

inside



SOURCE Mission Statement 1988

"As it is much a struggle to be recognized as culturally diverse individuals, it is a struggle to be recognized as an organization of importance. Our organization's title, which is no longer broken down into acronyms, effectively depicts our organization as a supportive network of students working for the respect of cultural diversity. SOURCE Best Fits the..."



OUR MISSION

To better serve 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.

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's view 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



I'm sitting at my office desk as I'm writing this letter to all of you – whom I assume are mostly Hampshire students (hopefully some faculty and staff too). I'm listening to my Pandora – internet music – and Bjork is my main fave artist playing right now. Entering work today, I was intentional about setting the right frame of mind to approach my day and my work. Strip away the negative, focus on the tangible to feel positive. My music is an essential part of setting that tone.

The work that my Cultural Center staff and I are involved in over here in the woods is hard stuff. Fostering community; educating about race, ethnicity, oppression; fostering a "safe space" for tough discussions; challenging the status quo culturally and institutionally; accepting the realities and hanging onto a vision of change. With all of that hard stuff comes harder stuff...honoring the hard work of ourselves and others, and being gentle to our spirits.

I've found for myself, and have witnessed it with students, how much easier it is to rally around a cause and take one step forward; yet it's much harder to sustain the work for a cause and keep walking forward. I'm sure we all have our stories and theories as to why this is so – lack of institutionalized history, lack of necessary leadership, inter and intra group conflicts, the whole range of isms operating, lack of human and financial resources, lack of time, lack of understanding and listening, etc. The walking slows down and reality steps up at times where things get blurred – call it burn-out, tiredness or feeling overwhelmed/underwhelmed, we often find ourselves having to make a personal decision about what our body, mind, and spirit can actually continue to withstand and give.

Radiohead is on now. I love that band. The music helps re-center me – bringing me back to familiar days.

Making room to breathe throughout the day re-centers me so I can figure out how to step forward again.



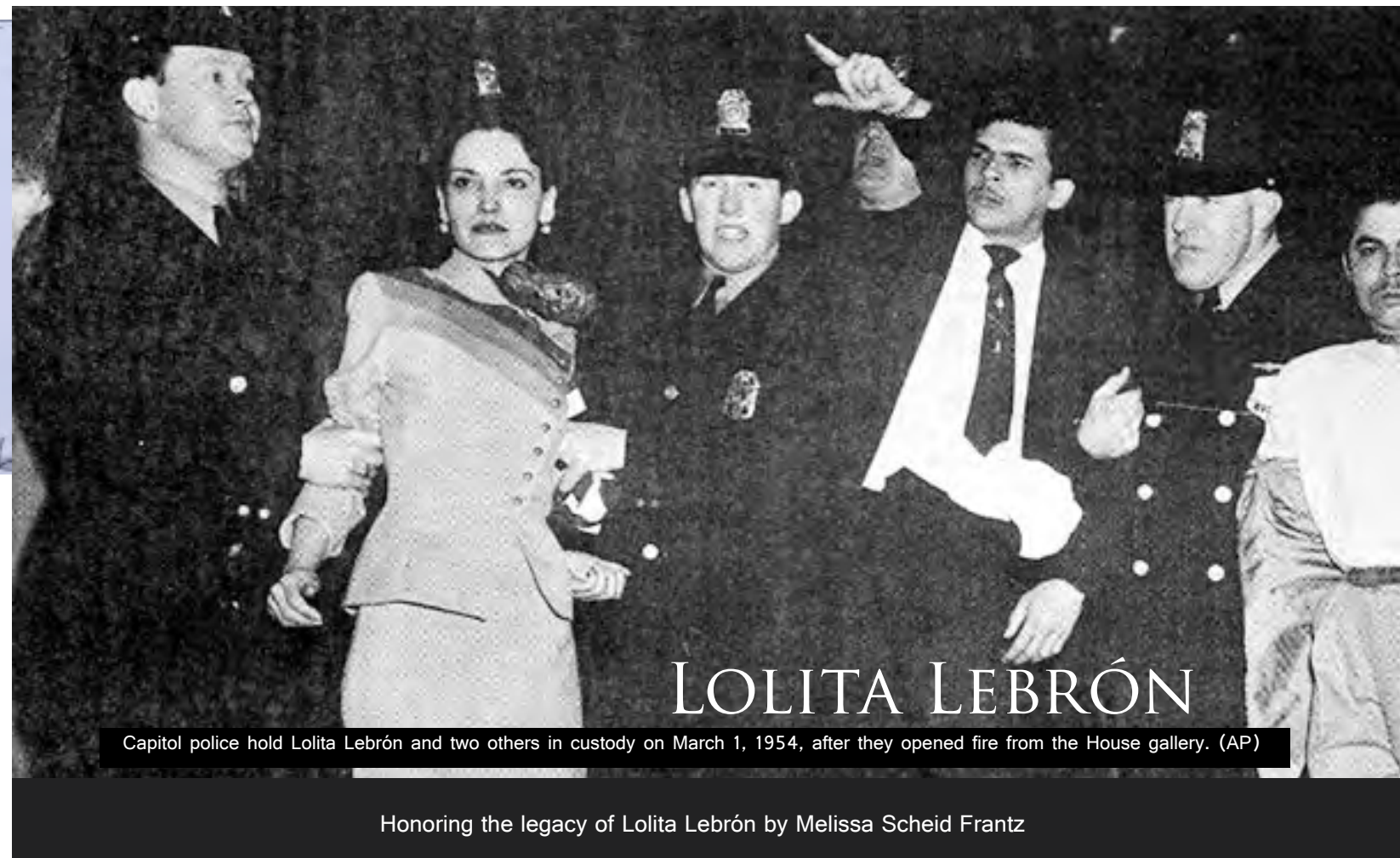
Taking different breaths plays out in different ways for me that I have to constantly remind myself to do....cry if I need to and do so without embarrassment; say no or say yes to requests I wouldn't have in the past; sleep and sleep more; remind myself of who I am and of my history; and fill myself with good soul food (music, my kids' laughter, my art, my family and friends). Sometimes it's hard to remember to breathe.

