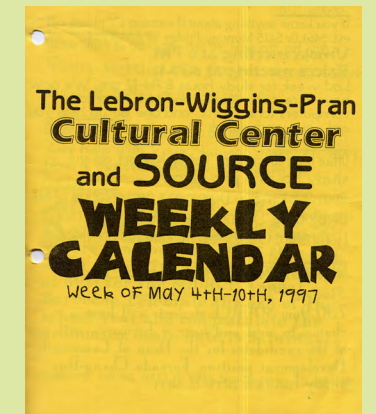
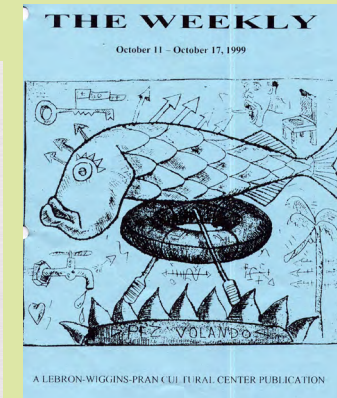
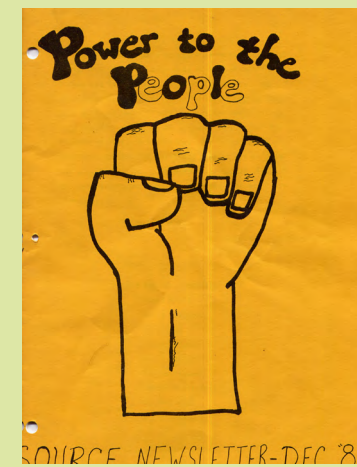


inside

Volume 1, Issue 1, Fall 08





Letter from the director

news-let-ter
noun

- a small publication (as a leaflet or newspaper) containing news of interest chiefly to a special group. (Merriam-Webster dictionary)

According to the available archives of the Cultural Center, the SOURCE community and Cultural Center have shared "news" with students of color and international students in different formats since 1988. I'm sure some years were more active than others with publications.

The most popular newsletter coming out of the Cultural Center was *The Weekly*: a weekly publication for students of color and international students. *The Weekly* was also mailed to faculty of color, international faculty, and key offices.



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Existing in the Cultural Center's archives are copies of *The Weekly* newsletter dating back to 1997. For about eight years the newsletter was printed on four pages highlighting the center's open hours, weekly events, and announcements. In 2005, *The Weekly* expanded its pages and content to include articles about global news, Div II/III student profiles, games, faculty of color/international faculty profiles, art and creative writing by students, and news articles about Cultural Center programs. Over the years, *The Weekly* has had its ups and downs with maintaining readership and meeting its weekly publishing deadline. After several fun sessions of brainstorming this past fall, the Cultural Center staff developed an exciting plan to revamp the Cultural Center's main publication: shifting from a weekly newsletter to a quarterly newsmagazine for the Hampshire community that focuses on issues relevant to students of color and international students. The magazine aims to highlight different perspectives on "hot topic" issues that are difficult to grapple with in the SOURCE community AND on this campus – e.g., Action Awareness Week and colorism.

What name would best capture the magazine's essence? *Inside*. We know there are many questions and misconceptions about the Cultural Center...many that are unfortunate. What really happens inside the Cultural Center? What are those SOURCE groups really meeting about? This magazine offers some inside views of the happenings of programs, issues, and stories that are pertinent to the Cultural Center and the student of color and international student community. Open the pages inside our inaugural issue to gain insight, to be inspired, to become more involved, and to exit with increased understanding about complex issues that affect this entire community.

Melissa Scheid Frantz
Director, Multicultural & International Student Services



INSIDE

Spring 2009 Volume 1 Issue 1

experience working with sex workers of color over the summer.

I hope that with the future releases of our issues we can spark conversation, engage in discussion, and create ongoing interest in the conversations we hold in our safe spaces.

Thank you,

Steven Emmanuel Martinez

Piecing together the inaugural issue of Inside Newsmagazine has been one of the highlights of my year. To finally be able to transfer what I've learned through working with professional writers, editors, and layout artists into a publication where I possess an incredible amount of responsibility in was an undeniably amazing experience. What makes this all the more worth while is that I am the first editor of this exciting publication.

The Weekly, a weekly 5 x 5 publication distributed to only the Students of Color and International Students on campus was folded last semester and no longer exists. Initially this publication was slated to become a quarterly published extension of The Weekly. The staff at the Cultural Center thought of giving Inside Newsmagazine a mission, a purpose, a reason for existing other than to fulfill the need to speak directly to underrepresented minorities and cultures on campus. We wanted to brew conversation and get everyone involved in the conversations that happen within our safe space. With that mission in mind we sought to create a publication that highlights the experiences of the underrepresented ethnic communities on campus and distribute it to the Hampshire Community as a whole.

In our inaugural issue we have some amazing pieces – my interview with President Hexter, a man so incredible it is hard for anyone to notice with all the bullshit being spun about him. Daliza Nova crafts a great easy-to-read personal piece on colorism and growing up as a light skinned Latina. Additionally, there are interviews with some of the most active students on campus Dee Dee Desir & Ria Sen. Courtney Hooks also shares her

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My Experience at HIPS

Courtney Hooks

Helping sex workers may be taboo, but Courtney Hooks has no problem shattering the stigma.

My time at HIPS (Helping Individual Prostitutes Survive) was one of the most inspirational and rewarding experiences of my life. The people I met and the things I learned have deeply impacted me and continue to influence my ideas and actions. I spent the 2008 spring semester studying sex work, prostitution policy and rhetoric and interviewing people about sex work. My work at HIPS was the valuable missing link to my education. It was easy to transition into HIPS' culture, since everyone is so welcoming and thinks about social justice in a holistic, inclusive, and anti-oppressive way. People at

HIPS are very aware of the impact that poverty, racism, heteronormativity, sexism, transphobia, homophobia, language barriers, citizenship status, and HIV status have on our clients' and staff members' lives. I felt like an integral part of the organization in my short time there and did not want to leave by the end.

