shot to death by National Guardsmen in 1970. [Climax: September 29, 1977]

Later that day, a makeshift wooden cross is set on fire outside Merrill House during a Third World student party; the perpetrator is unknown.
[Climax: October 6, 1977]

SEP 29TH: In a meeting of over 400 people at the dining commons, President Simmons announces the formation of an investigative committee to study the cross-burning incident and 20ther incidents of racism? on campus; professor Frank Holmquist will chair the group.

[Climax: October 6, 1977]

Oct 8th: The Board of Trustees approve Adele Simmons's Proposed Interim Investment Guidelines, which concentrate on corporations that cause "social injury", and form the Committee on Investment Responsibility to establish criteria for ethical investments.

[Climax: October 20, 1977]

Nov 3RD: The Committee on Racism has been meeting four or five times a week for a month; they announce plans for a report on grievances encountered by members of the Third World community and an all-community meeting in addition to their main investigation.

[Climax: November 3, 1977]

Nov 10TH: Students Joanne Levine and S. A. publish an article called 'The Physical Plant Tapes," detailing the shocking mistreatment of physical plant workers by students through interviews and personal accounts.
[Climax: November 10, 1977]

Nov 17TH: The Committee on Racism announces findings from its discussions on grievances with members of the Third World community and reports numerous problems with racism at Hampshire, making recommendations for needed work.

[Climax: November 17, 1977]

978

FEB 6TH: The Grassroots Network, a group of students working for political change within the college, has begun efforts to raise the student work wage to the federal minimum of \$2.65 per hour, and then againto \$2.85 per hour in January 1979.

Climax: February 6, 1978

FEB 15TH: The Committee on Racism presents its final 28-page report to over 200 members of the community at a meeting; among the committee's many recommendations is a request for "serious, sustained, and far more aggressive emphasis on third world recruitment".

[Climax: February 24, 1978]

MAR 8TH: The Grassroots Network submits a petition with nearly 1,000 signatures to President Simmons demanding a student wage increase from \$2.35 to \$2.65 per hour.

[Climax: March 10, 1978]

Nov 4TH: Over 30 Hampshire students join over 300 Amherst College students at Amherst to protest the college's \$21 million worth of investments in South Africa; Amherst College trustees will not even consider the issue of divestment on their agenda.

[Climax: November 16, 1978]

Nov 11TH: Student Saga worker Davis Bates is fired by his supervisor for refusing to stop garnishing salad condiments with political slogans such as "No Nukes".

[Climax: March 9, 1979]

MAR 18T: Over 60 students form a human blockade around the Hampshire Mall "Freebus" when it arrives shortly afternoon protesting the economic and social impact of the mall and its bus service, students demand that the bus never return; it never does.

[Climax: March 9, 1979]

MAR 9TH:A petition is again presented to the Board of Trustees demanding complete divestment of the college's funds from companies in South Africa after it is learned that the trustees reinvested \$61,000 in such companies last fall. [Climax: March 9, 1979]

MAR 9TH: Several hundred members of the Clamshell Alliance, an anti-nuclear group, including many Hampshire students, are arrested by police in a sit-in demonstration at Seabrook Nuclear Plant when they attempt to block the delivery of reactor pressure vessels.

[Climax: April 13, 1979]

The Board of Trustess approves divestment from three remaining companies with ties to South Africa in which Hampshire funds had been invested.
[Climax: September 24, 1979]

SEP 20TH: Three black women, including Hampshire student Ada Griffin, are acrested in a violent and apparently racial confrontation at Russell's liquor store in Amherst; they are charged with disorderly conduct after false accusations of theft by store employees.

[Climax: October 24, 1979]

OCT 14TH: Over 250,000 lesbians and gay men, including many Hampshire students, gather in Washington, D.C. to call for an end to homosexual discrimination; it is the largest gathering of lesbians and gay men in recorded history.

[Climax: October 24, 1979]

OCT 24TH: Visnu Wood, professor of music and noted jazz musician, has resigned due to stress and the lack of an established Afro-American music program at Hampshire, which he had been trying to develop for years. [Climax: October 24, 1979]

980

MAR 7TH: A dead and mutilated fish is left in front of President Adele Simmons' office door overnight; unidentified students who left the fish and a note cited numerous suspicions they have with Simmons and the administration's recent actions.

[Climax: March 14, 1980]

MAR 22ND: Five Hampshire students are arrested in a small group that throws ashes, red paint, and blood on the Pentagon concourse in Virginia during a protest of nuclear power and weapons, and selective service registration.

[Climax: April 7, 1980]

APR 3RD: Over 250 people, including more than 15 Hampshire students, form a makeshift town on the site of the Vermont-Yankee Nuclear Power Plant during a protest in the plant parking lot.

[Climax: April 7, 1980]

APR 19TH: A group of students calling themselves FISH, all past members of Hampshire governance, distribute pamphlets during Parents' Weekend detailing moves they feel the administration has made to keep students out of the decision-making process.

[Climax: May 5, 1980]

APR 20TH: Supporters of FISH spray-paint slogans of protest on buildings and dump or throw pounds of squid in buildings on campus; FISH members Carolyn Sheehan; David Early, Cory Greenberg, Julie Weisman, and Matt Goodman deny involvement.

[Climax: May 5, 1980]

Dec 9TH: Students react with scorn when Community Council presents a tight budget for spring semester groups? funding; the Third World Organization is only allotted \$2,750 from a \$12,950 request.

[Climax: December 15, 1980]

198

FEB 23RD: Division III student Bonnie Gruszecki is Hampshire's first rape counselor/advocate, working out of a mod on campus.
[Climax: February 23, 1981]

APR 12TH: Racism, sexism, anti-Semitism, and Latin American-U.S. relations are the subjects of a super-symposium organized at Hampshire during the week of the Pioneer Valley Third World Music Festival.

[Climax: April 13, 1981]

APR 28TH: In a college-wide referendum to ban nuclear proliferation, the community passes the decision with a vote of 934 in favor and 21 opposed. [Climax: May 11, 1981].

Nov 6th: First-year student Marcella Goldsmith has helped form an action team with other students to mobilize support for the upcoming vote to approve the Equal Rights Amendment.

[Apostrophe: November 6, 1981]

DEC 10TH: An all-community meeting is held to discuss Hampshire's potential divestment from companies involved in the development of nuclear weapons and power, as well as in human rights-violating countries; it is lead by students Chuck Collins and Tom Stoner.

[Apostrophe: February 25, 1982]

The Third World Organization has redefined itself as SOURCE, Students of Under-Represented Cultures, citing the ambiguity and subordination implied by the term, "Third World"

Apostrophe: December 10, 1981

982

JAN 10TH: Three students, backed with a petition of 300 student and faculty signatures, propose to the Trustees' Committee on Investment Responsibility a policy against investments in the nation's top 100 defense contractors; the Trustees reject it as 2000 broad?

[Apostrophe: February 11, 1982]

FEB 5TH: Student Clay Craigmyle begins raising the U.S. flag each morning on the college flagpole; a week later, student Warren Goldstein steals the flag; even though it is recovered, a controversy ensues as Goldstein insists the Whole Earth Flag fly instead.

Apostrophe: February 25, 1982

FEB 25TH: An unprecedented barrage of articles floods into the Apostrophe office, responding to student Gittemor Segal's editorial in the previous issue, in which she cited the on-going sexist atmosphere of the RCC weight room. [Apostrophe: February 25, 1982]

MAR 13TH: 120 students show up at the scheduled CHOIR meeting (7:30 a.m. on a Saturday) to support a motion calling for divesting the college's funds in the top 75 American weapons contractors; by a vote of 6 to 2, the committee moves to divest.

[Apostrophe Extra: March 15, 1982]

APR 1ST: Led by handicapped student Pablo Halpern, Action for the Disabled invites students and administrators to participate in a day-long experiment in which they are confined to a wheelchair in order to show the drastic need for access on campus.

[Apostrophe: April 8, 1982]

APR 20TH: A female student walking from the RCC to Enfield is kidnapped, raped, and beaten by a stranger; despite pressure by students over the past months, the administration still refuses to fund a Counselor Advocates coordinator position.

[Apostrophe: March 3, 1983]

MAY 17TH: After the Board of Trustees' Finance Committee rejects the CHOIR vote to divest from nuclear-weapons related companies, a group of over 30 students calling themselves Students for a Responsible Institution takeover Cole Science Center.

[Hampshire College Press Release: May 17, 1982]

MAY 18TH: An administrative order forces the closing of Central Records due to the occupation, despite the request of Students for a Responsible Institution that it remain open.

[Community memo from Adele Simmons: May 18, 1982]

MAY 20TH: The administration and Students for a Responsible Institution agree to a list of demands after four days of negotiations; results include promised commitments by the administration to finacial aid, affirmative action and active work against oppression.

[Community Council Misc.: 82S-Z22 & Z23]

SEP 8TH: Students join in support of workers at an Amherst copy store called Gnomon, where employees have begun a strike for higher wages and better working conditions:

[Apostrophe: September 23, 1982]

OCT 7TH: A student job shortage has been detected as 30 of the college's 417 financial aid students are still without work; the Financial Aid office responds by indefinitely extending the priority period, in which jobs are only offered to finacial aid students.

[Apostrophe: October 7, 1982]

OCT 18TH: 26 Hampshire students join a group of over 200 protestors at Selective Service headquarters in Washington, D.C. to protest the increased mobilization of draft plans; 7 students are arrested for crossing police barricades.

[Apostrophe: November 4, 1982]

Nov 4TH: The Hampshire Nightline, a drop-in center and hotline for students feeling isolated and depressed, is operating out of the Prescott house office on weekend nights; founders include Jane Lerner, Randy Curtis, Pat Mistark, and Oare Dozier.

[Apostrophe: November 4, 1982]

MAR 17TH: Students Imani Benhassen and Greg Anderson have formed the Pan African News and Information Service, a national group providing reports and news to and from national news services throughout Africa and the rest of the world.

[Apostrophe: March 17, 1983]

MAY 9TH: An all-community meeting is finally held after months of planning; the agenda includes items on housing, women's center and counselor advocates, the academic program, governance, and two motions by students to effectively impeach President Adele Simmons.

[Community Council Misc.: 83S-ZO8 to ZIO]

MAY 16TH: The second all-community meeting in a week takes up votes on issues discussed at the previous meeting; among the approved motions are changes in the heterosexist off- campus housing policy and the power of the community to impeach Trustees.

[Community Council Misc.: 83 F-ZO7 to Z19]

SEP 15T: The Division Free Bell is installed in front of the library; a gift of alum Jonathan Frank, the bell encourages a tradition for students who ring it after passing their divisional exams; student John Dwork is the first to ring it. [Apostrophe: October 6, 1983]

Oct 22ND: In the continuing movement of students demanding that the Board of Trustees? meetings be open to the public, a group hangs effigies of students in the Trustees' Blair Hall meeting room, stating that "these dolls must unfortunately attend in our stead."

[Apostrophe: November 3, 1983]

OCT 26TH: Residents of Prescott mod 100 are evicted for what students claim are exaggerated charges of filth and noise complaints, starting a lengthy controversy over students' housing rights.

[Apostrophe: February 24, 1983]

FEB 171H: Treasurer of the College Allen Torrey and President Adele Simmons write a motion to the Board of Trustees calling for the college's reinvestment in South African companies whose sole purpose for being in South Africa is news-gathering or transportation.

[Apostrophe: February 24, 1983]

APR 26TH: 13 Hampshire students are arrested in a demonstration at Westover Air Force Base in Chicopee, protesting U.S. military assistance to El Salvador and Guatemala, when they cross police lines and illegally enter the base. [In Black and White: May, 1985]

Ост 30тн: Over 150 people participate in a Take Back the Night rally, organized In Black and White: November 13, 1985]

985

MAR 1ST: Students have rallied in support of Roland Wiggins, a black professor of music, who has been suspiciously denied reappointment; an all-community meeting is held on the issue, and students hold a candlelight vigil in front of Adele Simmons's house.

In Black and White: March, 1986

1987

OCT 3RD: A sign directing negative comments at the black, handicapped, lesbian, hispanic and third world communities at Hampshire is found outside the Merrill Master's House; second-year student Dianna Frid, who found the sign, organizes a vigil that night. Name This Paper: October 9, 1987]

Oct 29тн: The Student Workers Coalition holds their first meeting to begin an arduous and enduring effort to raise student workers' wages; its organizers are Mary McDonald and Barbara Reiser. [Nearly Named: November 6, 1987]

Nov 20TH: Dakin resident Michelle Lavallee has gone on leave in response to continuing verbal and physical racial harrassment from an unknown assailant which began on October 18; despite hall watches and police investigation, a suspect is never found.

[Legal Graffiti: November 20, 1987]

938

Jan. 28th: Students Mary Ellen Doyle, Nina Mallette, and Heidi Dorow, representing the Peoples Organization for Worker Equality and Revolution, confront the Trustees' Finance Committee, meeting in Manhattan, to demand they address a student wage increase. The Permanent Press: February 12,1988

FEB. 23RD: A scheduled all-community meeting is interrupted and ultimately suspended as members of SOURCe announce that Third World students have occupied the Dakin Masters! House, with demands forthcoming; a vigil is held in the Dakin quad that evening:

[The Permanent Press: February 26,1988]

FEB. 24TH: Negotiations begin between SOURCe and the administration on demands for changes that have been proposed.

[The Permanent Press: February 26,1988]

FEB. 26TH: Students Hasok Chang, Joe Russack, Lisa Hirschfield, Kirsten Heckler, Josh Freedman, and Stephanie Peirce, form the Lunchtime Coalition and issue a statement to the community citing reasons why they feel that the Dakin occupation? was not called for?

[Memo to the community: February 26,1988]

MAR. 18T: After reaching preliminary agreement on revised demands, SOURCE ends their occupation of the Dakin-Masters' House, ending the longest takeover in Hampshire history.

[The Permanent Press: March 11, 1988]

The Lost Sheep Committee is formed by students Andy Elsberg, Sarah Townes, Peter O'Donnell, and David Smathers, who organize a community meeting to foster communication on the SOURCe takeover.

[The Permanent Press: March 11, 1988]

MAR. 3RD: 300 people march in a rally against racism that stretches across the campus, lead by keynote speaker Mel King.

The Student Workers Coalition organizes a job walkout by work-study students, threatening a strike if the administration does not renegotiate a pay raise; an administrative task force had recommended a 25-cent raise; which workers felt was not enough.

The Permanent Press: March 11, 1988]

MAR. 10TH: A teach-in on racism and classism entitled "Race and Class: Working for Change", organized by professors Fran White, Susan Tracy, Deb Martin, and Mike Ford, is held and attended by students, staff, faculty, and many guests.

[Memo to the community: March 10,1988]

MAR. 14TH: Students Bill Karieva and Avi Schleifer organize an all-community meeting for the second time in a month to discuss events and problems on campus; over 500 people attend.

[The Permanent Press: April 8, 1988]

MAR. 318T: After many tense and controversial meetings with administrators, the Student Workers Coalition announces that they are willing to accept a compromised wage of \$4.18/hour until the end of the semester, still demanding \$4.75/hour by the fall semester.

[The Permanent Press: April 8, 1988]

APR. 4TH: A riot of over 100 students breaks out in the Prescott quad shortly after midnight as students protest an unexpected change in the housing policy which would force students to leave mods that did not have a certain number of returning residents.

The Permanent Press: April 8, 1988

MAY 6TH: KR, a black second-year student, has filed discriminatory charges against the Admissions Office after she was fired at the start of the semester because of her planned transfer in the fall and her view on race relations at Hampshire.

[The Permanent Press: May 6, 1988]

SEP. 11TH: A group of first-year students living in Dana House as a result of overcrowded housing begin a march across campus making loud noises in protest; the group is ultimately joined by over 50 students in the Dakin Quad, where Security ends the demonstration.

[The Permanent Press: September 16, 1988]

SEP. 22ND: An eight-day conference entitled The Palestinian-Israeli Conflict: Realities and Alternatives", organized by students lead by Yogesh Chandrani, begins one of the largest lecture series in recent years.
[The Permanent Press: October 14, 1988]

OCT 28TH: Students Working Against Poverty (S.W.A.P.) have obtained an 8,000 square foot warehouse in Holyoke to use as a household necessities distribution center.

[The Permanent Press October 28, 1988]

Nov. 5TH: First-year student Cara Page organizes a Candlelight Vigil to Celebrate Diversity' at the Grace Chruch in Amherst in response to a massive Ku Klux Klan rally planned that day in Philadelphia; over 100 Hampshire students attend.

[The Permanent Press: December 9,1988]

1989

FEB. 18TH: The Civil Liberties and Public Policy Program sponsors a rally at the Unitarian Meetinghouse in Amherst to show support for pro-choice abortion rights; the Supreme Court is expected to review the landmark Roe vs. Wade case in the next few months.

[The Permanent Press: March 3, 1989]

FEB. 21ST: Former music professor Roland Wiggins, who sued the college for discrimination in his denial of reappointment, has settled out of court; student trustee Anita Fearman discovers \$145,000 was removed from the endowment for a "one-time legal fee".

[The Permanent Press: March 17, 1989]

Feb. 25TH: The Feminist Studies Network holds their first meeting. [The Permanent Press: March 17, 1989]

MAR. 17TH: Michael Ford; former Dean of Students, has been named the Dean of Multi-Cultural Affairs; the position was demanded and agreed to during the Dakin Masters House occupation a year earlier.

The Permanent Press: March 17,1989

APR. 5TH: About 50 students gather for Hampshire's first all-community meeting for gay men, lesbians, bisexuals, and heterosexual or questioning allies; the two-hour meeting addresses an extensive agenda.

[The Permanent Press: April 14, 1989]

APR. 8TH: Dozens of Hampshire students join over 600,000 protestors in Washington, D.C., in a national pro-choice march for abortion rights sponsored by the National Organization of Women.
[The Permanent Press: April 14,1989]

JULY 15TH: After numerous student complaints and protests, Special Programs concedes to drop the \$10/week rent that summer student workers had been paying for their Prescott mod rooms, rather than granting demands for a wage raise.

[The Permanent Press: September 15, 1989]

Oct. 117H: Two members of the Lesbian, Gay, Bisexual community are charged \$75 for the cost of removing chalk graffiti from buildings on campus; some students voice offense at drawings depicting sexual acts and profane language used in the messages.

The Permanent Press: November 10, 1989

OCT. 26TH: The Lebron-Wiggins-Pran Cultural Center opens in its current location in the Prescott Masters House, giving SOURCe a space for events and providing an office for their director and the Dean of Multicultural Affairs.

[The Permanent Press: October 27, 1989]

1990

JAN 15TH: About 80 students gather for a candlelight vigil to commemorate the birthday of Dr. Martin Luther King Jr.
[The Permanent Press: February 9, 1990]

FEB 2ND: The most controversial faculty reappointment process in years engages students, faculty, and administrators in a dispute over fairness and academic freedom; denied contracts are Norm Holland, Jeff Wallen, Kay Henderson, Greg Jones, and Catheryn Sophian.

[The Permanent Press: February 2, 1990]

FEB 8TH: The Admissions Office comes under fire when interim director Carmen Fortin decides to halt student members of the Lesbian, Gay, and Bisexual groups on campus from participating in a presentation to high school guidance counselors.

The Permanent Press: February 16, 1996]

APR 13TH: People for a Socially Responsible University deliver a report to the administration, revealing that \$269,450 in college funds are invested in companies conducting weapons research or doing business in South Africa. [The Permanent Press: April 13, 1990]

APR 17TH: Despite continuing administrative reluctance to create a new staff position, Community Council approves \$4,000 to pay for half the salary of an LGBA coordinator to start work in the fall semester; the administration is expected to match the amount.

The Permanent Press: April 27, 1990]

OCT 26TH: Various members of Community Council distribute a single piece of chalk to each student's mailbox, encouraging them to "express" their opinions about recent events and developments on campus; within hours, the remaining chalk is removed from the boxes, as students have graffitied virtually every building on campus.

[Community Council Misc. 90F-Z116-118]

Nov 20TH: President Greg Prince announces the establishment of the Council on Lesbian, Gay, and Bisexual Concerns, chaired by professor Susan Tracy.
[Memo to the community, November 29, 1990]

1991

SEPT 28TH: A used condom is left on the door handle to the Women's Center. Two students find and report the incident to Public Safety.

[Permanent Press: November 14, 1991]

OCT 31ST: SOURCE and LGBA student groups write a letter to the Permanent Press complaining about the FiCom funding process, which is done by group consensus. Both groups claim that they are important to the campus and provide support and services to students. They ask to be exempt from the funding process in the future. SOURCE demands \$10,000 be allocated to them for cultural and educational programming.

[Permanent Press: October 31, 1991]

Nov. 7TH: The Women's Programming and Services Co-op asks to be exempt from the FiCom funding cycle and be allocated \$25,000 each year. They claim the current process is discriminatory and benefits those who fight the loudest for money, and not those who use the money to the best benefit of the community.

[Permanent Press: November 7, 1991]

1992

MAX 5TH: Students of color take over Cole Science Center during the night.
[Community Newspaper: May 7, 1992]

MAY 6TH: Students in CSC read their demands which include more faculty and staff of color; increased space and money for the multicultural center, and a review board for the third world expectation. The students state that the building was taken in solidarity with UMass and Amherst College actions as a part of a five college movement for a more multi-cultural American education. [Community Newspaper: May 7, 1992]

A student rally is staged outside of Cole at 10 p.m. to show support for students in the building.

[Community Newspaper: May 7, 1992]

At 7 p.m. students meet with President Greg Prince to discuss the demands. The president leaves three hours later to write up the administrations proposal. [Community Newspaper: May 7, 1992]

SEPT 18TH: President Greg Prince writes a memo to the community which is published in the Hampshire College Community News stating that it is important for the community to continue the work and discussion about multiculturalism. A number of committees have been created to ensure that multiculturalism is addressed in terms of academic life and student affairs. [HC Community News: September 18, 1992]

SEPT 25TH: A public forum is held to discuss "the aftermath of the student takeover of Cole Science Center."

[HC Community News: September 30, 1992]

993

FEB 9TH: White Students Against Racism plan a forum to discuss white privilege at Hampshire, as well as an anti-racism workshop. The group formed last year in response to the Cole Science Center student takeover. The group recently put up controversial posters around campus attempting to raise awareness about white privilege.

The Hampshire Examiner: February 9, 1992

Feb. 19TH: The third Natural Science teach-in on racism is held. The focus of the teach -in is the Cole Science Center take-over. A panel discussion is heldwith President Greg Prince and students involved in the take-over. Teach-ins are now to be held every year as laid out in the Cole Science Center agreement. The Hampshire Examiner: March 3, 1993

MAR 3RD: The Men's Resource Center, located in the basement of Dakin H, is being recreated under new director, Joe Minton, a Hampshire alumn: The Men's Resource Center holds regular meetings, provides resources, referrals; and limited counseling. The Center is working to bring an end to sexual harassment and rape on campus.

The Omen: March 3, 1993

DEC STHE Students involved in the "Democracy Wall" have an open Judicial Board hearing scheduled to hear charges of vandalism and endangerment to the safety of Physical Plant workers and themselves. Two months earlier students painted a wall near the library to create a forum for political discussion. When Physical Plant workers came to remove the paint students stood in front of the high powered hoses used to blast paint off walls.

The Omen: December 3, 1993

DEC 10TH: KAGFLORT, a campus comedy group, holds a Bar Mitzvah Reception Dance. Some students are offended by the event which they claim stereotypes Jews and creates an anti-Semitic climate. The comedy group, which is made up of mostly Jewish students claims that the event was not meant to be offensive but was meant to be satirical of their own experiences with Judaism. [The Omen: December 10, 1993]

994

MARCH 4TH: The Bi-Group places posters up around campus for events advertising discussion topics and Bisexual Awareness Day. The posters are continually torn down around campus.

The Omen: March 4, 1994

Ост 28тн: The first annual Marijuana Smoke-in is held, sponsored by the Hampshire Marijuana Project, (HeMP). Between 200 and 300 people attend the event held to support the legalization of marijuana. There were speeches and information about the agricultural, industrial, and medicinal benefits of the drug. The event is reported to have "suffered an invasion" from the Hampshire College Floss-in supporting dental floss, the Floss-in was sponsored by KAGFLORT (the Kakistocratic - Aquatic Group Flippantly Lathering Overly Rubicund Throngs), and was meant to be funny.

[The Phoenix: November 9, 1994]

Nov 16TH: About 86 people hold a candle light vigil outside FPH to protest the presence of Filmmaker and Photographer Daniel Lyon. Lyon published a photograph of a woman who was allegedly being raped by a motorcycle gang-Students asked him about the photo during his presentation and Lyon claims that he is a journalist and is not responsible for that which he photographs, he is not sorry for taking the picture, only for publishing it. Lyon claims that the publication of the photo is an issue of free speech. Protesters claim that he is just as responsible for the rape as the men that participated. Lyon claims that the woman never screamed out for help and only after he took the picture did things get ugly. He only printed one copy of the photo-

The Phoenix: November 16, 1994]

995

MARCH 15TH: Three Hampshire students are hoping to start a Student Action Office and Committee to facilitate political activism among Hampshire students. The office would work to aid all students and groups involved in any kind of political action. Both the administration and Community Council have responded positively to the proposal and see it as something that is needed and students will really benefit from. The Phoenix: March 15, 1995

APR 4TH: An All Community Meeting is held to discuss a variety of issues including the new college logo, Division I changes, graffiti on campus, Physical Plant unionization, and Sarah Hart's position in film and photo. The meeting began with an interruption by fourth year student Khiran Raj, warning that the meeting was an exercise in futility because the students' problems would never be fixed as long as Greg Prince is president. Students of color express concerns that their problems were not addressed at the meeting. [The Phoenix: April 12, 1995]

APR 13TH: Pete Rosa, a second year student, and organizer of the men of color special interest housing group, disrupts the mod lottery in the airport lounge by taking the forms necessary for the lottery to take place. In the weeks leading up to the lottery Rosa compiled a list of eleven men interested in living in the mod and filed the paperwork on time, the only special interest housing group to do so. The students requested mod 52 in Enfield an 8 person mod, but instead were assigned to Greenwich mod 35 in donut 5, asix person mod, and mod 52 was placed in the lottery. Rosa believes the living conditions in Donut 5 are unacceptable, there is water damage, mold, mice, and exposed pipes. Rosa does not want to see anyone living in those conditions and was unable to negotiate other spaces for the men of color mod before the mod lottery.

[The Phoenix: April 19, 1995]

APR 19TH: Students of color are concerned with the administration's compliance with the May 1992 Cole Science Center Agreement. Students are not receiving the correct information they request on the matter from the administration and are concerned about the administration's intentions.

APR 21ST: Students of Color meet with administrators to discuss affirmative action and hiring of more faculty of color, admissions' treatment of prospective students of color, and the Cultural Center's physical condition among other things. The meeting was considered long overdue, but was very constructive, and follow up meetings were planned.

APR 23RD: The Women's Art Collective sponsors a mock wedding and reception party to promote women artists. The event included singers, actors, dancers, designers, and writers. The event is not limited to women, and many other groups joined in including AIDS Action Coalition, the Queer Community Alliance, CARE, Our Lady of Leisure, and the Tea Edification Action Structure.

[The Phoenix: April 19 and 27, 1995]

APR 27TH: A group of women, as part of a Five College coalition, chalked messages about sexual assault and violence around campus. The students are concerned with school policies on sexual assault because they provide the victim/survivor with very few options. [The Phoenix: April 27, 1995]

SEPT 16TH: Twenty-seven Hampshire students sit in silence through weekly Monday morning Breakfast with President Greg Prince wearing signs of protest over the elimination of student support positions, SOURCE coordinator, CA coordinator, and student activities coordinator, and the affirmative action officer. The decision to eliminate these positions was made last May after students left campus with no student or staff input as part of a \$500,000 budget cut:

The Phoenix: September 20, 1996

SEPT 30TH: Prince meet with student representatives to discuss the student support positions that were cut. Students made a list of demands including rehiring for all the positions, a public apology, that a committee be formed to review the president, major decisions affecting students not be made without students input, and that the 1992 Cole Science Agreement and 1998 Dakin SOURCE agreement be signed in a legally binding fashion. The Phoenix: October 4, 1996

1.997

JUNE 15TH: The National Yiddish Book Center opens at Hampshire, The Center was created by Aaron Lansky (F70), and will become a part of a group, of cultural centers President Prince plans to establish on campus [The Forward: April 30 and October 2, 1997]

SEPT 19TH: A teach-in is held about the staff union movement at Hampshire College. Community members gave five minute speeches about a variety of issues surrounding unionization. After the teach-in many participants carried signs to the all-community clambake to show support for the union and to request administrative neutrality.

The Forward: October 2, 1997

Oct 3RD: A celebration of Eqbal Ahmad's contribution to Hampshire and the world takes place. Ahmad is leaving Hampshire after 15 years as a Professor of Politics and Middle East Studies, to return to his native Pakistan. The Forward: October 16, 1997

Ост 16тн: The Green Core work-study program is a month old. The program allows students to do work-study through environmental activism, including the school-to-farm program, campus outdoor trail maintenance, campus gardening, and other environmental studies programs.

The Forward: October 16, 1997

JAN 26TH: A few dozen students, pro-union staff members, and union supporters participated in a "tug-o-war" protest organized by the Student Action Organizing Committee. Protesters want President Prince to refrain from spending college money and time in attempts to discourage the union. [The Forward: February 5, 1998]

FEB 5TH: A vote is taken on the staff unionization (last Friday). The professional staff vote against being included in the union, and the non-professional staff votes were tied with a number of challenged votes due to the voters' job descriptions. The tie and disputed votes will be settled in a National Labor Relations Board hearing in the upcoming weeks.

[The Forward: February 5, 1998]

The trustees approve the plan for school reorganization into three core schools and two experimental schools. The core schools will be Natural Science, Social Science, and Humanities, Arts and Cultural Studies. The two experimental schools which will be reviewed after two and five years will be Cognitive Science and Interdisciplinary Arts. The plan will affect the Division I structure starting with a transitional year beginning in the Fall of 1998.

[The Forward: February 5, 1998]

FEB 14TH: An anti-Semitic poster is placed on the door of a student in Merrill A Public Safety is investigating the incident. [The Forward: March 5, 1998]

Nov 20TH: Forty-seven Hampshire students travel to Fort Benning and join 7,000 other protesters to demand that the School of the Americas be shut down. [Forward: December 4, 1998]

[999

SEP 21ST: Sander Thoenes (F87), journalist and Hampshire alumn, is shot and killed by an anonymous militant while on assignment in East Timor.
[The Forward: October 22, 1999]

2000

FEB. 27TH: The Omen puts up posters advertising for their next meeting and requesting submissions. The poster contained an image of a naked anime-style character. Most of the posters are torn down the same day.

[The Omen: March 11, 2000]

FEB 29TH: The Omen puts up the posters again, this time other students respond with a poster placed over the Omen's poster stating that negative images of women will not be accepted on campus and by writing on the poster; resulting in a number of other posters around campus for weeks to come addressing images of women, race, and issues of censorship.

[The Omen: March 11, 2000]

200/

Spring: A group of students meet to discuss the creation of a "Trans Support Group." This group forms the foundation for what is to become the Trans*/genderqueer Student Alliance (TSA) in later years.

A number of discussions take place around the creation of gender neutral bathrooms. Students create petitions and eventually decide to remove "men" and "women" signs from bathrooms all over campus. Students continue to struggle with the administration over bathroom designations for many years to come.

The Peer Mentorship Program is developed in response to students' concerns about the retention of students of color and international students at Hampshire College. The program matches up incoming students of color and international students with Division II and III students of color/international students. The program is sponsored by the Cultural Center and the Office of Multicultural Education.

2002

FALL 'or TO SPRING'02: Two people, including a Hampshire Alum, started an co-facilitated a four-college support group for raised poor and working class students at the four private colleges of the consortium (Hampshire, Smith, Mt. Holyoke, and Amherst). They rotated meeting on different campuses once or twice a month. Several students from Hampshire attended reguarly. The facilitators then approached campus administrators about funding the effort via a proposal that would have cost each school about \$5,000 to implement a support group on each of the campuses, a meeting for students on all campuses to get together at the start and end of each semester, and some staff and faculty training around class issues. None of the colleges offered the funding however, and it became difficult to continue the group.

APRIL: The annual CLPP "Reproductive Rights" conference holds its first separate workshop for Trans issues.

SOURCE and Allies protest on Accepted Students Day, following President Prince's speech. They read a statement explaining their lack of participation in Accepted Students Day and the need to maintain the voice of under-represented students at Hampshire. They invite accepted students and their families to join them outside of the RCC while current SOURCE students read aloud narratives of their experience.

OCT. 1ST: The "Queer People of Color" (QPOC) student group holds its first meeting at the QCA (Queer Community Alliance center). Allies are welcome to the meeting, but asked to recognize that QPOC meetings are first and foremost safe spaces for those who identify as queer students of color.

2003

"Mixed Heritage", a student group for mixed heritage identified people, is founded and becomes a SOURCE affiliated student group.

JAN. 26TH: A group of students write a letter to the Hampshire College school store stating that they are concerned, enraged, horrified, and altogether unimpressed by the vast array of culturally appropriative items on sale. The letter points out the hypocrisy of a school identifying itself as a forerunner in post-colonial studies and liberal education while simultaneously perpetuating racism through the school store's commodification of culture.

FEBRUARY: A student group entitled "Quest" for Queer/LGBTQQ students of color and international students replaces QPOC. However, the group is unable to find signers for the following semester.

MARCH 29TH: A workshop is held with faculty and students of color about how to better manage racial dynamics in the classroom. It is to provide room for a discussion around issues of diversity that are not often addressed successfully because of the ways we conceive what is a classroom, what constitutes learning, and what are appropriate roles of teacher and/or student.

OCTOBERS A Femme student group is set up and holds informal meetings for femme-identified students in Mod 54.

2004

Spring: The Femme student group meets a few more times before it is eventually disbanded:

A class titled 70 cersin. Culture? is taught by visiting professor kaitlyn O? Shea A lack of quee? is udies courses means that this class was packed. Students have mixed responses to the course, but overall wanted more queer studies classes to be offered.

Two female students are repennanded for being topless in SAGA. They are puron academic probation and made to do community service. Students are upser because a community service students have concerned by a ground made to do have concerned by a ground students been taken when male syndents have concerned by a ground students when asked about the SNude Policy? Students disasses are ground.

Dean-Spade of the Silvia Risk in Law Regiet (SRLP) sholds the first. Trans/for workshop in the Workstone Center later to be renamed the Center for F chim (major CENT).

We's One Must will see see to let allowing it makes the Queer to the only other place the entire are to the only other place the entire are to the only other place the entire are to the total appropriate and the indo a santany threatisms from the later of the continuity leading to the section of the later of the entire of

Sweet with the community of the communit

Our Free Provided new victe an autole (mailed "Place What Rece? Races Relations as length of the out the only in publication for the North (See variable miles of the publication (See variable of the out the control of the object of the obje

Oct. 2002: SOUPCE groups Winois and the James Baldwin Scholars host parity at the Prescond Winose Two ortales agrees are asked not to play the song Chi Chi Mah belowed the event builder song is play anyway.

OCT. 24TH: One of the students who requested "Chi Chi Man" not be played writes a letter on the Daily Jolt entitled "Homophobia of the Cultural Center" Some students feel no distinction was made between the two signers and the Cultural Center community as a whole, sparking controversy. The author later clarifies that they were not accusing the entire Cultural Center of homophobia, however these spaces need to become safer for queer international students and students of color.

OCT. 25TH: In response to the negativity around the Cultural Center displayed in the letter, an all-community meeting is held in FPH, titled "Focusing on Diversity and Social Justice Initiatives". The meeting is heated and the same sentiments are echoed from the article, as well as some white students believing the Cultural Center to be an "exclusive" space, and students of color are put on the defensive in order to explain themselves.

November: A group forms in coalition with SOURCE in response to the general campus climate around race and racism. The group offers white students a space to engage as allies in issues of race on campus. It is eventually named "CHAARGED" (white students Challenging Hampshire to Act Against Racism; Generating Education and Dialogue).

Nov. 8TH: "Ali's Story" -- a film about a Palestinian man choosing to live as openly gay in Israel/Palestine is screened in the Main Lecture Hall. The event is primarily sponsored by the OCA and the Cultural Center.

Nov. 17TH: The Cultural Center invites facilitator Enoch Page to hold a workshop for international students and students of color in the QCA, titled "Challenging Challenges: Cultivating Creative Responses to Multicultural Conflict in Diverse Social Justice Organizing." The workshop is in response to the recent Daily Jolt incident, as well as queer students of color who express frustration at how SQURCE is not a queer-friendly organization on campus.

2005

Spring: Dean Spade of SRLP comes back to host the second "Trans 101" workshop in the QCA. The workshop is extremely successful with at least 40 participants.

QPOCI continues to meet in the APL as a SOURCE affiliated group. Students continue to be frustrated with the lack of support from the queer and student of color populations on campus, and the group eventually disbands the following semester.

One of the founders of Al-Faitha, a queer Muslim organization, gives a lecture at Hampshire titled "Queer & Muslim: Not an Oxymoron?"

The Kahlo Gallery is opened in the Cultural Center as a venue for showcasing under-represented artists (primarily artists of color and international artists on campus and in the community at large) and works dealing with issues of under-representation.

APRIL 177H: The Cultural Center intern, Erik Tancorov, holds a session titled "Dialogue on Gender Identity and Gender Expression" as part of the SOURCE "Strengthening Community Through Dialogue" series meant for students of color and international students. No one attends, and it is said to be rescheduled for the fall.

APRIL 14TH: A newly-founded Work-Study advocacy group hosts its first forum. The group seeks to draw attention to the issues faced by all students who work on Hampshire's campus.

FAGE: The OCA holds an open house where they introduce "Familia", or OPOCI, as a group supported by the OCA for the first time.

The documentary entitled "I Exist: Voices from the Gay and Lesbian Middle Eastern Community in the US" is shown in the Main Lecture Hall, supported by the QCA and "Familia" (or QPQCI) student groups. Only approximately fifteen students attend.

2005

FEBRUARY: Hampshire College's first Queer Studies professor is hired as visiting faculty. Professor Christina Hanhardt teaches in this position for three semesters, leaving at the end of Spring 2007. As in previous years, students demand that Hampshire create a permanent position.

The Women's Center reopens with director Liza Neal and approximately to work-study students. However, it is rarely used due to its often closed status in previous years.

The QCA hosts a Meet n? Greet "family style" dinner for their first meeting of the semester. As per tradition, a number of QCA members get together and cook a large pasta dinner.

APRIL 12TH: Famous drag king, Diana Torr, does a drag king workshop/talk/performance days before Drag Ball. It includes sessions about how to do makeup and clips from Diana's performances.

APRIL 14TH: Drag Ball (originally titled the "Latex and Lace Party") is hosted by the Queer Community Alliance (QCA), Trans/genderqueer Student Alliance (TSA), Women's Center (WC), Women's Health Collective (WHC), Rock Yr Bodyl, and Hampshire AIDS Walk Team (HAWT). The organizers made this event a fundraiser once again with the proceeds going to HAWT. Suggested donations from \$2-3 were collected at the door to support the team. All proceeds went directly to AIDS prevention and care work being done by the Gay Men's Health Crisis in the U.S.