What I have learned from working with students over the last 15 years is the importance of role-modeling. I have had some winners of role models over the years – supervisors/students/friends/family – and some sad examples of bad role modeling behavior (of course they will remain nameless). Knowing when and how to take steps forward and back is a lifelong skill to build. I'm continually learning and hopefully role-modeling for myself, my children, and my students.

Walk on! (and make sure to rest your feet.)

MISSION & DISCLAIMER:

The mission of Inside Newsmagazine is to ignite dialogue throughout the Hampshire community in relations to the issues that reflect students of color and international students, as well as larger issues that impact the Hampshire Community-at-large. It is important to recognize however, that although this publication is funded by the Cultural Center, it is not a SOURCE publication. Inside Newsmagazine welcomes the voices and perspectives of students on campus regardless of their ethnicity or race. Every article, story, or commentary published in this magazine is at the sole discretion of its writer; Inside Newsmagazine serves as the medium to facilitate those voices.



Editor Steven Emmanuel Martinez | **Design** Prateek Rajbhandari
Inside Logo Design Joyce Li | **Contributors** Daliza Nova, Luis J. Vargas, Unique Mical Robinson, Ben Saucier, Elora Pindell

LETTER FROM THE EDITOR



photo by angel ross brown

As a fourth year student, I've lately been asked what has been my biggest regret at Hampshire so far. I, myself, have asked this same question to other fourth year students, and often they answer: "I didn't get to study abroad," "Not taking X course," or "Not finishing up that got-damn independent study." For me, however, my biggest regret is not participating in Action Awareness week. At the time I didn't think I could immerse myself in this sort of collegiate action, because I didn't consider myself an activist or community organizer. But in retrospect,

Action Awareness – and every other activism "event" on campus – goes beyond the scope of being (or becoming) an activist or organizer. These events are fundamental in challenging the systems that create a cloak of invisibility for the minority. And if for any other reason, I should have been a part of a process that was meant to benefit me as a racial and sexual minority on campus.

The staff of the Cultural Center wanted to make this issue very personal to members of the SOURCE community.