HIPS' mission is to assist and empower any person in the sex trade—whether they trade sex by choice, coercion, or circumstance. HIPS emphasizes clients' health, needs, and goals and works to reduce the harms affecting people engaged the sex trade. It was great to work with an organization that isn't led from the top-down

by people with no experience in the sex trade and an agenda to reform the lives of those who are actually affected. HIPS hires and values sex workers as service providers, counselors, and educators as well as service recipients. Many of our new clients were surprised when they found out we weren't preaching to them about abstaining from drug use or sex. Clients were much more willing to hear us out once they understood our standpoint and realized that ideology wouldn't get in the way of assisting them towards their self identified goals.

HIPS began a syringe distribution and exchange program in the summer. My supervisor was in charge of initiating and organizing the program. I read drug injection user guides, helped research the various harm reduction messages related to drug, hormone, and silicone injection, compiled information

a small portion of HIPS clients come into the office to receive services. We increase our impact through street outreach. Many people recognize and trust HIPS, and know that we will be out there every week. Some people's faces light up when they see our van. A prostitution free zone was established in early August, so we informed our clients in the office and on outreach about its location, rules, and duration. We also organized a community cleanup in the 5th & K area in response to community garbage complaints and increased crackdowns on people who live and work on the streets in that area. We planted a tree, picked up trash, let condo dwellers know about our support for people who live and work on the street in that area, and called our connections in the mayor's office about the lack of trash cans in an area where people complain about trash not being



packets for syringe exchange volunteer trainings, stocked and labeled S/EX materials for outreach, created advertisements for the new program, and conducted outreach. Many HIPS clients inject drugs, hormones, or silicone so the program fills a need in the community. In addition, the HIPS van does outreach at night when most syringe exchanges aren't open.

I did van outreach at least once a week. I packed condom bags, gave people juice, water, vitamins and candy, looked up resources for people, answered the hotline, spoke to people about upcoming programs at HIPS and relevant changes in the city, conducted syringe exchange, and took notes. It was great to meet people where they are and to learn how to explain safer injection and safer sex messages in plain, effective language. Only

properly discarded.

I did foot outreach with D.C. Central Kitchen on Tuesdays handing out condom packs, lube, and HIPS hotline cards to people in the Southeastern part of the city. One man that I saw on a regular basis asked me if it is embarrassing to ask people if they would like condoms. I told him no because people need them. If they don't, they can sell them on the street (especially magnums or female condoms) or give them to a friend. It was great. I was able to have so many conversations about sex, relationships, health, and life over breakfast. At first glance, it may seem arbitrary for a food distribution organization and a condom distribution organization to join forces, but it worked out well and people got used to me coming around. Food and condoms are both

expensive and vital for health, and many people exchange sex on an informal or survival basis. Sex work isn't always a career. Some people do it occasionally or for goods or services (drugs, transportation, a place to stay for the night or for a while). By teaming up, we were reaching a different section of the city and a population that may not be "on the stroll" on weekends, but may still trade sex or inject drugs.

I am very grateful for the opportunity to work at HIPS. I definitely learned a lot more about social justice issues.

How hard it is to live comfortably in D.C. at times. Food prices are high, rent is insane in metro accessible places. Gentrification was displacing many of our clients. People who lived or worked on the street in certain areas were more heavily policed because of complaints from newly relocated residents of luxury-all-in-one condos. Non residential areas became prostitution free zones (PFZs). PFZs sanctioned police profiling by disallowing people in the area who "may be convening for purposes of prostitution" (up to the police's discretion) to be in groups of two or more. Condoms are used as evidence of prostitution. Condoms as evidence of prostitution discourages and stigmatizes safer sex, and infringes on people's right to protect themselves. The zone pushes people out into the more dangerous, less well lit, isolated Eastern Avenue area. I also learned more about transgender struggles and how many trans people are policed and incarcerated. They're more likely than other populations to be sexually assaulted in prison, in addition to their gender identity and expression not being respected by inmates or prison workers and officials. Trans inmates' genitalia can be confirmed by forcing them to strip to determine which section the inmate should be housed in.

The level of violence endured by our clients in their work and sometimes in their and their families' personal lives is substantial and often unnoticed. I saw the "War on Drugs" wreak havoc on many of our clients lives and families and the extent to which the criminalization of drug use undermines risk reduction and HIV prevention efforts. Safer crack smoking kits are considered paraphernalia under D.C. law and cannot be distributed (although the rate of HIV in D.C. is 10 times the national

average). Syringes are no longer considered paraphernalia, so HIPS can distribute and collect used works, however, clients are only protected insofar as the materials are unused. If they have drug residue, they can technically be prosecuted for that. Clients who live or cross over into Maryland or Virginia aren't protected as members of the DC Syringe Exchange program. Some of our clients are already encountering police who force them to throw away their needles. Needles are supposed to be returned to syringe exchanges so that they can be disposed of properly at hospitals. They aren't supposed to be thrown away in the trash. And its likely that if anyone finds those needles, the cops won't be at fault. It will be the trans woman and that silly group of people who for some strange reason seem to give a damn about prostitutes.

In the future, I would like to work with marginalized populations doing anti-violence work, counseling and advocacy doing empowerment work and actively including and following the lead of the people I intend to serve. HIPS was an excellent springboard to my larger career goals. I would love to work there in an official capacity one day. Compared to some people's internship experiences of being the copy making coffee fetcher, I felt important and responsible to the organization. I think HIPS does amazing work. Clients really love the organization and feel like it is home. I felt proud to be apart of an organization that can fulfill people's needs and offer reality conscious, grounded advice and options to people "in the biz." I am incredibly excited to watch HIPS improve and expand its services in the future.

I definitely encourage any black student or student of color who is interested in working at HIPS to apply to the Reproductive Rights Activist Summer Internship program at CLPP. Half of the staff at HIPS are black, but the majority of volunteers who go out on the van are white women. It seems like black clients are more immediately willing to open up to black workers. If more black people work at HIPS, we can continue to break down the traditional racial hierarchy of those who are "in need" of social services, and those who are in the position to "help" those "in need." ♦

Existing between the lines of color and race

Daliza Nova

Daliza Nova breaks down stereotypes and misconceptions about light skinned Latina/os.

I do not intend to speak for everyone, I intend to speak to you about me, not an article plagued with quotes from others, or trying to explain the human psyche or offer complex explanations for who I am, or even how I may feel.