September: The Women's Center is turned into a community space for students living off campus at the Howard Johnson Hotel due to a Hampshire housing crisis. There is no coordinator for the Women's Center and no student workers are hired for the fall. The administration promises that it is going to be "evaluated" during the summer and fall semester in the hope of collecting more information about the resources needed to imporve the center. This evaluation does not take place and the WC remains closed all semester.

SEPT. 25TH: The QCA, TSA, WHC, and HAWT sponsor an interactive safe sex workshop titled "Queen Safer Sex: Not Just for Queers!" in the FPH faculty lounge. The workshop aims at "exposing myths, teaching tricks" and promoting "sex-positive, consensual, body-positive; and safer sex." The workshop is extremely successful with at least 50 people in attendance. Attendees are provided with a zine made by the organizers and safer sex supplies.

Oct. 15TH: The QCA and TSA host a concert by the well-known NYC band, The Shondes, in SAGA to celebrate "Coming Out Week". The Shondes are a "queercore klezmer rock band based in Brooklyn, New York made up for 4 individuals who share a commitment to radical political work, collaborative music-making and to the love of a really good matzoh ball."

Oct. 19th: The TSA and QCA continue the "Coming Out Week" festitivies with an open mic night featuring "The Athens Boys Choir", a "transgender spoken word performer based in Athens, Georgia". The multimedia slam poet, Katz, has opened for the Indigo Girls, Bitch, The Butchies, Danielle Howle, Michelle Maloné, and Ani Difranco, among others.

Nov. 18TH: The Prescott and GE House Offices along with members of the QCA co-host a "DIY: Bleed in Beat" workshop teaching students how to make floggers and/or menstrual pads. The workshop is held in the Prescott HO Lounge, with 15-20 people attending.

FEB. 15-17TH: The Vagina Monologues are held at Hampshire College with Hampshire students directing and acting in the performance. The monologues are a huge success and are part of "V-Day" celebrations.

FEB. 22ND: The QCA, TSA, Prescott House, and Hampshire College Slam Collective (HCSC) present a panel discussion by members of the "Sex Workers Art Show" who show examples of their work, talk about their experiences in the industry, and provide a forum for discussing their performance held the day before at Umass, as well as strategies for queer activism in general:

March 1st: The Civil Liberties and Public Policy (CLPP) Program holds an event titled "Voices from the Inside". The event is a performance and talkback where women ex-prisoners and their children tell their stories in order to bring to light the experiences of incarcerated women into the larger community.

MARCH 7TH: A group titled "Calling All Femmes" officially comes together after a group of self-identified femmes put out a call to all femme-identified folks and their allies to meet at the QCA in order to create space for increased femme visibility and community. The group is extremely popular, with at least 35 people attending the first meeting alone. Over the course of the semester the group meetings function as a safe space for femmes to share their stories, experiences, struggles, and triumphs with other femmes, as well as build a strongermetwork of allies.

MARCH 14TH: The QCA and YSA hold a DIY Crop-Making workshop at the QCA. Around 20 people attend. The event was originally intended to also screen porn, but this is banned.

Two unknown graffiti incidents occur in the Student Services Office, with racial, sexist, and homophobic slurs directed towards two of the staff members. There is a campus wide meeting open to students, staff, and faculty in response in order to discuss racism, sexism, homophobia and the damage inflicted on the community.

Spring: Students start to question administrators about the lack of a coordinator for the Women's Center and demand for it to be reopened. The Feminist United Collective (FUC) is born out of a group of students coming together to pla ways to reopen, reclaim, and revive the feminist movement on campus.

The administration hires Leslie Hoffman to assess the needs of students and the resources available at the center. Hoffman and the FUC conduct a campus-wide survey, proving students' overwhelming desire to have a working Women's Center: Work study students are then hired, the center is repaired and repainted.

Some of the events held over the course of the semester include: Weekly to bi-weekly FUC meetings, a feminist meet n' greet with over 50 students, staff, and faculty in attendance, a contraceptive workshop, and informational workshop with Dr. Leslie Jaffe concerning emergency contraception and abortion, and a breast casting workshop held in the QCA due to renovations at the WC.

MARCH-MAY: As a result of the March 14th Community Meeting, an informal Diversity Task Force is created, led by Jaime Davilla, then interim Dean of Diversity & Multicultural Education Office. The task force makes a list of recommendations for the President.

APRIL 20TH: Drag Ball 2007 is held at SAFA with live performances by students, including Diva's Night Club Drag Wars award-winning performer, Giselle. Rge event is a fundraiser as in previous years.

APRIL 24TH: Prescott House Office holds an info session on HPV and the vaccine in collaboration with Health/Services.

APRIL 27TH-29TH: A "Queering Réligion" confernece is held at Hampshire College:

May 1ST: Students interrupt a faculty meeting concerning budgets to ake a presentation regarding safe spaces on campus. Student representatives of the Women's Center, Cultural Center, Queer Community Alliance, and student groups read statements pertaining to the importance of these spaces and the necessity of institutional support. A video clip of this presentation an be found here: https://www.youtube.com/watch?v=IOLWItBD5fk

The interruption was sparked by student concerns that the Women's Center and Cultural Center may not continue to exist, as well as the general lack of institutional support, such as lack of staffing, for these spaces. The students brought with them a petition, and the faculty response was largely positive. Later in the semester, the faculty senate voted in favor of a resolution supporting the students' efforts.

MAY 4TH: "Cut Out Appropriation Day". A gathering is organized on the library lawn to discuss cultural appropriation and provide people with information and resources to think critically about choices of hair, clothing, etc. Tools for hair cutting are also provided with a suggestion of doing away with Mohawks and dreadlocks. The event is controversial and many respond aggressively, but the event provides a significant dialogue around questions of race and cultural appropriation:

May 19TH: President Hexter sends out an all-community/memo titled "Building a More Diverse and Inclusive Campus" enumerating changes pertaining to achieving diversity at Hampshire. These changes include:
1) development of a survey instrument to help identify specific impediments to building a more inclusive community, 2) providing all orientation leaders with substantial training on the issues of diversity, privilege and inclusion, 3) the engagement of faculty in conversations about race and the classroom, and 4) undertaking a study of the ways in which faculty and Division II students are engaging with and evaluating the Multiple Cultural Perspectives requirement.

SEPT. 1ST: The Office of Multicultural Education will cease to exist in its former structure, the Dean of Multicultural Education position will change to a new position titled "Special Presidential Assistant for Diversity". The Special Assistant, Jaime Davilla, is to assist the College president in matters related to diversity issues across campus. This includes racial, ethnic, gender and class diversity, as well as diversity based on sexual orientation.

FAIL: Hampshire students face homophobic slurs at an Amherst College party. Members of the Amherst queer community apologise for the harassment.

October: A benefit dinner takes place in the RCC in celebration of the James Baldwin Scholars Program's 15-year anniversary:

2008

Emily Rimmer begins working at the Women's Center, officially reopening the space.

JANUARY: Two women of color organize the Women of Color Gallery held in the Main Gallery to commemorate the retirement of Florence Ladd who was the first woman of color on the board of trustees. FEB. 14TH: Anti-Racist Collective at Hampshire commemorates the Homquist Report (reference Year 1978) and fliers "Homquist Hearts" around campus on Valentines Day.

APRIL: ACTION AWARENESS WEEK

Action Awareness Week was partially initiated by a noose found on campus and the 20th anniversary of the Dakin Takeover. Many of the demands of that takever were still not mt and members of the SOURCE community felt like they needed to hold the institution accountable for its promises, and more. Almost all of the demands listed in 2008 came directly from the action in 1988.

MAY: Action Awareness Week negotiations end, resulting in a Actively Anti-Racist Action Plan that the administration promised to follow: A committee of students, staff, and faculty is formed to hold the institution accountable and make sure the demands as negotiated are met.

OCTOBER: A wheelchair accessible ramp for the Women's Center is finally finished.

OCT-NOVEMBER: Members of the international student community on campus and their allies organize talks with faculty to discuss the potential election of Barrack Obama, his foreign policy, and issues of global solidarity.

A safe space is created in Mod 93 for international students, or any other student who feels unsafe during the celebration of Obama's election and the subsequent effects it may have on the world-at-large.

2009

The Women's Center officially changes its name to the Center for Feminisms (CFF).

QPOC hosts a Queer Film Festival in the Main Lecture Hall. Guest filmmaker. Tiona M. screens her award-winning documentary "black.womyn: Conversations with Lesbians of African Descent".

"Radicalism in the Age of Obama" talks are organized by professors at the Cultural Center.

FEB. 3RD: Justice for Jason organizing on campus along with the Five Colleges in order to bring justice to the unfair arrest and sentence of Jason Vassell, a Umass student. For more information, see: www.justiceforjason.org

34

FEB. 7TH: Students for Justice in Palestine (SJP), CHOIR (the subcommittee on investment responsibility), and the board of trustees reach an agreement after two years of organizing and subsequent negotitation to stop Hampshire's investment in certain companies. SJP says Hampshire divests from the Israeli occupation in Palestine.

MAY 8тн: Public Safety merges with Mt. Holyoke Public Safety to become one unit. This brought new officers to campus and spurred much discussion surrounding Public Safety and their role on campus.

FALL: Hampshire's Boycott Divestment and Sanctions Conference is organized by Students for Justice in Palestine (SJP).

Emily Rimmer officially becomes director of Queer and Women's Services on campus.

QCA signers make the decision to cancel Drag Ball due to a lack of institutional support and queer folks feeling generally unsafe in the space. It has yet to be officially reinstated, though similar events have been held under different names, such as the Genderf*ck Dance.

The Queer Community Alliance Center is now to be kept open even during non-quiet hours.

The Cultural Center, Center for Feminisms, and QCA receive \$3,000 from FiCom each semester. This came out of AAW, and is in the effort to support these safe spaces. We are still waiting for the institution itself to fund these offices, and not the Student Activities Fund.

SEPT. 24TH: Ruby, a transwoman of color, was arrested by Public Safety on trespassing charges. She was physically dragged out from under her host's bed where she was hiding, and had racist, sexist, and transphobic comments made to her by the officers.

Nov. 2ND: The Graffiti Wall is torn down to make the Arts Village accessible; students protest this as they felt the wall was not a hinderance and the administration made the decision without students' consent or knowledge.

Nov. 20TH: First annual Queertillion, a queer homecoming dance sponsored by QIPOC, QCA, and the TSA.

Nov. 215T: First QFAG (Queer Football Association Gayla) game to "queer" the idea of the heteronormative world of competitive sports is held. Game spurs controversy on campus.

There is an effort by administration to move Admissions to Cole Science. Students organize a series of dialogues, protests, and rallies to gain more transparency from the administration and President Hexter, as well as be involved in future decisions of this magnitude. The project was eventually disbanded by the school.

FEB. 23RD: SFU Panel occurs to discuss the importance of union organizing on campus and the history of unionization attempts.

MARCH 27TH: First Annual Five-College Queer Gender & Sexuality Conference is held in FPH, organized by QCA members and their allies. It continues today as a two-day event held on campus each spring.

August 2ND: President Ralph Hexter resigns after much controversy on campus. At commencement many students wore red-arm bands in solidarity against his presidency and had refused to shake his hand. Later that month, Marlene Fried, director of CLPP, is appointed as acting president.

The Community Advocacy Dean position is formally created and Amnat Chittaphong is officially instated. For more information see the "Safe Spaces" section of this packet.

NOVEMBER: "I Hate Black People" article is published in The Omen, a student magazine on campus that publishes all submissions received. The article spurred discussion about race and satire on campus.

20 I I

FEB. 3RD: Israel Defence Force soldier comes to talk on campus for a student group sponsored event entitled "Reflections of a Front-line IDF Soldier". The talk is interrupted by students protesting the event, some of which from SJP.

Feb. 57H: Hampshire students march with Western Massachusetts activists in solidarity with the protests in Egypt for International Day of Solidarity with Egypt.

MARCH: "The Feminists", a hip-hop duo comprised of two Hampshire students Alec Larson and Viva Hansen, make their "music" public. After an article published in the Climax called "Will the Real Feminists Please Stand Up", there was an All Community Dialogue held called "Humor or Hurt: An Open Dialogue". This sparked campus wide discussions surrounding men in feminism as well as "artistic license" and (mis)use of satire.

APRIL 8TH: The 30th annual Civil Liberties and Public Policy (CLPP) Conference is held on campus with over 1,200 attendees.

APRIL 14TH: Men in Feminist Agendas Panel comprised of students, faculty, and staff deals with questions surrounding masculinity in the feminist movement. This was organized by the Center for Feminisms.

APRIL 19TH: Hampshire has its first all-staff & faculty reading of the Vagina Monologues as a response to the controversy over "The Feminists" rap group.

SPRING: "Class Talks" organized by the Dean of Students Office take place on campus. These talks were created in an effort to spark dialogue about class issues at Hampshire.

Associate Dean of MISS Office position is finally filled after three years of AAW.

Identity-based Mods 60 (Women of Color), 52 (People of Color), 54 (Queer), and 82 (Kosher) are made permanent after negotiations between the Dean of Students Office, Community Advocacy, and students. The Identity Based Housing Committee is also formed.

20 | |

SEPT. 21: Various activism on campus and in the local community to save Troy.

SEPT. 22: The 13th annual activist bbq is held outside FPH

Oct. 4: Open Dialogues on class issues at Hampshire are held

Ост 24: Leah Lakshmi does a spoken word poetry performance of "Love Cake"

Nov. 6: OCCUPY HAMPSHIRE holds an organizational meeting

Nov. 11-12: Queertillion is held again, followed by the queer games (QVAG)

37

Nov. 17: #decolonizebathroom incident- A professor verbally assaults trans* & queer students in a bathroom, students take action throughout the semester against the administration's lack of response.

Nov. 19: Queer Thanksgiving is held again, sponsored by the QCA & QIPOC

Nov. 30: Ben Atherton-Zeman holds a workshop entitled: Mobilizing Men: A Facilitated Discussion/Luncheon

DEC. 4: The Queer Jews and Allies Conference is held in FPH. "This free, day-long conference will offer workshops, panels, plays, and more, addressing the unique experiences of queer Jewish identities as they weave among spirituality; sexuality; secular culture; gender identity and expression; political perspectives and movements; and religious traditions. This event welcomes all queer, gay, trans*, lesbian, and bisexual Jews and allies to learn, network, and create community in a safe, respectful, and accountable space. Kosher breakfast, lunch, and dinner will be provided for registered participants."

20 | 2

FEB. 8TH: A Book Launch & Hampshire tribute to Peggy Shaw is held

FEB. 10-12TH: Second annual "Let the Body Speak" performance

MAR. 1ST: Cccupy Hampshire host the National Day of Action for Education

Mar. 10TH: Ladyfest

MAR. 11TH: ASK for Social Justice annal Conference, "Shifting Identities in Different Spaces" is held in FPH

MAR. 31: 3rd annual Queer Gender & Sexuality Conference is held in FPH

APR. 7TH: QIPOC block party ft. heels on wheels road show & dj shomi noise

APR. 20TH: queer studies memorial / speak out - for more info / history of queer studies at hampshire / letter exchanges between students and then Dean of Faculty and Academic Affairs Alan Goodman: thequeerdoesnotendhere.tumblr.com

APR. 26TH: Yurt Take-Over occurs

APR. 27TH: New President Jonathan Lash is inauguerated, as well as The Queer Does Not End Here beached whales Action Demonstration

MAY 11TH: Feminist Garden Party is held at the CFF

MAY 15TH: Queer Graduation is held again in the Prescott Tavern

SEPTEMBER: Division III queer studies students form a group independent study called Queer World Making due to the lack of any queer studies professors to advise them on their Division III projects.

SEPT. 11TH: 14th Annual Activist BBQ is held outside FPH

SEPT. 13TH: Kate Bornstein performance in the Main Lecture Hall

OCT. 30TH: "Trans Sex for the Trans & Sexy" workshop with S. Bear Bergman

NOVEMBER 1ST: "My Life & Work As a Feminist Porn Activist, Ecosexual" and "Radical Sex Educator" performance by Annie Sprinkle

Nov. 15-16TH: Queertillion & Queer Rugby Association Gala

DEC. 12TH: GAYLA: Visions From Our Queer World by the Queer World Making Class is held in the Red Barn (a series of performances/readings)

20 I 3

The Trans* Policy Committee attempts to move forward with several initiatives on campus, but struggles with the administration. They write and release a Classroom Best Practices document for professors, as well as continue to form an official Trans Policy for the campus.

FEB. 14-15TH: Third Annual Let the Body Speak performance:

MARCH 1-2ND: Fourth Annual Queer Gender and Sexuality Conference

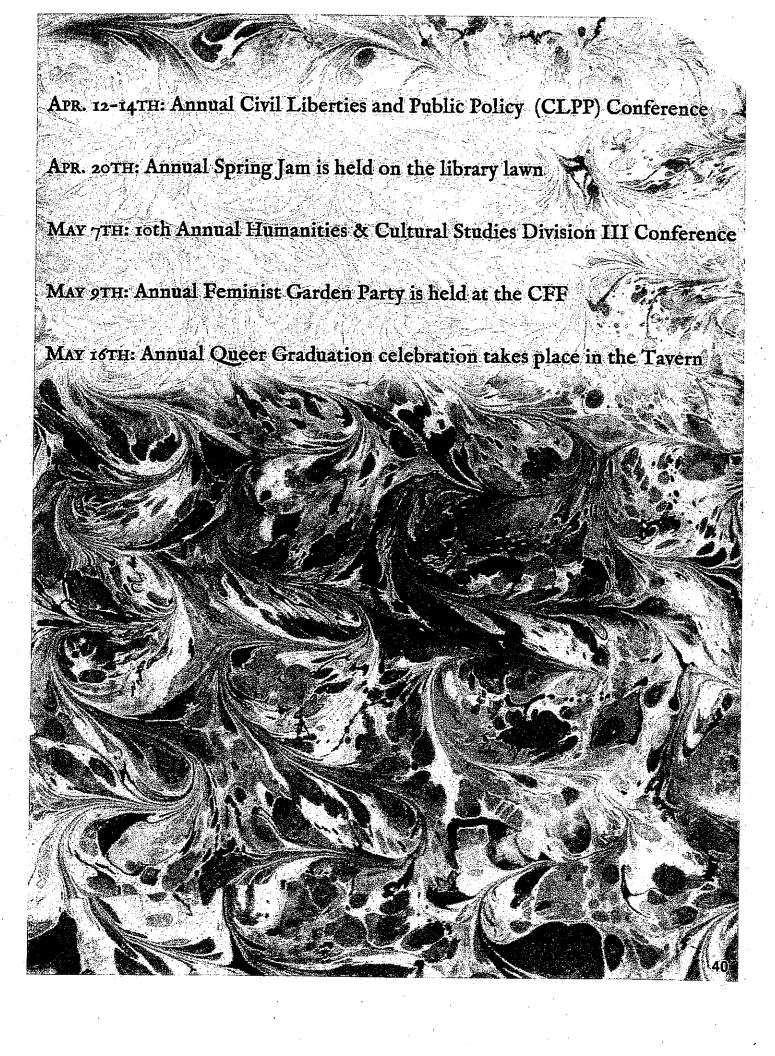
MARCH 14TH: open mic, vigil, speak out for Kimani Gray

March 30TH: ASK for Social Justice Conference, "Why Can't I: Exploring Cultural Appropriation"

APR. 3RD: 2nd ever all-student town meeting.

APR. 4TH: Vagina Monologues

Apr. 6th: Girl Talk: A Trans & Cis Woman Dialogue is held



RAGE

St.

CULTURAL

A PEROPEIATION

.

•

·

WILL YOU ENCOUNTER DISCUSSIONS ABOUT RACE AT HAMPSHIRE?

(most likely!)

Often when race is discussed at Hampshire, it is talked about within the framework of a majoritarian white and liberal institution. In fact it was stated by one student discussing the Cultural Center with a group of prospective students, that "the center probably doesn't apply to any of you." This grave misconception- that the Cultural Center and its resources are not of importance to the larger community of Hampshire College, disregards and disrespects an active, vibrant, and frustrated history of efforts for change made by students.

The following section is compiled in an effort to spark discussion surrounding the history of race at Hampshire and the challenges we still continue to face. It takes a look into the movements of the past and the possibilities of the future.

SOURCE GROUPS FON CAMPUSE

SOURCE groups have regularly scheduled meetings at the Cultural Center and organize numerous events and activities throughout the year. For information about how to get involved with a specific SOURCE group, email SOURCE: source@hampshire.edu.

To contact all the SOURCE groups student leaders, email: sourcesigners@lists.hampshire.edu

DIG

DIG! is an affinity group that aims to create safe spaces for people who identify as indigenous. It is also a space for personal/cultural expression and enrichment of our members and the Hampshire community in general. Its goals also include promoting active student and faculty recruitment by the administration, and promoting consistent faculty support to ensure indigenous students are respected in and outside the classroom while pursuing their educations. The definition of "indigenous" for DIG! are those groups whose homelands have been colonized, but use their cultures as a form of resistance. It is important to remember although that DIG! is also the only space for those students from North America, the group also welcomes all who look to confront and understand these particular issues, conflicts, and histories. For more information, check out hampedia.

FISH

Forum of International Students at Hampshire supports students representing a range of nationalities. For more information, check out hampedia.

JAMES BALDWIN SCHOLARS

The James Baldwin Scholars Group is for students who participated in the James Baldwin Scholarship program during their farst year at Hampshite. It is designed to provide the incoming farst year Baldwins with academic, social, and cultural support as they go through the transitional year from high school to college. Simultaneously, it provides mutual support to feturning Baldwin Scholars who may experience a sense of itolation on campus. The James Baldwin alums, who have continued their education at Hampshire and often serve as leaders in the community, contribute to the group through arran angularious activities and events and serving as mentors and role hodels. Through these actions the group helps create a supply three environment, reinforcing a sense of belonging to its ment ess. Formore information, check out hampedia.

MAXED REENTAGE

Mixed Heritage focuses on explaining the resources education, and visibility of mixed identified peoples on Hampshire campus. The group aims to educate and explore assumptions and perceptions about intersectional and mixed identities that create complexities in our communities. Mixed Heritage primarily functions to provide and sustain a space for community building, as well as discussion about mixed identities, heritages, and races. As a SOURCE group, its weekly meetings are open to students who identify as students of color, international students, transracially adopted students, and students who identify with multiple cultures and identities both national and ethnic. For more information, check out hampedia.

MEN OF COLOR ALLIANCE

The Men of Color Alliance (ak a MOCA) is a group, uniting the Hampshire men of color in order to address the issues facing men of color and foster community for this relatively small population on campus. It is aspace where they can discuss their places as members of the Hampshire community as well as their roles in the community. This is also a space where discussion about the complexities surrounding being as man of color, i.e. g., associated stereotypes, on this campus and in society carropenly be shared and problemsolved rogether. Last jour certainly not least, this will also act as space where men of color can express themselves freely and actively support one acother in personal and academic endeavors.

PASA

PASA (Pan-Asian Student Addrance) is a spaceator the full expression of Pain-Asian voices. The group is first and for amost assupportive and safe space. This is also a fortune to teknowledge the diversity within the lan-Asian community, and deduces the carge of issues concerning sitch differences. PASAC ipproaches its atomic medicators in agency of additions as a space and length medicators. PERSAC is proached a supplication of the particle of the property person.

PASA coplace where sandents can come to gether to connect to the larger aspectances that come with being a sun on a demissic or international level. PASA since tives the relationships that its community(s). PASA also values the relationships that its communities have with other communities of color and international communities. PASA's visions will be a communitied through education, employerment, and action. For more surfarmation, check our hampedia.

RATESES

An organization for students who are interested in Latino culture & heistage and are concerned with Latino issues: sexism, homophobia, passing, racism, and classism within Latino communities. RAICES strives to promote the identity and unity of Hampshire College's Latino/Latina students through intellectual, cultural, academic, and social growth and to increase their visibility and involvement in campus and community activities. For more information, check out hampedia.

O | POC

QIPOC (Queer International and People of Color) is a safe and accountable space for the LGBT Queer community of color/international at Hampshire College and in the Five Colleges. The group recognizes that its identities as People of Color & International Students and our Queer selves are inseparable from one another, and the group seeks to raise awareness of this truth on campus and within the Five Colleges. The group will primarily be a supportive space in which to dialogue with one another, provide a comfortable space, and build community. For more information, check out hampedia.

Siste**r**s 🌞

SISTERS celebrates polyculturalism. It is a support group to which women of color and international women come to share experiences, common and different, and use this as a premise for gaining strength, confidence, and a sense of community. SISTERS supports issues of social judice and advocates and organizes around assues of gender, intersectional identity, race, and structural oppression. For more information, check out hampedia.

UMOJA

UMOJA is an organization that serves and is run by students of African descent. UMOJA is the only student group devoted solely to the interests of Black students. Its mission is threefold: to establish a support network among Black students; to promote social events open to the entire Hampshire community and the four surrounding area colleges, as well as exclusive events for members; and to encourage, through fundraising, and collaborations with the admissions office, aggressive recruitment of minority students. UMOJA provides a forum for students of the African Diaspora to discuss issues concerning people of color in general and Black people specifically, on this campus and beyond.

For more information, check out hampedia.

A BEGINNER'S GUIDE TO ANTITRACISM FOR WHITE PEOPLE

BY A FELLOW WHITE PERSON

(irenesdaughters wordpress.com/2009/09/20/a-beginner's-guide-to-anti-racism-forwhite-people-by-a-fellow-white-person)

Welcome. Let me start by saying I'm no expert. I'm a beginner anti-racist myself and a work in progress. And I want you to know that it's OK to be new to this, to be a beginner. Everyone starts somewhere, and I'm very glad you're here:

Like learning to drive a car, learning about racism and beginning to participate in anti-racist conversation & action can be perilous. There's a lot at stake. People can get hurt. But I've found that if I don't put up a front and pretend I already know what I'm doing it's easier to learn what I ought to do.

When I began to get serious about investigating racial issues. I discovered that one of the best ways to make real progress as a beginner is to acknowledge to myself, and to others whenever appropriate, that I have a lot to learn and a lot of changing to do. I consciously admitted to myself that I really am ignorant and probably filled with all kinds of prejudices. I confessed to myself that despite my best intentions I would probably make all sorts of mistakes that might shure people, and I would have to be willing to apologize, learn, and change. And that change wouldn't be easy at wouldn't happen overnight.

The amazing thing is, admitting this also freed me. I found that conversations about rate were no longer quite so seary when I entered them with this knowledge about myself.

I guess it's like AA: the first step is admitting I have a problem. If I expose myself as someone who harbors prejudice. I don't have to live in fear exposure. Instead, I can move forward and make real progress.

And believe it or not, once you've gotten your feet wet, I think you'll find this is exciting.

My goal, in what follows, is to introduce some basic ideas and recommend some first steps for fellow beginners..

"Effective consciousness-raising about racism must also point the way to constructive action. When people don't have the tools for moving forward, they tend to return to what is familiar, often becoming more vigorous in their defense of the racial status quo than they were initially."

(Beverly Daniel Tatum, Why Are All the Black Kids Sitting Together in the Cafeteria?, p. 105)

WHAT IS RACE? Biologically speaking, and contrary to popular opinion, humanity is not divided into different "races." We are all the same species, and there are no subspecies. Phenotypic variety (skin color, hair texture, eye shape, body stature, etc.) exists in our species in a continuous spectrum without breaks and divisions. In the words of an evolutionary biologist:

"Today, the majority of geneticists, evolutionary biologists, & anthropologists agree that there are no biological races in the human species. We have known this [since at least the early 1900s]; yet the message has not been successfully conveyed to the American public... None of the physical features by which we have historically defined human races—skin color, hair type, body stature, blood groups, disease prevalence—unambiguously corresponds to the racial groups that we have constructed... The simple fact... is that science identifies no races in the human species, not because we wish there to be no races but because the peculiar evolutionary history of our species has not led to their formation. There is more genetic variability in one tribe of East African chimpanzees than in the entire human species. Only political orthodoxy in a racially stratified society has maintained the race concept for this long. If race does not exist at the biological level... it is a falsehood in the service of social oppression. ?

(Joseph L. Graves, Jr., The Emperor's New Clothes: Biological Theories of Race at the Millennium, pp. 5-9)

The idea of different human "races? is a social construct. We have imposed lines who es biologically speaking, none exist creating ideological categories of people called "races.? Our cultures have, furthermore, imbued these artificial categories with a variety of meanings which are perpetuated, applied, and transmitted in invriad ways (both consciously/intentionally and unconsciously/unintentionally);

Before I continue, it's important to clarify a point that I think some of us white people badly misunderstand. Just because race is not a biological reality does not mean it isn't a reality. Saying that race is a social construct absolutely does not mean that race is something that we can simply ignore without very real and frankly devastating consequences for everyone. People can say all they want that "race shouldn't matter," but it does:

Pandora's box has already been opened. There can be no return to some golden era before the concept of race and all its consequences existed. No modern culture, especially here in the United States, is uninfected, and no one is immune. It's deeply imbedded in the unconscious minds, thoughts and beliefs, words, and actions of every person. It's given expression in the social mores, systems and structures, and other cultural artifacts we've inherited and created. No child who lives in the real world can possibly be shielded from the concept of race and its consequences.

Racial messages are ubiquitous, and they're transmitted, as I said above, in myriad ways. We're going to have to play with the hand we've been dealt. We can't return to a time before the concept of race and its consequences, but we can shape a new future. It is a fantasy to hope that our racial problems will go away if we ignore them; we're going to have to be proactive.

"Race is at the same time myth and reality. Race is a fiction—arbitrary and artificial; it is unscientific, deceptive, misleading, and insane. At the same time, race is very real. Race is a sociopolitical construct that originated in Europe, but developed its presenteday design in the United States. Race is an enforced myth that dictates the very identity and condition of each of our lives."

[Joseph Barndt, Understanding & Dismantling Racism, p. 73)

WHAT IS RACISM. When we say fracism," most people interpret it to mean something like "prejudice toward, and/or actions perpetrated against other people on the basis of race." And dictionaries base their definitions on this common use: "the belief that some races are innately superior to others" and "hostile or oppressive behavior towards people because they belong to a different race." In these definitions, racism is reduced to individual thoughts and actions. In some cases people take an even narrower view, only applying the term, "racism" to very excreme examples of individual thoughts and actions. Anti-racists have a more complex and nuanced understanding of what racism is. The definitions based on individual prejudice, and its expression in individual actions, do not provide a complete picture of racism in our culture.

Among antigracists, racism is commonly understood as "prejudice plus (the misuse of power. 4David Wellman's definition more fully expresses the result: "a system of advantage based on tace." What does this mean?

Any person, of any race, may harbor racial prejudice, consciously or unconsciously. Any person, of any race, can view or treat people differently based on race, consciously or unconsciously, deliberately or not. I think we probably all do these things at some time or another, even when we do not intend to. When we discover that our prejudices and actions are harmful, we have a responsibility change our attitudes and behavior.

Racism is, however, a much bigger problem than personal prejudices. When the racial prejudices of one group are combined with social and institutional power—greater access to and control of social, cultural, political, and economic resources—power is abused and those prejudices become broadly systematized in common language, cultural messages, social mores, institutional practices and policies, cultural artifacts, etc. And this racist system, if left unacknowledged and unchecked, is self-perpetuating. Members of the group who already enjoy more social and institutional power bequeath that power to other members of the dominant group through a wide variety of means, including greater access to good schools, jobs, housing, and so forth.

In the United States, white people have, for centuries, had greater access to and control of social, cultural, political, and economic resources. The racial attitudes and prejudices of white people (both conscious and unconscious) are the ones that receive dominant expression and systematization in common language, cultural messages, social mores, institutional practices and policies, cultural artifacts, etc. None of us could begin to identify all the ways white racial attitudes have been perpetuated, applied, and transmitted. So white people continue to have greater access to good schools, jobs, housing, and so forth. Social indicators from salary to life expectancy repeatedly reveal the advantages of being white in the United States. And this racist system, if left unacknowledged and unchecked, is self-perpetuating.

As I said before, any person, of any race, may harbor racial prejudice, consciously or unconsciously. Any person, of any race, can view or treat people differently based on race, consciously or unconsciously, deliberately or not. All of us do this to some degree. Not all people are capable, however, of racism in the broader, systemic sense. In the United States, racism is something imposed and perpetuated by whitepeople to the advantage of white people.

WHAT IS WHITE PRIVILEGE? "White privilege" refers to all those advantages, both big and small, that white people receive, and people of color do not receive, on the basis of race. Nearly everything in our culture is created to work in our favor or, at the very least; not to work against us as white people. We may be disadvantaged in other ways (e.g. as a woman, economically), but as white people we receive privileges on the basis of race that people of color do not receive.

If you are a white person, it is crucial to your anti-racist education to become increasingly aware of white privilege and to explore its consequences. One of the most popular increductions to this concept is Peggy McIntosh's short essay "Unpacking the Invisible Knapsack." I strongly encourage you to read the whole thing with an open mind and give it some serious consideration.

You may also refer to the movie "Mirrors of Privelege":

Part 1 http://www.youtube.com/watch?v=pAljjaovi2M?

Part 2 http://www.youtube.com/watch?v=NOVJ6QwFmDI

Part 3 http://www.youtube.com/watch?v=L-E4aqOs1_0

Part 4 http://www.youtube.com/watch?v=bsylE79Hm30

Part 5 http://www.youtube.com/watch?v=jQEjWybFhac

[...] One of the reasons it's important to understand white privilege is that an anti-racist can sometimes put it to practical use in good ways.

. Consider #30 on Peggy McIntosh's list: "If I declare there is a racial issue at hand, or there isn't a racial issue at hand, my race will lend me more credibility [among white people] for either position than a person of color will have." A white anti-racist can take advantage of this when educating fellow white people

DOES ANTI-RACISM ONLY LEAD TO "WHITE GUILT"? Perhaps you are feeling uncomfortable. You are not being asked to dwell in perpetual guilt, nor should you. Anti-racists consider that an obstacle to real progress. Joseph

Barndt explains:

"[I]t needs to be recognized and doubly emphasized that the reason [for identifying and understanding white power and privilege] is not to take people on guilt trips. Guilt is the least useful and least effective motivation for working against racism. Ultimately, guilt is debilitating and incapacitating. Religious leaders and psychologists tell us that the only useful response to guilt is to go to the forgiveness table and be restored, set free to struggle against that which caused us to feel guilty.

We white people I need to exchange our guilt and shame for angerat racism, anger at the structures of systems and institutions that are set up to favor us. It is important to keep going back to our definition of facism... We must become absolutely clear that these privileges and rewards come to us automatically, whether we ask for them or not, whether we ask for them or not... The purpose of our becoming aware of our privileges is not to make us feel bad, but to become more water of that which we are struggling to change?

(Understanding & Dismantling Racism, pp. 108-109)

We do not need to feel guilt for wrongs we have not committed or condoned, like taking people captive and subjecting them to slavery, and no one expects us to. If we feel guilty for wrongs we have committed or condoned; like allowing racism to continue uninterrupted and unchecked, the solution is to turn around, commit to change, repair the wrong inasmuch as we are able, and move forward. This is all that anyone asks. "Fjeelings of guilt and shame start to fade," Beverly Daniel Tatum confirms, when we begin forging a new, positive white identity through anti-racist action.

WHAT CAN I DO NEXT?

READ. A great anti-racist book for beginners, Beverly Daniel Tatum's Why Are All the Black Kids Sitting Together in the Cafeteria? And Other Conversations About Race, is probably available at your public library or local bookstore. The appendix, "Getting Started: Resources for the Next Step," will provide even more reading recommendations on contemporary racism, the history of racism, anti-racist action, and anti-racist books for educators and children. We hope to mention and recommend more books here on this blog in the future.

[...] WATCH & LISTEN. Books are lovely, but they're not your only resource.

The movie "Mirrors of Privilege" was linked above. Tim Wise has a speech about white privilege on YouTube. (For those who don't mind crude language, check out comedian Louis C.K.'s bit on white privilege.) Be on the lookout for other movies on racism and race relations, like "Race: The Power of an Illusion" or "Ethnic Notions." You may also find podeasts and other audio presentations:

DISCUSS. In the beginning, it's probably best to focus on listening and asking questions. One of the tasks for us, as white people, is to root out our misguided, knee-jerk defensiveness and dismissiveness and learn to believe and trust people of color. Gradually build up mutual dialogue, relationships, and community with other anti-racists. As you progress, reach out to other white people and help educate them.

APOLOGIZE, Early on, I realized that despite my best intentions I would probably make all sorts of mistakes that might hurr people, and I would have to be willing to apologize, learn, and change. If you make a mistake, make a sincere apology for your own behavior. (At the same time, don't go overboard apologize on behalf of all white people to every person of color you meet or befriend.)

BEATTENTIVE. You never know when you might have an opportunity to interrupt racism.

THE DOSAND DON'TS OF BEING A GOOD ALLY

http://theangryblackwoman.com/2009/10/01/the-dos-and-donts-of-being-a-good-ally/

- 1. Don't derail a discussion. Even if it makes you personally uncomfortable to discuss X issue at's really not about you or your comfort. It's about X issue, and you are absolutely free to not engage rather than try to keep other people from continuing their conversations.
- 2 Do read links/books referenced in discussions. Again, even if the things being said make you uncomfortable; part of being a good ally is not looking for someone to provide a ror class mids ream. Do your own heavy lifting.
- 3. Don't expect your feelings to be a priority in a discussion about X issue. Oftenumes people get off onto the tone argument because their feelings are hurt by the way amessage was delivered. If you stand on someone's foot and they tell you to get off? The correct response is not? Ask nicely? when you were in the wrong in the first place.
- 4 Do shugue and listen. I campot emphasize enough the importance of listening to the people actually living X experience. There is nothing more obnoxious than someone (however well intentioned) coming into the spaces of a margin lized group and insisting that they also littly have the solution even though a sylve never had X experience. You can certainly make suggestions, but done to estimate the solutions are lightly actually make suggestions, but done to estimate the sock somewhere.
- f. Don't play Oppresion Olympics. Really, it you're in the middle of a conversation about racism? Now is not the time to talk about how hard it is to be a white woman and deal with sexism. Being oppressed in one area does not mean you have no privilege in another area frems like intersectionality and kypiarchy exist for a reason. Also, that? defailing Stop it.
- & Do check your privilege. It's hard and often unpleasant, but it's really necessary. And you're going to get things wrong. Because no one is perfect. But part of being an ally is being willing to hear that you're doing it wrong.
- 7 Don't expect a pass into safe spaces because you call yourself an ally. You're not entitled to access as a result of not being an asshole. Sometimes it just isn't going to be about you or what you think you should happen. Your privilege didn't fall away when you became an ally, and there are intra-community conversations that need to take place away from the gaze of the privileged.
- 8. Do be willing to stand up to bigots. Even if all you do is tell a friend that the thing they just said about X marginalized group is unacceptable, you're doing some of the actual work of being an ally.

9. Don't treat people like accessories or game tokens. Really, you get no cool points for having a diverse group of friends. Especially when you try to use that as license to act like an asshole.

To Do keep trying Fighting bigotry is a war; not a battle and it's generational. So, keep your goals realistic your spirits up (taking a break to recoup emotional, financial, physical reserves is a okay), and your heart in the right place. Eventually we'll get it right.

CULTURAL APPROPRIATION (AND WHY LTS NOT OKAY!)