In this semester's issue we highlight major events that were instrumental in facilitating the voices and struggles of SOURCE students on campus through activism and organizing by revisiting articles and flyers published during past events. We also interview Acting President Marlene Gerber Fried on her work as a community organizer and activist during her college years and re-publish an article by Ben Saucier, "Hampshire College President Resigns after Protests, Abuse and Office Raids" that examines the role students played in President Hexter's departure. In addition, Luis Vargas interviews Renee Freedman, Senior Associate Dean of Students on this academic year's hottest button issue: ID based housing.

The Cultural Center Staff is excited to bring the Hampshire community another issue of Inside Newsmagazine that continues to archive our ongoing history.

Much love,

email | sm07@hampshire.edu

Students of SOURCE (Students of Under-Represented Cultures & Ethnicities) in 1989 officially set the name of their new multicultural student space – "The Lebrón, Wiggins, and Pran Cultural Center...The name comes from important figures in the Latin, Afro-American/ African, and Asian communities," according to a 1989 SOURCE document from then student leader Njeri Cruse. Lolita Lebrón was greatly involved in the Puerto Rican Nationalist Movement; Dr. Roland Wiggins was a former Hampshire professor and pioneer in the area of education for Black children; and Dith Pran, photojournalist and survivor of the killing fields of Cambodia and who passed away in 2008. "Source believes that these figures have played strong roles in the Third World communities. They all deserve recognition for their contributions and struggles."

The Cultural Center would like to recognize and honor Lolita Lebrón, who passed away at age 90 on August 1, 2010 at a hospital in San Juan of complications from respiratory disease. Ms. Lebrón was a Puerto Rican nationalist known to some as a terrorist and to others as

a freedom fighter for her violent attack on the U.S. Capitol more than a half-century ago. In 1954, she and three other nationalists opened fire in the House chambers and injured five congressmen. Ms. Lebrón was sentenced to more than 50 years in prison and was released in 1979 after serving 25 years. To many, Ms. Lebrón symbolized nationalist pride after returning to her home of Puerto Rico. Her efforts to protest U.S. involvement in Puerto Rico continued; however, her beliefs about the use of violence changed stemming from her religious revelations she had while in prison. ●





Civil Liberties and Public Policy [CLPP]

The Civil Liberties and Public Policy program is a national campus-based reproductive rights and justice organization that has been encouraging student activism for 30 years. Through activism, academic courses and programs, organizing opportunities, leadership training, and reproductive rights movement building, CLPP promotes an inclusive agenda that advances reproductive rights and health, and social and economic justice nationally and internationally.

CLPP is dedicated to promoting the leadership of a diverse group of activists in the reproductive justice movement. The reproductive rights movement has historically not been a movement that has felt welcoming to diverse groups including people of color, gender non-conforming activists, young people, or those who identify as disabled. CLPP aims to change the face of the movement by reaching out to students, organizations, and movements that have not traditionally been at the table when sexual rights and reproductive freedom are being discussed. CLPP recognizes the importance of cross movement organizing and that social change is a collaborative effort.

Some specific ways CLPP encourages and supports diversity in the reproductive justice movement include:

- Offering workshops at the conference that specifically address marginalized communities including: Translating the Gender Landscape: Creating Awareness and Activism, From Disposable to Desirable Bodies: Beyond Access and Abortion, and



civil liberties & public policy
 building the movement
 for reproductive freedom



- Building a Cross-Class and Multi-Racial Movement for True Economic Recovery
- Highlighting speakers from communities that have typically been left out of the reproductive rights movement
 - Offering internships at organizations that work with communities and issues that have been excluded from the movement including: Queers for Economic Justice, National Latina Institute for Reproductive Health, and Class Action.
 - Providing stipends for internships so that economic barriers to the work are minimized
 - Increasing outreach to include community colleges in order to offer this opportunity to students who may be economically disadvantaged
 - Collaborating with diverse programs and student organizations on campus in order to reach out to a broader community to participate in our programs

Students can learn more about reproductive justice and get involved with CLPP by:

- Participating in our student group that offers reproductive justice trainings and, this fall, an abortion and pop culture film series
- Taking classes—look for classes taught by Marlene Fried, Betsy Hartmann, and Cora Fernandez
- Organizing our annual activist conference of over 1000 attendees, 150 speakers, and 70 workshops
- Applying for a Reproductive Rights Activist Service Corps summer internship and get paid to work for social justice

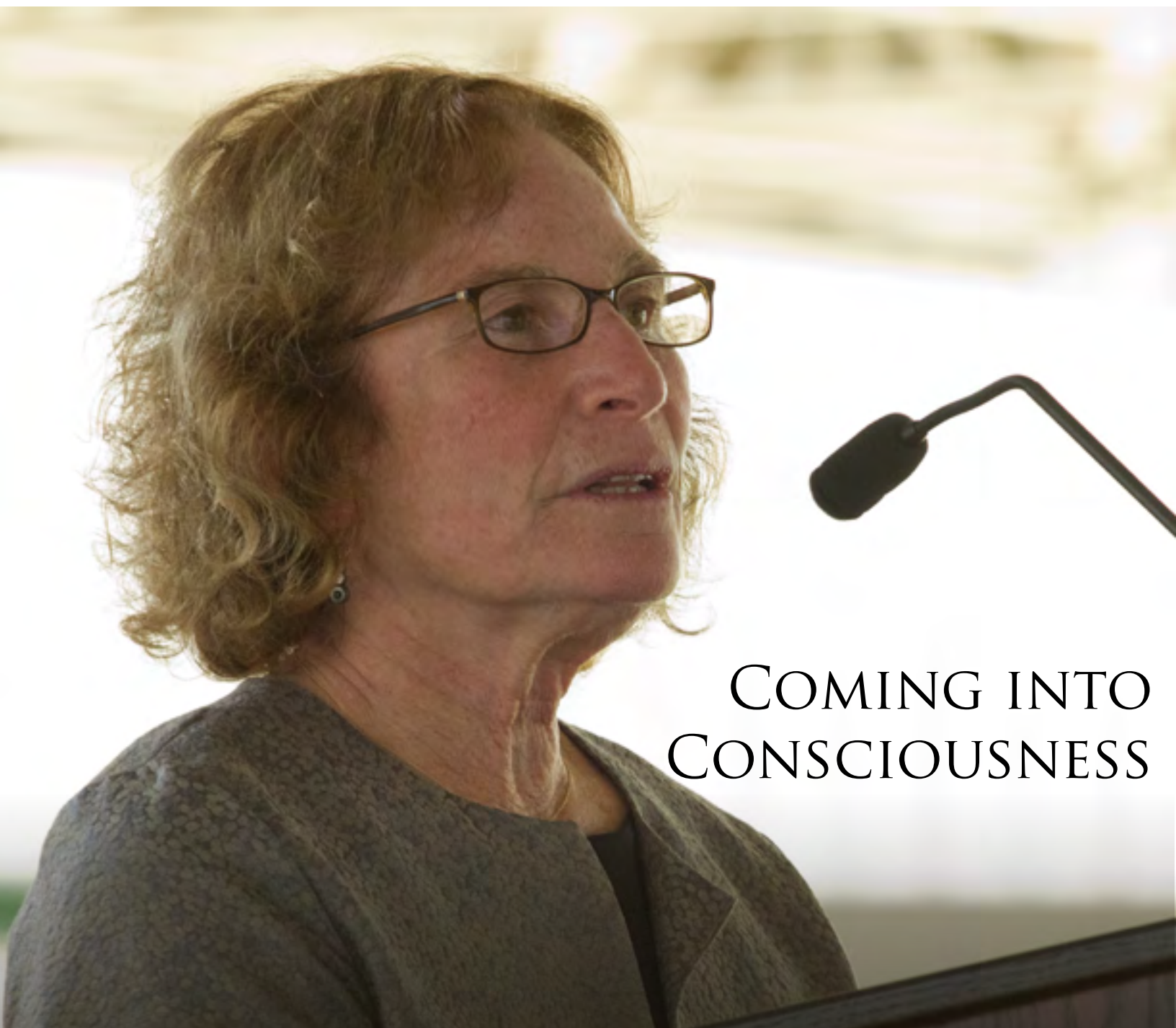
To get involved with our student group and help with conference organizing, you can contact Lani Blechman, lblechman@hampshire.edu.