I am Dominican, besides the fact that we are in the Caribbean, people may also know The Dominican Republic because of our baseball players. Boston fans wear Big Papi's shirt with honor and pride, and thanks to players like him and Alex Rodriguez we somehow have found ourselves on the mental map of common American people. Something else that happened during the rise of talented Dominican athletes and an increase in tourism within the Dominican Republic was a mental image of how Dominicans may or could physically look. Manny Ramirez, David Ortiz, Sammy Sosa and others are darker skinned, brown eyed Dominicans. So, does that mean that we are all like that?

"You're Dominican, really? I've never seen a light skinned, green eyed Dominican before, if I could guess I would say Puerto Rican, look at the Dominican baseball players, you're so different" I am 20 years old, and you cannot even begin to imagine how many times I've heard something of this nature before. My response..."Are you kidding me, of course I'm Dominican, don't you know at least some of your history, about the country that was the

birth place of the new world, the first hospital, the first court, the first monastery, the first church and university, our Indians were killed off by the Spanish, they brought ships and ships of people from Africa settled, and lived there, we are mixed just like the rest of the Caribbean and Latin America" No, not really, I don't give that entire history, I say... "Yes I am... my ancestors are Spanish and a lot of other things" and hope that somewhere their brain sends the signals and they see how they could have figured that out on their own.

I am a light skinned, green eyed, curly haired, full figured Dominican; I had to add that because as a Dominican I use these things to defend myself. I not only have to reassure people outside of my race or even culture that I am Dominican, I also have to reassure my own people, and every now and then, even defend the fact that I am a student of color and have experienced a lot of the same things that darker skinned students of color have experienced, with or without the pigment. Being a student of color is not only about the color of your skin, it's also about experiences, and experiences that make you relate to each other. Sure the color of your skin makes you stand out, or in some instances not stand out, and then that's another kind of dilemma. Case in point, my first year in college while I was sitting in the Cafeteria (Saga) a student came up to me and asked me where I had gotten my curl perm,



Daliza Nova

yes maybe she thought that I wanted my, already mixed raced hair curlier, but, no, not really, she thought I was white, and of course why would my hair be so curly? It must be a perm. Sitting in that cafeteria all I could think of was really? And a lot of things finally made sense to me. I have felt, because I am so light skinned that I have to somehow make up for it by embracing my culture as much as possible. I have even said to my cousins that have called me "gringa" meaning "white girl" that I am more Dominican than them.

I came to the United States when I was six, there are so many Dominicans my age who cannot even write a sentence in Spanish,

I made it a goal to know how to read, write, and speak Spanish fluently, I can also dance and cook like a "real Dominican." And yet it gets contested because through my blood flows the blood of the Spanish, but also the blood of my African ancestors, and even Muslims. My skin color doesn't determine my accessibility to better, or even higher education, doesn't guarantee that my high school text books didn't fall apart, or even that I can feel safe walking in my own neighborhood. Genetics is a funny thing, it only determines how I physically look, but in no way and no how does it determine who I am, but some would like to argue. ♦

Redefining Queer

Steven Emmanuel Martinez

I grew up in the ghetto streets of Brooklyn, where every inch of asphalt is cramped with hood boys and 9-year-old kids puff cigarettes inside the project stairways. My home was made in a place where mothers forget to give their daughters curfews and the gravel on the pavement is always dirty with filth and old needles and the occasional bullet casing. These streets of my childhood were home to memories of being robbed, beaten, cursed at by roves of gangsta kids whose best insult was a hurled 'faggot' and a snickering response. I could have retorted with a litany of insults, ones designed to injure, but it was pointless, these kids hadn't read enough to even begin to comprehend the three-syllable words slipping from my lips.

It was this place, of kids who support their parents by selling drugs from the tenement stairwells, in which I found myself drift apart from my world. Intelligence other than street smarts was not valued, and I had it in spades: reading, writing, any art I could delve into I managed to excel in. But being a nerd gave no bonuses in my childhood, and the fact that I was a dreamer amongst so many whose dreams had long ago been choked off and died out, those who saw nothing further than the dollar bill and the new fad things, that was the first strike against me.

Not only was I a live spirit walking amongst the dead, as I hit my teenage years, I realized that I had drifted even further apart from those I had once played with in the

streets of Brooklyn. Sexuality didn't hit me like a train, the way it hit the other boys who busied themselves making girls into baby's mommas. No, mine came about through people who slipped in and out of my life like well-placed characters in a detective novel, each one planting a small clue. The girl who asked me, 'Are you gay?', the teachers who tried to awkwardly converse with me about sexual identity, the boys who asked me to blow them in the school's bathroom. I was not the typical gay man with his swinging steps and effeminate personality. I did not have a lisp or a limp wrist or a stereotype by which I lived, but I was assumed to be gay because I was not only street smart but book smart, I was not only book smart but college bound.

In the mean streets, there is enough anger to go around, and being different at all makes you a good outlet for all the rage that lost and drowning people carry about. I was doubly cursed, with intelligence and ambition, and the sinking blow was my queer identity. Once upon a time, the kids on my block would chase the ice cream truck with me and litter the monkey bars with our grubby kid hands. We were in the same boat: poor, young, clueless. I remember my friends having dreams then, having ideas of what they wanted from life, tossing around words like astronaut, doctor, president. The chasm was never so clear as when I sat down to write this article, knowing that I am following a dream while they're out in project lobbies using the word 'nigga' to sell drugs.

What mystifies me is that their mother will keep them home, take them in, bail them out, and get them clean just to watch them screw up again. She will do this and so will almost every mother in my neighborhood. But if either one said they were gay, that would be it. I was lucky, I was blessed to not get the streets, but a young man by the name of Derek whom I met a few months ago came out to his parents and he found himself on a park bench with nothing but his clothes in a day. He was a kid who pulled straight A's, made it to church every Sunday and was a ghetto parent's one and only dream. He was a good kid on the way to a good life, but his preference for men stuck him fending for himself in a place that has no room for queers or intelligence. He started off begging and ended up blowing people for money, taking piddling amounts to survive with, hitting the soup kitchens and trying to find a decent spot on the street to sleep. When I first met Derek, he was a beautiful boy who had just about everything I could want in a man, and he might have been that, except knowing the clothes that complemented him so well were bought with a blowjob takes the shine off a bit.