WHAT IS CULTURAL APPROPRIATION?

Cultural appropriation is the adoption or theft of icons, rituals, aesthetic standards, and behavior from one culture or subculture by another. It generally is applied when the subject culture is a minority culture or somehow subordinate in social, political, economic, or military status to the appropriating culture. Whis appropriation often occurs without any real understanding of why the original culture took part in these activities or the meanings behind these activities, often converting culturally significant artifacts, practices, and beliefs into meaningless? pop-culture or giving them a significance that is completely different/less nuanced than they would originally have had.

WENT DOES CULTAIRA E APPROPRIATION OF APPEN?

Cultural appropriation is a by-product of imperialism, capitalism, oppression, and assimilation? Imperialism is the creation and maintenance of an unequal cultural, economic, and temporal relationship, usually between states and often in the form of an empire, based on do mination and subordination. Imperialism sunctions by subordinating groups of people and tempories and extracting everything of value from the colonized people and tempories. In the case, facultural appropriate in culture is ceated as a matural resource? to extract of on People of Color.

Cultural ippropriation is profitable. Objects and traditions (but not the people) of marginalized cultures are seen by the dominant culture as exome edgy, and desirable, which translates to profits. Capitalism works best when people are not individual people with celebrated differences, but identical workers, cogs in the machine. Once diverse cultural identities are stripped away, the only culture left to identify with is capitalisticulture. This is one aspect of assimilation, in which marginalized communities lose their cultural markers and are folded into the dominant culture. The process of assimilation is sped up when culture markers are appropriated by the dominant culture. Once the dominant culture has access to the cultural markers of a marginalized culture, they are no longer markers of the marginalized culture, and the marginalized culture is gobbled up by the dominant culture.

WHY IS CULTURAL APPROPRIATION SO HARMFUL?

Cultural appropriation is harmful because it is an extension of centuries of racism, genocide, and oppression. Cultural appropriation treats all aspects of marginalized cultures (also known as targets of oppression) as free for the taking. This is the same rationale that has been (and still is) used to steal land and resources from People of Color, particularly Native people. Put together, the theft of the lands, resources, and culture of a marginalized group amount to genocide.

For white people to wear keffiyehs is to wave around our/their white privilege - white people aren't automatically assumed to be terrorists. White people wearing keffiyehs are seen as hip, fashion-forward, and worldly, whereas Arab- and Muslim-perceived people wearing keffiyehs are seen as dangerous, Others, and terrorists.

Many traditions that have been appropriated from Native people (such as sweat lodges and "medicine wheel ceremonies") are performed by white people allegedly in the name of such lofty goals as world peace, spiritual mending, and mutual understanding. One of the things needed for world peace, spiritual mending, and mutual understanding toxoccur is an end to racism. But cultural appropriation is a form of racism, and as long as racism exists, there can be no world peace, spiritual mending, or mutual understanding.

Many concrete steps to dismantle racism have been identified by many different people, including recognizing one's role in perpetuting racism, confronting one's own white privilege, and attacking the systems of oppression that give white people privilege in the first place. None of these steps require cultural appropriation, And it is unacceptable for white people's healing to come at the expense of the cultural survival of People of Color Cultural appropriation of ceremonies and objects removes and distorts these traditions and things from their original contexts and into gross carricatures that are island the face to the original practitioners of the ceremonies with complete disregard for the history and present day reality of oppression (usually despetrated by white people who feel similarly entitled to all aspects of these peoples? lands, resources, and cultures) faced by the people to whom those ceremonies belong Cultural appropriation is insensitive, and ignorant at best, and blatantly and knowingly racist at worst.

Cultural appropriation often perpetuates maccurate stereotypes about People of Color - what most white people thinks they know about Native Americans often comes from inaccurate stereotypes of a morfolithic culture involving teepees, sweat lodges, and dream catchers. When these maccurate stereotypes are perpetuated, they create a mold that white people demand People of Color fit into. When People of Color don time et those stereotypes, they are olen ridiculed, attacked, dismissed, and marginalized for not fitting into a white person's inaccurate idea of what it means to be a Person of Color. People of Color including Native Americans. Still exist. Often, the justification used for cultural appropriation is something along the lines of "I just love the way these people lived! It was so simple and beautiful!", as if they're all extinct. This tells real life People of Color that they don't actually exist. Being told you don't exist is extremely hurtful, and it tells white people that there is no more need for antiracism since if People of Color don't exist anyway, then of course they can't possibly be oppressed.

Even if you don't understand why it is hurtful to see various aspects of one's culture appropriated, or you think there are worse problems that People of Color spending their time confronting (even though it is white people's responsibility to confront racism), it is still imperative to listen to People of Color when they identify - and call for an end to -cultural appropriation. As targets of racism, People of Color are the experts in racism, and therefore anti-racist efforts should be directed by the needs identified by People of Color.

From

http://www.feminish.com/wo-content/uploads/2012/08/culturalappropriationread.pdf)

CULTURAL APPROPRIATION BINGO

			T	
8		N	G	0
Don't you have something more important to worry about?	It's just (art, fashion, the movies, genre fiction)	I'm just showing appreciation for that culture.	So because I'm white, I'm automatically racist.	You're just looking for something to be offended about.
Other countries	I lived in [other	If you don't like	You're just	So if I wear
appropriate things from America.	country] for years!	it, don't (buy it, watch it, read it).	trying to tell everyone what to think.	[item of clothing], I'm a racist.
I just (wear, read, watch) this because I think jt's cool.	That isn't cultural. That's iconic.	CONTEXT- FREE SPACE	I'm just filling a niche – if l didn't offer this, someone else would.	White people experience racism too.
(Fashion, art, film, music) always borrows from other sources.	This (fashlon, religion, music) really speaks to me on a level white stuff doesn't.	There's no such thing as white culture.	But I'm doing it respectfully!	This is promoting understanding between cultures.
I asked a person from that culture and s/he said it was OK.	[don't find this offensive.	Stereotypes exist because they have truth in them.	First you were mad because everything was Anglo-centric. Make up your mind!	White culture is boring.

ACTION AWARENESS WEEK

WHAT WAS ACTION AWARENESS WEEK?

Action Awareness Week took place in the Spring of 2008, as an effort by members of SOURCE to fight for an actively anti-racist campus. This culminated in a week long effort to engage the community with issues of institutional racism on campus as well as negotiating a list of demands with the administration. When these demands were not met, students staged a Walk Out. This action came from a historical space where most of these demands were asked for from prior action of campus. Below is an explanation of Action Awareness Week, along with the list of demands, some which still have not been met:

From the Facebook Group?

REMINDER: Racism affects everyone, sits an issue that engages the history of everybody. Let's try to avoid victimization and heroism in these conversations. It's important to maintain a space that fosters productive dialogue, and that allows folks the opportunity to engage the issue on a personal level.

PURPOSE

This week is being executed in an attemptito raise awareness about the need for serious change in the way that the institution approaches anti-racism. The week will consist of art, activising and the events listed below.

Members of the SOURCE community are asking the administration, faculty, and student body to support them in making institutional changes. These changes are mandatory in order to increase the retention and success of students from the SOURCE community here.

All we demand is that Hampshire be actively and paciet

DEMANDS

We demand the following:

- t. Resestablishment of Dean of Multicultural Affairs position (as stipulated from the Cole Agreement), in addition to the already-existent Presidential Assistant for Diversity position.
- 2. Creation of four new positions for full-time faculty in ALANA and Queer Studies.

- 3. Transparency in the process by which adjunct faculty become permanent faculty.
- 4. Re-evaluation of the Multiple Cultural Perspectives academic requirement.
- 5. Mandatory-anti-oppression trainings for faculty, staff, Public Safety, and Residential Life staff and interns
- 6. Stability in financial aid packages. If a student's needs do not change, then the package must remain the same over the course of the student's time at the college. Further, a student's ability to register for classes will not be hindered by holds or other issues related to financial aid status.
- 7. Institutionalized funding for the Cultural Center, SOURCE groups, OCA groups, and Women's Center Identity-based groups will be exempt from the process of "groupgrecognition" each semester.
- 8. Permanent staffing at the Cultural Center, Women's Center, and Queer Community Alliance. Creation of a new staff position at the Cultural Center to be filled by an individual experienced in addressing the needs of international students.
- o Distribusion of at least one residential half designated for students of color in the dorars, by Fall 2008.
- io. Designation of a Queer-Identified (and not just Queer-Eriendly) residencial hall in the dorms.
- ni-Allocation of funds to expand library and media resources relevant to Third World Studies and students
- Immediate hiring search, for which a committee will be formed with students for whom this position is intended to serve, for a new staff member in health services with the goal of hiring this person within one year. Person must provide some kind of concrete experience/qualifications for relating to students of color, international students, queer students, trans students, and female students.
- 13. Guaranteed permanent identity-based housing on campus. Aggressive recruitment of students of color, international students, queer students.
- 14. For Hampshire to live up to its current plan of responsible investment, keeping with historical precedent of divestment from South Africa, we demand that Hampshire should cut financial ties with countries that occupy and practice racial apartheid.

- 15. Establishment of a comprehensive racial harassment policy to be outlined in Non Satis Non Scire.
- 16. Creation of a position in Institutional Advancement geared towards raising funds that specifically address issues of diversity on campus.
- 17: Closing of the college on Columbus Day and Martin Luther King, Jr. Day to hold a campus-wide teach in on racism and imperialism.

LASTLY, we demand that a committee of students and administrators be established to negotiate these demands and assess whatever agreements follow.

EVENTS

Tuesday 3/25

SPEAK OP/SPEAK OUT Air grievances; make your voice FEARID.
It will be on the Library Lawn at 4PM.

STUDENT PANEL. 2VOICES EROM THE COMMUNITY. Members of the SOURCE community will talk about the need for these changes along with their experience of what it can mean to be a student of color and international syndent on this campus.

It will be into the West Lecture Hall at 120 PML 1

Weekes by 3/26

HEACHELD facilitated by white allies.

It will be in the West Legane Hall at 4:00200.

Thursday 3/27

FACULTY PANEL. "THE MYTEROR DIVERSITY." They will be adiscussing the subject of race in academia. Tentative faculty list includes professors from Hampshire and other colleges in the consortium. It will be in the Main Lecture Hall at 4PM.

Friday 3/28

FILM SCREENINGS. Come learn about student activism that has happened around these issues in the past.

It will be in the East Lecture Hall at 4PM.

Saturday 3/29

OPEN MIC.

It will be in the FPH Faculty Lounge at 6PM.

WHAT HAPPENED AFTER ACTION AWARENESS WEEK?

The Administration came up with Hampshire's Actively Anti-Racist Administrative Action Plan

http://www.hampshire.edu/shared_files/AARAAR_update_2069.pdf

(There is stall work to be done

SOCIAL JUSTICE ACTION THROUGH HIP HOP MEDIUMS; THE YURT TAKE OVER

Hampshire College is a constant site of struggle for students of color. Even with resources such as the Cultural Center and supportive faculty. the environment of higher education is both damaging and alienating for many Hampshire students of color. In the spring of 2012 a group of students composed of members from both the Hip hop Collective and the Digital Media Collective came together to take action on the many issues facing Hampshire's community of color. As a group, it was felt that the Hampshire community at large needed to be confronted with these issues in a way that could not be ignored and was confrontationally political. I think we felt we lacked a space where our critiques of the school could be voiced publicly and uncensored. One student (Dre!) recognized the need for a subversive action and suggested we take over the media yurt located on campus and broadcast our issues for twenty-four hours straight. This tactic gave us a way to occupy a physical space on campus and a public medium to articulate our community's needs. 🚐

The group quickly mobilized behind this idea and spent over two months in planning. As a part of this planning, we decided that our core planning group (about ten students) needed to all commit to attending a DMC workshop facilitated by Professor Tinson. This media justice workshop taught us about the vast privatization and monopolization of media in the US. With this basic understanding of the limits placed on US media, we could move into teasing out the potential organizing power media has and how to best access this power for radical means. We spent the last part of this meeting brainstorming around the Yurt Take Over, doing such things as getting together an email list and deciding how often we should meet for planning. In total the workshop and planning meeting last 5 hours.

Over the next two months we met in FPH for an hour to two weekly for a total of approximately 15 hours. There was also substantial time spent outside of our meetings, particularly as the event grew closer, in writing scripts for our actual broadcasts. I spent about 4-6 hours

talking with my co-host after meetings and drafting scripts. The topics we were attempting to tackle were very involved and therefore required some research (in the case of Hampshire's finical aid policy for instance) and a lot of discussion. In our meetings we talked about our tactics and how to best go about taking action. For example we discussed if we should advertise, if we should ask permission of anyone, how we would get people to listen and if we should notify the student DJs was show we were going to interrupt. We also spent a bulk of the time parsing out our topics and who should speak on them. After many meetings, we came up with these ways to strengthen our action:

The action would be a true take over. We would occupy the Yurt without permission and disrupting normally scheduled programing. We also wanted the Yurt to be a space for and by students of color during the take over. We asked that white students not enter and attempted to limit the space to only those who had things to add to the broadcast; listeners where asked to man the speakers instead of hanging out in the Yurt itself. This was political action and we wanted the seriousness of it be apparent.

We used our resources with media service, borrowing speakers and setting up stations around main hubs on campus where we could play our broadcast. We also recruited students who could sit with the speakers throughout the day as to not leave them un-manned. The day of we had loud speakers on the library lawn, in Enfield, in both Dakin and Merrill dorms and in Saga during lunch and dinner. When I was not speaking in the Yurt programming I sat with the speakers on the library lawn, actively encouraging students to discuss the issues amongst themselves and continue listening on their own.

We decided to schedule interviews with two professors; Professor Christopher Tinson and Professor McKinley Melton and that these interviews would be placed strategically in our programming. Also, during the broadcast we often mentioned the number for calling in to encourage participation from all students, faculty and staff. This was very successful and we received calls throughout programming.

We figured out it would most effective to have programming start towards the middle of the day on a Monday and end twelve hours later instead of twenty four. We had to take into account the stamina of such a small core group for this action. Twelve hours seemed long

enough to reach a wide berth of people.

We scheduled in music breaks intended to play radical music primarily Hip hop. As signer for Hip hop collective, I was in charge of creating an extensive playlist for this purpose and spent at least 3 hours doing so.

And Lastly, we came up with a schedule for the day of topics and speakers. This was tricky as we all had class throughout the day and had to schedule around them. We also made sure everyone got one to two hours of off time where they were not doing anything so that could eat in peace and take care of themselves. The final schedule looked like this:

11:45 AM SET UP

12-12:20PM INTRO (Dre)

12:20-1:50 INTERPERSONAL RACISM (Dre, Chiloe, Tesh)

IO MIN BREAK W/ REVOLUTIONARY HIP HOP

2-4:00 LACK OF DIVERSITY (Tesh, Allison, Dre)

+McKinley interview 3:45

30 MIN BREAK W/ REVOLUTIONARY HIP HOP!

4:30-6:30 Ethnic Studies (Angel, Ari, Ury) + Tinson interview at 5:00

io min break w/ revolutionary Hip hop!

6:40-7:40 ALLIES (Chiloe, Tesh)

20 MIN BREAK W/ REVOLUTIONARY HIP HOP!

8:00-10:00 FINCIAL AID AND STUDENT EMPLOYMENT (Chiloe, Ury, Dre)

10:00-11:00PM CONCLUSION *hour of cushion time in case different sections go over/get extended.

"As a South Asian student on campus; I had varying experiences at Hampshire College. There are few South Asians enrolled at Hampshire and no student group dedicated to the identity. However, I have found family at Hampshire in many forms. Professor Falguni Sheth was extremely helpful in guiding me to academic/creative works and community based activism in regards to feminism and my South Asian identity. Before meeting Professor Sheth, I identified as Indian- and she challenged made me think about what it meant to showcase solidarity with other South Asian countries such as Pakistan, Sri Lanka, Nepal, the Maldives, and Bangladesh. It was also a gift to meet Professor Arshia Sattar, who brought theatre and South Asian studies together in her course (co-taught with Talya Kingston): "Staging the Ramayana." While I was thrilled at the opportunity to engage in course with South Asian focus; I always felt like some sort of cultural ambassador in a classroom full of all white students. I think this responsibility/burden is something many students of color face at Hampshire.

Identity based housing was a safe haven for me at Hampshire and an experience I HIGHLY recommend to incoming students. It cradled me at a time where I was completely panicked about race relations (in my community-at home and in school- and in the world at large). More-so, it was a space that celebrated people of color and their needs, which is not always considered at Hampshire. I would hate to see identity based housing disappear or disintegrate. Hampshire College and the Pioneer Valley offer incredible theory courses... many exposed me deconstructing terms such as privilege, power, control, and "safe" spaces which has lead me to my work now. It was also incredible to witness students work which engaged with race, gender, and class studies. Some div III are so powerful and influencing; its truly amazing.

I am extremely thankful for spaces such as the Center for Feminisms; it is my hope that students at Hampshire dedicate more events/time to the discourse of women of color and feminism. Hampshire, in my opinion, is beautiful and rich with imaginative and active minds. If I could do my undergraduate degree again- I would still attend Hampshire College. However, it is no different than any other campus which needs to face and unlearn the racism, homophobia, ableism, and sexism that comes with being in a higher education."

- Tina Oza, F 607

AN OPEN LETTER TO THE JAMES BALDWIN SCHOLARS:

I am writing you this letter to let you know that things are going to be tough on you; tougher than you think. You are excited now, but things are going to get hard. So prepare yourself. There will be moments that you will want to tear your hair, where you will seek therapeutic sessions from our beloved Maddie, where you will bitch and complain to your fellow IBs, but this is not abnormal. In fact, I will be worried if you found things to be easy. You need not worry only about academics in this college, but also the blurred lines of race, gender, sexual identity, and, yes, even gender identity. In this educational institution, you will - if you haven't already - learn what it means to not be privileged, underprivileged, or better understand some of the privileges you do hold (i.e. heterosexuals, men, etc). You will come across sensitive folks who are offended by your street smarts, and perhaps challenge your own notions of cultural identity, unaware that the environment you grew up in is perhaps the greatest affirmation you hold for yourself. You will meet students who can't quite understand your lingo, or the affirmations you give your fellow people of color via handshakes or pet names, but you need not worry, because not only are you here to learn - you are also here to teach.

I arrived at Hampshire College fresh off the Peter Pan bus with two luggage bags and a duffle. Excited, but nervous, I knew not what awaited me. I was a young Afro-Latino queer kid from the projects, Hampshire demographics, still unbeknownst to me. The expectation I gave myself was to try and make it through the next four years or so with enough knowledge to free me from my ignorance. I was determined to be a college graduate, setting the precedence for my family, and my community. Fully unprepared for the rigor of any educational institution, I arrived at Hampshire academically untested. However, my ambition was my greatest motivation. I would soon find out that Hampshire would test me in ways that no other system has. Hampshire abuses me. It slaps me with words I do not know, arguments I sometimes can't understand, and dialogues I cannot fully comprehend, and forces me to make peace with my misfortunes. Moreover, the college introduced me to writers and academic geniuses that I never knew existed, it taught me how to engage with others interpersonally, but more importantly, Hampshire has liberated me. It brought me into political and social consciousness in a way that I never thought I would ever know. The relationship between Hampshire and I was forged at a time where my political and social consciousness was far from the cusp of its awakening. And now that it is fully awake, I am dangerous.

When I first arrived at Hampshire I wasn't the best writer, I was terrible at math, and I had a difficult time thinking critically. I felt alone and envious of those who knew more than me, students who at a moment's notice would be able to write papers and tear an argument apart verbally. With much confidence, I can tell you, that I am now that student. Though, I have ways to go in terms of becoming a better writer, I have reached milestones. I was the

editor for the cultural center's Inside Newsmagazine, and during the semester I would assist in peer editing. Furthermore, I am much better at math - having taking two statistics courses and an epidemiology course that challenged me quantitatively. I mention this to tell you, that although you may lack a skill or are not familiar with a subject, don't stress yourself. As long as you stay hungry for knowledge, you will excel.

I'm excited about meeting the new crop of James Baldwin Scholars, I am certain that you are intellectuals ready to be armed with even more capacity to go out and transform your communities.



WHAT I MEAN WHEN I TALK ABOUT "RACISM"

The other day I got an [angry, condescending] anonymous message saying that a claim I had made online that only white people can enact racism was "patently untrue." The anonymous writer backed this up by saying that racism was discrimination, prejudices or hate based on one's race. I strongly, passionately disagrees with this definition. Here's why."

I'm amoved person—my mother is a white American, and my father is an indigenous Mexican names and Edentify as a light-skinned Chicano. I share this because I think it is a full postant that I speak to my specific experience (and no one else's, India of the beam of hight-skinned Chicano has meant receiving and accessing a micredible amount of white privilege. I frequently pass as white, of amplassed as traceally anoignous by fellow people of color and white people alike

I grewnpin Ma on Victins i kiget thine his alternation which my second and admic entitle with the observing at think teams to the lower was existed in a bid in the entitle with the color of the color of the winds and the color of the winds are color of the winds of the winds of the color of the winds of the color of the winds of the winds of the winds of the color of the winds of

It like main us, rece ved essages all milited from all concells order the medial diversity is the period estage in the medial diversity is the period estage in the medial distribution of the period on the medial distribution of the media

Chave a distinct inemoty. The distribute Loan acrosque servicins. I was 14, at Gay Societh Alliance on an inexperience in the control of the

While it seems simple enough, I became one age of helaciditators were proposing that only those with POW. White perile hare able to perpetuate facism. This means that those lacking power (people of color) are not able to perpetuate racism. Somehow my what are sitely wronged, insulted. That been bulled plenty for being "white? by kids of color growing up, and I wanted desperately to call it something that access not.

What I came to understand in the following years is that racism (and sexism, and ableism, and heterosexism, and shadism, etc.) is not an isolated act. It is not a personal prejudice or an individual problem (though it does indeed operate interpersonally and internally as well). Its true destructiveness lies in its pervasiveness: racism operates at every systemic and institutional level. I believe that racism is an institutionally supported system of perpetuating, enforcing, and valuing whiteness and white supremacy in our society. Racism operates at every level to marginalize, criminalize, devalue, imprison, and yes,

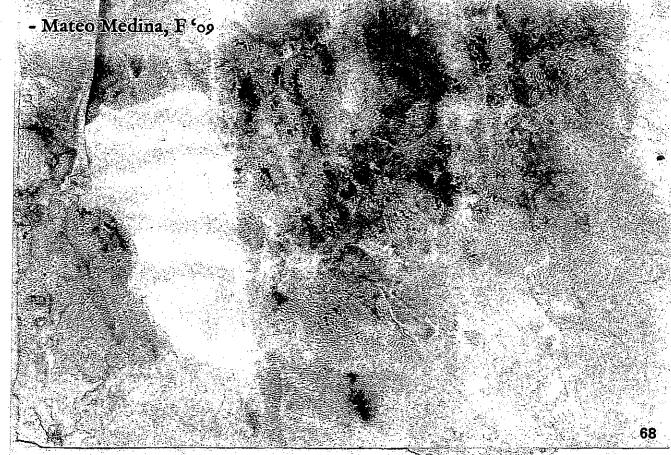
67

kill off, people of color. Our prison industrial complex*, our economy**, our "War on Drugs"***, and our criminal, family, and environmental**** laws, are racist in that they work to maintain incredible rates of poverty, incarceration, health disparities, inadequate housing, and unequal pay for people of color.

So when I say that people of color can't enact racism, I mean it. We may have a black president, we may think of ourselves as highly evolved or "post-racial" (BARF), but our society remains firmly entrenched in racism at every level. People of color can be just as prejudiced and hateful as white people. I have no interest in denying this. What I am hoping to clarify is that, without POWER, prejudice is just prejudice. It takes the centuries of power and supremacy that whiteness carries with it to enact racism in this country.

As a person that still regularly receives white privilege, regardless of my identity as a person of color, I actively work to dismantle my internalized racism and work against racist systems and white supremacy at personal, interpersonal, and institutional levels.

I believe that, if you are white and are not actively anti-racist, you are a part of the problem. A mentor of mine once described whiteness as a moving sidewalk. In order to be part of the solution, in order to not work with the system to enforce racism, you can't walk with the crowd, and you certainly can't just stop moving. You have to turn around and you have to run as fast as you can in the opposite direction.



When I first came to Hampshire in the Fall of 2008 I reached campus earlier than most other students for International Student Orientation. My year's batch was twenty four and we were soon told that we were the largest group in Hampshire's history. "Wow!" I thought to myself, "Less than a hundred students representing over forty nationalities and over about fourteen hundred students representing one." Even the high-school in Boston where I did my junior and sensor year had more diversity and greater numbers. I had no clue what to expect from this school?

Now I'm in the limbo stage of Division Hand III, just about to start my final year and to be honest, my experience at Hampshire with regard to nationality has not been very problematic with the exception of affew incidents. I managed to make a lot of American criends, perhaps more than "foreign" ones. Neverhas the saff ever regarded invariationality as a threat except for one major instance with public lafety where two of my friends were asked not to speak in their native tongue. This was a radders enough sinit to me as well, not because I spoke the same language as them out because they were actually not allowed to speak and thus under a threat. We took this issue up with the school and they made the officer go through anti-racism training and shifted him to Mt. Holyoke. But how is that going to help, How does that mean that he will not pose a threat agains in a school where there are far more international students?

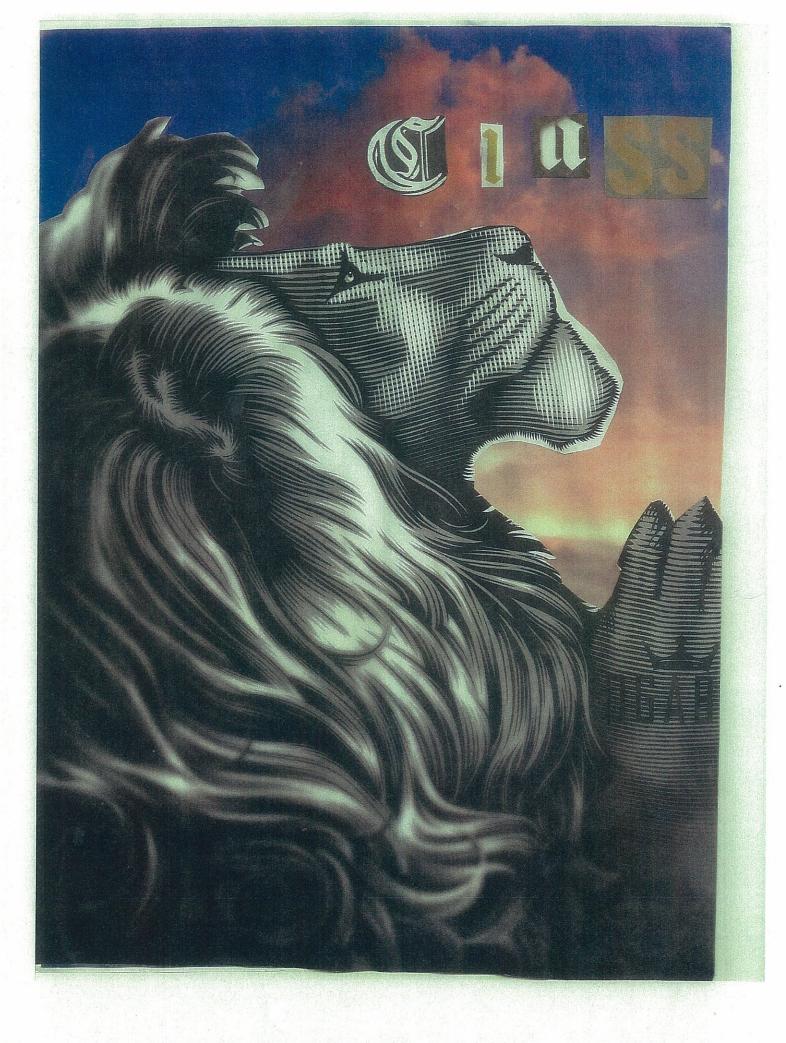
Apara from the first dent I have been the position at Flampshire where such bland by races behavior have taken place thowever itself exists at Hampshire there is silent and its occurs mostly that classecom. At some of my classes at a impshire I have felt raced by excluded for two maintreasons. The first was had class on rodi century british liter force. The previous week we had been as signed a Jane Austernovel and the cartent world countries." A white tainale, who as everybody in the class knews loved Jane Austern said she strongly disagreed with the claims that one of the theorists was making about racism in the novel. The racism in the book was gifte obvious, even the professor had said that when she introduced the theorist to us, but here she remained quite. I decided I had to speak up and frainily enough the only other two people to respond were also anterdational students. A pretry frette debate erupted in class, emotions and voices were both high. The discussion ended with nobody making any progress to change the other's opinion, but this was not the disappointing part. What was really sad was part that the professor only tried to foster discussion, she refused to say something productive and take a position on a very serious matter about how what that girl was saying was actually extremely offensive. I never took another class with her.

The second reason that I feel racially excluded at Hampshire usually came up when I was taking classes where race was not necessarily a central theme, like political theory or economics classes. When race came up during a discussion

in a class of this genre, it almost always centered on race in the United States. There was always heavy talk of marginalized communities in America but hardly ever any talk about how other people in the world are having these same experiences. Thus again there was this sort of silence on racism in other parts of the world.

Last year's incoming class of international students was the largest. Forty three I think. And this years is just slightly less, forty one. So Hampshire is making great efforts to change the diversity of its population and to be frank, it needs to. The school is moving in the right direction, but it could move a





- CLASS. A large group of people who occupy a similar economic position in the wider society based on income, wealth, property ownership, capital (social or material), education, skills, or authority in the economic sphere. Class affects people both on an economic level and an emotional level!
- CLASS I SM: The systematic assignment of characteristics of worth and ability based on social class. It includes individual attitudes and behaviors, systems or policies and practices that are set up to benefit the upper classes at the expense of the lower classes, which then results in drastic income and wealth inequality, the rationale that supports these systems and this unequality and the culture as a whole that perpetuates them:
- INTERNALIZED CLASSISM. The acceptance and justification of classism by working class and poor people. Examples include: feelings of inferiority to higher-class people, disdain or shame about traditional patterns of class in one's family and a denial of heritage, feelings of superiority to people lower on the class spectrum than oneself, hostility and blame towards other working-class or poor people for "acting" or "looking" poor, and beliefs that classist institutions are fair or just.
- CLASS | DENTITY: A label for one category of class experience, such as ruling or upper class, middle class, working class, poor, etc.
- CLASS PRIVILEGE: Fruits of the many tangible or intangible unearned advantages of "higher" class status, such as personal contacts with employers (social capital), access to healthcare and higher education, inherited money and/or the ability to create a savings, having disposable income, speaking with the same dialect and/or accent as people with institutional power, and so on. One tangible example is the UNPAID INTERNSHIP! I bet you see those offers all over the place. Who has the ability to do unpaid work? People with class privilege! Those folks can live at home or have parents finance housing as well as provide spending money. Lower class/poor people do not have the financial privilege of taking a job without pay.
- CLASS CONT | NUUM: There are no hard and fast divisions between class groups. Income, wealth, and occupational status are on spectrums, and most of us move a little up or down the spectrums during our lifetimes.

 Immigrants can change class status from their country of origin to their new country. Some people grow up in one class and live as adults in another Class operates along a continuum or hierarchy.
- CLASS ALLY: A person from a more privileged class whose attitudes & behaviors are anti-classist, who is committed to increasing their own understanding of the issues related to classism, and is actively working towards eliminating classism on many levels.

FINANCIAL AID INFORMATION

TUITION: \$45,100

ROOM: \$7,680

BOARD \$4,350

FINANCIAL AJD STATISTICS*

ANNUAL FINANCIAL AID BUDGET: \$30 million

STUDENTS RECEIVING ANY FINANCIAL AID: 83%

PERCENTAGE OF STUDENTS RECEIVING NEED-BASED HAMPSHIRE GRANTS:

AVERAGE NEED-BASED GRANT: \$30,300

AVERAGE FINANCIAL AID PACKAGE
\$36,900

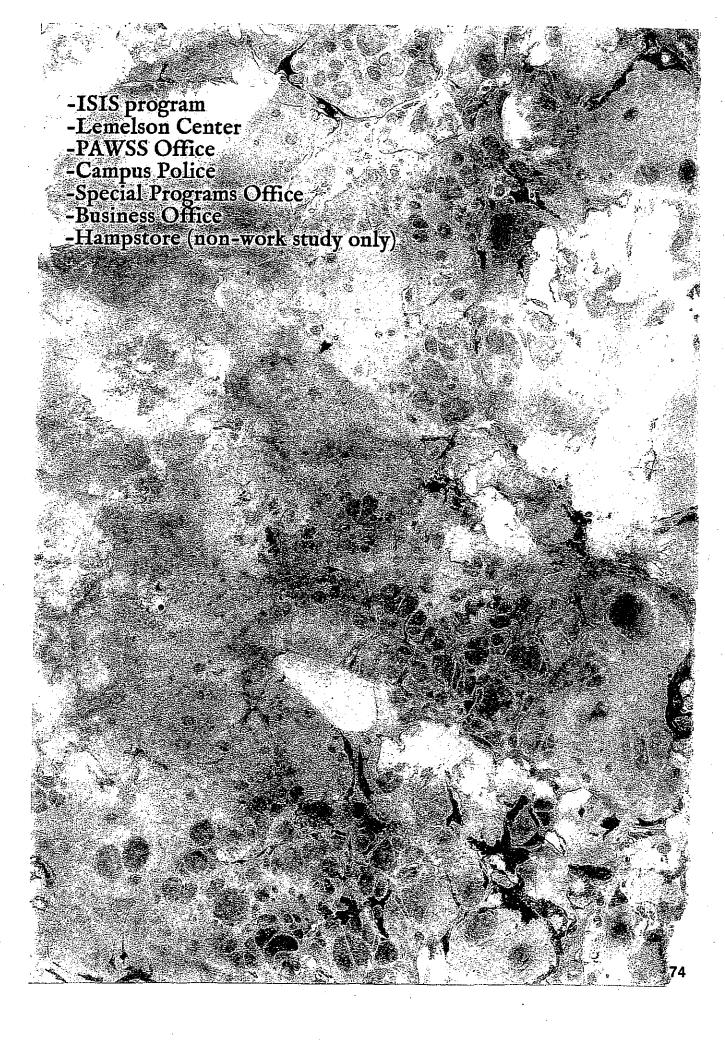
RANGE OF FINANCIAL AID PACKAGES: \$8,600-\$48,500

AVERAGE PERCENT OF DEMONSTRATED NEED MET:

AVERAGE DEBT OF 2011 GRADUATES.
\$21,673

CAMPUS WORK-STUDY POSITIONS.

- -All academic departments (CSI, HACU, CS, NS, IA) generally have a work-study student in their offices.
- -SAGA & The Bridge (can also be hired as a non-work study student)
- -Library Circulation Desk
- -Media Services
- -CASA & Central Records
- -Family & Alumni Relations 😽 🍍
- -Admissions (can also be hired as a non-work study student)
- -Individual Professors often have a work-study budget to hire students as research assistants, so ask them personally!
- -Dean of Students
- -CYL
- -CPSC
- -GEO
- -CLA
- The Farm Center
- -OCA & CFF
- -Wellness Center
- -Spiritual Eife Center
- -Cultural Center
- -Residence Life
- -Music & Dance Building monitors
- -Art Barn monitors
- -Film/Photo monitors
- -President's Office
- -Office of Diversity & Multicultural Education
- -The Children's Daycare Center
- -Cole Science monitors
- -APL monitors
- -CORC
- -The HOO
- -Phys Plant (generally only for the summer)
- -Duplications
- -Mail Room
- -Bartender for events
- -RCC and Weight Room Monitors
- -OPRA
- -Financial Aid
- -CLPP
- -Dean of Faculty
- -CBD program 🔩
- -Communications Office



5 THINGS KWISH I KNEW ABOUT SOCIOECONOMIC CLASS WHEN STARTING COLLEGE: **

BY ADAM ORTIZ, DAKIN HOUSE DIRECTOR

I didn't go to Hampshire College, but I work here now and I went to a college very similar first-generation student (meaning: neither of my parents went to college) and I came from a family without much money. Here are five things I wish I had known before starting my journey.

- i) Socioeconomic class is very real and impacts all of us. We live in a culture where we are taught that the harder you work, the better your chances of success. While hard work helps people succeed, people who come from well-off families have certain advantages that others do not. This can range from family business connections to knowledge of how to interview.
- 2) It's good to talk about socioeconomic class. Because of cultural ideas of hard work equaling success, sometimes talking about coming from low-income families can feel shameful. On the other end of the spectrum, sometimes well-off students feel shameful about their roots. We should all be open about our class experiences because that's how we learn and grow.
- 3) Your socioeconomic class background will impact you directly at college. As a first-generation, low-income student in college, I didn't know much about high culture, how to dress for formal events, how to travel international -ly, or how to get an internship. I thought at the time that this was my fault and everyone else around me was just smarter. It wasn't true for me and it, won't be true for you. All of these skills are learned. Ask for help
- 4) There are resources for you on campus! CORC is an amazing resource where you can learn about how to prepare for the professional world. Not there yet? They can help you find great internships, learn how to write a resume, and ultimately make the best out of your time at college so you don't graduate with a ton of debt and no marketable skills. As someone who waited tables for three years post-graduation, I think you should go to CORC your first week.
- collège is expensive as hell and our economy is horrible. (Sorry, but it's true.) It's great to be idealistic and you should absolutely pursue your dreams while here but it is also going to serve you better in the end to make sure that your HUGE investment can help you with a back up plan. Keep an open mind and don't mistake taking care of yourself for selling out. I myself dream of some day becoming a brilliant poet but a brilliant poet who can interview well.

GOOD LUCK ON YOUR JOURNEY AND REMEMBER TO SEEK OUT THOSE RESOURCES! YOU DESERVE TO HAVE AN EDGE NO MATTER WHAT YOU END UP DOING AT HAMPSHIRE! * 75

Hampshire was not my top school it was the school everyone told me to go. I was intimidated by its lack of structure and worried that it wouldn't be a good fit for me. But after getting accepted and receiving really good financial aid, my fifteen-year-old brother and I borrowed my dad's car and headed to Western Massachusetts so that I could see Hampshire before I made my final decisions about which school I was going to enroll in

Halfway through the tour of the campus my brother turned to me, his face scrunched into a playful smirk. Through the corner of his mouth he whispered, "c'mon sara, you have to go here. It sounds perfect for you." He was right, I did feel a sense of ease as we followed the tour guide around like a pack of jumpy, over eager sheep. Glowing with the kind of confidence that comes from knowing how to make a particular decision, I entered the financial aid office. Hampshire had given me the best financial aid out of any of the schools I got into, including University of New Hampshire with in-state tuition and financial aid, but I was hoping to get some support knowing that I would be paying for school on my own

I was called into a little office to meet with a woman; I was so full of questions and worries I thought I might burst After explaining my situation and dilemma she looked at me with the kindrof look you d give a puppy with a broken leg, and placed her hands delicately on her lap. "Honestly, I don't a think that you can afford to be here," she said oozing with pity, In your financial situation your only real option is community college or tech school?