To find out more about our summer internships, contact Corinna Yazbek, cyazbek@hampshire.edu.

We hope to see you at our programs!

Save the date for the conference, **From Abortion Rights to Social Justice: Building the Movement for Reproductive Freedom** on April 8-10, 2011!





COMING INTO CONSCIOUSNESS

An interview with Acting President Marlene Gerber Fried by Steven-Emmanuel Martinez

Acting President Gerber sat down with me to talk about her time as an activist and community organizer during her college years, and her belief in the power of a collective voice – working in unison to inspire change.

How long have you been working at Hampshire College?

Since 1986.

And how have you seen campus activism evolve on campus since then?

When I first came the Dakin Action was in 88, so it was very close after I came. The campus wasn't very active at that point around reproductive rights. In fact, when I came to Civil Liberties Public Policy (CLPP) there wasn't a student group there – you know there wasn't a presence that you see now. CLPP was in a building phase. There was a women's center. I don't even know if there was – no there wasn't a cultural center, because that came out of one of the actions. So even though Hampshire had a reputation as a radical place -- there was very active work around violence against women. And I think there had been activism around environmental issues. So, you know, it was some different some the same, but in terms of awareness of racism and anti-racism that was what was reflected in the Dakin take over.

What college did you go to? And did you do any organizing while at college?

I went as an undergraduate to Northwestern. And then I was a graduate student at the University of Cincinnati and then at Brown. And so my activism began when I was at the University of Cincinnati. Almost in kind of an accidental way, this was when after Dr. King was assassinated there was a boycott of schools by African American parents in Cincinnati. It was a very tense time. There were tanks in the street. And whoever – the parents' organized alternative schools, so there kids would be in school even though there was a boycott. They called our college – the philosophy department – and asked if there were students who would teach in the alternative schools, and I said yes. I taught math to middle schoolers for a couple weeks, but it really changed my life.

Why did you decide to teach at the public schools?

Well, basically what the parents were saying was that they wanted their children in school, but they were boycotting the public school system, so they

needed volunteers to teach. So the message of racial equity resonated with me. I wasn't much more political then than at that point. But also there was a lot of activism around that time in regards to civil rights. I had gone to hear Stokely Carmichael speak in Cincinnati; I was like one of four white people in the church. So, you know, I was coming to consciousness at that time. There were people who I knew in high school who had gone to the south to register voters and I was aware of that. I was impressed with that, but that wasn't going to be me at that time. But by the time I was going to graduate school things were moving along. The only thing I would say as an undergraduate in philosophy is that one of our most beloved teachers was getting fired and so we had various demonstrations in support of him. He wasn't political in the term in which we think of now, but he was kind of out there. He was an existentialist and – again it wasn't called gay rights at that time – but we had friends who were gay and closeted, and felt threatened and seeing that that was an issue and it was supported in very personal terms.

Then when I went onto Brown, I marched into more full-fledged activism. I was part of a women's group and we organized the Rhode Island Women's Liberation Union and I was part of something called The New University Conference which defined itself as a socialist- feminist and anti-Vietnam war organization. I couldn't exactly tell you how I got from developing or coming into consciousness and jumping in with both feet, but a lot of it was that this was the world around me. When the U.S. invaded harbor our entire philosophy department – well the school went on strike. There was a huge student strike in the spring of 69 and we all walked out and I think Brown was going to expel us. We had blocked military recruiters and the entire philosophy department came to our defense.

There was turmoil in the country and there was peace activism everyone. There was huge resistance in the military for the war. It was hard for me to imagine that the extent and breadth of social unrest in the U.S. and the rejection of the "mainstream American ethos" was pretty profound. It was a time when people were very political and to be on progressive campuses at that time it would have been odd to not be involved in some way. And at every level things were percolating and our community was very – there wasn't a big difference

between who your friends were and who you were doing political activism with—it was all tied up together. Activism sort of took precedence over schooling.

Really?