Government and media complain about the prostitution, they bitch about morality and hold people like Derek up as the sinners, the Sodomites that will one day burn the city. But what isn't heard is that people like Derek don't have other options. When you're the odd man out in hostile territory, there's no home base, there's no one who will take in a gay kid and make his life right. When it comes to picking and choosing, those fostered into anything, be it gangs, families, or government programs are the kids who are 'normal' 'average' and above all: 'straight'.

I don't see how we can complain, as a community, about the prostitution enacted by young gay males who need enough cash to buy lunch. I don't see how we can demand the outing of gay kids barely staying above water in

shit holes like the Brooklyn ghetto or any other ghetto for that matter. How can we stress pride to these kids when the act of being proud could spell desolation or death? In my world, being queer isn't just about being gay, in my world queer is defined as homeless, hated, forced into sex work, hiding for your life, and never being accepted. In my world queer is a hard, unhappy existence with very few ways out and a million pits to fail in. That is the new definition of queer. And although not everyone is hit with this harsh and trivial reality; we are all very much apart of it when our peers go through it.

In this definition of queer, there is one major goal that all of us share regardless of race, sex, or sexual orientation, and that is survival. Derek uses his mouth, others use their closets, I use a word processor and the electronic support I glean from my keyboard, the verbal support I get from friends like Carmen, Angel, and Val. The inspirational support I get from Keith, Dwight, and Samantha. Why can't all people have supporters. Sometimes we queers of the ghetto are forced to smother our pride, we are forced to listen to its dying cries as we fail to retort, as we deny our identity, as we bend to service we do not wish to render. I am not ashamed for the times I have set my pride aside in order to live, because if we do not survive our pride will die with us. The queers of Brooklyn may not be an arrogant lot, but we are here, living in this hostile place, making it day to day and eventually running into one of our own, giving help as we can, and moving on in our daily path of survival. I am breaking out, making my way towards a career and a life beyond the streets, but some like Derek are left to Brooklyn and its cruel reality. I can only imagine, if those on the outside, the queers who have what they need and then some, if they could make a space, or a give a thought to the queers in the ghetto, perhaps something would change. Perhaps one day queer could come to mean something good. ♦

How to Get Over Your (gay a**) Boyfriend

Steven Emmanuel Martinez

1) You just got dumped over a text message. You knew your relationship was on the brinks, and you wanted to try to make it work. Yet he beat you to the punch and broke it off. What do you do? Simple: you text him the words "ok" and you keep it moving. Change your myspace status, but don't delete him. You need to let him know that this can't affect your swagger. At this point you're at the brink of tears, but don't cry. You knew this shit was going to happen. And if you didn't know it was going to happen, then you're an _____ for not noticing the hints. Believe me, there are always hints. Take a shower. Get dressed. You're going out with your friends tonight. If anyone can make you feel wanted then your friends can.

2) You can't stand the fact that every time you go out to the village this mo'fo is there with a new man. Sad. You're hurt. Because you're not over it, but he is. To this I say, get over it. He's done with you. His mourning period is over. Yours should be too. You can't erase the fact that you [once] loved him, so don't even try. Instead put yourself out there too. You don't have to look for another relationship, but try to make yourself feel wanted by at least going out with a couple of people who are interested in you. And if no one is interested in you...change your marketing techniques.

3) Treat yourself. Take yourself out on a Friday and Saturday night to a movie or a play. Go solo. Do this frequently. Who ever said you can't go out on a date by yourself? Date the

city. And if you can't afford it, go around the block and buy a bootleg movie, and a single bag of microwavable popcorn. No romantic movies please.

4) Throw him away. The pictures. The myspace comments. The clothes. That fake engagement ring. Those whack letters he wrote. You throw all those momentums out. Any reminder of him is a reminder of the love you once had. Now, hate him.

5) Socialize, socialize, socialize. Hit the clubs. The bars. The Pier. Boystown. West Hollywood. Wherever your gayborhood is at be there double the amount you use to go when you two were together. You need to become more social. This will make you focus less time on that loser.

6) Email me. Maybe we can meet up for coffee. After all new friends helps. Be ready to talk about politics with me. - sm07@yellow.com♦



Hampshire College Public Safety is proud to collaborate with the Lebron-Wiggins-Pran Cultural Center in fostering community and social change.

We support the students of the SOURCE community as well as the mission of Hampshire College Student Services:

Student Services aims to foster and support an optimal educational environment for our students, both inside and outside of the classroom. With students as our primary focus, we intentionally create and support opportunities and experiences that promote a diverse community steeped in respect, intellectual and emotional growth, integrity, justice and safety for all members of the Hampshire community.

The Department of Public Safety is located on the ground floor of the Harold F. Johnson Library Center and is staffed 24 hours a day. As the main purpose of Public Safety 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 of Public Safety is responsible for protecting people and property on the Hampshire College Campus. The department should be alerted to any situation that threatens a safe academic and social environment.

For more information on Public Safety, to ask questions, or to file a complaint, please call 413-559-5424.

45 Minutes with Hexter

Steven Emmanuel Martinez

When President Ralph Hexter flashes his smile you can see the face of a man who is genuinely interested in higher education intrigued and fascinated by his students. However ask students on campus how they would describe him in one word some would say "overrated," "racist," "smart," and "uninvolved". In Spring 2008 during perhaps one of the biggest events in Hampshire College history, students of SOURCE and allies overwhelmed by the hostility and unawareness toward the lack of active anti-racism on campus took action to raise awareness about the institutionalized racism being presented at the school. At the center of it all was President Hexter and now for the first time since Action Awareness Week he grants us an interview.

What does it mean to be actively anti-racist on campus?

Generally it means that it starts with an awareness of how pervasive racism continues to be in our culture. And then seeking to counter and interrupt that pattern of racism.

In what ways have you exhibited active anti-racism?

Obviously I think of the opportunity as president and my role in the administration. I think of the spring of '07 when an unfortunate incident of graffiti brought us discussion of this issue (racism). I appointed a special assistant



for diversity to help change attitudes and make a difference across campus. I am also a trustee of the Pacific School of Religion and for several years they have had a program called Dismantling Racism. And a bit of what I learn is how to bring about clarity in that context. And being a part of that program has helped me

bring some of what I've learned to Hampshire.