I didn't know what to do. Hampshire was the only school I could even dream of affording and all I had wanted was to talk about my opinions and was told I didn't have any. I left for home discouraged, hurt, and feeling hopeless about my ability to access higher education. If it wasn't for the help and guidance of an amazing English teacher, I probably would have given up on Hampshire all together. Needless to say, I made it work. But it's been a struggle every year to continue at Hampshire.

I didn't really have any models of what going to college looked like. My father came from a big family with very little money and was on his own by age seventeen, I'm the first one in his family to go to college. If clt unprepared for pretty much everything that had to do with going to college. During my first year I struggled a loc with feeling like I didn't fit in at Hampshire. Which was strange, because I loved my classes and I thad lots of friends but something wasn't working for me. I felt kind of lonely, overwhelmed, and disjointed and was having a constant internal dialogue about possibly looking into transferring to another school or taking time off. And every time I was asked by someone in an administrative position at Hampshire why my parents just didn't do something for me or I just couldn't afford my books for a class, it made it worse

During Jan Term my second year I took a class called Making Class Matter with Rachel Rybaczuk. This class explored personal experiences with class and how they affect our relationships and communities. This was the first time I had ever reflected on how my socioeconomic status had really shaped my identity, my culture, and my values and how higher education is structurally in conflict with those values.

One of the first things I became aware of was language. The language used in higher education is based on access and access can be hindered or assisted by class privilege. Because of his family's low-income status, my dad went straight into the work force to support himself and his family instead of going to college He's never had access to vocabulary like "discourse" or "pedagogy" or "hegemonic," and that's totally okay. But it means that the way I talk about my education and even my own identity is drastically different from school to home. Coming into contact with my class identity helped me deal with that feeling of being disjointed and feeling like I didn't belong. It has also helped me to learn more about how class influences and intersects with my other identities, especially my queerness.

The thing that's difficult about class activism is that working-class/low income students are often having to work so hard day to day to financially support themselves and pay for their education. It not only takes the solidarity of other students in similar positions, it takes allies from different class experiences. The class system in this country is disadvantaging for folks on all ends of the spectrum. There is a reason that no one wants to talk about class it can be awkward, uncomfortable, and even painful. But it's important to have conversations and make sure we're talking care of our peers and ourselves.

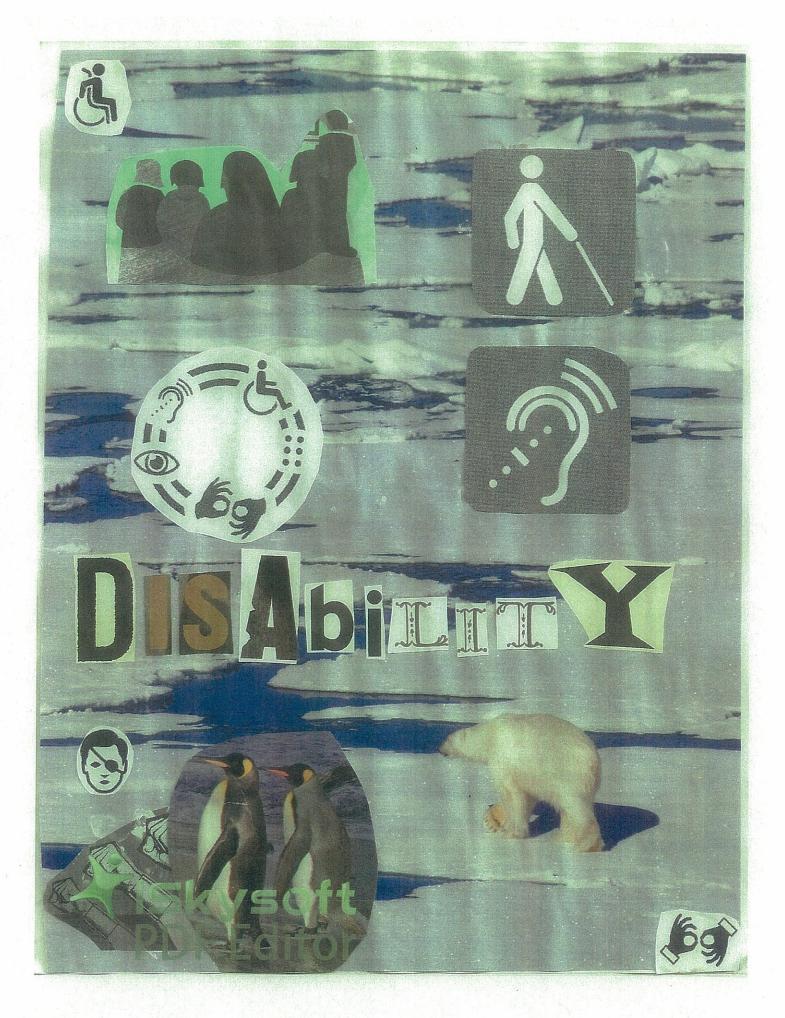
I'm not writing this because I hate Blampshire. It's true that I have fought tooth and hail to stay at Hampshire and that being working class at this school has meant being creative and resilient in way and amounts I never imagined. But even despite all of that, I do love Hampshire and have had a lot of really amazing experiences here I am instead writing this because but think that it could be doing a better job at caring for its students and making class solidarity is a part institutional framework. In most Hampshire class rooms you'll find important conversations happening about privileges access, oppressions, and class struggles but I fear that it rarely leaves those class rooms to become a part Hampshire's commitment to its students as an institution. I would love a free education and I would love to not have any debt when I leave Hampshire College, but I would no sooner wish myself upper-class than I would wish myself straight; it's just not who I amb

My ideal Hampshire offers resources and support for low-income students, inakes sure that all Hampshire staffethat work directly with students, but especially those dealing with financial aid have mandatory trainings on class and socioeconomic status. Where students are asked, not assumed to have parents who pay for college to that are involved in their college experience at all. My ideal Hampshire also has students recognizing and dealing with their class privilege in productive and meaningful ways in order to become better 77

allies. I have the reasonable expectation that students are respected and valued regardless of how much money they are paying to be there?

- Sara Ósgood, F' 08







INFORMATION FOR STUDENTS WITH DISABBLITIES

Hampshire College offers services on an individual basis to students with documented disabilities. The College recognizes its obligation under Section 504 of the Rehabilitation Act of 1973 and the Americans with Disabilities Act of 1970 to provide reasonable accommodations for individual with disabilities so they may participate as fully as possible in the College's academic programs. Disabilities may include, but are not limited to, sensory impairments, mobility impairments, chronic illnesses fearning disabilities, attention deficit disorders, and psychological disabilities. Joel Dansky, disabilities services coordinator, is responsible for the coordination and provision of services and accommodations for students with disabilities.

He may be reached at 413350 5423 or via email: jdansky@hampshire.edu.

YOUR RESPONSIBILITIES

Flampshire neither imposes accommodations on a student nor preempts his of her responsibility, as a legal and social adult, to request appropriate accommodations and make sure those needs are met. The student must take the lead imcompleting the disabilities form mailed to all new students upon acceptance to the College, which is also available throughout the academic vear from the Center for Academic Support and Advising (CASA). Students are expected to work in concert with the appropriate office to specify, arrange, and follow through on accommodations. Should problems occur, students should alert the College in a timely fashion so that together we can help solve them

REQUEST FOR ACCOMMODATIONS/DOCUMENTATION OF A DISABILITY

If you have a disability or condition for which you would like to request an accommodation, please click on the link to the left, print out, and complete the Request for Accommodations form. You must also provide documentation for your disability either by having your treating professional or evaluator complete the Documentation of a Disability form, linked at the left, or by submitting an equivalent report. The documentation must indicate the credentials of the evaluator or treating professional and should include a diagnosis, the limitations or impairments imposed by the disability, and recommendations for academic or physical accommodations due to the disability. For individuals with learning disabilities, the documentation must provide a complete educational evaluation conducted by a qualified psycho-educational diagnostician or licensed psychologist and should have, been administered within three years of admission to Hampshire College.

For individuals with attention deficit disorder or attention deficit hyperactivity disorder, a similar report of a letter from a treating physician or psychiatrist is required. For psychological concerns, students need to submit a diagnosis made by a licensed mental health professional or neurologist myolved with the student's care, accompanied by a letter that states what accommodations will likely be needed.

Documentation and specific requests for accommodation should be sent to:

JOEL DANSKY,

DISABILITIES SERVICES COORDINATOR,

CASA, BOX AC,

HAMPSHIRE COLLEGE,

893 WEST STREET, AMHERST, MA 01002.

OR

Fax: 413-559-6098.

EVALUATIONS

Flampshire does not provide psycho-educational evaluations for students.

We do have a list of local practitioners who are qualified to conduct such evaluations at the student's expense.

BEVIEW OF YOUR REQUEST

All requests for accommodations will be assessed by the Center for Academic Support and Advising (CASA); which also may review requests with appropriate College administrators and/or faculty to determine the appropriateness and/or feasibility of the requested accommodations. CASA also may request further information from you and/or your treating professional and may make its own recommendations for alternative accommodations which may be more appropriate to address your individual circumstances. You will be notified by CASA when your request is approved or denied.

REQUESTS FOR ACCOMMODATIONS AT THE FIVE COLLEGES.

Hampshire students frequently take courses at the other four colleges in the Five Colleges. Requests for accommodations in courses at other colleges must be made through the appropriate disability services coordinators at Hampshire who will forward your request to their counterparts at the other college. The final decision regarding the appropriateness or feasibility of such a request of for accommodation rests with the disabilities services administrator of the other campus.

CONFIDENTIALITY

The decision to disclose a disability to the College is wholly voluntary. You may not however, receive an accommodation from the College without such disclosure and providing appropriate supporting information and documentation. The information provided by you will be treated as confidential and will be disclosed by the College only as necessary for it to assess or implement your requested services or accommodations. Students are legally considered to be adults. Communication of confidential information with parents or professionals regarding disabilities must be authorized by the student.

TRANSPORTATION

Hampshire College does not provide special transportation for students with disabilities. The disabilities services coordinator will facilitate application for paratransit (van) services provided by the Pioneer Valley Transit Authority and the Five Colleges for students with mobility impairments that prevent them from using Five College bus transportation.

HOUSING

Hampshire has several housing units specially equipped for students with physical disabilities. If you need such accommodations, please indicate that in your Request for Accommodations.

ASSISTIVE TECHNOLOGIES AND STUDY SKILLS Hampshire has several computers equipped with text-to speech and speech-to-text programs to assist students with learning disabilities. The disabilities services coordinator is available to work with students, individually of m small groups, who have problems with organization, time management, or study skills. These services are open to all students, although first priority for use of assistive technologies and study skills services is given to students with documented learning disabilities.

AUXILIARY AIDS

Hampshire College believes that its responsibility to ensure the availability of necessary auxiliary aids ordinarily can be met by assisting disabled students to obtain such aids from governmental units, such as the state vocational rehabilitation agencies, through the student's health insurance, or from private charitable organizations. Accordingly, students with disabilities will be expected to exercise reasonable self-help in obtaining and maintaining funding from outside sources for required aids. In the event that a student with a documented disability is turned down by outside agencies for auxiliary aids that the College has determined are necessary to give the student an equal opportunity to obtain the same educational benefit from the course or courses in which the student seeks to enroll as may be obtained by assudent without disabilities; then the College will take whatever action is necessary and reasonable to fulfill its obligations to ensure that the student is not 81

denied the right to participate in any such class or classes due to the absence of educationally necessary aids:

To ensure the availability of necessary aids at the start of any particular semester, students with a disability who believe that they will need an auxiliary aid to participate in a course or courses offered by Hampshire College must notify the disabilities services coordinator of the need at least four weeks before the first day of classes for that term. Such notice is required in order to give the student and the College a reasonable period of time to evaluate whether the requested aid is necessary to provide the student with an equal opportunity to benefit from the College's educational programs, to identify sources for purchasing, leasing, or hiring any necessary aid, and, if possible, to obtain funding for required aids from appropriate governmental or other agencies.

ACCESSIBILITY GUIDE TO HAMPSHIRE CAMPUS

ADELE SIMMONS HALL (ASH)

- -students who need them are given remote control devices to open automatic
- -elevators to make upper levels accessible
- -bathrooms are accessible

Admissions Office (Stiles House)

-First floor is wheelchair accessible (ramp), doors are difficult to negotiate for some people

ARTS BARN (STUDIO ARTS)

-Wheelchair accessible (ramp), doors are difficult to negotiate for some folks

BLAIR HALL

-Wheelchair accessible (ramp), doors are difficult for some folks
-bathrooms are accessible

Business Office (2ND FLOOR OF BLAIR HALL)
-NOT ACCESSIBLE

BUS SHELTER

-Wheelchair accessible

CHILDREN'S CENTER

- -Wheelchair accessible
- -accessible bathrooms

Cole Science Center (Cole)

- -Students who need them are given remote control devices to open automatic
- -elevators to make upper levels accessible
- -bathrooms are accessible

Dakin House/Dorms

- -Ramps leading to all main doors
- -F-101 only accessible hall

DAKIN STUDENT LIFE (DAKIN/MERRILL HOUSE OFFICE, CLPP, STARR)

-Wheelchair accessible ramp, doors are difficult for some

-accessible bathrooms

HACU OFFICES (SECOND FLOOR)
-NOT ACCESSIBLE

DINING COMMONS (SAGA)

- -Students who need them are given remote control devices that open automatic doors
- -bathrooms are accessible
- -Push buttons to open doors

EMILY DICKINSON HALL (EHD)

- -Students who need them are given remote control devices that open automatic doors
- -bathrooms are accessible
- -Push buttons to open doors

Enfield House/Mods

-MOD 61: only accessible mod (wheelchair accessible ramp)

GREENWICH/ENFIELD HOUSE OFFICE

-Wheelchair accessible ramp

CENTER FOR FEMINISMS (CFF)

-Wheelchair acceessible ramp

WELLNESS CENTER (SECOND FLOOR OF CFF BUILDING)

-NOT ACCESSIBLE

ERIC CARLE MUSEUM OF PICTURE BOOK ART

- -Push buttons to open doors
- -Bathrooms are accessible

FILM/PHOTO BUULDING

-First floor is wheelchair accessible (ramp), doors are difficult for some

Franklin Patternson Hall (FPH)

- --Students who need them are given remote control devices that open automatic doors
- -bathrooms are accessible
- -Push buttons to open doors
- -Elevators to make upper and lower levels accessible

GREENWICH HOUSE/MODS

-MOD 24: only accessible mod (wheelchair ramp)

DONUT 4: QUEER COMMUNITY ALLIANCE CENTER (QCA)

-NOT ACCESSIBLE

DONUT 5: SPIRITUAL LIFE CENTER

-NOT ACCESSIBLE

HEALTH SERVICES (MONTAGUE HALL)

-Wheelchair accessible ramp - doors/hallways are difficult for some folks

HUMAN RESOURCES (ROBERT STILES HOUSE)

-First floor is wheelchair accessible (ramp)

-accessible bathrooms

JEROME AND DOROTHY LEMELSON CENTER FOR DESIGN (LEMELSON)

--Students who need them are given remote control devices that open automatic doors

-Push buttons to open doors

JOHNSON LIBRARY CENTER

(Also includes Hampstore, Gallery, CORC, Media Basement, Duplications, Switchboard/Public Safety, Post Office/Mailroom, IT, Media Serivces)

- --Students who need them are given remote control devices that open automatic doors
- -bathrooms are accessible
- -Push buttons to open doors
- -Elevators to make upper and lower floors accessible

Lebron-Wiggins-Pran Cultural Center (CC)

-Wheelchair accessible (ramp), doors/hallways are difficult for some folks

MERRIL HOUSE/DORMS

-NOT ACCESSIBLE

MERRILL STUDENT LIFE (HOO, GEO, MERRILL KITCHEN)

-Wheelchair accessible (ramp), doors/hallways are difficult for some folks

Bathrooms are accessible

STUDENT AFFAIRS/DEAN OF STUDENTS, SPIRITUAL LIFE OFFICE

-NOT ACCESSIBLE

Music and Dance Building (MDB)

-Wheelchair accessible (ramps), doors are difficult for some

National Yiddish Book Center

-Wheelchair acessible (ramp)

Prescott House/Mods

-MOD 92: Only accessible mod (wheelchair ramp)

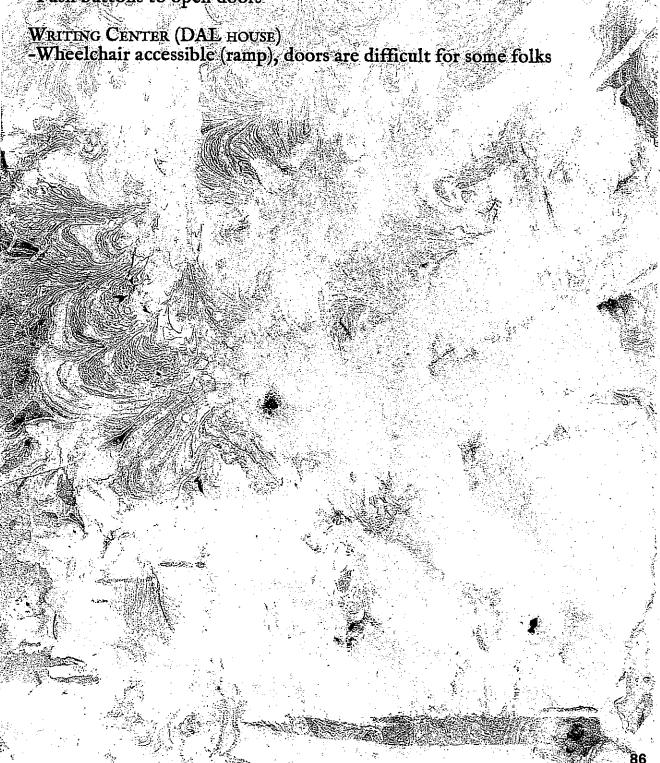
PRESCOTT HOUSE OFFICE

- -Wheelchair accessible (ramp)
- -Push buttons to open doors



-First floor is wheelchair accessible (ramp), doors are difficult for some folks

- ROBERTN CROWN CENTER (RCC)
 --Students who need them are given remote control devices that open automatic doors
- -bathrooms are accessible
- -Push buttons to open doors



NAVIGATING HAMPSHIRE IN A WHEELCHAIR

I navigated Hampshire's campus in a wheelchair for 2.5 years before graduation this past spring. Hampshire was the best place for me academically, but there is much more that could and should be done in regards to wheelchair accessibility. I always found Hampshire staff helpful with getting housing accomodations and access to classrooms, but I also sensed that accessibility wasn't taken fully into account during campus planning. Gaining access into buildings and rooms is only the first step in wheelchair accessibility. The most frustrating situations I've come across at Hampshire have been as simple as a bathroom door that swings out. In such a situation, I can open the door to get in the bathroom but cannot close the door in order to get the desired privacy I need. This is also true of bathroomstaffs. Luckily, these problems can be easily fixed, and recently, I and another Hampshire student in a similar situation and Joel Dansky, the acessibility coordinator at Hampshire, toured the campus taking note of heavy doors that make it extremely difficult, if not impossible, to gain entry to Greenwich mods, stairs leading up to the vast majority of Enfield mods, the lack of an accessible secondary fire exit to the accessible rooms in Dakin, places without curb cutouts and bathrooms that are accessible in name or sign, but in practice. Some of the probelms noted in Joel's report of this tour have already been addressed, and I certianly saw many positive changes during my time at Hampshire.

I push a manual chair around adn cane asily open some doors. Other doors require more effort, but I still try to open the stupid things. There are people rolling around in wheelchairs with more and less physical abilities than I have. Hampshrie needs to adopt a philosphy of universal accessibility to best provide for all individuals. Universal accessibility is more expensive than retroffitting just what needs to be changed for a specific student, but it's the only way to completely level the field for people in my situation. We all know Hampsgure is a small liberal arts college, with a less than endowment, but this shouldn't make accessibility less of a priority. Countless alumni and members of the greater Amherst community use Hampshire's resources, not to mention the 55+ retirees who may be moving into Veridian Village at Hampshire College. If current students and guests who use wheelchairs have difficulty navigating parts of campus and finiding truly accessible bathrooms, how can we expect againg retirees to truly enjoy the benefits of living adjacent to our vibrant campus?

-Ross Newton '07

DISABILITIES BEING TRANSGENDER & ACCESS TO ADEQUATE CARE

Let me just come out with it. Before coming to Hampshire College I had already been diagnosed with an autoimmune disease. In addition to that I have a long-standing psychiatric diagnosis. Both require medication so that I can function in day-to-day life, which can also be called health-sustaining medication. Unrelated to disabilities I am also what one would call transgender and it also requires ongoing medical treatment.

Unless you have long-term medical requirements you may not notice that the Hampshire College Insurance Plan has a 2,000-dollar cap on prescription medications. Anybody in long-term treatment will meet this cap before the new insurance year. 2,000 sounds like a lot of money, doesn't it? I would say yes but lets do some math. Let us take the monthly cost of one autoimmune medication, 420 dollars, multiply that by twelve months, and you have 5,040 dollars. That is only one medication and the cap has already been met. This is an issue for many students at the school and something that should be seen to when the college chooses medical plans. It clearly excludes any student with a medical disability and reflects a cultural ignorance towards those who need adequate medical care.

Let's take a detour now to the transgender tangent I mentioned. Hampshire, as an institution, is described as forward thinking, experimental, and a champion of social justice. Transgender healthcare is a taboo subject in the United States and many states, cities, clinics, do not offer appropriate care, if they offer care at all. Here is two exclusion clauses in Hampshire College's chosen insurance plan that I find violate our ethics at Hampshire College; You can not be covered for medical treatment caused be "Participation in a riot or civil disorder." and "sexual reassignment surgery." Hampshire College can do better to include the entire student population's health and well being.

In closing I leave you a list of colleges provided by "http://www.hrc.org/issues/college-university-transgender-benefits.htm" that do provide trans-inclusive care in their insurance policies.

STUDENT HEALTH PLANS

Colleges and universities with student health plans that provide minimum or better transgender-inclusive coverage including at least some transition-related surgeries. (15 TOTAL):

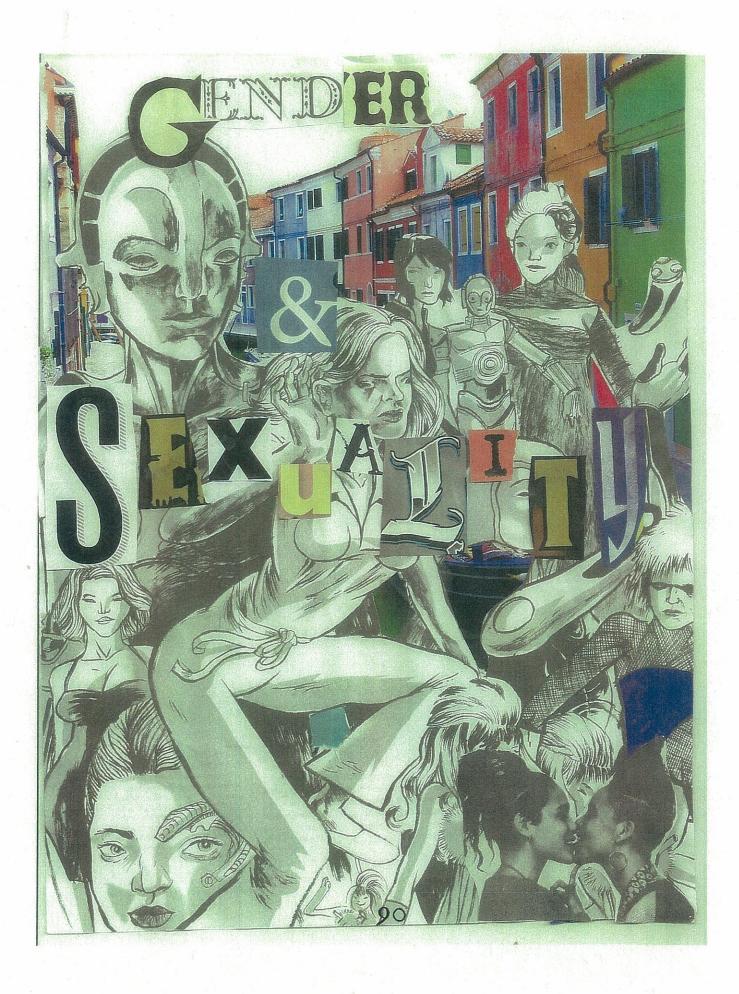
- * Emerson College (Fall 2007)
- * Emory University (Summer 2010)
- * Portland State University (Fall 2008)
- * Stanford University (Fall 2010)
- * University of California Berkeley
- * University of California Davis

- * University of California Los Angeles
- * University of California Riverside
- * University of California San Diego
- * University of California San Francisco
- * University of California Santa Barbara
- * University of California Santa Cruz
- * University of Michigan (Fall 2007 all students; Jan 2006 Grad Student Employees)
 - * University of Pennsylvania (Fall 2016)
 - * University of Washington (Fall 2008)

Washington University in St. Louis covers surgical services only, and not hormone therapy. Harvard University (Fall 2010) covers surgical services only for chest reconstruction or breast augmentation.



•	·	
	-	
•		



HISTORY OF THE TSA TRANS/GENDERQUEER STUDENT ALLIANCE TO SELECTION OF AMAIN

*The Trans/ Genderqueer Student Alliance is dedicated to [re]creating Hampshire's trans and genderqueer communities. Through the organization and interaction of bodies, we aim to educate and promote gender awareness. We are also fiercely aligned with an intersectional politic that aims to challenge racism, sexism, classism, and other multiple oppressions, especially as they relate to and intersect with queerness.

The TSA initially formed [six or seven] years ago in response to a division in the QCA, to create a space in which genderqueer and trans issues could be addressed specifically. Among its first activities were butch/transmasculine and femme discussion groups and an annual trip to True Spirit-a conference for transmasculine folks and their allies. Over the years, both the TSA and the OGA have struggled with issues of inclusion/exclusion, conflicting visions. the importance of safe/closed spaces, racism, sexism, and misogyny. As part of the struggle we, as former signers of the TSA, have learnt that discussions about authenticity, racism, and intersectional polities are a crucial part of a organizing at hampshire. It is imperative that the TSA remain in strong alliance with femine groups on campus as well as with SOURCE groups, the OCA: the Center for Feminisms and the Cultural Center. We have also tried to pay special attention to the impact of social networks on community organizing. We'd like to highlight the importance of social accountability. be it at a party, on your hall, of in the classroom--in ensuring that the queen community is accessible to as many queer and questioning folks as possible. We've worked towards continued analyses of power; race, sexuality, class, and gender in the TSA, using the group to co-support the efforts of other identity-based organizations as a way of actively engaging with the intersections of multi-faceted identities.

ann Cockecles by tell sparky. Swark

PRONOUN GUIDE ALET'S GO BACKSTO GRAMMAR CLASSIA A PARA

WHAT IS A PRONOUND

Any member of a small class of words found in many languages that are used as replacements or substitutes for nouns and noun phrases, and that have very general reference, as I, you, he, this, who, what. A gender pronoun is one that references a person's gender, e.g. he, she, his, hers, etc. Below is a table explaining different pronouns and their usage.

	Subject	Object	Possessive Adjective	Possessive Pronoun	Reflective
Masculine	He laughed	I kissed him	His leg hurts	This house is his	He can support himself
Feminine	She laughed	l kissed her	Her leg hurts	This house is hers	She can support herself
Neuter**	It is a very nice house	I have bought	Its yard is big	That cage is its	It sells itself

^{**}NOT to be used for people!!! "It" is extremely dehumanizing.

WHAT IS A GENDER-NEUTRAL PRONOUN?

Gender-neutral pronouns are pronouns that neither reveal nor imply the gender or the sex of a person. In English, the third-person pronouns they, them, themselves, their, and theirs are usually used to refer to more than one person. However, due to the lack of singular third-person pronouns, they them/themselves/their/theirs are being used more often for singular uses. Furthermore, themself is sometimes used as a gender-neutral reflexive pronous (a singular form of themselves). E.g. they did it themself.

Here are examples of two more sets of commonly used gender neutral pronounce as well as how they are pronounced:

in sie, hir, hir, hirs, hirself.

a zie zir zir zirs zirselit.

So instead of	You may use	Which is pronounced	
he/she	1. sie 2. zie	1. "sec" 2. "zee"	
him/ner	1. hir 2. zir	1. "here" 2. like "sir" with a "z"	
his/hers	1. hīrs 2. zīrs	1. "here's" 2. like "sirs" with a "z"	
himself/herself	I. hirself 2. zirself	1. "here-self" 2. like "sir-self" with a "z"	

PROMOUNDATURSIL

Don't assume the pronouns of people you meet.

If you aren't sure about what pronouns someone uses, just ask them. And then try to remember:

If the person isn't there and you don't know how to reference them, use gender-neutral third-person pronouns.

dryon mess up someone's pronouns, just apologize

If someone you know messes up your friend's pronouns, ask your friend what they would like you to do in that situation--instead of waiting for your friend to correct them.

An easy way to correct someone (if that is what your friend wants you to do) is use a follow-up sentence with the correct pronouns--e.g. "Yeah, he really likes coffee."

FACULTY LIST FOR QUEER STUDIES"

Margaret Cerullo (CSI: sociology), Flavio Risech (CSI: law, legal theory), Jules Rosskam (HACU: film/video, returning S'14), kara lynch (HACU: video, sound, and performance art), Stephen Dillon (CSI: queer studie

. -ID/non official queer housing. - Ac/Ac Mod 54 (enfield), Mod 25 (greenwich), F2 (Dakin)

GCAC: QUEER COMMUNITY ALLIANCE CENTER (top of Donut 4 in Greenwich)

The Queer Community Alliance Center (QCAC) began as a student group, and in 1992 it became an institutionalized part of the College. The QCAC is a part of the department of Community Advocacy in the division of Student Life. The QCAC is overseen by Hampshire College Queer Services, and strives to support a vibrant and intentional LGBTO+ community by offering support and affirmation around gender, sexuality and intersecting identities. For more information about Queer Services, or to ask about work-study jobs please contact Emily Rimmer, director of women's and queer services, at erimmer@hampshire.edu. Her office is located in the Center for Feminisms

CFF CENTER FOR FEMINISMS

(in the Wellness Center, next to the Enfield basketball courts)

The Center for Feminisms (CFF) strives to work towards an actively anti-sexist campus. The CFF prioritizes anti-sexist programming on campus, in accordance with our mission, and also provides programs that deal with other forms of oppression. The CFF strongly supports student-initiated programming. The CFF is a part of the department of Community Advocacy in the division of Student Life.

The CFF is open Monday-Friday, 9 a.m. - 9 p.m., and is located in Enfield, in take same building as the Wellness Center.

GUIDING PRINCIPLES

in Enfield.

- To recognize that gender is a social construction and that social constructions are products of society, not fixed in individuals.

-That it is only possible to understand one social identity while acknowledging all intersecting social identities.

-To foster a critical awareness of the impact of all forms of oppression, including but not limited to ableism, ageism, classism, ethnocentrism, gender oppression, theterosexism, racism, and sexism and how they intersect with gender.

 To acknowledge that because sexism privileges masculinity over femininity sexism impacts women and men differently.

-To recognize that male privilege is the problem, not the inclusion of men. Recognizing privilege as the problem and not individuals provides the

opportunity for all individuals to work on the issue.

-To provide an accountable space and a safe space, where the individuals who use the space strive to not reproduce oppression and individuals hold themselves responsible for not perpetuating oppression. This also recognizes that individuals with target identities may have agent identities, and the impact of internalized oppression. A safe space is one that strives to be free of oppression.

ACTIVE GROUPS

QUEER & INTERNATIONAL PEOPLE OF COLOR (QIPOS)

QIPOC is a closed group for self-identified queer-people of color and international students in and around the Hampshire College community. QIPOC's work is a combination of community building and activism. We strive to create safe(r), accountable, and fully intentional spaces that value and honor our histories/herstories and our lived experiences as queer people and people of color. We reject the notions of choosing between those identities or placing one above the other.

QUEER COMMUNITY ALLIANCE (GCA)

The Hampshire College Queer Community Alliance (QCA) has two mains functions. First, it acts as an umbrella for other related groups on campus, such as TSA, Aliz, and QIPOC. In this capacity, it offers meeting and event space, supports queer, trans, and gender nonconforming identities and an array of other related programming. Additionally, it operates a listsery to publicize events and current updates. Second, the QCA strives to bring the queer, trans, gender-variant, and ally communities and student populations together through meetings, as well as social and educational events. Every day students with non-traditional sexual preferences and gender identities face homophobia, heterosexism and gender policing both overtly and subtly on and off campus. By offering safe spaces, opportunities to socialize and education programming the QCA aims to help queer and gender-variant students by fostering a sense of community, safety and pride.

TRANS/GENDERQUEER STUDENT ALLIANCE (TSA

We are dedicated to holding meetings, events, speakers, educational panels, and teach ins about gender, gender nonconformity and trans issues. The goal is to raise awareness and support for students who identify outside of the gender binary.

SEXPERTS

The Sexperts are a group of students who serve Hampshire's community as sexual health peer educators. Addressing issues from the nuts and bolts of safer sex and contraception practices to broader issues of how identities intersed with sexual health, the Sexperts combine theory and practice as an important campus resource. The Sexperts both attend and facilitate trainings on sexual health, sexual anatomy, STIs, contraception, and sexuality. They meet weekly to plan programming and events and continue to learn, teach, and hone their skills as peer educators. The Hampshire Sexperts are dedicated to providing not only medically accurate information (to the best of their abitties), but also to serve as a forum for talking about all aspects of sexuality, including (but not limited to!) pleasure, sexual preferences, safety, communication, identity, and relationships.

ALTERNATIVE SEXUALITY COLLECTIVE (ALTSEX)

Our mission is to create safety and acceptance for all people who identify one or all of their sexual preference(s) as alternative. Kink, poylamory, and asexuality are just a few (and better known) of the groups we desire to facilitate a safe and accepting space for (both in our club, and Hampshire's campus in general). We hope this group will encourage people to talk and learn about their own, and others', sexuality, in a supportive setting. Our goals can be summarized as, creating a safe space for all sexualities, educating members about a range of sexualities, and developing Hampshire as a safe and non-stigmatizing community for those of all sexual identities.

ALIZ

Aliz is a student group for Queer Jews and Allies. We aim to provide an open space to anyone to discuss the intersection between queer and Jewish identities. We hold both social and educational events throughout the semester, some just for queer Jews, and some open to all

RESOURCES AND YEARLY, EVENTS

ANNUAL FIVE-COLLEGE QUEER GENDER & SEXUALITY CONFERENCE

The conference aims to offer an accountable and supportive environment in which to further explore a wide range of topics and their intersections, such as race, genders, sexualities, ability, class, kink, survival strategies, and many

more, in a specifically queer context.

We strive to provide a safer space for engaging, learning, and fostering community with a wide range of workshops, panels, performances, and lecture by student leaders, Five College faculty and staff, and off-campus educators. This open and inclusive conference is FREE and organized by a volunteer committee comprised of students from the Five Colleges and a staff advisor, Emily Rimmer (director of women's and queer services at Hampshire College)

PREVIOUS CONFERENCES

2016 Keynote Speaker: Robyn Ochs

2011 Keynote Speaker: Michelle Tea-

2012 Keynote Speakers: Rev. Irene Monroe and Qwo. Li Duskill

2013 Keynore Speaker: José E Mnnoz 🚜 🔭

A SAMPLING OF WORKSHOPS AND PANELS OFFERED IN THE PAST.

Ace and Grace Space

Anri-Racism in the Queer Community BDSM for: Whip Yourself Into Shape!

Beyond Binaries: Identity and Sexuality

Bisexuals Creating Fabulous Relationships

Body to Body Impact Play (Room 108)

Creating Safe Classrooms for Youth

Crip Sex

Day-to-Day Poly

The Digital Bathroom Wall: EGBT Sindents' Experiences with Elegenmy

Double-Edge: Transgender and BDSN

Explorations in Nonmonogamy

Far and Queer

Rem(me)mism; Politics//Theory/Art 🔩

Five College LGBTQ+ Student Group Leader Caucus

Forging Your Radical Trans Identity/Know Your Trans Rights

Gender Non-Conforming Therapy Clients: Assisting With Transition in the Shadow of the DSM

Gender Non-Conformity Within Trans Communities Caucus

A Healthy Queer is a Happy Queer: Getting the Care You Deserve... Down There High School Student Caucus

Honey I'm: Coming Out to a Romantic Partner

How to be a Great Ally-

How to Holla Back: An Introduction to Combating Street Harassment Intersections of Kink, BDSM, and Radical Politics

Intersex for: Similarities and Differences with Intersex And Trans People 💜 🕟 Intro to Creative Rope Play

Intro to Queer Poetry

Langhter is a Revolutionary Gesture: Using Humor As Self Care

Let's Talk About [Safe] Sex

Mapping the Intersections of Sexuality and Spirituality

Navigating Poly

Names We've Been Denied: Queer Diaspora and the Search for Home On the RACK: Risk Aware Consensual Kink and Kink Sensitivity

One in a Minyan: A Queer Jews Caucus

"One of the Boys": The Tomboys of Tween TV

Performing the Queer Revolution: Theatre and Queer Activism.

Poly BDSM

Os About the T

Queer and Trans Parenting

Oueer Bodies 🛂

Onegi Consent

Queer Ecology, Intersecting Environmental Justice, and Queer Theory.

Queer International and People of Color Caucus

Queer Open Mic 🕶

Queer Science

Queer Spirituality

Oncering Education for Teachers, Instructors, and Activists A AAAA

Queering Masculine Genders: Addressing Trans=Masculinity in Queer Culture

Onecimp the Page and the Stage 200000 Radical Mental Health

Radical Mental Health Os About the Tage.

Rope Basics: A Beginners' Knot and Bondage Workshop

Safely Queer Sex.Ed.

Sexpert Cancus

Struggle and Solidanity in Queer Interracial Relationships

Tel Aviv Clubs and West Bank Checkpoints: The Politics of Being Habulous the Holy Land

Transitioning Gender

Transitioning With A Third Gender Identity

Trans ior

Visualizing Sexual Self-Identity: Gender's Big Bang
Younger Queers and Today's LGBT Older Adults: Language and Life Experiences_

For more information; see our webpage: littp://www.hampshire.edu/ studentlife/Bive=College=Queer=Gender-and-Sexuality-Conference.htm Or e-mail us at: queerconf@gmail.com

OTHER EVENTS

QUEERT ILLION, the annual fall semi-formal homo-coming dance (sponsored by the QCA and QIPOC) and QSAG (Queer Sports Association Gayla), the annual queer sports game following Queertillion.

NORTHAMETON: PRIDE WAS A SOA

In 1982 Northampton held its first liberation Pride march despite the overwhelmingly homophobic and discriminatory realities facing LGBT people nation-wide. Our-Pride event, annually held in May; now draws thousands of people from New England and beyond. Our Pride parade and rally has evolved from people marching with bags on their heads into a day that brings diverse communities together to celebrate the freedom of being who we are. Through the long-lasting efforts of local community members and the leadership of Noho Pride, in 2011 we celebrated our 30th anniversary of LGBT pride and fight for equality. With sponsorships, donations and fundraisers, we are able to underwrite this extraordinary day of LGBT Pride for everyone.

TRANS* PRIDE

Fall event held in Northampton to celebrate the trans* community and their allies

NAMES

flightby intranct preferred names info:

You may now entermospherenced first names and pronouns on an online torn that will then appear on the Hub and several other places:

Where will my legal name appear and where will my preferred name appear?