In a way –

But it also seemed overshadowing, in other words we were focused on – our country was bombing or smattering other country, so it seems like the big task was to do what you could to stop that from happening. We all somehow also got through school. So we were obviously managing to write our papers and go to classes. When I think about that time what I think about is – I suppose a college president shouldn't say this – but I think campus activism is



I have to agree with you, because during Action Awareness week students weren't coming to class, students weren't getting rest.

prominent. So, we had meetings with about 5,000 students. It was really an exciting time and it was a scary time.

When I look back at it I can see a trajectory of teaching those kids in middle school, because racism was giving them a terrible education. It was a thread that went through civil rights to women rights to opposition to the war to a broader left/ progressive society that tried to tie it together to the reproductive rights movement to reproductive justice so it feels like a continuum.

Can you elaborate on the women's group you were a part of?

It had a comprehensive critique and agenda so it defined itself as a socialist-feminist group that was trying to... We did a lot of anti-war activity. We also had a women's caucus because a lot of the men in the group were sexist. We (the women) were all like, "Oh my God, we're going to do our own thing." And the group was also focused on education in creating alternative educational pedagogies, which is sort of interesting how I ended up at Hampshire College. I went to and taught at very traditional institutions before I got there. But since that time I got in Brown, I thought about how pedagogy should be different and being critical about grades. So, for example, when I taught at Dartmouth in the first years of co-education a small group of us challenged the grading system. Because we felt the grading system was --- well for all the reasons that Hampshire doesn't have a grades. We had a critique about the grading system, we felt that the grading system was really for credentialing and not about learning and didn't really give students accurate assessments of where they were and how they could improve. You could just run the critique. Dartmouth was a much more conservative institution in those days than Brown had been. I was part of an anti-war group there and we started a group opened to any women who worked there in any capacity. I think I was the first women to teach in their philosophy department.

What track in philosophy?

Good question. When I was in the philosophy department in grad school I was writing something very abstract. It was called "The Philosophy of Logic and Language." And then I got political. And so I said to myself, "I think I'm going to write my dissertation on Marxism." I went to my Ph.D. committee and told that I'm switching to do my dissertation on Marxist theory on historical

materialism. So at Dartmouth I taught epistemology, the history of philosophy, I taught straight up hardcore philosophy. I started this class about women in philosophy. I remember the philosophy department convened a meeting to decide whether women in philosophy were really philosophy.

What is your philosophy on activism and community organizing?

I'm not sure I would say it's a philosophy, but I believe that meaningful social change is created by people working together collectively at every level in social movements in their communities. And so that's the place where I have put myself. I haven't worked for the most part in electoral politics; I haven't focused my energy in getting people elected or in voting. I've put myself in the place of organizing. For example, since the 90s I helped create the Nation Network of Abortion Funds, which is groups around the country about 100 of them and we are focused on policy change, but mostly what we're focused on is working nationally on trying to change the climate around abortion. And we're working locally to actually help women get abortions.