Can you clarify what you meant by "I wish I had a pebble to remind me everyday that racism exists?"

That goes back to spring of '07 in the Merrill living room. And I'm probably not going to quote myself exactly. As I recall it I was trying to explain how we can use something to remind us that racism exists. I was very emotional and sincere about that. It was not meant to be trivialized. I think what was operative in my mind was the word "like" and what I was trying to suggest is that you are aware of it but its something that reminds you as if you have a pebble in your pocket. I can almost compare it to my sense of homophobia which is always around you and sometime you are confronted with it directly.

What was going through your mind as students marched into your room to place a pebble in a vase?

Alot of students.

That's it?

Well, you know, and I have to say that the pebbles had taken on a life of its own. But I accept it as a symbol as a need to keep working.

Keep working for?

Keep working against the racism.

When have you demonstrated action awareness?

I recently published an op-ed; it reflected on the recent national election and not only talking about the election of Barack Obama but also the issues affecting gays and lesbians. In terms of working with the administrative action plans I meet with Jaime (special assistant for diversity) every two weeks and meet with the

diversity committee in trying to keep individual focus on what needs to be done in the area of the college.

There was a noose incident on campus back in fall of 2008 why didn't the administration release a statement?

Actually, you're wrong. We did release a statement after the second noose. We didn't learn about the first noose for a long time. We learned about the incidents in a publication and we immediately took action. It was extremely difficult to get information on the first noose. I personally organized and hosted several hours of speak ins or teach ins. In they were within hours of learning about it.

Tell us a bit about the Active Anti-Racism Administrative Action Plan.

To tell you only "a bit" might be difficult, as the plan itself is quite long and complex. Anyone can consult it by going to the website of the Office of Diversity and Multicultural Education or directly to <http://www.hampshire.edu/offices/7838.htm> What I think is most important about the plan is that our goals -- which we want to see evolve -- are mapped onto the administrative structure and offices of the college, because even though the Special President Assistant for Diversity and Multicultural Education, the Diversity Committee, and its multiple subcommittees, are key to the oversight of our progress, my conviction is that for real change to occur throughout the organization, every sector must be involved and be clear about the tasks it can and should accomplish.

What was your initial reaction to the 17 action items being demanded by students at Hampshire?

My most immediate reaction was that the action items were clearly important to students and deserved attention. I was above all determined to understand exactly what the students who framed the demands wanted to see change, and

to be sure that I understood the issues behind and underneath every proposed change. Quite quickly, and then over the following days and weeks of discussion, it became clear to me that many of the action items were most valuable as pointing to problem areas that needed further study. Discussion at the April 1 Faculty Meeting led to the recognition (as the AARAP phrases it) of a "need to translate what students cast as 'demands' into problems that can be studied until the scope and nature of the problems are accurately grasped, for it is only to actionable items that solutions can be formulated."

At the beginning of the negotiation process there was opposition by the administration to "green light" any of the demands, by the end of the semester overwhelmingly the demands passed – what was the initial hesitation in getting the demands approved sooner?

I would say that what might appear a period of initial opposition in advance of agreement would be more accurately described as a period of review and study on the part of the administration. We needed adequate time to study the proposed action items and accurately to grasp the problems for which solutions were being proposed, time to make a reasonable determination of the fundamental issues involved, to figuring out how the issues could best be addressed, on what time line, and which administrator(s) could best address them. The plan itself came together relatively rapidly after it became clear that only a plan that was mapped onto administrative functions, rather than a list of separate responses to seventeen demands, would provide the necessary groundwork to address legitimate concerns and issues. I'm delighted that there is a general impression that we did find ways to address a good many of the action items by building them into the work plans of the various administrator sectors.

Any last words?

The Action Plan is a living document and will continue to evolve. There are a great many steps outlined in it that, as foreseen, will become reality in the current academic year, and as we discover more about the college, and hopefully as we achieve some of the milestones we set out, we will need to add to it and make sure it keeps us moving forward. Changing climate and culture are challenging, but I am convinced we are on the right path. I thank all those involved in drafting the plan, especially Jaime Dávila and his committees, and of course the many dedicated and brilliant students who contributed to the process. ♦

To view the Active Anti-Racism Administrative Action Plan please visit <http://www.hampshire.edu/offices/7838.htm>

Cultural Center Advisory Group

Melissa Scheid Frantz

One of my priorities for the Cultural Center is to strengthen its relationship with academics at Hampshire. To help with this goal, I approached faculty and staff to serve on a new group: Cultural Center Academic Advisory Group (CCAAG).

The mission of CCAAG is to increase communication and collaboration between the faculty of each school and the Cultural Center to effectively address the academic concerns and needs of students of color and international students. Objectives include discussing student priorities and planning follow-up initiatives, increasing participation of students of color & international students in each of the schools, and expanding the support network of faculty/staff resources for this population.

The current model is to have each school and CASA participate with 1-2 faculty representatives each.

Current representation

- >Center for Academic Support
Advising: Zena Clift
- >Cognitive Science: Laura Wenk
- >Interdisciplinary Arts: Natalie Sowell and Bob Coles
- >Social Science: Kim Chang and Amy Jordan
- >Natural Science: Merle Bruno (Merle will be retiring after this fall. New NS reps starting in the spring will be Rayane Moreira and Brian Schultz)
- >Humanities, Arts, and Cultural Studies: Kara Lynch and Constance Hill

The group had its first meeting in late spring of 2008 and finished the fall semester with two more meetings.

The group has been instrumental in the following activities with organizing and advocating.

- Developing a letter among faculty of color addressed to President Hexter in the spring in regards to Action Awareness Week
- Helping organize the October 23rd "Pick the Brains of the Five Schools of Thought" held at the Cultural Center
- Suggesting faculty training on certain topics related to the classroom and diversity
- Developing ideas for the Cultural Center's 20th anniversary celebration (to be held in fall 2009)
- Serving as liaisons with their respective schools

This group is a relatively new group, but has already demonstrated its commitment to assist students with their needs and concerns and its demonstrated potential for strong advocacy of students' needs.

The CCAAG reps would like me to extend to all students of color and international students to please see them as an additional resource among the faculty/schools if you have any questions with which they can assist.