Legal names will appear on tax documents (1098 T-, 1099 MISC, W-2) transcripts and payroll records

Preferred names can appear on TheHub (evaluations), Moodle, the Directory and OneCards.

PREFERRED LAST NAMES

There are currently no options for updating preferred last name

FIVE COLLEGE COURSES

At this time, these changes do not apply to Five College courses. Central Records is working to coordinate with the other campuses' registrars to review their policies and see how it will be possible to translate our preferred names policy to their systems.

HOW DO I CHANGE MY PREFERRED NAME AND PRONOUNS:

To change your preferred name and pronoun, sign into the intranet and on the left hand menu click the third option down, "Directory." You will be required to log in again. Click the tab where it says "Preferences" (top right hand banner). On the left hand side there is a link where it says "First Name Preference". You can then update your preferred first name and pronouns

The written policy can also be found here: http://www.hampshire.edu/centralrecords/24232htm

BATHROOMS

In the Fall of 2012, many changes were implemented in bathrooms across campus, in partial accordance with the Trans* Policy. While these changes benefitted some community members, they also spurred new problems. Locks were installed on campus bathrooms to enable all users access to a private space where their gender would not be policed. While most bathrooms were designated as all gender, several bathrooms that had not previously been gender specific became gender specific, effectively limiting access to community members who may not feel safe in or wish to use gender specific spaces. These bathrooms, including FPH, were labeled as "Self-Identified Men/ Self-Identified Women," In opposition to the Trans* Policy which had explicitly stated, "Gendered bathrooms should refrain from using the language self-identified men/ self-identified women." Not only is it superfluous to include self-identified," as everyone self-identifies their gender, but this language also reinforces the gender binary and adds to gender policing on this campus, specifically in spaces which had previously been designated as 'safe spaces' for trans*, gender non-conforming, and non-binary identified individuals.

THE NON-TRANS PRIVILEGE CHECKLIST

(from: http://www.amptoons.com/blog/2006/09/22/the-non-trans-privilege checklist)

 Strangers don't assume they can ask me what my genitals look like and how T have sex.

2) My validity as a man/woman/human is not based upon how much surgery

 $^{\circ}$ L've had or how well I "pass" as a non-Trans person:

3) When initiating sex with someone, I do not have to worry that they won't be able to deal with my parts or that having sex with me will cause my partner to question his or her own sexual orientation.

 4) I am not excluded from events which are either explicitely or de facto* menbonn-men or women-born-women only. (*basically anything involving nudity)

 f) My politics are not questioned based on the choices I make with regard to my body.

6) I don't have to liear "so have you had THE surgery?" or "oh; so you're REALLY a [incorrect sex or gender]?" each time I come out to someone.

7) Lam not expected to constantly defend my medical decisions.

8) Strangers do not ask me what my "real name" [birth name] is and then assume that they have a night to call me by that name.

p) People do not disrespect me by using incorrect pronouns even after they ve

been corrected.

10) I do not have to worry that someone wants to be my friend or have sex with the in order to prove his or her "hipness" or good politics.

тг) I do not have to worry about whether I will be able to find a bathroom to use

or whether I will be safe changing in a locker room.

12) When engaging in political action, I do not have to wonry about the *gendered* repurcussions of being arrested. (i.e. what will happen to me if the cops find out that my genitals do not match my gendered appearance? Will I end up in a cell with people of my own gender?)

13) I do not have to defend my right to be a part of "Queer" and gays and Jesbians will not try to exclude me from OUR movement in order to gain

political legitimacy for themselves.

Tt) My experience of gender (or gendered spaces) is not viewed as "baggage?
by others of the gender in which I live.

(15). I do not have to choose between either invisibility ("passing") or being consistently "othered" and/or tokenized based on my gender.

ால். I am not told that my sexual orientation and gender identity are mutually exclusive.

15) When I go to the gym or a public pool, I can use the showers

18) If I end up in the emergency room, I do not have to worry that my gender will keep me from receiving appropriate treatment nor will all of my medical issues be seen as a product of my gender. ("Your nose is running and your throat hurts? Must be due to the hormones!")

19) My health insurance provider (or public health system) does not specifically exclude me from receiving benefits or treatments available to others because of

my gender.

20) When I express my internal identities in my daily life, I am not considered a "mentally ill" by the medical establishment.

21) I am not required to undergo extensive psychological evaluation in order to

receive basic medical care.

22) The medical establishment does not serve as a "gatekeeper" which disallows self-determination of what happens to my body:

23) People do not use me as a scapegoat for their own unresolved gender issues.

EIGHT THINGS I DON'T NEED TO HEAR From Straight People

(taken from: Brian Murphy's video: http://www.briangerald.com/eight-things i-dont-need-to-hear-from-straight-people/)

HAVE YOU THOUGHT ABOUT

Yes, I have thought about it. This is my life. I have thought about everything and everything you could possibly imagine. Probably every day. Possibly multiple times a day. I'm sure you're trying to be helpful, if you want to be helpful the best thing you can do is listen to me and trust inc.

I HAVE A GAY FRIEND AND SHE

If you have a gay friend who likes it when you call him a faggot or make jokes about her bedroom habits, I'll have to trust your relationship with that person. I am not that person. Your gay friend is not a Get Out of Jail Free card for the obnoxious and/or problematic things you say and do. And perhaps your gay friend just doesn't want to deal with your ignorance while trying to be your friend. Take a moment to consider you might not know everything about your gay friend.

LET'S ALL GET ALONG

Me calling our injustice is NOT more offensive than the injustice itself. I see this a lot around racism. Somehow "racist" is a bad word, and describing something as racist is worse than the act itself. Don't settle for that. Don't fell me I'm too, angry, or I should be patient, or I'm causing controversy, or my demands would make people uncomfortable. It's easy for the privileged to say "It's not a big deal?"

or "Let's all get along." Don't try to change my discomfort by asking me to behave, eliminate my discomfort by eliminating the problem.

GAY PEOPLE ARE JUST LIKE STRAIGHT REOPLE THEY JUST HAPPEN TO BE GAY...

I don't need you to normalize my experience. In many ways, I am similar to straight folks. I need to eat, I have relationships, I have a job. In other ways, I am very different: relationships are inherently difficult and so I must be intentional about them, my faith/religion/spirituality is questioned daily and so I know it intimately, I don't take gender roles for granted, I am blessed with a family of origin and a network of chosen family. Being queer is one aspect of my identity and while I don't need you to focus solely on it, I do need you to recognize that it is an aspect of my identity which is oppressed, and thus it does matter.

CAY IS THE NEW BLACK

No it's not. Black is still Black. Racism, homophobia, and transphobia are that inatters of social justice but gay is not the new Black. There are overlaps and there are distinctions. I know you have good intentions, but it's more problemat than it is helpful.

GAY PEORLE ARE MONOGAMOUS / GO TO CHURCH / GET MARRIED / SERVE IN THE MILITARY / PAY TAXES AND THEREFORE THEY DESERVE EQUAL RIGHTS

Your equality and humanity are not contingent upon conforming to some standard. Give me equality and justice because all humans deserve it, and not because I clean-up well. And don't forget that queers who aren't monogamous / don't go to church / reject marriage / oppose the military / avoid taxes deserve justice also. In fact, we can learn something from these non-conformists! Check out Queers for Economic Justice & The Andre Lorde Project to begin educating yourself about other issues important to queer folks.

WE SHOULD LOVE GAY PEOPLE BECAUSE THEY DIDN'T, CHOOSE TO BE GAY. WHY WOULD ANYONE CHOOSE TO BE GAY.

Hope College professor Julie Kip put it beautifully when she said "She doesn?t heed yourloye, she needs your justice." Don't pity me, be proud of me.

ARE YOU WOULDANDSAC

NOT YOUR MOM'S TRANS (O) By Asher (http://tranarchism.com/2010/11/26/not-your-moms-trans-101/).

There is a huge problem with the way that people are taught about gender in th society. Children are indoctonated early to believe that there are two sexes, corresponding with two genders, which are both immutable and non-voluntary and completely beyond our control. This worldview is called the gender binary, and it has no room in it for us.

Trying to teach a new perspective to the victims of this extremely aggressive brainwashing can be daunting. In fact, the task can seem downright impossible The temptation, therefore, is to "dumb things down" for the benefit of a cisgender audience. This situation has given rise to a set of oversimplifications collectively known as "Trans 101." These rather absurd tropes, such as "blank trapped in a blank's body" cause confusion among even well-meaning as folks feed internalized transphobia among us trans people, and provide endless strawman fodder for transphobic radical feminists, emittled cisgender academics, and other bigots.

Near the beginning of my transition, I myself taught "Trans 101" this way. Because I didn't know any better. Because I had been taught to think of myself m terms of these same useless tropes, as an "FTM," as a "female man," as somebody who was "changing sexes." Eventually, through a lot of intense discussions and a lot of tough love from people who were more knowledgeable more radical, and more politically sophisticated than myself, I came to see thin very differently.

I haven't tried to teach Trans for since extracting my head from my rectum? But I think the time has come for me to tackle the problem of explaining and defining what it means to be transgender without resorting to cissexist language. It strikes me as I contemplate this task that Trans for is generally not only dumbed-down, but also declawed. There are truths that Linust speak here that are incredibly threatening to a cissupremacist worldview, that attack its very foundations. But I for one am willing to do that I am not here to make cis people comfortable or to reassure them that they are still the center of the gendered universe. In fact, I am totally-fine with doing the opposite

Without further ado, let's begin.

GENDER ASSIGNED AT BIRTH

Let's start at the beginning. A baby is born. The doctor says "It's a boy" of "It's a girl" based on the appearance of the child's genitals. If the genitalia cannot be easily categorized according to binary standards—that is, if the child is intersex—the doctor makes a decision. Surgery is then generally performed to the unconsciuting infant to render its body more socially acceptable.

Whether the baby is intersex or not; the child is then raised as whatever arbitrary gender the doctor saw fit to assign.

"Cisgender" is the term for people who have no issue with the gender that they were assigned at births For whatever reason, they are able to live somewhat comfortably within the gender in which they have been cast. No one really know why so many people are capable of fitting into such arbitrary categories.

Transgender people cannot accept our assigned genders. We know ourselves to be something different than what we were told to be. We do not see the random a gender scripts we were given by society as relevant to us. We know that there is a different way, a way, of autonomy, self-creation, and self-definition, and that this is the way we must follow, because we can never be happy with the parameters that have been mandated for our behavior and our bodies.

THE BUNARYS AND CO.

All cis people and many trans people are binary-identified. Given the options of "man" or "woman," we who are binary-identified are able to be comfortable with one, even if it is the opposite of what we were assigned. For example, I am a man who was assigned to live as a woman, therefore I am a trans man. My father is a man who was assigned to live as a man, therefore he is a cis man. Both of its are binary identified, both men, even though he is cis and I am trans.

It is a mystery why so many people are comfortable being categorized in just one of two ways. Just as no body knows why there are so many cis people, and body knows why there are so many cis people, and body knows why there are so many binary identified folks.

But there are many trans people who are neither male nor female. They cannot be categorized as "cather/or." These people may use terms for themselves like genderqueer, androgynous, agender, or neutrons. They often use gender-neutral pronouns such as "ze/hir/hirs" or "they/them/their/theirs." They can be both male and female, or none of the above, multi-gender, genderless, or something else completely.

In typical trans to: discussions, right now I would probably be explaining to you that "gender is a spectrum" and drawing a cute little line graph labeled "m" at one end and "f" at the other. But this would be fallacious, as well as total bullshit. Gender is not a line, it is a huge three-dimensional space too big to be bounded by the concepts of "male" and "female." Being trans is not always about falling "in between" binary genders, and as often as not, it's about being something too expansive for those ideas to have meaning at all.

SELF IDENTIFICATION SELECTION

The language of self-identification is often used to describe trans people. "George identifies as a man." "I respect Judy's identification as a woman." "Chris just told me that ze identifies as 'genderqueer? Oh dear, that pronoun is going to take some getting used to." An organization I know, in an effort to be trans friendly, as posted little signs on their bathroom doors, underneath the "MENS" and "WOMENS" signs that we know so well, saying "Self-identified men welcome" and "Self-identified women welcome" and "please be respectful of diversity."

This co-opting of the language of self-identification is not only condescending it completely missed the point.

What they fail to understand is that self-identification is the only meaningful way to determine gender. Any other method is wholly dependent upon what that doctor said way back when we were still wrinkly, writhing, screaming newborn messes, completely unformed as individuals and without any identity at all to spear of, too bloody and scrunchy-faced to even be called cute. The fact is that cis people self-identify too- they just happen to agree with what the doctor said all those years ago. Amybody who answers the question of "are you a man?" or "are you a woman?" with "yes? has just self-identified.

I know what you're thinking. You're thinking "but what about bodies? What about genitals? What about chromosomes? What about hormones? What about SEX? Doesn't that have any bearing on gender?"

Be patient, my darlings. I'll get to that in just a moment

BODIES

Almost every Trans for will contain the truism "Sex is between your legs gender is between your ears."

Cag.

Or they may say "Sex is physical, gender is socially constitueted."
This simply isn't true:

Sex is no more an immutable binary than is gender. There are intersex people who are born with non-binary genitalia, as I have already mentioned. There are people with horizonal anomalies. In fact, hormone levels vary wildly within the categories of cis male and cis female. Chromosomes, too, vary. If you thought "XX" and "XY" were the only two possible combinations, you have some serious googling to do. In addition to variations like XXY, XXYY, or X sometimes cis people find out that they are genetically the "opposite" of what they though they were that is, a 'typical' cis man can be XX, a 'normal' cis woman can be XY.

The fact is that the concept of binary sex is based on the fallacious idea that multiple sex characteristics are immutable and must always go together, when in fact many of them can be changed, many erased, and many appear independently in different combinations. "Female" in sex binary terms means having breasts, having a vagina, having a womb, not having a lot of body hair, having a high-pitched voice, having lots of estrogen, having a period, having XX chromosomes. "Male" means having a penis, not having breasts, producing sperm, having body hair, having a deep voice, having lots of testosterone, having XY chromosomes. Yet it is possible to isolate, alter, and remove many of these traits. Many of these traits do not always appear together, and before publishy and after menopause, many of them do not apply.

And what about women who get hysterectomies? Or who have had mastectomies for reasons related to breast cancer? Are they not women?

What about a soldier whose dick gets blown off by a mine? Is he not a man? The fallacies of binding identity to bodies, which are fragile, changeable things subject to injury, mutilation, maining, decay and ultimate destruction, should by now be clear.

Sex is as much a social construct as gender, as much subject to self identification, and besides all that, quite easy to modify. Surgical and hormonal techniques are only becoming more sophisticated. If there ever was a need to consider biology destiny, that une is surely past.

The entire concept of "sex" is simply a way of attaching something socialgender- to bodies. This being the case, I believe the most sensible way to look at
the question of sex now is this: a male body is a body belonging to a male- that is,
someone who identifies as male. A female body is a body belonging to a femalethat is, someone who identifies as female. Genderqueer bodies belong to folks
who are genderqueer, androgynous bodies belong to androgynes, and so forth,
and so on

This is why I question the value of phrases like "man in a woman's body" or "male to female." Who is to say we ever were the "opposite sex?" Personally I will never again describe myself as "born female." I was born a trans male and my years of confusion were due to being forcefully and repeatedly told that I was something else. This body is not a woman's. It is mine. Neither am I trapped in it.

None of what I say here is to minimize the necessity of surgery. Many trans people do experience body dysphonia. Many of us do seek hormones, surgery, and other body modifications. But the point is that, while such modifications may be necessary for our peace of mind, they are not necessary to make us "real" men? or "real women" or "real" whatevers. We're plenty real right now, thank you

OPPRESSION

This brings us, I think, the most important topic of all, and the topic which is most commonly left out of any Trans tor: transphobia and cissexism and how to avoid them.

"Cissexism" can be defined as the system of oppression which considers as people superior to trans people. Cissexism is believing that it is "natural" to be also that being trans is aberrant. Cissexism is holding the genders of trans people to more intense scrutiny than the genders of as people. Cissexism is defining beauty and attractiveness based on how as people look. Cissexism is prioritizing as people's comfort over trans people's ability to survive. Cissexism is believing that as people have more right to have jobs, go to school, date and have sex, make decisions about their bodies, wear the clothes they want, or use public restrooms than trans people do.

Transphobia is irrational fear and hatred of transpeople. Transphobia is Silence Of The Lambs. Transphobia is referring to transgender surgery as self-initiation. Transphobia is believing that transpeople habitually "trick" or "fool" others into having sex with its. Transphobia is believing that we are out to rob you of your hetero-or-homosexuality. Transphobia is transpeople being stared at, insulted harassed, attacked beaten, raped, and initial cred for simply existing.

If you want to be a good ally, you need to start taking cissexism and transphobia scriously right now. That means getting our goddamn pronouns right and not expecting a cookie for it. That means learning our names. That means not asking invasive questions or telling us how well we "pass." (Passing generally means "looking cis." Not all of us want to look like you, thank you very much. That means deleting the words "tranny" and "shemale" from your yocabulary. . That means understanding the immense privilege you have in your legally recognized, socially approved, medically assigned gender. That means realizing that this is just the beginning, and that you have a lot to

learn. That means realizing that it would be intrusive and importunate to ask the nearest trans person to explain it all to you, as if they didn't have better thing to do. That means hitting the internet and doing all that you can to educate yourself. And once you've done all that, maybe you can call yourself an ally, that s, if you're still genuinely willing to join us in the hard work of making the world ra less shitty place to be trans.

This will be a work in progress. I expect to receive a lot of commentary on this piece. I expect that it will be edited and possibly revised almost beyond recognition. I am OK with that. As always, there is more work to do. Trans to is a huge deal. Revising the way that it is discussed and taught is not a task for just one person. It's something the entire community must take on

Hhisps only a strict step. But I still hope we learned something toda

DIS-ORIENTATERON-DRAGEDALL/GUEERIJEEVOL REFLECTION QCA Signers togeron .

Over the course of Hampshire's history a Drag Ball became an annual tradition that attracted students from each of the five colleges. Much like Hampshire Halloween or Spring Jam this event is a well-known Hampshire tradition. However, it became increasingly clear that Drag Ball was not a safe space for the queer community who organized it each year. Each year queer students were harassed and boundaries were not being respected. This lead up to the 2009-2016 academie vearin which the Queer Community Alliance (QCA) organizers tried to secure funding to ensure that the event could be safer - more event monitors. a separate space to spend time outside of the ball, and prevention materials on respecting the needs of others. These extra funding requests were defied.

Feeling that the focus of Drag Ball had become more about entertaining the wider community and less about providing a space for the queer community. the organizers cancelled the event for that year. In its place they created,

Queertillion, a smaller party with the aim of providing a safe space for queer students to have fun. Though attendees were by no means barred based on their identities Queertillion focused its advertising and outreach to queer communities in the five colleges.

The cancellation of Drag Ball and creation of Queertillion was not done with the aim of ending a Hampshire tradition. Drag Ball can be a positive space for everyone to explore gender expression as well as a positive environment for queer students. However, at the time Drag Ball was not meeting those goals and Queertillion was created to promote the safety of the queer community.

95

Growing up I was always told that my dreams were not possible. I didn? understand why people told me they could never come true. I wanted to grow up like my dad and wear a suit to work everyday, but I guess that's not what little girls are supposed to dream of. As I got older I was told I needed to learn how to walk like a lady in heels, but hard as I tried I still moved like a linebacker. For most of my life I didn't really understand what my feelings meant, I just knew I didn't want to grow up to be a woman. On some level I realized that I was transgendered late in high school, but not growing up in a community where transfolk were welcomes I pushed the idea to the back of my mind and worked twice as hard to be the woman everyone wanted me to be

Before coming to Hampshire, I never thought I would find anywhere or anyone with whom I could relax enough to discover what these feelings meant, and I came here ready to continue the fight. I felt like I'd been fighting myself and everyone around me so long that I would never find a place where acceptance was even an option. I was so distant with my family some would have called us estranged, and my friends at home never really understood or took the time to try.

Here, things were different. Hampshire opened it's doors to me and fostered my identity in it's early stages. Over the past three years I have come out to friends and family as transgendered, and starting taking testosterone in April of my second year. I have been on E for almost a year and a half now, and I am taking steps toward having a body I always dreamed could be mine. I have had the privilege to transition in a place where you are accepted as you are and respected for who you want to be. Long before I passed as male in the "real world". I was respected as male in the Hampshire community. I have had wonderful friends who provided a positive role models of masculinity, and I have been blessed with the opportunity to discover what kind of man I want to be at my own speed and on my own terms. I firmly believe that had I gone to pretty much any other college, my story would be very different. Because the community at Hampshire was so welcoming.

open to my questions, and helped me navigate my confusion, I have come to the other side of this self-discovery confident and ready to take on whatever is next.

I've started living the dream:

THE-MUGS MYERS

Two months into my first semester at Hampshire I came out as transgender and began the process of choosing a name that would lead people to make fewer assumptions about my preferred pronouns. I consulted for weeks with my family and friends and found a name that felt perfect to me, Gaines. It felt so good to hear my friends immediately start using my new name, as they had when I changed my pronouns. In class, however, I had been introduced as legal name, and I wasn't comfortable getting everyone's attention and announcing my name change in all of my classes. The two that I did find opportunities to make the switch in, I got evaluations using my preferred in name.

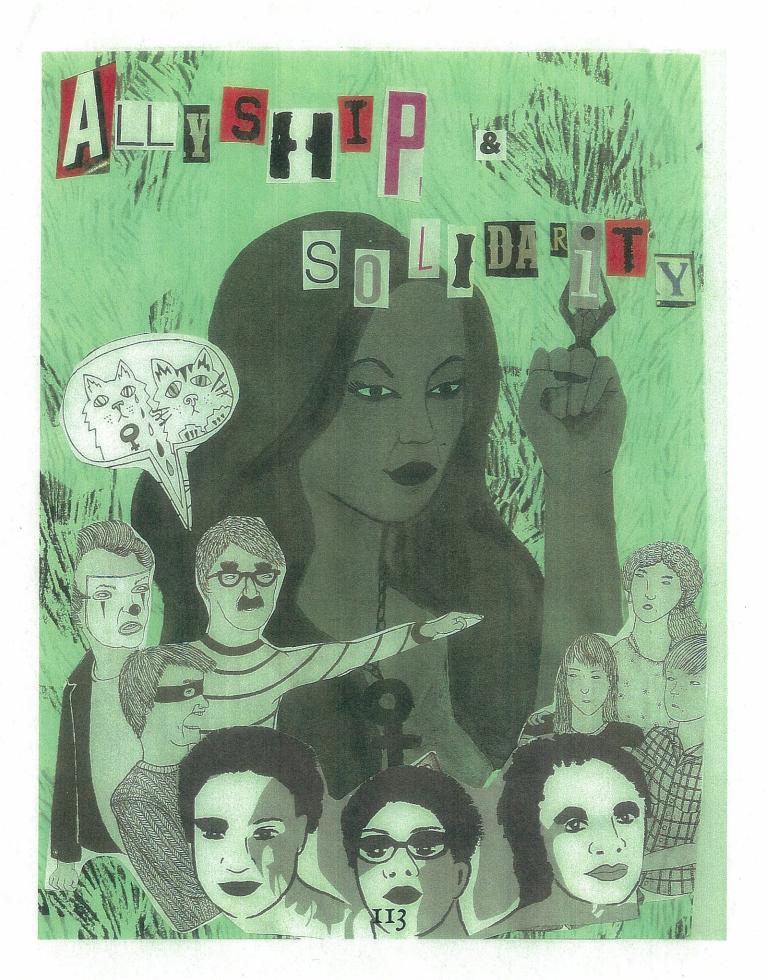
As January term approached, I was excited to be fully known on campus as Games. The first day of class, in a maneuver I've found to be semi-standard at Hampshire, we introduced ourselves and were checked off, rather than the roster of legal names being read: I introduced myself as Games Blasdel and gave a brief aside to the professor that I would appear on her list as [legal initials] Blasdel. [Legal name] was never said aloud in the class and I found my social transition to be going along swimmingly, thanks to peers at Hampshire who were adaptable and understanding. You can understand why I was crestfalled when I read my evaluation a few weeks after that class to find only [legal name] and she/her pronouns being used.

After some moping and processing with friends, I realized that I could never again assume a professor would know how to handle my using a name different from my legal one and pronouns that aren't apparent at first glance, especially since Hampshire has no official policy or training for professors on these issues. Towards the end of spring semester I made sure to express my preferences to every personal would be receiving an evaluation from (this is quoted from an email I sent) "I'd like to remind you, as I have to remind everyone who evaluates me, to use my preferred name and pronouns (Gaines Blasdel and zhe hir but he him are just fine as well. Please do not use she her on they (them) in my final evaluation; as it is a legal document that will follow me later in life." This proved to be an effective strategy, and all four of my spring evaluations reflected my wishes; but at this point I feel like my evaluations are a mess. I've been evaluated as [legal name] // she, Some of my

professors think they are required to put [legal name] in parentheses in the evaluation document once to connect it to my legal identity, some have only used Gaines. Does this mean my college grades are for two different people, with confusing pronouns? I have no idea.

The mess that is the way I'm addressed in my evaluations is a clear example. of how Hampshire can better serve it's trans* students. Currently, other emembers of the TSA and Lare working with the office of Community Advo to build institutional support for trans* and gender variant students. *We ask that Hampshire student's preferred names appear on class rosters at ad all s colleges, on internet-based class discussion forums like Moodle, and on student ID cards.* This is not just a matter of personal preference and a vanguard against the psychic trauma of mishaming and misgendering, but also a safety measure for students whose gendered legal names might not mate their perceived gender in a society that unfortunately often polices gender with physical violence. *We ask that students be able to enter their preferred pronouns on the Hub so that professors are able to easily see how to write about their students.* Ideally, students would be asked for their a preferred pronouns in class introductions, but as an institution Hampshire cannot require professors to run their classes in particular ways, *We also, thope that Hampshire will re-examine its health insurance policy, which explicitly excludes coverage for trans* specific issues. *Some of these measures may cost Hampshire money. Some students may be alarmed that the have to specify something that they previously took for granted. If Hampshire is really committed to the principles of social justice and feminism, however, it will remove from trans* students like me the buidento: hiding ID cards, tracking down professors, and paying out of pocket while having to go off campus for healthcare

> o sa<mark>lu</mark>ermoustr Cannes en**ascis**e estro





WHO IS AN ALLY? *** WHY SHOULD I BE ONE? HOW KAN I BE ONE?

An "ally" is a group or individual who aligns themself to a cause, or fights against a system of oppression that supports the rights of people who are part of social identity groups that aren't their own.

There are all sorts of allies. People can be straight allies to queer people, white allies to people of color, male allies to women. You can e allies to people with disabilities, or to people who identify as trans. However, being an ally is not as simple as declaring support for a group. Rather, it requires hard work and commitment to understanding systems of oppression. You need to learn how to listen. You need to learn to constantly educate yourself. And you have to learn to be patient because you will be uncomfortable.

So then, if it's such hard work, why should you be one;

Because even though as a white person you might not be the subject of racism, tracism affects you. And even though saying "that's so gay" makes you laugh, it makes someone else feel uncomfortable and unsafe. And a community full of a lots of unsafe and uncomfortable people can't be all that fun to be a part of ...

Plus, we all need allies sometimes

If you learn to support those around you, you'll find they will learn to support you back.

So now that you're dying to be an ally.

This section will tell you what to do to be an ally to different communities thelp you see if you're already a good ally, what you need to work on, etc...

QUALITIES OF AN ALLY

- L Recognize one's own privilege as a member of the agents' group.
- Has worked to develop an understanding of a target group and the need of this group.
- 3. Chooses to align with the target group and respond to their needs
- 4. Believes that it is in one's self-interest to be an ally
- s. Is committed to personal growth (in spite of the possible discomfort or pain) required to promote social change 🖎
- 6. Expects support from other allies?
- Is able to acknowledge and articulate, without guilt or apology, how oppressive patterns operate:
- 8. Expects to make mistakes, but does not use it as an excuse for maction.
- . Knows that one has a clear responsibility to fight oppression whether o
- the best and most comfortable way
 - παDoes not expect members of the targeted group to educate them
- 12. Assumes that the target group consists of survivors (not victims) and that they have a long history of resistance see the colored
- 3. Does not attempt to convince target group that one is on their side. Show support through actions, not words
- 14. Does not expect gratifude from people in the target group and remember
- that being an ally is a matter of choice 1987. See 1987 to 198
- imperialism and cultural appropriation as a second cultural appropriation and actions. Knows that silence may communicate condoning of an oppressive statement

^{**}Keep in mind, this is just the beginning and these are just basic gui The rest of the learning is up to you.

"EXCLUSIVELY QUEER..."

One night, my second year at Hampshire, I was drunk as fuck. I think we were at a Prescott party. Maybe we were at a bar. This person I had been interested in flirting with for a while was there and we were talking. I'd heard from a friend she was straight, but I hadn't asked her myself. She was definitely cute and I was definitely interested. Now, I'm a white queer trans guy. I've been committed to "queer community" at Hampshire since day one. I grew up in a small town and was psyched (to say the least) about the possibility of any sort of "queer community." I, like some other young queers identified queerness visually, for the most part. I had learned to advertise my queer identity through a certain set of community-specific aesthetics and generally assumed others would do the same, our faux hawks, lip rings, and Carharts were like our fish in the sand, right?

Now, on the specific night in question, over the course of a conversation. I remember very little of, I told said cute person that she looked like (and I quote): "the straightest person ever." But she wasn't straight; she was queer. There's nothing wrong with being straight and nothing wrong with "looking straight." What was horribly, irreconcilably wrong with this situation was the fact that I was blatantly enforcing a "queer-enough" rubric that contributed specifically to exclusion and racism within our beloved "queer community." Because this person didn't conform to my specific aesthetic assumptions about queerness, I placed her outside of queer possibility. I can recognize in retrospect that this was largely because she was femme and a woman of color. My assumptions about queerness and its aesthetics were based in my own unchecked racism and misogyny. In making these assumptions, I reconstructed queer as both white and not femme, contributing to the impossibility of inclusion for queer identification of a broader kind.

In the end of the story, she was both patient and generous enough to remain my friend, despite the violence I inflicted with this comment. I did learn something, but it was something I should have known long before and something I shouldn't have had to learn at her expense. In the broader sense, it was a lesson about the failures of the supposedly "radical" queer community at Hampshire, even as it is comprised of people who make claims to practice; at Hampshire, even as it is comprised of people who make claims to practice; belowing and careful politics. It's exactly this type of insidious little commentary that makes "queer" an uncomfortable and exclusionary point of identification for many people, including folks of color and femme-identified people.

Wish In closing, I want to continue to challenge queer communities at the Hampshire to address issues of race specifically. White queer students need to figure out how to be allies to communities of color and queer communities to follow at Hampshire. Not that this is easy, it's certainly not, and is part of a second

larger conversation about what "allyship" means and who exactly one is "allying" themselves to. But it's a crucial and necessary step in deconstructing notions of queerness as unspokenly white. This is part of the epic project of learning how to truly enact (not just pay lip service to) an intersectional analysis in community building and campus organizing. While it's not at all something I have entirely figured out, I know that it's vital in creating a culture of the accountability, inclusion and community support at Hampshire.

-THIS PERSON HAS CHOSEN TO REMAIN ANONYMOUS

WHITE ALLY CHECKLIST

This is not meant to overwhelm you, but rather, help you be a better ally You can do this!

- -I make sure race/(anti)racism is a part of the discussion (in meetings classrooms, personal conversations, etc.).
- -I continually educate myself and others about racism,
- -I try to learn anti-racist language and keep up with it when it is changing
- = I demonstrate knowledge and awareness of the issues of racism.
 - -I recognize my own limitations as a white person doing anti-racist work
 - -I realize "it's not about me." I can be objective and avoid over-personalizing issues that POC raise.
 - 💶 Lan identify racism as it is happening. 🥒 🥍
 - e I attend to group dynamics and power structures.
 - I support and validate the comments and actions of people or color and other allies. (But not in a condescending manner!)
 - -I can accept leadership from people of color.
 - -I can share power with POC and work side-by-side with them on tasks, a projects, and actions.
 - -I listen carefully so that I am more likely to understand the needs/demands/experiences of POC.
 - -I can debrief with people of color/am open to being criticized.
 - -I readily understand--with no explanations necessary--a person of color's position or experiences.
 - -I can be present with people of color when they need to vent feelings about racism
 - -1 can relax and socialize and be at ease with people of color:
 - I can discuss things with POC and take their ideas seriously without making them feel "too angry."

THE FOLLOWING ARE SOME PROBLEMATIC AREAS WHERE A NUMBER OF WHITE PEOPLE SEEM TO GET STUCK. DO THEY APPLY TO YOU?

- -When people of color point out racism as it is happening, I feel personally,
- -I rely on people of color for education about my own (and institutional) racisms

I feel guilty about being white

-I speak for people of color and attempt to explain their positions.

-I prefer to spend anti-racist time and energy dealing with my personal feelings and issues about race, rather than moving the anti-racist agenda

-I constantly talk about all the anti-racist work I have done to validate my position.

-I have been told I act in a racist manner without knowing it, but I think was I'm being an ally.

I want to use my privilege to "help" people of color
 I believe I "understand" the struggle of people of color

STRANS/GENDER ALLYSHIP

Understand as

Gender does not determine sex and sex does not determine gender

-Transgender identity is part of human diversity. It is not something to be fixed and it is no less "normal" than non-transgender identities (... REALLY there is no such thing as "normal"...) 🤧 🐧 😘 😘 🥕 🥕

g-The transgender community is amazingly diverse; it includes people of all races, sexualities, sexes, classes, sizes, religions, ages, kinds of ability, political convictions, etc. Transgender individuals and communities can never berepresented by just one individual or generalization.

-Gender identity is not the root of all other issues for an individual. Gender identity is neither more or less important than other identities such as race ethnicity, sexuality, class, religion, nationality, etc. 🦼

-Not all trans people are interested in hormones or surgery.

-Being a trans person's friend does not necessarily make you an ally

 You do not have to be a transgender person or an expert on transgender issues. to support transgender people. Transgender people need allies in the same way that all oppressed and marginalized communities need allies

Do

As often as possible, ask politely what pronouns and name a person prefers you use when referring to them. "What would you prefer to be called?" "What pronouns do you use/prefer?"

-Respect the rights of transgender people to define themselves

₩lien in doubt:

Use "crossdresser" instead of "transvestite."

Use "intersex" instead of "hermaphrodite."

Use "two-spirit" instead of "berdache."

rangender == Educate yourself on issues that are of importance to transgender individuals and communities.

-Educate other potential allies about transgender issues and allyship

-Ask questions respectfully. Recognize that it may take a lot of energy and courage for transgender people to hear and answer your questions and they are justified in not answering any questions that make them uncomfortable.

-Think about how relevant a question is before asking it. For instance, it is totally irrelevant how a trans person has sex if you're asking them for help on a math equation.

-Be open to discussions about gender and how it affects situations in your life and in the lives of those around you.

If you don't know the answer, try to find someone who does/GOOGLE IT

-Take transgender people and their concerns seriously, even if you do not understand their concern or why it is so important to them.

Challenge gender assumptions and transphobia whenever possible.

-Accord transgender people the same credibility, privacy, respect and courtesy that you would desire.

-Incorporate transgender issues and individuals into your conversations and work.

-Be a visible ally by using trans-friendly language, such as "he, she or they," or "men, women, and trans people."

-Be prepared ahead of time to address the concerns of transgender individuals, including questions about resources, facilities, policies, etc.

Focus on accommodating the situation to the person, rather than the person? to the situation (for example, not "what should we do with you on this hall," but "what kind of hall situation would give you the same quality of life and positive atmosphere that all students should have?")

View transgender as a positive identity rather than a tragic of confused situation

Don't in the

"Out" a transgender person without their express permission.

Assume an individual's sex or gender identity based upon their appearance.
-Refer to a transgender person as "it" or as "he-she" or "she-he," unless
the individual has specifically asked you to refer to them in such a manner.

-Put the chosen name, chosen pronouns, or self-identification of a transgender person in quotation makers. This conveys a belief that the individual's chosen hame, pronouns, or identity is ultimately invalid or false.

Ask what a person's "birth/legal" name is unless it is relevant. Furthermore don't call it their "real" name as if the name they like to be called by is fake for invalid.

Ask transgender people about their body, genitalia or sex lives in any situation where you would not ask a non-transgender person about their body, genitalia or sex life.

Talk to trans people about only trans stuff, or bring up "the surgery."
Assume that, because you cannot visually identify anyone in a room as transgender, there are no transgender people present.

STHOROUGHEYED SECRIENTED?

My first semester at Hampshire Lwas in a really disappointing class about screenwriting and plot development with a new professor who was only there for one semester. The class was frustrating and not good in a handful of ways, but there's one particular course session I don't think I'll ever forget The class was brainstorming setting situations that could potentially breed interesting characters for a film. I was daydreaming and contributing very little to the discussion, but as soon as one white student said, "Growing up white in the inner city,? the class had my undivided attention. I expected the professor. or at least a student, to ask why he'd suggested this. Instead, the professor wrote "Reverse Racism" on the board and moved the brainstorming right along. I was incredibly uncomfortable for the rest of the class session because no one had said anything, especially because I hadn't said anything. I come from a very was conservative, culturally southern small town. When I first got to Hampshire, I wanted it to be a perfect antithesis of my hometown. I don't know if anyone in ethe class was as startled by what had happened as I was, but I know that if they were, none of them were expecting me to speak up because I'm white.

My silence was my support for what was said/unsaid in this circumstance, support that I wish I hadn't given because it wasn't support I felt.

After this particular day, I started thinking of this class as a "non-Hampshire" Hampshire class, which was easy because the professor was temporary, none of the students were in my social group, and I didn't finish the class anyway because it was so terrible. Describing the class to others and myself as a mistake, something that didn't fit in at Hampshire anyway, eased my discomfort with what had happened. However, I've come to realize this discussion, or lack of discussion, is something that could have happened in almost any class I've taken, even my favorite classes with my most radical professors. The same semester, I was in a literature course that I loved and was taught by Hampshire-famous professors who are wonderful and supportive and bright. In this class, a discussion certly similar to what happened in the "non-Hampshire" class took place while I was there: We were discussing the use of racialized epithets in a piece of writing by one of the students, and why, at the time she read the piece, no one in the class had spoken up about her use of slurs. It turned into a discussion about the role of white students at Hampshire, which was at first an eye-opening discussion for me, especially since it was so early in my time at Hampshire. However, one white student mentioned that her mother had faced "reverse racism" in a situation at her work. In this class, several students immediately tried to call the student out. not in the most polite way, and most of the class was observing pretty much a shouting match within a matter of minutes. Instead of redirecting the discussion and posing questions that may have helped us, as a class, to digest what had been said and the student to rethink her comments, the professors stopped the discussion and moved the class on. The discomfort at argument in this setting apparently outweighed the discomfort/fear undoubtedly caused by the discussion itself.

I don't really have any deep/mind-boggling conclusions about what I learned from these parallel experiences. I'm not very good at things like that. I think they just helped me realize that I often feel the need to think of things that are positive as "Hampshire" and things that are oppressive/upsetting as things that don't happen at Hampshire but just did that one time which was an accident. It's impossible to move forward as a community with an illusion of safety where we refuse to accept the areas where improvement is necessary and overdue. I'm often frustrated with what is unspoken much of the time at Hampshire, in my mostly white classes, in my queer and overwhelmingly masculine-identified social group, at a college where many students are rather easily paying fifty-thousand dollars a year to attend, but this silence is definitely something that can be combated, even in those infamous "Hampshire classes with perfect professors where every lesson changes your life."

JENNY VIĚTS, F. 109 🕸

"MAKING MISTAKES TO STRIVE FORWARD"

Since I got to Hampshire I've realized that everything is a lot more complicated than I originally thought. In my first year I experienced something that many privileged students experience. I was confronted with my privilege. I'm a white female able-bodied middle class queer person. I spent most of my first year feeling super shy, like I wasn't smart enough to speak, or that my voice wasn't important enough. Looking back on this I think it was a good step. Instead of taking up space, I tried to absorb the language that everyone was using, and to understand where other people were coming from. However, I was not completely silent. There were occasions where I managed to say messed up things that were funny where I grew up or just tried to use language and got it wrong.

Part of my coming to terms with my privilege was a decision to commit myself to educating myself and working toward justice. I started going to the White Anti-Racist group meetings in my second year. At that point the group was called STWAR (Striving Towards White Anti-Racism) and it had previously been called WARF (White Anti-Racist Folks) but the group kind of disintegrated; a common problem for many Hampshire student groups. The people who had been passionate about it graduated, and the people left behind

were Div III and super busy. 🚓

After a year of frustrating meetings where no one would show up, my partner (one of the only other people who would show up to the STWAR meetings) and I spent the summer brainstorming ways to get people to come to meetings and to engage with race. My third year was going to be the year that we got the group functioning and started doing active work. With the simplistic idea that we wanted to create change and make a difference, we simplistic idea that we wanted to create change and make a difference, we combarked on a new semester. We laid out a plan to pose questions to the community about race/racism/culture/experiences/etc.

We planned it so well, we were going to start off with questions that would build a foundation for later discussions. We really wanted to get other people and the whole community involved. We knew from the beginning that as white people we couldn't understand the experiences of people of color on campus. We drafted a mission statement and sent it out in the campus mail. We asked for community feedback, but didn't receive much. Our efforts were scattered and after a few meetings where no one showed up, we and a few other white students tried to brainstorm what would be the best way to engage the campus in dialogue.

Someone mentioned posing a question about identity-based housing, a social solution in Someone mentioned posing a question about identity-based housing, a solution that would be the perfect way to get people to talk. We put the plan in motion and the question, "How do you feel about identity-based housing?" went out to

the campus within the next few days. Responses poured in. Many negative, some ambivalent, and some positive. At our meeting to discuss the question later in the week, it wasn't entirely surprising that a large group of students, mostly POCs and their allies who lived in identity-based housing, showed up. We were met with a range of emotions and questions.

The question that we unassumingly put into the community to create discussion made many people that we were trying to be allies to upset and uncomfortable. Though our intentions were pure, the impact that our actions had was completely different. We framed our question in a way that not only allowed other privileged students to question the validity of identity-based housing, which is something that most of them were not a part of and had no experience with, but also to anonymously voice vehement opposition to it. We put people of color ID-based housing in the spotlight by posing the question as an anti-racist group. We made people fear that they were losing their homes. In the discussions that followed this question, we received suggestions about ways in which we could have addressed the topic of race and housing on campus in a positive way. We were advised to frame it in terms of the large number of white students at Hampshire and the advantages that being white gives a person in finding housing.

We messed up. Our mistake taught me a lot about allyship. Making mistakes like this is a part of striving toward it. Alongside actively educating yourself about oppression, being called out serves as an important teaching and learning experience. Being in a room full of people who had been affected by something that I did was a power thing. Listening to their voices and concerns made me realize the ignorance with which I had engaged in my organizing and helped me to reflect on myself as a person. If I could give advice to incoming students at Hampshire, it would be don't be afraid to mess up. No matter what you do it's going to happen. Listen when you're called out and educate yourself.

--LIZ MCGOURTY, F '08'

"SOLIDARITY WITH YOURSELE PRACTICING SELF-CARE"

HAPPY HAPPY ME, always full put my body here put my body there.
HAPPY HAMPSHIRE HAPPY
show my dance moves, examine those limbs notice the world around me and its place in me white privileged white privileged the histories that gifted me this are more than a word and forever capable of reclaiming roots changing pathways, changing minds

changing body, changing sexuality paralyzed by the sadness and guilt of the bloody past of my country what does it mean to be an ally? Listen and look around it means to engage hushed campus, clean floors

institutional walls of a school that claims radical politics and refuses a union

can't hold down this love, passion, booty shaking babe slap it and call me queer

kiss it, fuck it, find a way to harnes MY POWER

With the power of others

My divisional studies, my participation in student activism, and my conderstanding of self have grown together throughout these past three years at Hampshire. The amount I learned about myself, my family, my country's history, left me feeling exhausted and defeated. I have forever been a sensual person, not simply in the sexual sense, moreover in all senses: I find my see emotions in my body. Depression leaves me static, at a computer, tucked away in my bed and visa versa, being still leaves me numb, unable to activate my brain or make it care. This is why I dance. My infatuation with moving through space. shaping my arms as my anatomy allows, carving the air that I come in contact a with, reminds me of my belief in and passion for changing the reality of our 🕰 sworld. We are mobile. Oppressed peoples around the world engage with the power that resides on one end of the spectrum, bunched up in the arms of one race, one class, one sector of people, and they reclaim that power. It happens everyday. My body harbors the history of my family, I am a cross-section of 🐼 trajectories that have witness, lived and benefited from the pendulum-like nature of power. I am Mex'ed without the language to prove it and instead my Martinez money keeps this boat afloat. This women is in college because her family has worked their ass off. But now, instead of continuing the trend of investment (all surplus opportunity in the pot to finance another climb to the Top) it is time to redistribute the wealth. How? My mind struggles to de-categorize my experiences but apply them: white and privileged, white and privileged, post-closeted queer, gender trouble, and reclamation of body all fall find footing in the struggles I partake in. How to be an ally? Where is this body useful, when is it intrusive, where am I wanted, when should I shut up and listen? Finding humility and courage has been a part of finding my niche at Hampshire? The floors I walk, the gender-neutral bathrooms, the mowed grass I somersault

over. have hosted so many feet before mine, have been more than the playground for my thinking mind and moving body. Getting to know the staff at Hampshire has been a huge part of my learning curve. Learning to listen. Learning to understand how as a student I am tied to their well-being or not-so-well-being as the case may be. The labor that goes into maintaining this school is not often visible as it happens when most of us are asleep or in class. But bodies are bodies and work is work. When a body works too much it tells you, it deteriorates. Once a body is broken it can no longer demand the inobility it deserves. But we heal. My healing process is solidarity work with other healing bodies.

ZE-EMELIA BRUNBRAUGH F

GLOBAL ALLYSHIP AND SOLIDARITY

Hampshire College was the first college in the United States to divest from apartheid South Africa. This legacy lives on. The history of divestment and solidarity is a contested one, so what does this mean?

Are we willing to be apathetic to global struggles? We cannot forget the history softhe responsible investment that Hampshire College has ascribed to! Lets talk about solidarity.

GROUNDING HAMPSHIRE SJP IN THE GLOBAL BDS MOVEMENT

SJP's divestment campaign was organized directly in response to a call in ade in 2005, endorsed by over 170 organizations of Palestinian civil society, to impose broad boycotts, divestments, and sanctions on the state of Israel, also known as the Palestinian Unified Call for Boycott, Divestment, and Sanctions (BDS). The full text and endorsements of the Unified Call can be found on the BDS Movement's website, [ii] which serves as a reference point for anyone interested in working in solidarity with the Palestinian struggle. There are a few things that are important to outline from the 2005 Call: that it is firmly grounded in international law, which Israel has consistently violated without consequence; that it explicitly invokes the legacy of economic actions against South African apartheid; and that it explicitly names a strategy for non-violent resistance to Israeli apartheid. Its stated aims are as follows:

- i. Ending [Israel's] occupation and colonization of all Arab lands and dismantling the Wall;
- 2: Recognizing the fundamental rights of the Arab-Palestinian citizens of Israel to full equality; and
- 3. Respecting, protecting and promoting the rights of Palestinian refugees to return to their homes and properties as stipulated in UN resolution 194. [iii]

It is important to ground this discussion of Hampshire SJP's activism in the specific context of the Unified Call. That is to say--SJP's divestment campaign is a response to Palestinian activism, and not an action isolated in the context of US academia; like the social movements that preceded us, we place ourselves in a supportive role to existing Palestinian resistance.

Credit: Eat This

Students for Justice in Palestine hosts national conference

By ERIC PETERSON Staff Writer

THIS PAST WEEKEND the Hampshire student group Students for Justice In Palestine (s)p) held the first national conference of its kind on campus Boycott, Divestment, and Sanctions (BDS) campaigns in solidarity with Palestine. At the start of the conference, organizers said registered attendees totaled upwards of one bundred, with students traveling as far as from the University of California Berkeley and the University of Idaho. Unregistered attendees, as well as Hampshire students, were said to bring the number of those attending the panels, workshops and presentadons held throughout the weekend to a few hundred.

The conference was the latest of the highly-visible efforts of the members of SJP and their supporters, which began more than a year ago with the first circulation of a petition for the college's divestment from Israel and last spring culminated in the college's much contested severing

Palestinian conflict in academia in this country.

The keynote speaker for the Palestinian-Amerconference, ican journalist Ali Abunimah. commended the work and purpose of the campus BDS movement thus far before turning to the challenges ahead. "You will face many enemies," he said, "one of them is JStreet," referring to the self-described "pro-Israel, pro-peace" political action comminee of that name, and whose invocation was greeted in the Main Lecture Hall of Franklin Patterson Hall with much vocal derision.

Abunimah quoted a press release from JStreet "U"—the student arm of the organization—dated the day before the start of the BDS conference which reads, "The upcoming conference at Hampshire College promotes the misguided Boycott, Divestment, and Sanctions (BDS) movement against Israel. This movement is spreading like wildfire on campuses across the country and we're all going to get burned unless we speak out now."

the panel. In an interview with The Climax, Hexter emphatically claimed "I was absolutely not there to tell people how to stop [pro-divestment] groups... The world knew that we had an experience on this campus about a divestment action and they basically wanted my commentary on my perspective" In also appearing on a JStreet panel specifically for student leaders. Hexter expressed discomfort with the way in which "the panel was framed somewhat more ractically." He says he made clear his intention to "promote different voices and let them all be heard and that I think that dialogue was the best answer

While wanting to avoid the conflicting interpretations of the political posture of the newly-formed JStreet, Hexter echoed the mainstream characterization of the group as "to the left of AIPAC"—the American Israel Public Affairs Committee. Abunimah quoted the Executive Director of that group Howard Kohr as saying earlier this year that "the campaign to delegitimize Israel...

of financial ties with companies with investments in Israel. It has become clear through the national attention paid to those efforts, as well as the precedence and scope of the BDS conference, that SJF has placed Hampshire College at the foreground of debates over the dialogue of the Israel-

That the JStreet reference held much salience with audience was surely due to the appearance of Hampshire College President Ralph Hexter on a panel at JStreet's first conference held last month entitled "Israel on campus." The Director of JStreet "U" was also billed as a speaker on

has come home to our college campuses," situating it within the global context of resurgent anti-semitism.

On the same day of the JStreet "U" press release an open letter to the campus community was posted on the Student Dally Di-See STUDENTS DISCUSS, page 3.

Students discuss BDS campaign strategies at conference



COURTESY OF ANTONY LOCWENSTEIN

Palestinian American journalist and co-founder of Electronic Intifada, Ali Abunimah, was the keynote speaker at the 2009 Campus B DS Conference.

Continued from front page

gest by members of "an ad hoc group of faculty and staff" formed last winter in response to what they describe as "the tense atmosphere on campus" during the divestment campaign. Reflecting "the likelihood of intemperate media attention to what's happening on our campus," they stated their belief "that it's essential, in an intellectual community dedicated to academic freedom, for there to be space for the

ment that "many at Hampshire tell that they are afraid to even talk [about the conflict] here," which she said "connects to basic levels of our identities."

The opening panel of the BDS conference, which featured comments from, in addition to Hampshire SJP members, representatives of student groups of University of California Berkeley. Stanford and Georgetown Universities speaking to their experiences over the past decade with the

broadest possible range of positions to be expressed without fear or intimidation, in an atmosphere of mutual respect."

At a faculty panel organized in response to military activities in Gaza last fall, one signing members of the open letter. Professor Stephanie Levine, expressed the sentimeans through which student activists can effect what is happening on the ground.

nos as a "movement" was formalized in 2005 at a conference of pro-Palestinian groups who called upon "people of conscience all over the world to impose broad boycous and implement divestment initiatives against Israel similar to those applied to South Africa in the apartheid era." The Campus BDS Conference similarly called upon prevalent reference to the Anti-Apartheid movement. Abunimah said that while there "are many differences (from the Palestinian conflict] with apartheid, it is the greatest historical parallel we have today." In 1977 Hampshire College was the first American college or university to divest from South Africa.

The Hampshire 51P claims the Campus BDS Conference as having received the encampus divestment movement. One theme was this very issue of respectful dialogue, with panellsts speaking of the need to align the movement with the general cause of human rights, rather than as an anti-Israeli movement. They spoke of the BDS model as the most effective nonviolent

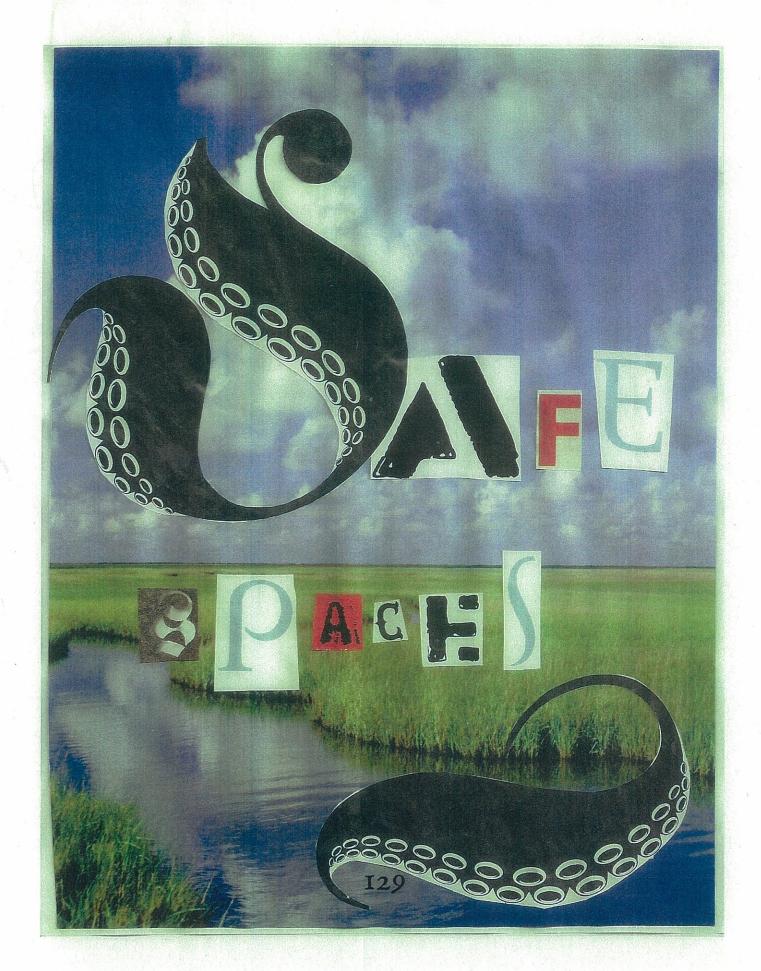
dorsements of the Palestinian Campaign for the Academic and Cultural Boycott of Israel, the Palestininian BDS National Committee and the U.S. Campaign to End the Israeli Occupations which it describes as "the largest coalition in the United States organizing BDS campaigns around the country."

Of the condemnational statements in response to the actions of Hampshire SJP and the Campus BDS Conference, Abunimah argued "What is so significant about the moment is that the Israel lobbies recognize this movement." He portrayed the factions on either side of the debate in this country as widely disparate in terms of resources and legitimacy, and that the BDS movement "is a tool for leveling the playing field and providing leverage for the Palestinians."



Graphic design made for the 2009 Campus BDS Conference.

·	
	•
	•
	•



*Ideally every space would be a Safe Space where individuals would be free from harassment or insensitive treatment; yet the attainment of this goal is a broader social goal that is only likely to result if we begin to establish a different mentality among the greater population.

What is a Safe Space?

A Safe Space (often also referred to as a Safe Zone) is a particular location (often denoted by a standard logo) where individuals can expect to be respected regardless of their sexual orientation, race, ability, ethnicity, age, gender, or religion, and to be provided with assistance in cases of harassment or abuse. Safe Spaces will contain individuals who will be able to assist victims of assault or harassment stemming from prejudice based on the aforementioned factors, or who will be able to assist the individual in finding help.

The Philosophy of the Safe Space

An individual's identity is a complex and contingent result of a number of factors. Significant contributing factors to a person's identity include—but are not limited to—their ethnicity, sexuality, and religious beliefs. Social interaction with a person's peers can have a profound effect on how one sees him or herself and how comfortable they are with their own identity. One's identity is safest when they can express themselves and interact with their peers in an environment in which they are comfortable to express themselves without concern of being harassed or treated insensitively.

The purpose of Safe Spaces is to provide a location where students can show their support for individuals affected by prejudice and provide these individuals with support when needed, or who can refer them to relevant services for assistance. By designating an area as a Safe Space and showing the Safe Space logo, Safe Space allies affirm that their space is a place to talk about issues which impact people who have been affected by any type of hate crime or a harassment.

What is the expanded conception of a Safe

SPACE?

In its original conception, universities across North America created the Safe Space to promote awareness of issues that were faced by lesbian, gay, bisexual, and transgender (LGBT) students. However, as time has progressed and the success of these programs has grown, a new, expanded conception of the Safe Space has emerged. In the expanded conceptions, a Safe Space has grown to also include the concerns of individuals who face prejudice based on race, physical ability, ethnicity, age, gender, or religious belief.

"Attempting to Build Community"

Hampshire is a unique place, full of interesting, intelligent, and inspiring folks. Yet, the caliber of camaraderie that Hampshire provides often does little to sooth the culture shock that many students from "othered" backgrounds face when they find that the campus they call home enacts ableism daily, sits on its hands when faced with racism, and uses the cult of personality to decide who may head certain organizations and task forces. My initial culture shock, as a Black lesbian with working class roots and a degenerative chronic illness, never fully went away. I learned to work around it in classes by always speaking my own truth, taking the critique of bigoted students and professors with a grain of salt, and spending copious amounts of time attempting to build a community that I could stand to be a part of. This wasn't always possible, but the trying itself made me feel a little better.

-Cyree Jarelle Johnson, F'01

ID Based Housing III

What's Identity Based Housing, and why is it so important?? There are certain mods and halls on campus that are set aside for students who want a safe space and identify with that specific community. For instance, Queer Mod is for LGBTQueer identified students who want a space that is queer-specific. Want to know more? Check out what ResLife has to say about ID Based Housing:

Residence Life is strongly committed to offering identity-based housing. Residence Life has established identity-based housing to support the members of our community who have been historically under-represented in this country and on this campus, and to counter oppression. This arises from our commitment to fostering diverse, socially just, and inclusive communities.

We recognize that our society--through its laws; institutional structures, and customs--has privileged some social groups while systematically disadvantaging and disenfranchising others. Even as we struggle to end these practices, we recognize that day-to-day life for members of these disadvantaged groups can be hurtful and exhausting.

How does identify-based housing help counter oppression? Identity-based housing is an institutional structure designed to assist members of historically oppressed groups in supporting each other. It helps to create an added level of psychological comfort and safety for those who choose to live in those spaces, often providing the foundation for those students to be able to engage fully in the greater community.

Creating these safe spaces, in collaboration with centers on campus, will benefit the entire community. We must have the full engagement of all our community members, especially those whose experiences, ideas, and perspectives are different from those of the College's mainstream population. It is through these means that we, as a full community, are most likely to challenge assumptions, craft new solutions to problems, and perform to our highest ability.

What are the criteria for an identity-based housing group?

* The group must demonstrate a compelling need for a living space that includes

a) showing the need for a mutually supportive living environment;

b) showing that the creation of the space would be a benefit to the Hampshire community or to the goals of that community in promoting diversity;

* The group is identity-based (such as race, culture, gender, sexual

orientation);

* The group currently experiences or has historically experienced

oppression within or outside the Hampshire community;

*The group must be able to fill a mod or hallway upon creation for the academic year applied for, and demonstrate that those students are willing to relinquish all other housing options for the creation of the space; the number of students who sign the application determines size of mod (5-8 person mod);

* The identity of a group must be distinct from membership in any

campus or political organization;

* The group must be distinct from existing identity-based housing groups.

Dakin F2 Queer Hall.
Enfield 52 People of Color Mod. Permanent.
Enfield 54 Queer Mod. Permanent
Enfield 60 Women of Color Mod. Permanent
Enfield 60 Women's Empowerment Mod.
Greenwich 25 LGBTQQLAAP Mod.
Greenwich 26 Asian Heritage Mod.
Prescott 82 Kosher Mod.
(Prescott 85 Students of Color)
Prescott 90 Men of Color Mod.
(Prescott 98 Latin@ Mod)
Enfield 4? Greenhouse Mod.

Why are some of the houses listed as permanent while others are not?

This is because Hampshire is working towards institutionalizing the mods (aka making them permanent), thanks to student-initiated organizing efforts. The three mods with the longest historical precedent on campus (People of Color 52, Queer Mod 54, Women of Color 60) will become permanent first, although any of the other mods can become permanent if they fulfill the requirements.

Whatare the requirements for making ID based housing Dermanent?

Here is what the ID Based Housing Committee has to say about ID Based Housing becoming permanent:

-Permanent ID based mods have priority in being filled over newer mods of the same designation. For example, Mod 52 must be a completely filled before another POC mod can be created.

There will be steps made in the next few years towards making these mods fully accessible. There is no set date (or price) for this change, but we will be looking into smaller changes that can make the mods accessible as soon as possible (i.e., changing doorknobs, etc.).

-If these mods are not filled before the housing lottery, then they can be filled with allies of the mod's choosing, with a cap of two allies.

The residents of these mods are allowed to change the appearance as long as they draft a proposal to the housing office about the change (i.e., if one of the mods wants to make a mural, they will send a proposal about what the mural will be).

-In order for other identity based mods to become permanent, they must first be in existence consistently for 4 years.

^{*}Enfield Mod 66 has now become Women's Empowerment Mod, and an official ID Based House!

"A Home Together on our Terms"

My last semester was probably the best in terms of feeling fully accepted. Maybe that has something to do with just growing up and into myself more, but I think it has the most to do with finally getting the chance to live with my closest friends and create a home together on our own terms. My friends and I created "The Goddess Mod" (mod 66 in Enfield, what up Enfield!) back in our day. We had a huge light up statue of Mother Mary, lots of floral embellished furniture, a feast-length coffee table (that we used the hell out of), and lots of other relics and images around the house that were representations of traditionally recognized goddess or goddesses that we decided to deem as such. We were all women-ish and queer-ish, a few were Jew(ish) (lol... their term not mine) with multifaceted gender identities, and there was one really great straight guy who we love and like to squeal about who lived in our closet and hallway nook when he was getting ready to study abroad or come back from abroad. We were really close friends who were able to touch base about anything and everything... and that trust had been built up over the years. We had dinner parties and dance parties and make-your-own pasties parties that usually also had food and we liked to live out our own kind of raucous/ridikkulouz+responsible, pants optional, really conscious and self-critical, fun-loving feminism. Sigh... yes....those were good times. Those were the times when I definitely felt most accepted in a Hampshire community. Basically, my advice is to find people who you love and who love you and who are on the same page with you in most was as far as politics and lifestyle. That's the best defense against the harshest winters known to man and nonstop rain and hail for 3 weeks in April type of situations that tend to happen at Hampshire. Not that you all have to think the same things and agree on everything... I learned a lot from my roomies/friends and we had really fruitful discussions... but that's to say that we knew we wanted an anti-racist, woman-loving, woman-affirming, queer-loving HOME that was open to a lot of people coming through and sharing the love; and we thankfully had the opportunity to establish that as a baseline even though it wasn't an official identity based mod.

"Finding Sate Spaces

As a South Asian student on campus, I had varying experiences at Hampshire College. There are few South Asians enrolled at Hampshire and no student group dedicated to the identity. However, I have found family at Hampshire in many forms. Professor Falguni Sheth was extremely helpful in guiding me to academic/creative works and community based activism in regards to feminism and my South Asian identity. Before meeting Professor Sheth, I identified as Indian--and she challenged me to think about what it meant to showcase solidarity with other South Asian countries such as Pakistan, Sri Lanka, Nepal, the Maldives, and Bangladesh. It was also a gift to meet Professor Arshia Sattar, who brought theatre and South Asian studies together in her courses (co-taught with Talya Kingston): "Staging the Ramayana." While I was thrilled at the opportunity to engage in a course with a South Asian focus, I always felt like some sort of cultural ambassador in a classroom full of all white students. I think this responsibility burden is something many students of color face at Hampshire.

Identity based housing was a safe haven for me at Hampshire and an experience I HIGHLY recommend to incoming students. It cradled me at a time where I was completely panicked about race relations (in my community--at home and in school--and in the world at large). More-so, it was a space that celebrated people of color and their needs, which is not always considered at Hampshire. I would hate to see Identity Based housing disappear or disintegrate. Hampshire College and the Pioneer Valley offer incredible theory courses... many exposed me to deconstructing terms such as privilege, power, control, and "safe" spaces which has led me to my work now. It was also incredible to witness students' work which engaged with race, gender, and class studies. Some Div III's are so

powerful and influencing; it's truly amazing

I am extremely thankful for spaces such as the Center for Feminisms. It is my hope that students at Hampshire dedicate more events/time to the discourse of women of color and feminism. Hampshire, in my opinion, is beautiful and rich with imaginative and active minds. If I could do my undergraduate degree again, I would still attend Hampshire College. However, it is no different than any other campus which needs to face and unlearn racism, homophobia, ableism, and sexism that comes with being in higher education.

-- TiNA OZA, 5'09

Community Advocacy

Remember all those resources we've been listing after every section? Well, many of them are connected to Community Advocacy in some way. Community Advocacy is a department that oversees many different centers and staff workers, who in turn help to house and serve as a resource for a plethora of student groups that fall under those identities. Here is a description of the different offices that fall under Community Advocacy:

Multicultural and International Student Services.
The office of multicultural and international student services (MISS) is housed in the Lebrón-Wiggins-Pran Cultural Center.
MISS provides a network of comprehensive services and innovative programs that support and advance the intellectual, personal, cultural, and social development of students of color and international students.

Lebron-Wiggins-Pran (ultural Center (Behind Cole Science Center)

To serve better and retain students of color and international students, the Lebrón-Wiggins-Pran Cultural Center provides a range of programs and resources to support and promote the success of students of color and international students at Hampshire College. Additionally, the center provides programs and resources to the larger campus community for engagement in issues related to race, culture, and under-representation, with the underlying goal to effect social change.

culturalcenter@hampshire.edu

Queer Student Services

Queer Student Services provides programmatic and administrative support for the activities and initiatives of the Queer Community Alliance Center. These include the development, delivery, and evaluation of a comprehensive program on gay, lesbian, bisexual, transgender, and queer issues (GLBTQ).

Queer Community Alliance Center

(Top of Greenwich Donut 4)

The Queer Community Alliance Center (QCAC) is dedicated to raising awareness of and visibility for the queer community. In 1992,

the Alliance became a formal part of the college by opening as an administrative resource center called the LGBA Community Center, located in donut four of the Greenwich housing area. Over the years, the name of the center has changed but the commitment to education and outreach has not erSA@hampshire.edu

Women's Student Services

Women's Student Services provides programmatic and administrative support for the activities and initiatives of the Center for Feminisms. Among these are the development, delivery, and evaluation of a comprehensive program on women's and gender issues that consistently integrate diversity and social responsibility as fundamental principles.

Center for Feminisms

The Center for Feminisms is an educational resource center dedicated to raising awareness around women's issues and gender identity. The center is a space for all individuals from the campus community.

erSA@hampshire.edu

The Wellness Center

(Located in Enfield above the Center for Feminisms)
The Wellness Center's mission is to promote holistic l

The Wellness Center's mission is to promote holistic health and wellness in the Hampshire community. The Wellness Center consists of the director of community health and wellness, __, several student staff, student groups, such as __, and student volunteer organizations, such as the Backrub Club. The director and students work together collaboratively to create and implement our programs. well@hampshire.edu

Spiritual Life

(Top of Greenwich Donut 5)

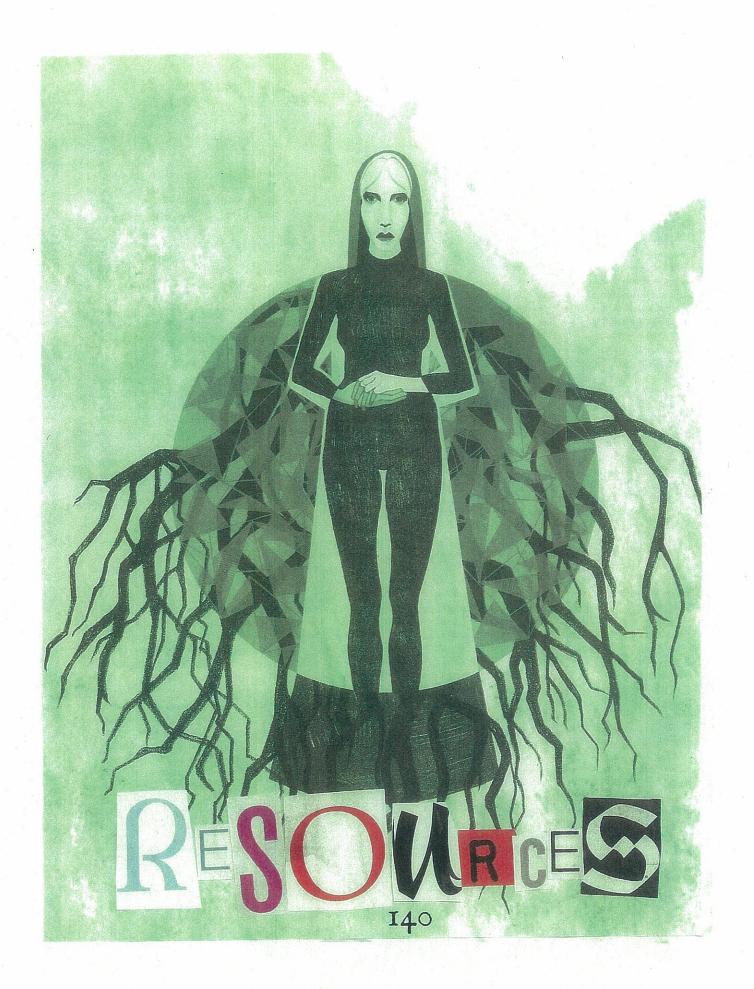
The Spiritual Life Program encourages spiritual exploration, development, and appreciation. The Spiritual Life staff consists of the director of Spiritual Life, the coordinator of Religious Identity and Political Intersections, the Contemplative Life advisor, and the Intercultural Community advisor. Each person, though having a specific faith identity, serves all students, staff, and faculty focusing

on specific needs within the community. There are a number of student groups, such as Aliz (Queer Jews and Allies), Ananda Marga Meditation, Buddhist Resource Group, Hampshire Christian Fellowship, Hampshire Confucius, HUURA (Hampshire Unitarian Universalist Radical Action), the Jewish Student Union, the Pagan Collective, Peer Meditators? Circle, Project Nur, Shamanism Studies, SPICI (Society for Promotion of Israeli Culture and Information), Spiritual Life Social Justice Collaborative, the Quakers, the Yoga Collective, and Zen Meditation.

Ineal@hampshire.edu

Transfer and Non-Traditional Student Services

Transfer Life is committed to supporting students who have transferred into Hampshire College. Transfer students can sign up to be a part of the Transfer Student Mentoring Program, a one-to-one program which matches new transfer students with returning transfer students to help in the transition process of learning how to make the most out of the Hampshire experience. transferlife@hampshire.edu



emercency Numbers

SWITCHBOARD - they can direct your call to Campus Police; the EMGIS, 1016 a House Director on call: 413=559-5456 / X5456

Campus Police On Campus Line (all non-one general brisings).

Jampshike College Health Services X7458

University of Massachuseus Etellik Services 413–377–5000

Housing Offices - open from 10-4:30 M-F, they can help you with emotional issues, housing problems & physical problems If the house of the actions closed, call the switchboard and they can page the intern on call.

- -Dakin x5564
- -Merrill x5453
- -Greenwich & Engleto x388
- Prescott X5463
 - adang Office xoga

Campus Police

The Hampshire College campus police department provides protection and services to all members of the College community, including its visitors and

mests, 24 hours a day 5 days a week.

The campus police department is located on the pround floor of the Harold Is ohnson Library Center (To enter you have to around back to loading dock area and enter through the back door. There is an accessible ramp?

As the main purpose of the compus police department is to protect life and property. Officers patrol the campus round-the-clock on foot, on specially

equipped mountain bikes, or in cruisers.

The department's to full-time officers are trained professionals. They shave police powers on College property (as granted under Massachusetts General Laws, Chapter 22C, Section 63). All officers must complete transmig assumed to d bysthe Massachusetts State Police

Moreover each office as estimetry enly an endiopulmonary resistention, and first-aid techniques, and every threesyears in first-responder skills. Each also autends astraining session onservillights and diversity, and four officers have been certified by the state as sexual assault investigators

The department maintains close working relationships with the College and the Annies en distribute of the content of the cont

and the Northwestern District Attorney's office.

Telic campus police departmentals responsible for proceeding people and property on the Hampshire College campus. The department should be alented to any situation that threatens a safe academic and social environment

Cameus emercenches

Dializar-geror x/3555 from a campus phone (both will connece to dispatch) Cell phone users, please program the number for Campus Police= 413,759,5424—in your phone in case of emergency Using your TEY call MassRelayate proof-866/489/2890 Speech=10=Speech (foredainty) Call MassRelay SES at 866/6359850

Standant Evanges on Campus

For each event planned once impresont ides of the residence halfs, and Event Registration Form (ERF) needs to be filed with student development and community leadership. Campus police department requires that ERFs be illed out and turned instostudent development and community eadership IIBN/Idhysputor-to-every event. Any BRE than snot submitted at least ten dayspelor to the event needs will enapproval by campus police

HEEGONAL PEROBERRAY

Hampshire College assumes no responsibility of liability directly or indirectly for directly or indirectly for damage; loss, or destruction of any personal property by fire, water, thefit, etc. Students are strongly encouraged to carry personal insurance to cover their belongings

It is the responsibility of each student to safeguard personal belongings and keep bedroom and apartment doors locked. The vast majority of property crimes on campus are crimes of opportunity. The simple step of keeping doors locked provides enormous protection.

The campus police department has electric tengravers available for loan, it is a good practice to engrave valuable items with the owner's social security mumber of other identifying marks. Marking of personal property will help in identifying the nightful owner of recovered property.

USE OF COLLEGE VIEW OURS

College webicles are not available for personal use. Pool vehicles are available for college business. Requests to reserve pool vehicles must be made between plant—4 personal Monday through Friday by a representative of a college budget unit (e.g. sendent affairs, house offices school offices, etc.). All individuals operating college vehicles must complete the defensive driver course, which is offered at least once each semester by () PRA

CAMBINE

No camping on Hampshine College property is allowed withour explicit permission from the camping police director.

oren fires

Open fires (inside or outside) are prohibited on campus unless prior virtue in approval is granted by the campus police director. Charcoal barbecues are permitted, but must take place a safe distance away from buildings. Barbecues must not be left unattended.

TRESPASS ROLLEY

in certain situations, Hampshire College may serve movanted individuals with a crespass notice. Violators of a trespass notice are subjectionariest. Campus police officers or other college employees may ask community members or visitors for identification. Failure to comply with such a request may result in disciplinary action up to and including escore from the Hampshire College campus and/or trespass. Students are encouraged to introduced lampshire. College ID cards with them at all times

WEAPONS, EJEEARMS, AND EXPLOSIVES

All (fake or real) weapons, firearms, and explosives including but not limited to firearms; knives (over 4 inches); swords; bows and arrows; and incendiary devices, including firecrackers; are strictly prohibited on campus, BB, pellet, and paint ball guns are also prohibited. All weapons, firearms, and explosives used in plays, theater, etc, must be registered and stored in the campus police departments. These items are not allowed in the dorms/living areas and will be confiscated.

ABBUOTES INC AND BASKING MOTOB

If you are returning to campus this fall with a motor vehicle, you will need to submit your vehicle information on The Hub to request a parking decal. Once you have completed the Motor Vehicle Registration Form on The Hub, the parking office will receive your request. When you arrive on campus in the fall come to the campus police parking office with your valid vehicle registration, insurance, driver slicense, student ID, and the non-resident form (for out-of-state plates) to pick up your student parking decal and the state non-resident decal. At that time a parking decal will be issued and your student account will be charged.

Note: On the consistent form, indeplace with registering minimaris, the

license plate numbers

If you would prefer to save time, send copies of your vehicle registration insurance, driver's license; and a copy of your student ID before August 2.1 Providing all your information has been entered on The Hub/Vehicle Registration, we will process and mail your decal to your Hampshire mail box. The fee is \$166 for on campus and \$85 for off campus, and will go directly to your student bill.

The parking office is located anthe reasof the Johnson Library. The office hours are 8 a.m.=4 pant, Monday-Eriday. If you have any questions, please call 45359.600

Mail copies of wildingsination, insummes, your dintersticance, and sindentify to. Sampus Police Padang Office Hampshire College 193 West Successions

RESIDENCELLIFE

INTERNS

Your intern should be your first go-to person for all Hampshire-related questions or issues. Interns are paid Hampshire students who work for Residence Life and know the Hampshire "ropes". They can connect you to innumerable resources, ranging from the Counseling Center to the Cultural Center. Your intern is a community builder, communicator of policy, and all-around awesome community advocate.

Is the person next to you being superationally as pass to make the miles of the mil

Is someone smoking indoors your half war?
Find your intern and tell them!

NEED TO TANK ABOUTH, COMMUNITY ISSUE WITH YOUR PERKY. Find your intern LEgonesincen cannot solve the issue on their own, they will work with the house director to find a solution.

HOUSE DIRECTORS

Your house director is a full-time professional staff member who is in charge of making sure that all of your living needs are met. They supervise interns, mediate community conversations, facilitate conduct hearings, coordinate programs, initiate community campaigns, oversee health and safety checks, respond to campus-wide crisis situations, authorize room changes, collaborate with other offices on campus for educational trainings, and serve as a resource for all residents who live in their buildings.