You can contact them via email or sign up for their office hours. Email addresses can be found at www.hampshire.edu/directory.

If you have any immediate ideas/concerns that you'd like the CCAAG to assist with, please contact any of the reps or Melissa. ♦

Hampshire Mavericks

Chris Williams with Steven Emmanuel Martinez

You may have never heard of DeeDee Desir and Ria Sen, but their influence on the shaping of the campus is undeniably present. As members of Community Council Desir and Sen actively work to ensure that the voices of the Hampshire Community are heard without jurisdiction. In their inaugural interview they speak about fostering change, uniting community – and why Community Council is getting on DeeDee's nerve.

Who are you and where you from?

RIA: My name is Ria Sen, I grew up in Bangalore, India and I'm at Hampshire college as an



Ria Sen

International student. My Div II is something that is still subject to change, but I would like to focus on Post colonial gender theory and creative writing, maybe in the context of South Asia, I don't really know yet.

DEEDEE: My name is Dominique Desir, but everybody can call me DeeDee. I am a Div 2 Transfer student from Palm Beach Community College in West Palm Beach, FL.

What do you do?

RIA: I started working at the Cultural Center as a SOURCE Groups Coordinator this past semester. I really enjoy my job, enjoy the staff and company. I feel like being an SGC has given me the opportunity to step up and grow as an individual and really try being an active member of the SOURCE community. As part of my job description I am also on Community

Council, serving as the SOURCE liaison. This can be frustrating and rewarding at the same time, more frustrating. However I do feel like Community Council represents or rather tries to represent students on campus, so it's important to get our voices heard, LOUD and CLEAR.

DEEDEE: I work in the Dean of Faculty office and the Dean of Student's office. I also serve as Community Council member at large alongside Ria, who I think is doing an amazing job as the SOURCE liaison. I probably would not put up with some of the stuff that goes on in Community Council if she was not there.

How do you see yourself within SOURCE while being a community leader?

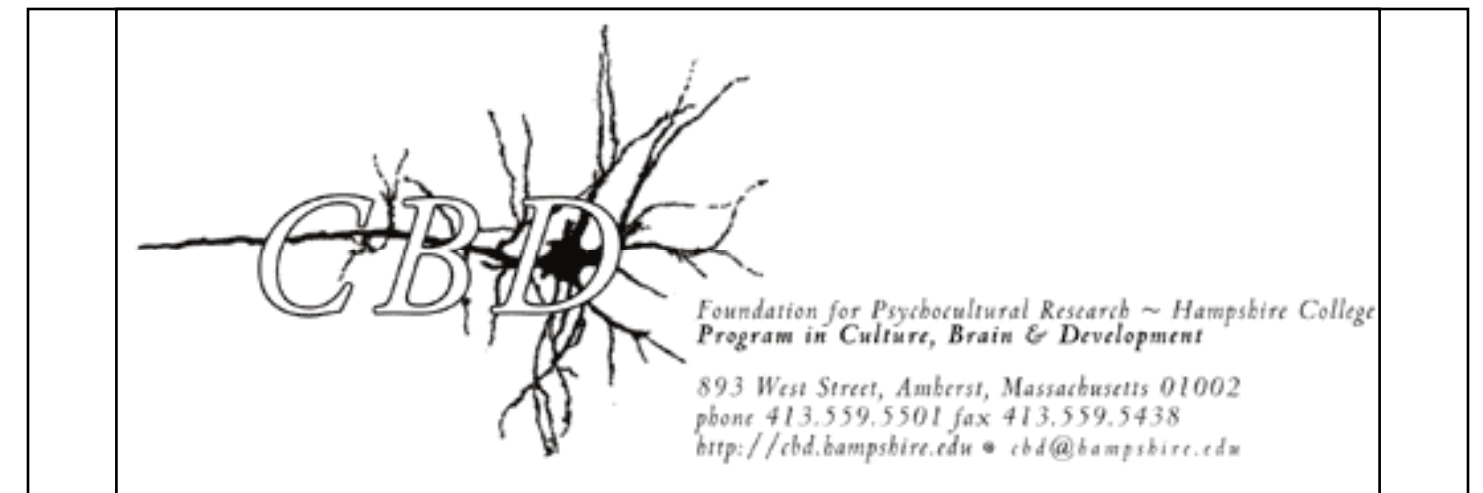
RIA: Apart from my job revolving around

SOURCE, my life revolves and is enriched by the SOURCE community too. I feel supported within our community and feel like I offer support as well, which is important in order to instill a sense of community. I really started showing signs of wanting to effect change on campus and within the community through Action Awareness Week, which introduced me to our community. A community that keeps me going everyday.

DEEDEE: I see myself as an individual that can learn from everyone. I also see myself as a person that's always available to listen even though it may not seem that way. I am always down for developing the ways in which our community benefit from everything on campus. I love to hear when people have opposing views from me, because I feel that I learn so much.



DeeDee Desir



Culture, Brain, and Development Program

Have you ever wondered about the nature of consciousness? Did you know that life experiences influence the expression of genes? Do you want to learn more about how your emotions are influenced by your culture and your biology? Did you ever think that perhaps people in different cultures experience very different emotions? Are you curious about how children learn about culture and whether in fact children also help create culture? These are the sorts of questions that students affiliated with the Culture, Brain, and Development Program (CBD) think about every day.

Then CBD is for you! Visit the web page <http://cbd.hampshire.edu> Or call the office, x 5501, or email cbd@hampshire.edu.

How can SOURCE effectively start to make change?

RIA: Recognition of differences within the SOURCE community and consequently extending solidarity is important and in my opinion the first step to making change. Practically, I think this would translate into many more inter-group dialogs and workshops that help us build our community and be introspective.

DEEDEE: There is so much that we are involved in that some time we neglect ourselves. So first we must take care of ourselves individually before we take care of others. Then we in the SOURCE community can actively seek and respond to opportunities that arise. I already think that SOURCE is a very collective group. When a member of SOURCE is hurting we all can feel the pain and we all band together. That's definitely the most wonderful thing about SOURCE. Everyone has love for one another. We still need to talk more about our problems that arise or may come up in our different communities within SOURCE. Unity to me is the willingness for an entire group to progress together. Progression is not only about moving forward, but also about moving back when needed. Moving back is taking the time to explain, encourage, and lead those who have just arrived it also incorporates the realization that it is never too late or too far in the game to slow down. Unity in the community is not only about checking others outside of the community, but also checking ourselves to develop a better understanding of each other and our goals at Hampshire.