PROCEXMINING

When you get to Hampshire, one term you will hear a lot is "programming."
Programming, in a nutshell, is what we call any event coordinated for students.
Some of the programs are social (open mic events, poetry slams, movie
marathons, and trivia) and some of the programs are educational (panels, gnest
speakers, dialogues, and film screenings). Interns coordinate programs for
residents so that you have lots of opportunities to connect with the people
around you. Keep an eye out for advertising - and if you have ideas for your
own programming you'd like to do, let your intern knowl

用OUSE OFFICES

Each housing area has a house office located nearby! (Enfield and Greenwich share one, as do Dakin and Merrill). Between the hours of sam and spin there will usually be at least one intern who has "office hours" and can help answer any questions or concerns you may have. This is also where your House Director's office is located! Each house office has snacks, cold medicine, advil vitamins, tea and coffee, toilet paper and trashbags (for Mods), cleaning supplies that you can check out such as vacuums, safer sex supplies, board games, and so on!

on campus resources

COMMUNITY PARTNERSHIPS FOR SOCIAL CHANGE (ground floor of FPH). Go in (i) is side entrance closest to the HOO and Merrill, go down the stairs, and turn right!)

Since 1987, the Community Partnerships for Social Change program has been a campus resources for students and taculty who wish to integrate their academic interests with their social action/community-based experiences forging a link between the classroom and the community-A primary goal of the program is to facilitate respectful reciprocal relationships between local communities and Hampshire College students, faculty, and staff.

Community Partnerships offers community-based internship opportunities, summer internship opportunities, training seminars, and a variety of resources to strengthen students' social justice organizing skills. Students are encouraged to meet with CPSC staff for advice about making community work a central component of their divisional work.

OFFICE FOR DIVERSITY AND MULTICULTURAL EDUCATION
The office for diversity and multicultural education is responsible for the
general advancement of diversity in the life of the College. This includes
racial, ethnic, gender, disability, and class diversity, as well as diversity based
on sexual orientation. The primary mission is to safeguard campus wellbeing as
its relates to diversity issues:

IDISABILITIES SERVICES COORDINATOR

Joel Dansky (dansky Champshire edu), Disabilities Services Coordinator, is

tesponsible for the coordination and provision of services and accommodations
for students with disabilities. Disabilities may include, but are not limited to,
sensory impairments, mobility impairments, chronic illness, learning
disabilities, attention deficit disorders, and psychological disabilities.

Peer Mentorship Program

The Peer Mentorship Program is a program offered by the Cultural Center that matches incoming multicultural students with returning multicultural students. The program was developed in response to students? concerns about the retention of students of color and international students at Hampshire College. Email CULTURALCENTER@HAMPSHIRE.EDU for more information on how to get involved.

- *Want to know more about the different centers and offices under Community Advocacy? Then check out the Community Advocacy page in the "Safe Spaces" section of this packet!
- Do you want more on-campus resources? Checkoud Hampshine s ஈகொடின. die Hampedia page!

CONTRIBET AND COCACIO

Community Advocacy, a department of Student Life, incorporates multicultural and international student services (and the Lebron-Wiggins-Pran Cultural Center); queer student services (and the Queer Community Alliance Center); women's student services (and the Center for Feminisms); spiritual life (and the Spiritual Life Center); and the Wellness Center (formerly the community health collaborative); and transfer and non-traditional student services (Transfer Life).

VALLEY BESOURCES

Axeenst Coeses

- ্ষিত্রি Alliance, http://www.sambersceon/zondealliance/aboushimi.
- Multicultural Resource Center, https://www.amherst.edu/campuslife/multicultural

MOUNT HOLVORS COLLEGE

- True Colors is a student organization that provides support, activism, some religious for the lesbian, bisexual, transgender, and see right a lypopulation, http://www.mtholyoke.edu/org/colors/
- Jeanetic Marks house, a safe space and community center for LBTQQ students http://www.antholyoke.edu/org/colors/house.html *
- Systa is a confidential support group for LGBTOO women of color. Please confider owner-systa=l@mtholyoke.edu for meetings, times, and other questions

A list of MoHo's Cultural Centers:

Betty Shabazz House provides cultural space for students of African descent.

Eliana Ortega Cultural Center serves the needs of the Latina community

Jeannette Marks House, a community center for the lesbian, bisexuals

and transgender community.

Zowie Banteah Cultural Center serves the needs of the Native Amedican

community. For more information, please call: 413-538-2550

SMITH COLLEGE

-Spectrum (LGBTQQ Alliance), http://sophia.smith.edu//spectrum//

-Transcending Gender, a student group for trans and gender nonconforming

-Prism: Queer Students of Color; A Smith College organizations for LGBI(0) people of color, http://sophia.smith.edu/prism

-Unity House Smith's Multicultural Center

University of Massachuseus

=UMassAmhesisSionevall Center, storevall@funfamerscan, http://www.umass.edu/stonewall_418=545≥4824

-Qeshet (Rainbow) is a five college organization for queer and questioning Jews. Please contact smoser@external umass eductor more information

-Queer-Eslist-serv, a comprehensive guide to queer events in the Pioneer Valley and specifically within the Five College Consortium You may also utilize this by publicising your event. Please sign up for Queer-Esby emails stonewall@stuaf.umass.edu. Type "For Queer-e" in the subject line.

-Center for Women and Community (previously the Everywoman's Center): CWC's mission is to provide leadership in promoting educational access and equity for women, to empower women to take full control of their lives and to scengthen the connections among women. CWC works to stop all forms of oppression, particularly those based on gender, age, class, ethnicity, race, mental and physical ability, sexual orientation, and spiritual belief.

Toll-free 24 hour Rape Crisis Hotline: 1-288-33-0800

Just of Wilder Colonel Centers:

Center, 413-5/35-26 Coloural Center, 413-5/35-26 (ILEGO) American Cultural Center, 413-5/45-2073

Malcolm X Cultural Center, 413-5/45-3042

Muri Kochiyama Cultural Center, 413-5/45-2228

amherst

- -Food for Thought Books is a collectively owned and run bookstore light region the center of Amherst littp://www.foodforthoughtbooks.com
- -Men's Resource Center: The mission of the Men's Resource Center for Change is "to support men in developing healthy self-awareness and meaningful personal relationships with women, children and other men that move beyond the limits of masculine stereotypes and social patterns that have divided men historically. We seek to engage men in a quest for emotional and social literacy, in the practice of respectful attitudes and treatment towards others, and in the development of constructive means of conflict resolution. We are committed to enhancing men's leadership and partnership with others in order to promote models of positive masculinity and individual integrity, while dismantling patterns of personal and societal violence and fostering social equality."

http://mreforchange.org/programs.html

MOEMERAMPTON

- -GLBT Alcoholics Anonymous group at St. John?s Episcopal Church on Eridays at 7:30pm. (48 Elm St., Northampton)
- -Men of Northampton (MoNoho) is a social and recreational group for gay men in the Northampton area. For more information about meetings and events, please visit their website, http://www.monoho.com/home.html
- -Northampton Pride is responsible for the annual Pride march and rally.
 www.northamptonpride.org, info@northamptonpride.org
- -Safe Passage provides support to survivors of domestic abuse, including women in lesbian relationships. For more information, volunteer opportunities or to find meeting times and place of support groups, please visit www.safepass.org
- -Generation Q is a youth group and center for individuals ages 21 and under: The center has regular drop-in hours. For more information, e-mail Alexat aparighorn@communityaction.us
- <u>BurgCongRenizle=10=MbleCroupMeding</u>Rouplemenditines,plens consignitiesexbergove(Cychooxcom

Lebrón-Wiccins-Pran Cultural center

To serve better and retain students of color and international students, the Lebron-Wiggins-Pran Cultural Center provides a range of programs and resources to support and promote the success of students of color and international students at Hampshire College.

Additionally, the center provides programs and resources to the larger campus community for engagement in issues related to race, culture, and under-representation, with the underlying goal to effect social change.

We enhance our longstanding commitment to community and social change by providing and advocating for services, programs; and resources that assist international students and students of color for a successful transition to matriculation at, and graduation from Hampshire College; offering services, programs; and resources that foster academic success among international students and students of color, ensuring a space for multicultural community building, individual expression; and the exchange of ideas, fostering leadership skills for multicultural competence for students of color, international students, and multicultural student groups, continually examining the fluidity of race, culture, and identity; specifically examining how race and culture intersect with other social identities and their impact on one sview of self and of the world, serving as a campus partner in promoting multicultural competence through community engagement on topics related to race, culture, and under-representation.

At the Cultural Center, we recognize students come to Hampshire with their own terms of self-identity and will soon be placed in a new environment where identity will take on different terms and meanings. The Cultural Center aims to help students of color and international students navigate through that phenomenons.

OFFICE OF MULTICULTURAL AND INTERNATIONAL STUDENT SERVICES.
The office of multicultural and international student services (MISS) is housed in the Cultural Center. MISS provides a network of comprehensive services and innovative programs that support and advance the intellegued personal cultural and social development of students of color and international students. 413 5595461

I by in a state of the state of

MICS provides information and programs to international students about the campus and community; and provides support and assistance concerning viscands related immigration issues...413.559.5779 / missintlehampshire con.

SPARATUAL LIFE CAMPUS RESOURCES:

The Spiritual Life Program at Hampshire College encourages healthy community life, interaction, and reconciliation across boundaries of ideas; possibilities, and faith. We offer support and practice so that students, staffs and faculty can balance, flourish, and experience the connections between mind, body, and spirit. We provide resources and guidance for spiritual exploration, development, and appreciation. We provide education and programming that engages in issues of identity and conflict around the world, modeling compassionate communication and challenging ourselves and the campus as a whole to make this a place where we can become fully ourselves even as we lift up and celebrate our diverse community.

Comace,413-559-5282 Incal@hampshire.edu

SENERAL PERGENTER

Doming MC can rich

The Spiritual Life Centerseives as a community center for meetings, programming, quiet study, and worships Weekly sessions of meditation, yoga, and contemplative practices are offered in this space. Spiritual life, programming and special events invite us to worship in our own ways; consider the connections we share across faiths, and forge new paths to truth, wellness, and understanding. Spiritual life student groups conduct weekly meetings in the Spiritual Life Center. You can get involved by checking the calendar for these dates and times.

SPAIRITUAL* LIFE OFFICE

Second Floor of Merrill Student Life

The director of spiritual life; coordinator for religious identity and political intersections; intercultural community advisor; contemplative life advisor; and spiritual life student staff work together with the other community advocacy offices to cultivate an engaged and questioning campus community. Stop by the office to char and find out more about the Spiritual Life Program.

Kocher Kimbehen

MaallSadale

The kesher kitchen is where Shabbat and holiday meals are cooked, and can also be used on other occasions. During Passover, the kitchen is kashered and is fully specked with kosher for Passover food, available to any member of the Pampshine community. The kosher kitchen generally serves as a hub of Jewish life on campus.

SPIRITUAL LIFE STUDENT GROUPS

ALIZ (QUEER JEWS AND ALLIES)

BUDDHIST RESOURCE GROUP

SAMESTINE CHRISTIAN BEINGOWSERD

HAMPSHIRE CONFUGIUS

BASESHINE UNIVERSABISH RVD CVI. ACT CO.

JEWISH STUDENT UNION

MEDITATION: VIPASSANA

Meditation: Zen

PACINGCOMMETIVE

AND PROPERTY OF THE MENT OF THE

BROKER NOR

QUAKERS

RADICAL JEWISH COLLECTIVE

Ontold Street Contract Land Contract Land Contract Contra

SHAMANISM STUDIES

PROPERTY OF A PR

Yuddish Language Ceur

York Connection.

THE TOENTER FOR FEMINISMS

The Center for Feminisms (CFF) strives to work towards an actively anti-series campus. The CFF prioritizes anti-sexist programming on campus, in accordance with our mission, and also provides programs that deal with other forms of oppression. The CFF strongly supports student-initiated programming. The CFF is a part of the department of Community Advocacy in the division of Student Life.

The CFF is open Monday-Briday, 9 asm=9 psm=5 and is located in Busteld, in the same building as the Wellness Center.

Contact: 413 559 5320
erSA@hampshire.edu

Guidine Principles

To recognize that gender is a social construction and that social consequence are products of society, not fixed in individuals.

That it is only possible to understand one social identity while acknowledging all intersecting social identities.

To foster a critical awareness of the impact of all forms of oppression, and including but not limited to ablism, ageism, classism, ethnocentrism, gender oppression, heterosexism, racism, and sexism and how they intersect with gender.

To acknowledge that because sexism privileges masculinity over tentionity sexism impacts women and men differently.

To recognize that male privilege is the problem, not the inclusion of men.
Recognizing privilege as the problem and not individuals provides the opportunity for all individuals to work on the issue.

To provide an accountable space and a safe space, where the individuals who use the space strive to not reproduce oppression and individuals hold themselves responsible for not perpetuating oppression. This also recognizes that individuals with target identities may have agent identities, and the impact of internalized oppression. A safe space is one that strives to be free or oppression.

WELLNESS CENTER

The Wellness Center's mission is to promote holistic health and well accept the Hampshire community...

https://www.facebook.com/groups/hampshirewell/

WEO WE ARE

The Wellness Center consists of the Director of Wellness Promotion; student staff; and student volunteer organizations, including the Relaxation Club. The director and students work together collaboratively to create and implement our programs. The Wellness Center is part of the department of Community Advocacy, in the division of Student Life.

WEAT WE DO

The Wellness Center promotes holistic health and wellness in the Hampshite community. Well provides health and wellness promotion including, but not limited to, alcohol and substance abuse prevention initiatives, efforts to promote healthy relationships; self-care; mental health; stress managements and body image issues; and provides assistance with campus-wide sexual offenses resources and support. We are always willing to support student initiatives that promote health and wellness, and invice community members (10) share ideas and concerns with us.

COME VISITE

The Wellness Center has a comfortable and relaxing atmosphere, so drop by and have some tea, browse our library and multitudinous brochures, or charwith one of the staff! Bring your books and study in a quiet room, try out a light box, or take a relaxing bath in a clean tub. We are located in Enfield by the basketball court, above the Center For Feminisms.

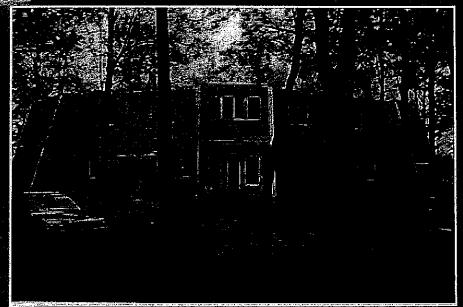
You may also contact the Wellness Center at

>5743) ⊙≀byemálingsvellChampshireedn.

Guide to modelife & One campus living

THE HOUSING AFFAC

Greenwich (the Domits): often a bit quieter, feels more rolated as it is be ween the freles behindale library and the edge of the woods/samuficids, 44to 7 personances.





look how tiny your kitchen is! get gozy)

pros: Quieter! Trees and swing, if you're into that!
Swipe doors that are always locked, if you often forgets
to lock your front door. A big closet on the second floor
of each. Lots of cool stuff happening above or in the
middle of the Donuts (Queer Community Alliance
Center, Spiritual Life Center, Centrum Gallery, Good
Reads Library). Often two bathrooms if you are in a 5
person or above mod. Nice front porches! One accessible
mod here.

cons: TINY KITCHENS. Awkward wedge-shaped rooms (unless you're in the double). Prone to mold! Laundry is only in some of the Donut basements. ACORNS LITTER THE GROUND AND ARE SLIPPERY. The snow and rain can pile up to your doorway because several roll the domissare in a slight walley. Bround loors look automatically. Goodless suddaskunk moll the area.

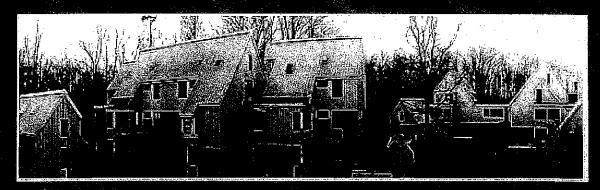
Enticle Regimency to Greenwich, and is where the Basketball consist Wellness & Centerfor Feminisms, and the Greenwich/Enticle shared Propo Office and located. A little bit like suburbits and appression mods.



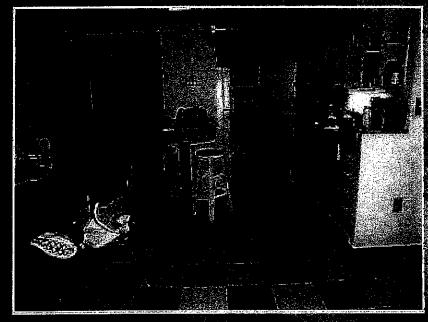
prose BIC KLICHENS (in most): Pretty big common spaces. Multiple bathroom: per mod (usually). Lots goes on during the weekend. Close to the CEF/Wellness Center and the Housing Office. Two accessible mods are located here DOUBLE FRIDGES (if you have enough people). Basketball court. Greenhouse! Tire swing! Front AND back porches

cons: Only one knowing room that as often overflowing with clothes. Often found on the weekends: Doors do not lock automatically. Triny porches Some mods here have any kitchens, sadly. The recycling shed literally just burst into flames for no apparent reason during the late spring of loop. Will they rebuild have what some some weaken glass on the walkways.

Brescore Bennelegie Aure Willinge Grycesquarile serated apprennancement.



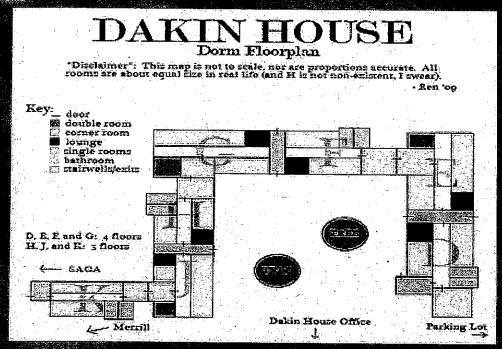
pros. You can live with every friend you've ever made all at once! There is where the party is at on the weekends. Boft rooms! The Tavern is right there in your quad. The Night Truck is often parked right outside your door! Lots of windows in the common area. Suite style mods. Fire escape hang out area! Some of the largest doubles on campus are located here. Right next to the graffith wall.



CONCRETE (B) (MD) L (B) (MD) LOUD. Broken glass is EVERYAWA BEREDING escapes as your main staircase is all from and gamesamtilkitatains, smowsk<mark>sleeks, or</mark> voirraise even midly fined or mitoxicated, Orane wearing heels good hick Loft rooms. Not the best to have to climba ladder to get into bed at game la your modmates decide to throw a party in your hvingaroom-vourientine

house will be onashed by the geospeople who wandered in SUPER SENSITEIVE SIMOKE AVEAR MIS (that will go off from taking a shower, even). Your windows probably don't open more than a few mohes. You might be living with 9 other respile

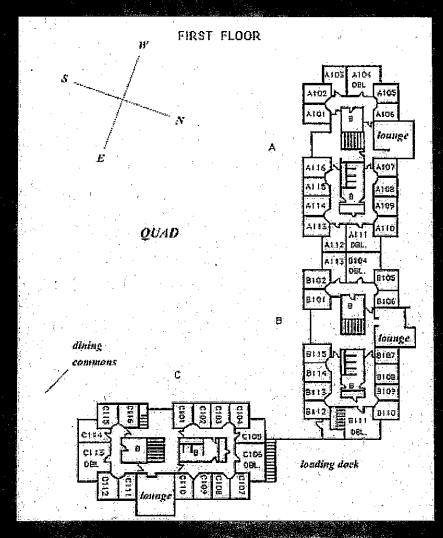
Dakin: Dorm halls Dak (and for some reason, there is no To floor in Dakin)
The Dakin/Merrill House office is located across from it's quad. Singles and
Doubles:



prossilects of identity based halls. Swingsing one quadrates learning and a community formige area in the basement. At most all of the badinoons are actually magically an all way into the next floor. Accessible remps and some accessible halls. All the halls are the same length. A communal field of an your functionmental formige on each of the halls. Balconies AFPY LAST is stop in behind the building for easy access. More first years Mostly, singles.

Cons. Almos all of your bathrooms are a hall vay. No leichens! You have to are the one in the Dalkin Laving Rooms teros all equal. Lend who knows what your fillends? did to it. It out of fire thanks because Dalkin residents I Day Ears leave things on their lamps and can be used to was make poposite of to utilise if the side equal to make poposite of the utilise is a cooker. Of conspectively make your longer in the interesting the successive particular terms of a housing shoulage. The walks are really because colors. We do not have long the walks are really because colors.

Vigerally Downstrike A-C. Glosson 11 Elements 1808. Singlesen in Donale



pross Kurchens in your lounges! Shout and long halls, if you're into that.
Your bathrooms are NOT a hallway. Balconies! Bocca court in the quad! Your smoking gazebous often fun colors. Your hallways are generally painted acceptable colors. The mose doubles! More upper class students generally.

conce Office said coabeannich londer im general dann Dakin. Shopelaalleane confiningly spaced, impale alle alle alle alle brain dy hickoni. Ishoseki dhens ger aashed. The most doubles Norden ay best dan lik.

MOD LIFE TIPS & TRICKS

D)(0)(S

- -Make a chore chart! It may sound simple, but this will save your mode from slowly imploding because no one has cleaned the bathroom since y'all moved in and the sink is literally growing a forest of mushrooms (You think I'm kidding But I saw this in an Enfield mod). There are many creative ways to do this, below are some examples:
- Have frequent Mod Meetings? They can be informal events or over a family-scyle dinner, but no matter how you do them make sure constant communication is happening! These are great opportunities to discuss anything that isn? working in mod life, "check-ins" (aka what's going on in everyone's lives), and whatever else folks need to discuss. Nothing is worse than astmy apartment filled with people who aren't speaking to one another.
- Decide as the beginning whether or not you are going to go sommunal style. Will folks share food or is everyone going to buy and label their owns sufficor personal use only? If you are sharing food, how will you draw up the costs and grocery shopping? If you aren? I, where will everyone put their chings storthere is no confusion?
- Description of hearist content Make it neally feel like home to combut these seemingly endless New England whitels.
- LOCKYOUR DOORS (to your personal room as well as the main mod doors Lock the inside/side door as well if you are living in Prescott and especially in Greenwich! If no one's home *LOCK ALL THE DOORS, Thefr happens here Break ins happendhere It might feel like a giant, cozy, hippy sleepover at Camp Hamp sometimes. But don't be fooled Shit gets stolen, but it's a thousand jumes less likely if you just remember to lock your doors!
- -Keep it clean! Clean the bathroom. Vacuum your floors (cleaning supplies and racuums can be found in your friendly House Office!). CLEAN OUT THE AT NASTLY ERIDGE You don't want to be that mod where the sink is growing moldy forests over those dishes you "left to soak" two weeks ago and your feet to keep the floor from countless spilled PBRs and god-knows-what-else. No one vanished be friends with your from mod looks like acove syampland.

DOMES

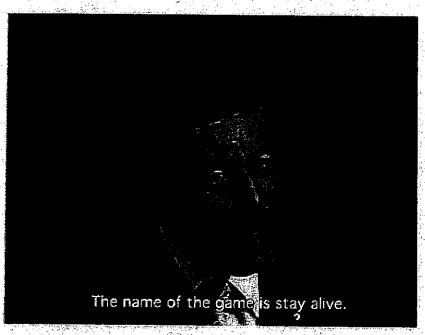
Enting with a sweetheast / paumer / hook-up is generally a certible idea. Drema in your living space is stressful and the other people you live with work like it either. Similarly, once you live with someone, don't stait hooking up with altern. Same deal. U hauling is more fun witen you live in Greenwich and they live in Emfield. Don't worry, you won't even notice the difference! UNLESS YOU GET A DOUBLE TOGETHER AND TWO WEEKS IN REALIZE YOU HAVE ENTIREDY DIFFERENT STANDARDS OF LIVING A NIDANO WAY OUT Schously, though, INTENK AGAIN.

-Oncessimily and the Island Aviold BOOMY ISLANDSBOOMY INFRANCE might assemble hard to a pull of Evil tension that the all your almowell, or tended and best, away from one another Sospis donkado it, elegy

Besidiands do NOT always make besidions maiss broomed with one of my besidiands our second year and it was pretiginable allowed as second year and it was pretiginable allowed as second year and it was pretiginable allowed as second year and it was pretiginable and passive aggressive demining and any end and his book going describe allowed the time. Be really with yourselfs and your friends. If yourse come who we also lose a fine alone yourselfs and your friends. If yourse come who we also to so a fine alone your others are continued by the someone just be enuscyour called backenying no or you think the your only option. This can definitely other options out there and you'll find them and be a feel happier for it.

THE HOUSING LOTTERY

TRYING TO DESCRIBE THE MOD LOTTERY PROCESS



(from whatshouldhampcallme.tumblr.com) dun dun dunnn, A little like Game of Thrones. It can make or break your group of friends.

The lottery is Hampshire's annual room choosing process. The lottery takes place over a two-week period at the end of the spring semester. The spring 2013 lottery will begin April 23 and end May 2. Only one size mod will be available per day, starting with four person mods and continuing through ten person mods. The last day of the lottery will to allocate dorm halls and Prescott Suite 104. Individual students have lottery points. To participate in the lottery, students get together in groups and combine their lottery points. They use this total a number of points to try and "buy" a mod by completing a registration packet that is submitted to the housing operations office. Groups use a registration form to rank all of the mods of a size from the one they want most to the one in which they are least interested. Groups are awarded their highest ranked mod that has not already been won by a group with more points.

Choose your modinates carefully. It is extremely important to form allotteny group of students with whom you can live comfortably, rather than students with lots of points who aren't a good match for you. Talk with potential modinates about the issues that you'll face when living together, and whether you would be compatible modinates. This can include: who will share the double, tolerance to smoke on clothings clean mess, cooking/shopping together and noise level.

Once you've formed your group, discuss and fill out a modifiate contract (pdf) to set designations and norms for your mod. Completing a modifiate contract wall earn your group one extra point. The contract helps guide acconversation amoung groups about how they would like to live together. Contracts will be kept on file and residents will have the chance to review and revise them agreements during their initial mod meeting in the fall. The contract autist be completed in full and signed by every member of your group (not currently on leave / exchange / field study) to qualify for an extra point. If you fail to win a modified day, the contract will be returned to the person your group designates as its point person. Groups may use the same modifiate contract in the next size lottery the ypatricipate in Adlancy members must sign the contract to be awarded the extra point.

Make a contingency plan with your group in ease you don't get the initial size mod you try for (i.e. line up people to add to your group if needed). Groups and individuals campost on the bulletin boards in the FOO lobby to search for lowery groups/members. Residence life and housing will be hosting programs to facilitate meeting new group members.

"ITES A MOD. MOD? WOELD.

Hampshire Reports, Fall/Winter 2003, p. 223.

It's 6:00 on a Wednesday night and four roommates in Greenwich Mod 3 are sitting around their living room, sipping herbal tea and chatting about life in the "mods," apartment-style houses at Hampshire that offer a homier, more close-knit feel than typical college dorms.

Supper is on the stove--sesame noodles and a tofu dish--awaiting the return of two other roommates for a late night dinner. The students are diverse; hailing from towns as close to Amherst as Auburn, Massachusetts, and from countries as far away as India. A few were friends before moving in together while others have only recently met. Still, even at the beginning of a new semester, there's an easy congeniality among the group.

There's Sam Singer from Tacoma, Washington, who is studying astronomy and physics; Gaia Thurston-Shaine from Alaska, who has combined interests in environmental studies, plant ecology, and creative writing; journalism student Bonnie Obremski, from Auburn; Ngawang Legshe, a Buddhist monk from India pursuing legal studies and creative writing; and Seth Raphael from West Virginia, who studies computers. On this night, a sixth roommate—Phu Nguyen of Washington, D.C.—is away. All the students have extensive extracurricular interests, as well. Singer, for instance, is active in amateur, astronomy and built a unique type of telescope for a recent academic project. Thurston-Shaine works as a river guide in the summer while Obremski created a student magazine featuring writing about the outdoors and travel. Raphael, who also doubles as the mod "intern," or resident assistant, is a magician who is intrigued by the connections between magic and technology.

Indeed, college life is as much about what happens outside the classroom as inside. And for many students at Hampshire, life in the residence halls and mods is a learning experience unto itself. For most students, residential life is the first experience of living away from home and family.

On the nonacademic side, you learn a lot about sharing space with someone with whom you might not be completely compatible," Singer said. Living with others offers an opportunity to develop skills in compromise, communication, and conflict resolution, among other areas. The issues can be as simple as a decorating the mod--this group agreed that a kitschy Edvis painting inherited from a retired professor could stay--to more serious debates about lifestyles and values

The mod itself is a collection of objects, furniture, and artwork brought by the students individually or acquired collectively. Nguyen contributed a prized rice cooker and always has a pot of rice going, from which his roommates are invited to partake. Singer hung up a photograph of Mt. Saint Helens and Obremski hung a painting she made of a guitar. An array of spices left behind by former mod denizens lines a countertop.

In this mod, some questions of compatibility have been established in advance. The mod is a substance-free living space; alcohol, digarettes, and other substances are prohibited. Other matters are hammered out in regular mod meetings. At one early meeting, the roommates established a schedule for chores such as cooking, vacuuming, and taking out trash and recyclables. They also agreed to adopt nightly "quiet hours" to ensure time for relaxation and study. Singer said "mod life" provides the best of both worlds: a connection to the Hampshire campus with a more autonomous lifestyle. "It's not dorm life, but you are still a part of the college community," he said. "It's kind of like living in an apartment. You have the ability to cook your own meals. In the evenings we stay up late studying together and on the weekends, we relax. It creates a more cohesive feeling."

The feels like we're living of teamous but we're not? Thurston-Shaine said.

"College culture can be really overwhelming and refeds like we've created a refine here."

Most of the students chose Greenwich partly because of its woodsy, tuckedaway location at the edge of campus. A birdfeeder hangs outside a window and the roommates like to cat breakfast and watch the birds each morning. Legshe was particularly interested in Greenwich because of its nature setting and the Goodread Library, a small community library of paperbacks donated by a former professor.

Hour of the roommates hold a share in the Hampshire Community Supported Agriculture farm; in the fall and early winter, they get fresh organic produce each week. They also shop and cook meals together. "I have learned how to cook here and earned how to burn," Raphael joked.

Aside from sharing meals, the roommates also socialize together. Thurston-Shaine taught Obremski how to "roll" a kayak last year and the two enjoy outdoor activities. Obremski is returning the favor by teaching her friend how to play guitar. The group hosts a bimonthly "Soup and Eriends" night in the mod. On those evenings, the roommates whip up a big pot of soup and have friends over for supper and conversation. They also invited their academic advisors to a recent dinner; any talk about school was banned, however. The event was just for fun.

The living situation tends to make the roominates fast and close friends. They often go out as a group to various functions and events, and if someone is upset, they all respond. One recent night at a movie, Thurston-Shaine was troubled about something that happened earlier in the day. She wanted to leave, so her roominates joined her. There are a lot of hugs happening here. Obremski said.

"The reason why I really love this group of people is that we're all really good friends and we are a support network for each other," Thurston-Shame said "We all really value our living space and the refuge we have here."

The roommates learn from and lean on each other in other ways; too. When Obremski needed help setting up her computer, Raphael, the resident computer whiz, lent a hand. Students also feed off each other's academic interests:

The interesting thing about this group of people is that we're all studying different things and we get to share what we're doing with each other, "Thurston-Shaine said. "For me it's really cool to get to share space with people who have very different academic interests."

Last year, Thurston-Shame was working on her Div III alongside a roommate who was studying costume design and theater, a discipline she knew very little about. "In my experience, it has been really valuable to live with people you might not see in your regular academic world," she said.

Singer believes his entire college experience has been more rewarding because of life in Greenwich Mod ?

"I have the space to be comfortable and to be myself?" he said. "I love being there. I'd stay here my whole life if I could."

Living in a situation like this really can bring out the best in people,?? Thurston-Shaine said. "Everyone can really take responsibility for their own lives. We have something really unique here. I feel like this is my home."

BENEF GUNDE TO URVIVING HAMPSHIRE HALLOWEEN



(i)) with each of the property what types of events you enjoy, this night can either be pretty awesome or absolutely terrible. So, you've heard tell of it, maybe even heard a story or two but what actually goes on at Hampshire Halloween and how do you do it so that you actually have fun? (Your interns will also be holding a meeting the week before to help answer any other questions you might have and give y'all arundown of that year's events)

Briegeangesmilbas

Campus Police: 413-559-5424 // 201-911 or x5555 from a campus phone EMTs: reached through dispatch = 413-559-5555 // x5555 from a campus phone On-Call also reached through dispatch - 413-559-5555 // X5555

Dance (emsthye musicall evening in two tents). One on the library lawn and the other on the fields in between the RCC/Bridge and the back side of the Library Some of the music is great, some of it is terrible. You lifegure it out predity chick

Sub-Free Activities: all of the house offices have different halloween-themed activities some will show movies or shows; both scary and not, some will have different activities to do some might have a sub-free dance party, all of them will have more food than you have ever dreamed of

Michight Brenkfase SACA opens a michight to serve breakfase to everyone Noneedate swipe to genin, insopen to everyone autending #falloween Totssfored!!

Candy&&AferSecSupplies there's usually books of maly and saferess.
supplies about the might

वित्वप्रकारिक कुर्मा अस्ति के कि स्थान स्थान

Ecocing discussic emple will be enclosed in an orange medicion with employed properties with employed in orange medicion enclosed in the way of supplication or again and enclosed in the encl

Tickets every hampaine and on is amonatefully able to attend hampaine leading every one person venetication direction and exist or an extended and the exist of a superior direction on the exist of a superior direction of the exist of the e

Illan alteral If you're not going to be sub-fired let you wine the you'll be doing so that if something goes wrong, they know what to tell emergency personnel if you live officamous, remember the buseswill be packed and it may be a good idea to get to school before campus is closed officially at a good.

iff you suc worsed about dosing your phone or other items say putting them may our mail box in the mathroom. Only you know she combo suited by will be sue to be there in morning or known the eyening.

-Knowwito your going to be hanging one with and instruction days one with and instruction of the confidence of the confi

-Rucencegonsymmises in your phone. Brettymuch exceyone who embe one edition-called Hampshire Halloweer, so there are also of options for emergency statistions so make sure you have all of the with you in ease something happens.

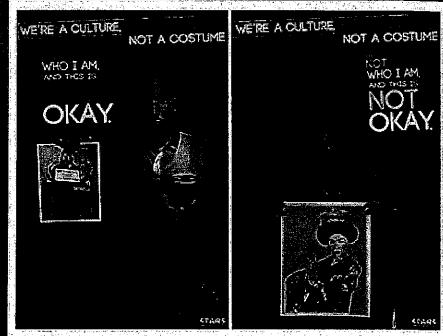
- -Tell campus police or other staff if you see someone is too intoxicated, sick, injured, acting violently, generally appears to be in trouble, etc.
- -Go to midnight breakfast in SAGALEREE TATER TOTS
- denowayour limits and beaware of other shimits as well consider to the constant.

DOMES

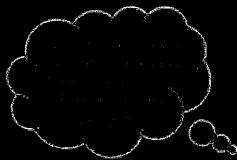
Don't try something new you've never done before. Hampshire Halloween is not the event for that. The campus is overrun with a ron of Five College students and nearly everyone is in costume which, when added to a new substance, is basically a perfect formula for a disastrous and potentially dangerous time.

iewarejokacyską iemarejokacyską doskacjkakystojoynactyskojeksijosokacjakskykojo

- dCarry valuable from speach, etc. on syon aperson at a slikely cogendropped, lose, or potentially stolen.
- -Make a Gulturally-appropriative or offensive costantel (samos fram_{s)} cool. This are ceptable.



HAMPSKIE KALOMEEL OHEOLISE



- Many continuence of the properties of the proper
- Design continues of the continues of the second contin
- © Poes my Godiumengelsee eultropelliteren eestorjokes or 9CColvees?
- © Bossiny estumbled coloridation (actives) (inclinate) "Giris L'acondf, 'author', "authorie", artikants
- II Does my costume persolucie siereo types, misinformation, or historical and cultural maccuracies?



HOW TO GET YOUR EVENT Approved for funding by coca

- n. Make sure that the event is more than Two weeks away, we meetable.
 Thesday after you submit your request to talk about it, and if there are
 changes required you have another meeting to talk to us!
- 2: Do you need public safety officers/event monitors? Do you know where you'll be holding the event? Can you give us an estimate of how many people will be there? These headings are on our event request form on Hampedia but sometimes they are ignored = make sure you fill them out.
- 33. If you intend to host an event that will require sound equipment = check in with Media Services for costs
- **ு. We know duplications and magic** becad easily be small hydraces makes on advertising.
- है, Be as depailed as possible if you intend to request दिश्वमान कि स्थिति है । यह व to know where is it going to be from.
- 6. We do not fund closed events, make sure that the entire Hampshite community can be involved.
- The Don't hestate to come into our meeting if you have questions! If you find the Hampedia form confusing or feel that there might be an issue with our requests you can give us your phone number via email so we can call you then gour meeting and ask you to come in:

A PRIMER ON PRIVILEGE & BEING "CALLED OUT" ON IT

Checking Your Privilege to:

(from the Transformative Justice Law Broject of Hinois)

WHATE IS EED VIIDERS

Privilege is any right, immunity, or benefit enjoyed only by a person or group beyond the advantages of most. At TJLP (Transformative Justice Law Project), we think of privilege as an unearned advantage that a dominant group has over marginalized groups. For example, since transgender people are not included in the dominant group, non-transgender people often have many privileges - rights, benefits, immunities - that transgender people don't have including legal rights, social acceptance and understanding, gender-affirming medical treatment, bathroom access, family support, etc. A key aspect of privilege is that, due to its unearned nature, those who have privilege often do not realize they have it. In other words, they don't see the access and opportunity being a member of a dominant group affords them. This is why, as organizers and activists fighting for liberation, it is essential that we learn how to recognize our privileges and check how our unearned advantages play into the work we do.

WHO HAS FRIVILEES

Most of us have some privileges that we may not realize. Being a citizen of the United States affords extreme global political and economic privilege, as well as privilege domestically (compared to undocumented and other types of immigrant to the United States). We call this citizenship privilege. At TJLP, we strive to actively engage with, be accountable for, and discuss many types of privilege as part of our organizing work.

=@lassal/modege

The privilege of being a person raised with financial stability and access to financial safety nets through family or other assets. Glass privilege can also apply to someone who has accrued wealth over time. In our society, class privilege often dictates "opportunities," "freedom," access to "legal rights" and the power to influence political systems and the media. In our experience, class privilege has been one of the privileges most devastating to radical organizing when gone unchecked by those who have it.

a**Reneallativilenc**

ILJLP strongly believes that the United States operates within a system of institutionalized racism. Unlike prepudice, which may include racist statements, flurs, or acts induced by personal dislike of members of other races, institutional nacism is structured into our politics, our economic system; our geography, our educational systems, our social institutions, etc. We call institutional racism in the U.S. white supremacy, where the "norm" is whiteness and the society is structured to privilege white people.

<u> Jidineational Buivilege</u>

The privilege of a person who has been able to access higher education, which is sometimes, but not always, a result of other privileges such as race and class privilege. At TJLP we think of educational privilege as not only affording access to job opportunities, but also using language and communication that is alienating and fundamentally rooted in higher education learning institutions, which many clients have little or no access to:

-(Gender-Privilege

The privilege of being a masculine-appearing, male-identified person living in the United States, which both historically and currently functions in a system of patriarchy. Some women may not feel that sexism or discrimination based on their gender is still a constant reality. At TJLP we recognize internalized oppression and how it functions within a broader system of institutionalized oppression. For every woman who has hated her body, been on a diet to look thinner, has experienced gender-based sexual violence, or has simply felt scared being on the street alone - patriarchy persists.

=Gender Identity Privilege,

The privilege of having a gender presentation that correlates with the dominant group's expected gender "norms." This means being a person who is male—it assigned at birth and identifies as a man, or female assigned at birth and identifies as a woman. Privileges include having identification that reflects your gender, bathroom access, freedom from police targeting on the basis of gender none conformity, gender affirming medical care, etc.

-Age Privilege

This is the access afforded to people who are considered "adults" in our systems and institutions and conversely the disadvantage of being considered "youth." We also recognize that elders are often stripped of meaningful participation in many systems and institutions as well due to age.

-Book Size Brivilege

This is the privilege to be born with a body type that is celebrated and considered. Beautiful? by the dominant group as reflected in the media, advertisements, social norms, etc. Oftentimes this body is thin for women and muscular for men, in addition to reflecting other dominant norms such as whiteness and able-bodiedness. We call the fear this privilege stems from late-phobia.

-Able-Bodied Privilege

Much like other privileges, able-bodied privilege is the ability to physically participate in society because society was made to accommodate only the "dominant" group - people who are perceived to be able bodied and not physically disabled. This effectively cuts disabled people out of society. In addition, this privilege invisibilizes and stigmatizes mental disability, which ostracizes and shames folks with mental disabilities and cuts support services from them. TJLP sees this ableism leading directly to the criminalization of mental disability as evidenced by an overwhelmingly disproportionate number of people incarcerated who have mental disabilities.

Life on the Outside Privilege

Being incarcerated clearly leads to the loss of many privileges. Not only are you confined against your will, but often inmates are unable to read, write, go outside wear the clothing of their choice, practice their religion, communicate with people on the outside, access the legal system, exercise, eat foods of their choice have access to medical care, have autonomy over their sexuality, etc.

"Passing" Privilege

The privilege to be able to "pass? as a more privileged group, such as a lighte, skinned person of color passing as white, a trans person passing as non-trans, a disabled person passing as able-bodied, etc. While passing may be a goal for some because of the privileges it brings, it can often be a disadvantage. All trans people should have the same rights and privileges regardless of whether they are seen as transgender or not. All people with disabilities should have access regardless of whether their disability is visible to a non-disabled person. Our races should not be assumed to be white unless otherwise indicated.

Religions Privilege

This is the privilege to be a member of the dominant religion in the United States - Christianity. Both traditionally and currently, other religions have been stigmatized, ostracized, and criminalized - most notably Judaism, Islamic religions, Buddhism, and Indigenous practices and beliefs.

Sexuality Privilege

The privilege of being a heterosexual and/or of not being labeled a sexual deviant. Traditionally sexual deviants often include non-straight people, people who have sex for pleasure outside of marriage, people who practice polyamory or have more than one sexual partner at a time, kinky people, etc.

WHY DO WE FEEL PRIVILEGE MUST BE RECOGNIZED IN ACTIVIST WORK?

We feel that privilege must be recognized and checked as a communient to our values and our process. We are working towards building a long-term movement and a movement that is in solidarity with groups that we are not a part of as a

collective. We have seen closely the dangers of not checking privilege even as members of oppressed groups (women, trans people, people of color, poor people, etc). Not checking privilege ultimately doesn't foster fundamental change but rather repeats dynamics that already exist in our oppressive society within organizing circles such as classism, racism, homophobia, ageism, etc. By constantly checking our privilege, we create a process for change that reflects how we want the world to be while fostering deep-rooted solidarity work and allyship to communities we are not a part of

HOW DO WE GIECK OUR PRIVILED.

Action steps to checking privilege!

i) Acknowledge that the privilege exists.
 j) Move away from immobilizing guilt.

3) Understand that your privilege will not go away until the roots systems that give you privilege are abolished.

a) Be an ally to communities you are not a part of

5) Recognize how and why your privilege can destruct community empowerment

6) Use your privilege to benefit groups you are not a part of a) Educate others with your privilege to check themselves.

8) Call people out and embrace being called out about privilege.

Iransformative justice LawProjectofillinois

zaza North Milwaukee Avenue. Chicago, Himois 60% awwwajiproge

HOW TO DEAL WITH BEING CALLED OUT

□Don't tone police. It is N©T your right to dictate how someone should react to their oppression.

Don't demand a detailed explanation. You're basically asking the person to justify their call out. It's exhausting, many resources are available, and often this is just a way to try and derail, start an argument, or discredit the other person. Don't get defensive. A call out is not all about you as a person.

Don't take it personally. Calling out is not a personal attack. If someone calls you out, they're trying to teach you something. Calling out is a way for people to educate others on how systems of oppression operate on a day to day, and wildridual level.

Don't attack the person who's calling you out. That's just fucked up all on't assume the person calling you out is just "looking to get offended?". Nobody enjoys calling other people out. To call someone out, people often have to mentally prepare for serious repercussions. Calling someone out might be an argument, during which many people will side with the oppressor by default (especially if you're privileged over the person calling you out).

Understand that being oppressive is not the same as being offensive or hunting.

hmang fednigs. The chinge yorkiepeneding kapan હોંચ પ્રાથમ અલ્લાના છે. appression

Kealize that you suggests and when it comes we will the you were

oppressive or not

ikeogmize the powerdynninosdimens in placebeausen yenemiddie person calling you out.

-Undergrandsinguageourthey IBAING basinseyou and oppressed by whisting

doesn't mean vouilack male privilege.

iknow that being privileged means being oppressive, but you (का) है। है। है। है। श्रीहर the ways that you are oppressive -11871: N

-Gennindivapologize.

Work on oppression reduction and being the best ally you can be. The point of calling you out is to draw your attention to how you're being oppressive; so that you can work to change at. If you made an oppressive joke, there's probably oppressive thoughts in place (conscious or not) that led you to think the joke was appropriate. Everyone has to unlearn the oppressive things they've absorbed from an oppressive society. We are all taught ways to keep marginalized people in their place, but the good thing is that we can identify these things in ourselves and change. And then we can start working on dismantling the kyriarchy, year!

得OW TO BE AFAN OF PROBLEMATIC THINGS

(http://www.socialjusticeleague.net/2011/09/how-to-be-a-fan-of-problematic-things//))

Rings even though it's pretty fucked up with regard to women and race (any narrative that says "this whole race is evil" is fucked up, okay). I like A Song of Ice and Fire even though its portrayal of people of colour is problematic, and often I find that its in-text condemnation of patriarchy isn't obvious enough to justify the sexism displayed. I like the movie Scott Pilgrim vs The World even though it is racist in its portrayal of Matthew Patel, panders to stereotypes in its portrayal of Wallace, and trivialises queer female sexuality in its portrayal of Ramona and Roxy's relationship. For fuck's sake, Ramona even says "It was a phase"! How much more cliche and offensive could this movie be? Oh wait, remember how Scott defeats Roxy, his only female adversary, by making her organical strucks movie.

Liking problematic things and still be not only a good person, but a good social justice activist (IM)! After all, most texts have some problematic elements in them, because they're produced by humans, who are well-known to be imperfect. But it can be surprisingly difficult to own up to the problematic things in the media you like, particularly when you feel strongly about it, as many fans do. We need to find a way to enjoy the media we like without hurting other people and marginalised groups. So with that in mind here are my suggestions for things we should try our darnedest to do as self-confessed fans of problematic stuff.

Firstly, acknowledge that the thing you like is problematic and do not attempt to make excuses for it. It is a unique irritation to encounter a person who point blank refuses to admit that something they like is problematic. Infiniatingly, people will often actually articulate some version of the argument. It can take problematic because I like it, and I'm nice? Afternatively, some fans may find it tempting to argue "Well this media is a realistic portrayal of societies like X, Y, Z? But when you say that sexism and racism and heterosexism and cissexism have to be in the narrative or the story won obe realistic, what you are saying is that we humans literally cannot recognise ourselves without systemic prejudice, nor can we connect to character who are not unrepentant bigots. Um, yikes, YIKES, you guys.

And even if you think that?s true (which scares the hell out of me), I done on a require for an accurate portrayal of everything in your fiction all the

time. For example, most people seem fine without accurate portrayal of what personal hygiene was really like in 1300 CE in their medieval fantasy media. Newsflash: realistically, Robb Stark and Jon Snow rarely bathed or brushed their teeth or hair). In real life, people have to go to the bathroom. In movies and books, they don't show that very much, because it's boring and grosss Well guess what: bigotry is also boring and gross. But everyone is just dying to keep that in the script.

Especially do not ever suggest that people not take media "so seriously?" or argue that it's "just" a ty show The namatives that we surround ourselves with can subtly, subconsciously influence how we think about ourselves and others. That's why creating imaginary familisy and set it worlds that have more equal societies can be a powerful thing for marginalised people, who mainstream media rarely acknowledges as heroes. But event tyou don ethink that media matters, there is still no reason to focus exclusively on unequal or problematic fictional worlds and materializes. If it doesn't matter, why don't VOU stop & king you media so sectously and stop fighting us on this Wou with your constant demands for your narrow idea of realism? (which by the way often sounds a lotaike "showme naked skinny giswomen, and gore?). (fin your famework syshovs areak sections business, why doesnealism matter? Why entryonaceptalizativonthisacelly cool to lieve ATELEANT ONEBIG WERDIEWNEDENDEN DER GENNERHEIGENNONES WORDEN DER GENNERHEIGE EGOTAL TELEGOTA STATES CONTRACTOR STATES CONTRAC STREATOR OF THE

Secondly, do not gloss over the issues or derail conversations about the problematic elements. Okay, so you can admit that Dune is problematic. But wait, you're not done! You need to be willing to engage with people, about it! It's not enough to be like "Ok, I admit that it's problematic that the major villain is a fat homosexual rapist, but come on, let's focus on the giant sandworms! Shutting people down, ignoring or giving minimal treatment to their concerns, and refusing to fully engage with their issues is a form of oppression. Implicitly, you're giving the messages that this person's feelings are less important than your own. In fact, in this case you're saying that their pain is less important than your enjoyment of a book, movie or to show. So when people raise these concerns, listen respectfully and try to understand the views. Do not change the topic.

Thirdly you must acknowledge other, even less favourable, interpretations of the media you like. Sometimes you still enjoy a movie or book because you read a certain way—but others read it entirely differently, and found it more problematic. For example, consider the seene in Game of Thrones where Drogo rapes Dany (which he does not do in the books).

One of my friends feels that it was portrayed like rape fetish porn, sexualising the act and Dany's pain. But I feel that the scene focuses on Dany's pain and tears in a manner, that is not fetishising them (though even so the namative is still totally fucked up because Dany and her rapist then go on to have a good sexyunumes relationship on, HBO). I don't agree with my friend's interpretation but I recognise it as a totally valid reading of the scene.

Also, as a tan of problematic media, you need to respect the fact that others may be so upset or angered by media you love that they don't want to engage with it at all. In fact, one of my best friends won't watch EBO's Game of thrones because of the racism and misogyny. That's a completely legitimate and valid response to that it show, and me trying to convince her to give it another shot would be disrespectful and hurtful. If you badger others to see what you see insomedling when they are telling you it's not enjoyable for them, you're being an entitled jerk. You're showing yourself to be willing to hurt a real person over a television show. That really is a sign you're taking things too seriously.

As fans, sometimes we need to remember that the things we like don't define our worth as people. So there sinced to defend them from every single criticism or pretend they are peofest. Really loving something means seeing it as it really is, not as you wish it were. You can still be a good fan while asknowledging the problematic elements of the things you love. In first, that's the only way to be a good fan of problematic things.

WHITE PRIVILEGE CHECKLIST

Peggy McIntosh, Associate Director of the Wellesley College Center for Research on Women, describes white privilege as Man invisible package of uncarned assets, which I can count on eashing in each day, but about which I was 'meant' to remain oblivious. White privilege is like an invisible weightless knapsack of special provisious, maps, passports, codebooks, visas, clothes, tools, and blank checks (McIntosh, 1989).

The following are examples of ways white individuals have privilege because they are white. Please read the list and place a check-next to the privileges that apply to you or that you have encountered. At the end, try to list at least two more ways you have privilege based on your race.

- ____3. I can turn on the television or open to the front page of the paper and sec people of my race widely represented.
- 4. When I am told about our national heritage or about (eightzarion, I am shown that people of my color made it what it is:
- ______6. I can go into a music shop and count on finding the music of my race represented, into a supermarket and find the food I grew up with, into a hairdresser's shop and find someone who can deal with my hair.
- _____7. Whether I use checks, credit cards, or eash, I can count on my skin color not to work against the appearance of financial responsibility.
- ** 8. I am not made acutely aware that my shape, bearing, or body odor will be taken as a reflection on my race.
- _____9. I can worry about racism without being seen as self-interested or self-seeking.
- 10. I can take a job or enroll in a college with an affirmative action policy without having my co-workers or peers assume I got it because of my race.
- из I can be late to a meeting without having the lateness reflect on my race.

 12. I can choose public accommodation without fearing that people of my
- race cannot get in or will be mistreated.
- ____13. I am never asked to speak for all of the people of my radial group.
 ____14. I can be pretty sure that if I ask to talk with the 'person in charge will be facing a person of my race.
- _____19. If a traffic cop pulls me over or if the IRS audits mystaxsication, listanbe sure Lhaven't been singled out because of my race.

is: I can easily buy posters, postcards, picture books, greeting cards, dolls, toys, and children's magazines featuring people of my race.

17. I can choose blemish cover or bandages in 'flesh' color and have them

more or less match my skin.

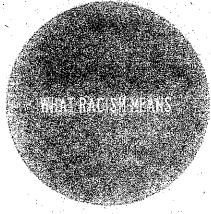
____18. I can do well in a challenging situation without being called a creditato invace.

_____19. Leanwalk into a classicom and know twill not be the only member of

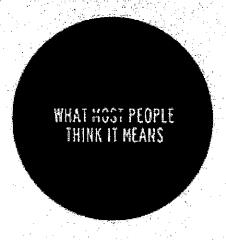
my race.

20. I can enroll in a class at college and be sure that the majority of my professors will be of my race.

Racial privilege is only one form of privilege. What are other examples of privilege? (e.g., privilege based on gender, sexual orientation, class, and religion). Can you think of ways one might have privilege based on these factors? (e.g., that you do not have to worry about being verbally or physically harassed because of your sexual orientation; or you can be sure that your religious holiday will be acknowledged and represented in store displays, classroom discussions, etc.). Please list these forms of privilege.



THE STRUCTURAL OPPRESSION OF NON-WHITES THROUGH GOVERNMENT LEGISLATURE, CULTURAL "NORMS", REPRESENTATION IN THE HEDIA, ETC.



A BLACK GIRL MADE FUN OF NE IN HIDDLE SCHOOL



This glossary is a compilation of terms and definitions around questions of identity, discrimination and various oppressions. Although this list is in no way comprehensive, most of the words are words you will encounter throughout this packet or during your time at Hampshire. They will provide you will a basic foundation to understanding systems of oppression and communicating responsibly around issues of ableism, classism, homophobia, racism, sexism, transphobia and other forms of discrimination. Moreover, a major focus of this glossary is to create an understanding around the ways in which discrimination is not only personal but also institutional. It is important to note that words referring to forms of self-identification are not meant to be labels and can be offensive when used as such.

Although this glossary contains what may seem like an overwhelming list of words, it can be surprisingly easy to incorporate respectful and hence effective language into our everyday speech—especially since we learn new words and ideas every day. Language itself is constantly evolving and is representative of different periods in our history/ies. It is important to have an open mind and be aware of the ways in which we can contribute to this process by including those who have been historically excluded and remedying the usage of derogatory or offensive words.

Please note that this section also contains Hampshire-specific definitions. We have put asterisks (*) next to them so you can distinguish them easily. Most of these definitions have already been discussed earlier in the packet, while some might not have been covered. Either way, we think they are very important to note!

ableism: used to describe inherent discrimination against people with disabilities in favor of people who are not disabled.

accessible: accessibility is about giving equal access to social, political and economic life, which includes not only physical access, but access to the same tools, services, organizations and facilities for everyone. It is often used to describe people with disabilities and their right to facilities or amenities to assist them--as in "wheelchair accessible." However, the term extends to include Braille signage, wheelchair ramps, audio signals at pedestrian crossings, walkway contours, website design and so on.

*Aliz: a student group for Queer Jews and Allies. A QCA-affiliated group.

ally: an organization, group or individual that stands in solidarity or actively works to dismantle an oppressive system that affects members from another group. Allied behavior means taking personal responsibility for the changes we know are needed in our society, but are often ignored or left to others (often those "directly affected") to deal with. For example, people of color may count anti-racist white people as "allies" in the fight against racism and white supremacy. Anyone can be an ally to any struggle.

anti-Semitism: discrimination, hostility or prejudice directed at Jews as a religious, racial or ethnic group.

aromantic: experiencing little or no romantic attraction to others.

asexuality: a general term or self-designation for people who do not experience sexual attraction.

ageism: discrimination against a person due to their age (i.e. denying someone a job due to assumptions of what they are physically or mentally capable of).

assigned [__] at birth (or assigned gender): the gender doctors, parents, and society determine a child is based solely on their birth sex. Assigned male/female at birth (AMAB/AFAB) or female/male assigned at birth (FAAB/MAAB) are generally preferred terms to discuss a trans* person's sex as it makes no assumptions about their biological configuration and demonstrates the lack of agency given in terms of designating ones own gender.

B

bisexuality/bi: used to describe a person's sexual orientation; a term of self-identification, often used by those who are romantically, emotionally, and sexually attracted by two sexes or two genders.

biological sex: the determination of one's sex based on: 1) chromosomes (XX for females; XY for males); 2) hormones (estrogen/progesterone for females, testosterone for males); and 3) internal and external genitalia (vulva, clitoris, vagina for females, penis and testes for males). About one in 2,000 babies is born with the biological characteristics of both sexes or of neither sex entirely.

butch: term or self-identification within the queer community dating back to the working-class lesbian bar culture of the 1940's, '50s and '60s. Sometimes used by individuals who identify with characteristics or behaviors traditionally considered masculine, or those who "queer"/problematize traditional masculine gender roles; sometimes derogatory; also sometimes imposed upon people usually based on their gender presentation.

cisgender: A term for a person whose assigned gender matches their current gender identity (whereas for trans* people, the gender they were designated at birth differs from their current gender identity).

citizen: one who is a legal member in a political community and henceforth has the legal rights to political participation and protection by the state. In the United States specifically (as could be said of other nations), this relationship of citizen vs. non-citizen creates an underclass of individuals of varying statuses with fewer rights, or without the ability to exercise their human rights. Furthermore, the term "second-class" citizen is often used figuratively to describe the experience of marginalized communities who, despite legal citizenship, cannot access or are not granted some of the rights of citizenship because of some aspect of their identity.

class: a group of people sharing the same social, economic, or occupational status. The term class usually implies a social and economic hierarchy in which those of higher class standing have greater status, privilege, prestige and authority.

classism: any form of prejudice, oppression, or differential treatment against people as a result of their actual or perceived social class. It is the systematic assignment of worth and ability based on class status.

class continuum: there are no hard and fast divisions between class groups. Income, wealth and occupational status are on spectrums, and most of us move a little up or down the spectrums during our lifetimes. Often people can grow up in one class and live as adults in another.

class identity: a label for one category of class experience, such as ruling class, owning class, middle class, working class, poor.

class privilege: fruits of the many tangible or intangible unearned advantages of "higher" class status.

*CLPP: Civil Liberties and Public Policies is a reproductive justice organization located on campus that trains, educates, and inspires new leaders, organizers, and supporters nationwide. There is also a student group of the same name.

colorblindness: not recognizing racial or class distinctions; the idea that not acknowledging race will dismiss the issue of racism and therefore give everyone equal opportunity.

colorism: a form of discrimination that is an international phenomenon, where human beings are accorded differing social and/or economic status and treatment based on skin color. Thus, lighter skin tones are usually preferred, and darker skin is considered less desirable. The term is generally applied to non-white peoples who discriminate against members of their own ethnic groups or within the people of color community at large.

*CPSC: Community Partnerships for Social Change is a program that has been a campus resource for students and faculty who wish to integrate their academic interests with their social action/community-based experiences, forging a link between the classroom and the community.

crossdressers (or transvestite): oftentimes a preferred term for people that self-identify as cisgender, but who occasionally or frequently wear the clothing, jewelry, etc., usually referred to as of the "opposite" gender (i.e. a self-identified man who wears skirts or dresses, a self-identified woman who wears suits, etc.).

D

demisexual: a person who does not experience sexual attraction unless they form a strong emotional connection with someone. In general, demisexuals are not sexually attracted to anyone of any gender; however, when a demisexual is emotionally connected to someone else (whether the feelings are romantic love or deep friendship), the demisexual experiences sexual attraction and desire, but only towards the specific partner or partners.

*DIG!: DIG! is an affinity group that aims to create safe spaces for people who identify as indigenous. Also a SOURCE-affiliated student group.

disability: According to the ADA (the American Disabilities Act), "an individual with a disability is a person who: (1) has a physical or mental impairment that substantially limits one or more major life activities; OR (2) has a record of such an impairment; OR (3) is regarded as having such an impairment." For example, for a person with a visual impairment the loss of the ability to see effectively is a disability. The term includes physical, intellectual, psychiatric, sensory, neurological, learning disabilities, physical disfigurement, and the presence in the body of disease-causing organisms.

dyke: a derogatory word for a lesbian and/or any woman who projects the role, appearance, attitudes and/or behaviors that a culture traditionally assigns to males; also reclaimed by some to identify with varying notions of gender.

E

ethnicity: a social construct which divides people into smaller social groups based on characteristics such as shared sense of group membership, values, behavior patterns, language, political and economic interests, history, and ancestral geographical base.

F

faggot: a derogatory word for a gay male and/or for any male who projects the role, appearance, attitudes, and/or behaviors that a culture traditionally assigns to females; also reclaimed by some to identify with varying notions of gender.

femme: term of self-identification within the queer community dating back to the working-class lesbian bar culture of the 1940's, '50s and '60s. Sometimes used by individuals who identify with characteristics or behaviors traditionally considered feminine, or those who "queer"/problematize traditional feminine gender roles; sometimes derogatory; also sometimes imposed upon people, usually based on their gender presentations.

first generation (class): one who comes from a family in which neither parent graduated from a four-year college or university. First generation students face a particular set of challenges in negotiating the transition to college and face a set of obstacles (i.e. the inability to receive information about the college admissions process, and the process of college generally) that students of families who have had the privilege of higher education do not face.

*FISH: Forum of International Students at Hampshire supports students representing a range of nationalities. Also a SOURCE-affiliated student group.

G

gay: used to describe a person's sexual orientation; a term of self-identification often used by men who are romantically, emotionally and sexually attracted to other men.

gender: the socially constructed roles, behaviours, activities, and attributes that a given society considers appropriate for men and women; gender identity refers to an individual's self-conception of being male, female, transgender, or otherwise identified.

genderqueer: those who identify their gender outside the gender binary system of male and female. They may be fluid with their gender presentation or not conform to gender stereotypes and may use non-mainstream or gender-neutral pronouns. It is also used by some to describe both their gender identity and their sexuality as queer.

gender binary system: a biologically determinist system which dictates that there are two acceptable genders, man or woman. This regime is upheld by heterosexism and patriarchy, regulating what gender "roles" are and the punishments for challenging or deviating from those roles.

gender expression/presentation: the ways in which an individual communicates gender identity to others through behavior, clothing, hairstyle, voice and/or the emphasis or de-emphasis of bodily characteristics; not an indication of sexual orientation; behaviors and traits used publicly to express gender identity—as masculine or feminine or something else.

gentrification (or urban gentrification): the process of renewal, rebuilding and increasing property values accompanying the influx of middle-class or affluent people into deteriorating neighborhoods that displaces prior, usually poorer residents. Gentrification often leads to lower-income communities no longer being able to afford to live in the areas they have historically live in, or leads to them selling their houses and moving to less expensive neighborhoods. In the past (and today), gentrifiers have included (usually white) artists, hipsters, affluent gay men, and young professionals, and has largely affected/displace low-income communities, especially communities of color.

gray-asexual (sometimes shortened to "grace" or "gray-ace"): a broad term describing people who may not normally experience sexual attraction but may sometimes; people who experience sexual attraction but have a low sex drive; people who experience sexual attraction and sex drive but not enough to want to act on them; or people who may desire and enjoy sex but only in limited and specific circumstances.

\mathbf{H}

heterosexism: 1) the assumption that everyone is heterosexual (or should be) and that heterosexuality is the only "normal," right and moral way to be. Therefore, anyone of a different sexual orientation is considered "abnormal," wrong and immoral; 2) an ideological, social and cultural system that institutionalizes heteronormative behavior, such that people are compelled and assumed to be heterosexual, and persecuted for all non-heteronormative forms of behavior, identity, relationships or community.

heterosexuality: used to describe a person's sexual orientation; feeling romantic, emotional, and sexual attraction to members of the opposite sex.

homophobia: 1) the prejudice, dislike and fear of those who are queer or perceived to be queer; 2) institutional and systematic persecution of queer people or those who are perceived to be queer; rooted in a desire to maintain an exclusively heterosexual social system.

homosexuality: used to describe a person's sexual orientation; feeling romantic, emotional, and sexual attraction to members of the same sex.

heteronormative: Michael Warner coined the phrase in 1993 to refer to heterosexual culture's interpretation of itself as the natural, inevitable structure of society (i.e. men/women fundamentally and naturally do x,y, and z, and heterosexuality is the only "natural" and correct type of sexuality). "Heteronormativity is the complex social, political, legal, economic and cultural systems that together construct the primacy, normalcy, and dominance of heterosexuality" (taken from "Adventures in Heteronormativity: The Straight Line from Liberance to Lawrence" by Joan Howarth).

homonormative: Lisa Duggan defines it as, "a politics that does not contest dominant heteronormative assumptions and institutions, but upholds and sustains them, while promising [...] a privatized, depoliticized gay culture anchored in domesticity and consumption." In other words, LGBT culture that reflects the politics and practices of normative heterosexual culture, and seeks to uphold (rather than challenge or dismantle) its institutions such as monogamy/marriage, binary gender roles, and a focus on procreation.

I

identity: an umbrella term used for an individual's comprehension of themselves as a discrete, separate entity based on gender, racial, national, cultural, bodily and cognitive ability, religious, class, age group, sexual identity, etc. It is a multi-faceted self-concept that evolves throughout life.

institution: fairly stable social arrangements and practices through which collective actions are taken. Examples of institutions in the U.S. include the legal, educational, health care, social service, government, media and criminal justice systems.

institutional oppression (or systematic/structural oppression): the systematic mistreatment of people within a social identity group, supported and enforced by the society and its institutions, solely based on the person's membership in the social identity group, and upheld by the belief of inherent superiority or inferiority.

Institutional oppression occurs when established laws, customs, and practices systematically reflect and produce inequities based on one's membership in targeted social identity groups. Institutional oppression creates a system of invisible barriers limiting people based on their membership in these "unfavorable" social identity groups, and the barriers are only invisible to those "seemingly" unaffected by it. Institutional oppression is a matter of insult rather than intent.

internalized oppression: the manner in which an oppressed group comes to use the methods of the oppressor against itself. For example, sometimes members of marginalized groups hold an oppressive view towards their own group, or start to believe in negative stereotypes of themselves.

intersectionality: the idea, first proposed by Kimberle Crenshaw in 1989, that different modes of oppression (i.e. those based on race, ethnicity, gender, religion, sexuality, class, disability, and other markers of difference) do not act independently of each other, but rather affect and influence one another (one's class status is influenced by one's race, sex, and so on; women of color experience sexism on a different level than white women, etc). Originating in feminist theory, the concept of intersectionality was primarily developed by women of color critiquing the feminist movement's assertion that gender is the most important factor in determining a woman's fate, a belief which ignored the fact that white upper-middle class women have fundamentally different life experiences than poor women of color.

intersex: the Intersex Society of North America defines it as, "a general term used for a variety of conditions in which a person is born with a reproductive or sexual anatomy that doesn't seem to fit the typical definitions of female or male. For example, a person might be born appearing to be female on the outside, but having mostly male-typical anatomy on the inside. Or a person may be born with genitals that seem to be in-between the usual male and female types—for example, a girl may be born with a noticeably large clitoris, or lacking a vaginal opening, or a boy may be born with a notably small penis, or with a scrotum that is divided so that it has formed more like labia. Or a person may be born with mosaic genetics, so that some of her cells have XX chromosomes and some of them have XY." (There are also numerous other chromosomal and physical characteristics other than those listed above).

*James Baldwin Scholars: a program that provides scholarships to students from under-served communities who would benefit from a transition year before college. Also a SOURCE-affiliated student group for those who are currently or have been James Baldwin Scholars.

**Fun fact: James Baldwin taught at Hampshire for a short period in the early 1980's. **

K

kyriarchy: a social system or set of social systems built around domination, oppression, and submission. The word, coined by Elisabeth Schussler Fiorenza, is used to describe the interconnected systems of domination and submission in which an individual may be oppressed in some relationships and privileged in others. It is an intersectional extension of the concept of patriarchy.

I

lesbian: used to describe a person's sexual orientation; a term of self-identification often used by women who are romantically, emotionally, and sexually attracted to other women.

M

*Mixed Heritage: a SOURCE-affiliated group focused on expanding the resources, education, and visibility of mixed identified peoples on the Hampshire campus.

misogyny: a hatred or strong prejudice against women; a political ideology that justifies and maintains the subordination of women to men.

N

nationality: the status of belonging to a particular nation by birth or naturalization. A person can have more than one nationality or be nation-less.

C

oppressed: an individual or group that is dominated by an oppressor, and by those who (consciously or unconsciously) consent or cooperate with this domination.

oppression: the power and the effects of domination. The term oppression is primarily used to describe how a certain group (or an individual), is being kept down by unjust use of force, authority, or societal norms. When this is institutionalized formally or informally in society, it is referred to as "systematic or institutional oppression." Oppression is often covert (hidden) and is most commonly felt and expressed by a widespread, if unconscious, assumption that a certain group of people are inferior. Different kinds of oppression often intersect and build off each other. Such oppression many include racism, sexism, heterosexism, anti-Semitism, ableism, ageism, etc.

oppressor: an individual of group that uses their power to dominate others.

pansexual: a term of choice for people who are attracted to people across a spectrum of genders

*PASA: Pan Asian Student Alliance is a supportive and safe space for students within the Pan-Asian community. Also a SOURCE-affiliated student group.

passing: refers to the ability for a person to be regarded as a member of a combination of sociological groups other than their own, such as a different race, ethnicity, social class, gender, and/or disability status.

patriarchy: an economic, political, cultural, and social system of domination of women and privileging of men. It is based on restrictive gender roles and binary definitions of gender. It also has rigidly enforced heterosexuality that places male/straight as superior and women/queer as inferior.

people of color: a term of self-identification used to refer to peoples and ethnicities whose ancestral origins are from Africa, Asia, the Americas or the Middle East. The term also emphasises common experiences of cultural discrimination, colonialism, imperialism, racial discrimination, and racial oppression.

prejudice: a favorable or unfavorable opinion or feeling about a person or group, usually formed without knowledge, thought or reason. It can be based on a single experience, which is then transferred to or assumed about all potential experiences.

pride: national, citywide, and neighborhood local events and programs, usually during the month of June (see Stonewall) for celebration of the ongoing fight for equality for LGBTQ (etc.) people.

privilege: unearned social power accorded by formal and informal institutions of society to all members of a dominant group (such as white privilege, class privilege, male privilege, etc.). Privilege is usually invisible to those who have it because they are taught not to see it, but nevertheless puts them at an advantage over those who do not have it.

Q

*QCA: Hampshire College's Queer Community Alliance is a center in which students hold all-community events, meetings, and is a general safe space for queer students and allies. It is also an umbrellagroup for queer-related sub groups.

*QIPOC: Queer International students and People of Color is a safe and accountable space for the LGBTQueer community of Color at Hampshire College and in the Five Colleges. Also a SOURCE and QCA-affiliated student group.

queer: an umbrella term or self-identification, usually used in place of or in addition to identification as gay, lesbian, bisexual, transgender, or intersex. The basic idea is that queer is a gender or sexual identification that implies that queer people see themselves outside of traditional binaries of gender and sexuality. Although queer was formerly used as a derogatory term, it has been reclaimed by the queer community.

queerplatonic: a non-romantic relationship involving close emotional connection that goes beyond what most people would consider a normal friendship.

questioning: being unsure of one's sexual orientation and/or gender identity; feeling uncomfortable or unwilling or unable to self-categorize within traditional labels such as gay, straight, male, female, etc.

R

race: a social construction based on the false belief that people can be easily and "naturally" categorized into groups based on biological

or physical characteristics. These categories are seen as being able to determine one's abilities, behaviour, opinions, beliefs, etc. Racial categories are produced and re-instated socio-politically via power relations and social practices. Therefore, even though race is commonly understood as a "social construct," this system of categorization continues to be perpetuated and have tangible effects today.

racism: 1) power plus racial prejudice, a system that leads to the intolerance and oppression of, or discrimination against, specific racial and ethnic groups. It is based on the belief or doctrine that inherent differences among various racial groups determine cultural or individual achievement—usually involving the idea that certain races are superior. 2) racism is largely institutional and not just an overt (open) act of discrimination, but includes unconscious and covert (hidden) components as well. Most often, racism is perpetuated due to socially ingrained notions of hierarchy or stereotypes of certain people, meaning that society and its institutions often teach us to be racist. People of African, Asian, Latin American, Native American, and Middle Eastern descent have historically face, and continue to face, rampant racism.

religious discrimination: to dislike or devalue a person or group because of their religion, or treating someone differently because of what they do or do not believe. Religious discrimination also exists on an institutional level. For instance, in Texas an official may be "excluded from holding office" if she/he does not "acknowledge the existence of a Supreme Being." In more recent times, Muslims have been the targets of religious discrimination.

*Raices: an organization for students who are interested in Latin@ culture and heritage. Also a SOURCE-affiliated student group.

romantic attraction: the feeling of desiring a romantic relationship with another person(s). Romantic attraction may be experienced as a part of sexual attraction or as a distinct form of attraction.

S

sexism: a form of oppression that perpetuates the patriarchal system, where men or masculine spectrum (transgender men, masculine-of-center) people hold power and privilege in society over women and feminine spectrum (transgender women, genderqueer, femme, etc.) people.

sexual attraction: the feeling of desiring a sexual relationship with another person(s). Sexual attraction may be experienced as a part of romantic attraction or as a distinct form of attraction.

sexual orientation: sexual attraction to others based on biological sex and gender expression.

- *SFU: Students for the Freedom to Unionize, a student group dedicated to educating the campus on unions and advocating for the rights of staff to unionize at Hampshire. (may have disbanded)
- *Sisters: a support group for women of color and international women. Also a SOURCE-affiliated student group.
- *SJP: Students for Justice in Palestine, a student group dedicated to educating the campus on the Israeli-Palestinian conflict.
- *SOURCE: Students of Under-Represented Cultures and Ethnicities is the funding coalition of the Lebrón-Wiggins-Pran Cultural Center. It was established in 1988 when a number of students of color and international students took over the Dakin Masters House and demanded that the Hampshire College administration take the needs and experiences of students of color and international students seriously.

T

third gender: a category for those who do not self-identify as either masculine or feminine and who believe they belong to an alternative (third) gender.

tokenism: the presence of members of an oppressed group without meaning participation. Tokenism is often used as a bandaid solution to help a group or institution put up an image of racial or gender equality. People are often tokenized in spaces where they are seen as representatives of the community/ies they are from and identify with, (or perceived to be from or identify with).

trans*: an umbrella term for trans identities, such as transgender (MtF, FtM, etc.), transexual, genderqueer, agender, gender non-conforming, and otherwise identified people whose assigned (at birth) gender does not match their current gender identity. The asterisk (*) is often used to denote the wide spectrum of gender identities which all fall under the category of "trans".

transphobia: 1) the fear and persecution of transgender/
transsexual persons, rooted in a desire to maintain the gender
binary, which hides or belittles the experiences of person who do
not identify with the gender they were assigned at birth. 2)
unreasonable hatred, dislike, fear and suspicion of anyone whose
gender identity and expression does not conform to society's
expectations for their assigned sex.

transgender: although many people use the term in their own ways, transgender usually refers to a person who identifies as a gender other than the one they were assigned at birth. It is also used as a form of self-identification by those who feel they diverge from normative gender roles/roles traditionally upheld by society. Because transgender refers to a gender identity, it does not imply any specific form of sexual orientation. Transgender people may identify as straight, queer, bi, pansexual, asexual, and so on.

*TSA: Transgender/Genderqueer Student Alliance, a group for trans and gender non-conforming students on campus. A QCA-a ffiliated group.

two-spirit: a term whose definition varies across Native American cultures, but which generally means a person assigned one sex at

birth and fulfilling at least some of the gender roles assigned to both sexes; often considered part male, part female, or wholly male and wholly female.

U

*Umoja: meaning "unity" in Swahili, an organization that serves and is run by students of African descent. Also a SOURCE-affiliated group.

unions: a group of workers who form an organization to gain a voice in the workplace, respect on the job, better wages and benefits, and counterbalance the unchecked power of employers.

W

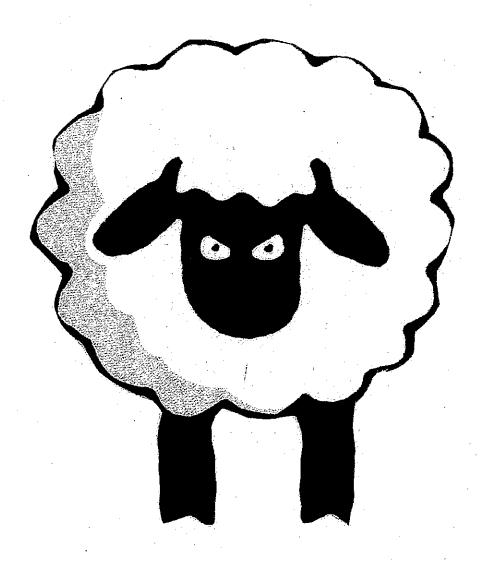
white privilege: a system of preferential treatment of white people based solely on their skin color and/or ancestral origin from Europe, and exemption from racial and/or national oppression based on skin color and/or ancestral origin from other places.

white supremacy: an historically based, institutionally perpetuated system and ideology of subordination of peoples of color by white peoples as well as nations of the European and North American continents, for the purpose of maintaining and defending a system of wealth, power, and privilege.

working class: a social and economic class, often contrasted with the middle and upper classes, made up of those who have to sell their labor to survive. People in the working class often have limited access to basic services such as health care, property, capital, and often higher education.

X

xenophobia: the fear and persecution of immigrant or those perceived as such. Often related to racism and based on the desire to maintain a homogenous cultural and closed nation that excludes peoples from Latin America, Africa, Asia, and the Middle East from living and working in the United States.



						•
		•				
					·	
	·			•		
•						
						•
•					-	
	•	· .				,
		•				
					·	
		•	•			
		:				
			,			
		· ·				
	:					
	·.					
		N	•			
		N			•	