Please talk about the first time you realized that Hampshire was the place for you.

RIA: Hampshire still isn't entirely the place for me. I love work, I love my friends and I love SOURCE, but I'm still trying to figure out what exactly Hampshire is for me.

DEEDEE: I came to Hampshire in the Spring of 2008 and it was too cold. When I visited I saw so many things that made me so uncomfortable; The first thing I noticed was that there were not that many students of color that were present. And the students of color that were present were looking extra sad; they looked extra depressed. So I left Hampshire saying that I would not be coming to Hampshire. Until I was listening on the radio and I read a newspaper of a protest happening in a small liberal arts college in Amherst Massachusetts. It was Hampshire. I from there knew that the students at Hampshire were not about accepting what is given to them, but about seeking what they want and not being afraid. Later I found out that my visit was about 2 weeks before Action Awareness Week. I knew in my fourth week of classes at Hampshire that I had definitely made the right choice.

Any last anecdotes?

DEEDEE: The community council is getting on my nerves. (laughter)

How is the community council getting on your nerves?

DEEDEE: I think we have to facilitate more involvement from those who have in the past not have a strong representation on Council. This includes students of under-represented populations, faculty, and staff. I think there should be more outreach to the Hampshire community. We need more diverse opinions so that we can look at different ways of looking at stuff. We need to hear from individuals about their complaints, problems, and praises. Hopefully this and next semester Council will develop a stronger relationship with those that we represent. ♦

Film / Photo / Video Program Responds

Kara Lynch, Associate Professor of Video Production, HACU

Last spring students of color initiated a conversation with faculty and staff from the Film / Photo / Video Program to discuss issues of accessibility and inclusion within the program. This year in our first program meeting, we reviewed the main concerns addressed in this conversation and discussed ways to approach them in good faith. Our intention is to make sure that regardless what role the administration or the school of Humanities, Arts and Cultural Studies will play in attending to the Active Anti-Racism Administrative Action Plan, that our program will be a dynamic part of a truly multi-cultural education at Hampshire College.

Our current initiatives work to create a stronger relationship between the Cultural Center and the Film/Photo/Video program. Every year, our program hosts several celebrated artists and/or art historians and critics in the fields of Film, Photography or Video to give talks and offer workshops to Hampshire as part of the Calico Lecture series. This Series is sponsored by Calico Films, Inc. and the Blume family. Calico Films, Inc. is an independent film and television production company in New York City. Its president, Lawrence Blume, graduated from Hampshire College in 1985.

This year, we decided to offer one of our lectures to the Cultural Center as part of its programming for the year. In speaking with Joyce Li, Cultural Center student arts coordinator, she suggested that perhaps the best use for the Calico Lecture would be to support the Keynote speaker(s) for this year's Art and Activism weekend of workshops, performances, and speakers. Likewise, in our own programming for Calico Lectures we have thoughtfully considered who our guests will be in relation to our commitment to diversity and critical, multi-cultural education. As an example, we are pleased to have hosted Wafaa Bilal in November.

Last year we also made the commitment to open up our gallery in the Leibling Center to students of color and international students to curate a month-long exhibition. This could include student work from Hampshire or beyond or work by professional artists working in film, photography, installation or the media arts. This year our building is under construction and we will not have any exhibitions; but once we have the new wing of the building in full operation Academic Year 2009/10 we look forward to students taking on this curatorial project.

At different moments in our program's history, faculty and students have programmed film/video series sponsored by the office of multicultural education. This is a great moment to take advantage the energy and awareness across the campus to revitalize this tradition.

We have also discussed ways to address students of color concerns that our curriculum, courses, and facilities are inaccessible. It is true that our media are often intimidating to newcomers. Because the Leibling Center and the Basement of the Library are workspaces and laboratories for students to produce their work, we want to do whatever we can to have these be inviting spaces. This year we had an open house for students to meet the faculty just before the division 2 and 3 application

process and pre-registration. It is also true that working in some of our media can become expensive. Soon we will have a list of grants and internships that we offer through the program complete with deadlines and application processes available for students. We are also working with the Office for Diversity & Multicultural Education, Institutional Advancement and Financial Aid to pull together funds that will assist students with their materials and equipment fees for courses. We hope that by hosting joint events with SOURCE groups and the Cultural Center, and as more students enroll in our classes, these facilities and the media themselves will become demystified. ♦

SAVE THE DATE!

23rd ANNUAL FREE CONFERENCE FOR STUDENT AND COMMUNITY ACTIVISTS

From Abortion Rights to Social Justice: Building the Movement for Reproductive Freedom

Hampshire College, Amherst, MA

Weekend events will include:

- An Abortion Speak Out: A supportive environment for anyone who has had an abortion to speak about their experience
- Over 50 workshops on a range of reproductive justice issues from International Women's Health and Access to Abortion to Women in Prison and Rethinking Reproductive Rights for Queer and Transgender Communities
- Open mic, performances, exhibit tables, and networking

APRIL 3-5, 2009



A project of the Civil Liberties and Public Policy Program and the Population and Development Program

HAMPSHIRE COLLEGE

Voice

Miatta Kwanzi

Oppression is not a one-way street. Power and oppression operate on many levels; this means that those who are oppressed can enact oppression on each other also. An interrogation of oppression with an inter sectional framework that recognizes differences in experience and societal position is necessary when we talk about equality.

In this society, there are traditional hierarchies of power in which those whose efforts and work make contribution are not always those who are recognized. The division of labor has long been inflected by race, class, gender, and other aspects of identity and socio-political relations.

The Cultural Center and SOURCE were born out of struggle, and continue to justify their importance and existence today.

As members of a challenging, inspiring and highly regarded private liberal arts school, being a student at Hampshire is a privilege.

I do not believe in overly simplistic binaries or dichotomies; the world and society are vast and multi-layered, and thus the lens through which I interpret them are as well.

whose voice
whose hands
are skimmed over
surfaces sharp, maybe
tender /made
a sound in the dark but perhaps you could not
tell its source



SECTION VOICES

a tired back, but forward facing eyes,
the path is made by walking
whose voice
whose hands
what feet may stumble, whose eyes miss sleep;
saw no space open& so we sought to
open space
backs heavy with cardboard boxes painted with
things we had to demand
the weight of histories
uncloaked&sneaking into the present,
how a small school in Massachusetts is part
of larger society as well, how these things are
about being human, being well, how this voice
does not exist unless it is exercised, is not
heard unless accompanied by a megaphone,
what is seen before it is placed upon the walls,
how do you present absence

this is for each other,
throats dry with asking, throats dry with words,
with things not easily made into verbs
this is for ourselves, frantically demanding,
no sleep came here to go to class & why is it so
hard
this is for this is a science class; why do we
have to talk about race
this is for this is a literature class; why do we
have to talk about gender
this is for this is a history class why do we have
to talk about sexuality
this is for this is an art class why do we have to

talk about nationality
this is for this is a production class why do we
have to talk about class
this is for how that is not everything, the shape
of things too large to fit upon the page,
how lip service is not action; how allyship is best
accompanied with deeds
the personal implicated in the social, the political
implicated in the personal
this is for the future, plans made for those who
have yet to arrive,
how what they come to should be kind to them
this is for voice
this is for hands
how much hands can fashion, continuity of effort
a grasp
this is for the fact that it is finals week and here
i am aaw in periphery still
whose voice
whose hands
this is for what is passed on, how memory is a
contested site, how much
work we must do
how much work we have done
how breath can be work
how struggle can be song
this is for voice,
rendered with intent
for voice in lieu of silence
for hands made visible through speaking
for speaking made audible through **voice**

**Congratulations
"Inside Newsmagazine"
on your first issue!!**

**From the faculty and staff of
the School of Humanities, Arts
and Cultural Studies**

Do you....

...want to experience another religion without having to practice it or commit to it.....study religion and are curious about what the practice is about...want to explore your own beliefs...want to find and develop the connection between your mind, body, and spirit...want to connect to people of your own faith...want to connect to people of different faiths...want support for practicing...have questions about the meaning of life and death...have questions about the connection between your sexuality and your spirituality...consider yourself spiritual but not religious...have your own particular personal path...believe in God...consider yourself an atheist that believes in community...identify with more than one path...want to change the world...want to experience reconciliation...seek stillness...seek movement...

Are you open?



**As unique spiritually as Hampshire is
academically...**

Some Student Groups: Ashtanga Yoga Society, Buddhism Resource Group, Habitat for Humanity, Hampshire Christian Fellowship, Hampshire Unitarian Universalist Radical Action, Jewish Student Union, Meditation: Christian, Jewish, Movement, Vipassana, and Zen, Multi-Faith Social Justice Collaborative, Shamanism Studies, Pagan Collective, Quakers, South Asian Cultural and Religious Resource Group, and Yoga Collective

Staff:

Liza M. Neal, Director of Spiritual Life, lmnSA@hampshire.edu

Anraku Hondorp, Buddhist Advisor, hondorp@comcast.net

Rabbi Steve Nathan, Campus Rabbi, spnSA@hampshire.edu

Syma Sheikh, Muslim and Hindu Advisor, ssSLC@hampshire.edu

The Spiritual Life Center is in Donut 5 Greenwich and The Spiritual Life Office is Merrill 2nd Floor

Sign up for the Spiritual Life listserv at lists.hampshire.edu

Enjoy your journey!

CONSIDER THE WORLD YOUR CAMPUS

Did you know...

...more than 1/3 of Hampshire students
study abroad?

*Why do they go? Where do they go?
What kinds of things do they do?*

...Hampshire Exchange programs span
six continents & over 40 countries?

*What about Field Study? How do I find the right program for me?
When should I go? What's the best way to approach faculty to
discuss study abroad? How do I plan, research, and prepare?*

...a semester studying off-campus can cost
similar to a semester spent
studying on campus?

*How do the finances work? Where do I find additional
scholarship opportunities?*

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GEO website: geo.hampshire.edu**

Reproductive Rights Activist Service Corps Summer Internship Program



RRASC Organizations:

African American Women Evolving – Chicago, IL
Center for Genetics & Society – Oakland, CA
Center for Reproductive Rights – NYC, NY
Center for Sex & Culture – San Francisco, CA
Choice USA – Washington, DC
Class Action, Inc. – Hadley, MA
COLAGE – San Francisco, CA
Generations Ahead – Oakland, CA
GroundSpark – San Francisco, CA
Health Initiatives for Youth – San Francisco, CA
Helping Individual Prostitutes Survive – Washington, DC
Illinois Caucus for Adolescent Health – Chicago, IL
Incite Pictures/Cine Qua Non – NYC, NY
Justice Now – San Francisco, CA
Legal Momentum – NYC, NY
Lesbian, Gay, Bisexual & Transgender
Community Center – NYC, NY
Lilith Fund – Austin, TX
NARAL Pro-Choice New York – New York, NY
NARAL Pro-Choice Texas – Austin, TX
National Advocates for Pregnant Women – NYC, NY

National Asian Pacific American Women's Forum – Washington, DC
National Institute for Reproductive Health – New York, NY
National Latina Institute for Reproductive Health – New York, NY
National Network of Abortion Funds – Boston, MA
National Network of Immigrant & Refugee Rights – Oakland, CA
Native American Women's Health Education Resource Center
–Lake Andes, South Dakota
New York Civil Liberties Union – NYC, NY
NYU Medical Center – NYC, NY
Physicians for Reproductive Choice and Health – NYC, NY
Planned Parenthood League of Massachusetts
Political Research Associates – Boston, MA
Project South – Atlanta, GA
Resist – Boston, MA
SaludProMujer – San Juan, Puerto Rico
SisterSong – Atlanta, GA
The Care Center – Holyoke, MA
Third Wave Foundation – NYC, NY
Women of Color Resource Center – Oakland, CA
Women on Waves – Amsterdam, the Netherlands

*2008 final list may be different. Check our website for updates.

For more information go to
<http://clpp.hampshire.edu>
or contact Corinna Yazbek
cyazbek@hampshire.edu
or 413.559.5859

Application deadline: March 3, 2008.