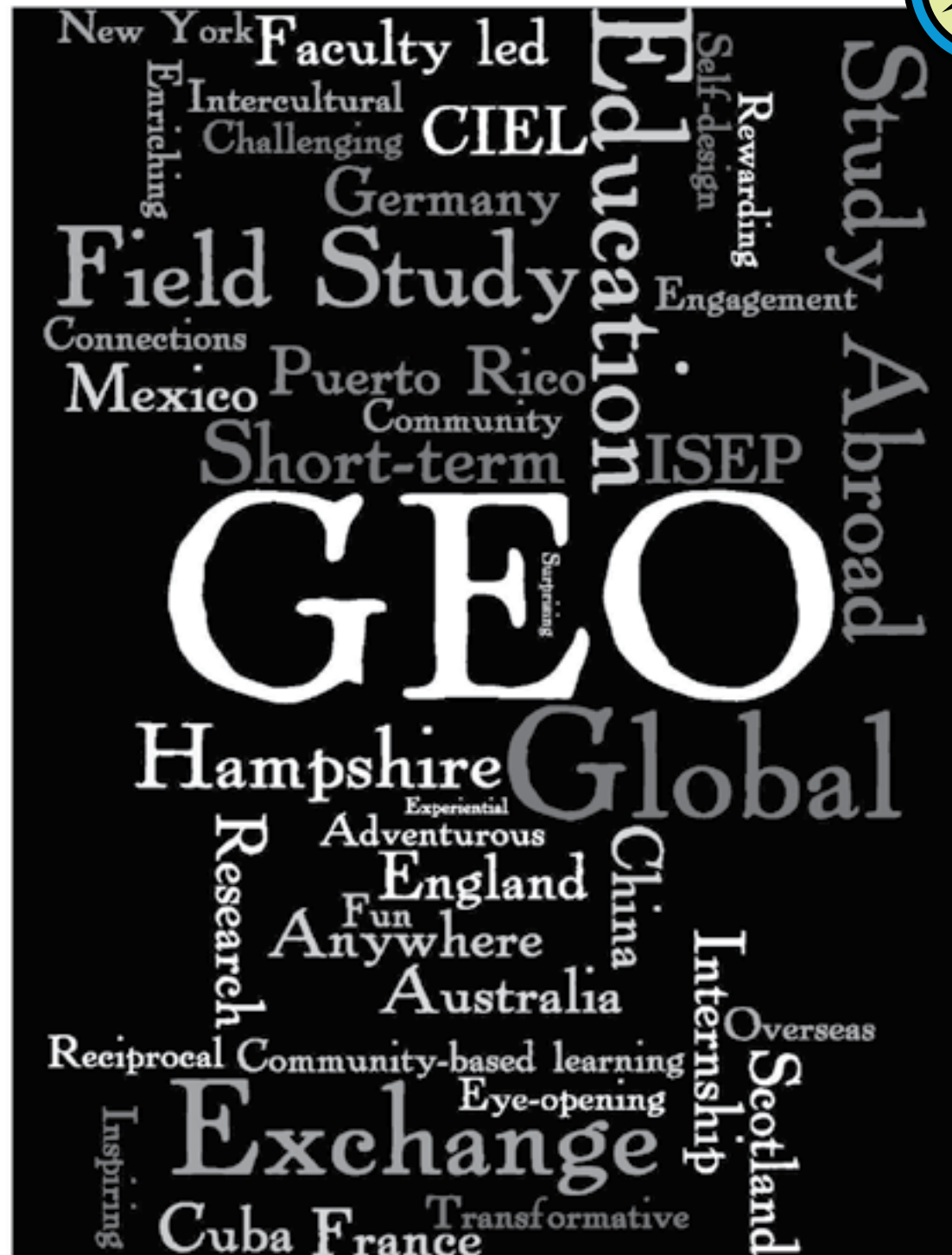
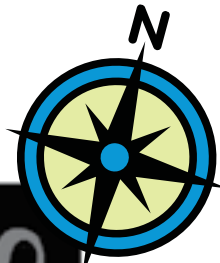
Do you think that sometimes activism goes in vain?

It depends by what you mean by "in vain." After being an activist for so long you don't really know what is in vain, because sometimes change comes after a long time. There are many things that are a lot different from what they were even in my lifetime, but it is nowhere near where we want them to be.

I ask that question, because a lot of demands during the events of Action Awareness week have not been met. So, I'm just wondering if those demands and that activism are going in vain.

I don't think so. I think you just have to keep doing it. I don't think the work is ever done. There's a dialectic going. You never just win once and for all, but you can move ahead. There are things that are different about Hampshire. There's awareness and at least a calling to account that wasn't there before. The sort of basic nature of the institution, I don't know when that changes. All of these incremental steps are a part of that change. ●

Your Navigational Tool to the World



HAMPSHIRE COLLEGE PRESIDENT RESIGNS AFTER PROTESTS, ABUSE AND OFFICE RAIDS

photos by PR

by Ben Saucier

On August 2nd the Chronicle of Higher Education announced Ralph Hexter, President of Hampshire College, would be stepping down. The article says details about the resignation are pending and the official statement from the College promises more information soon.

To those outside the Hampshire community, the news is surprising. Hexter seems like the perfect fit for Hampshire, a fiercely leftist Liberal Arts College nestled deep in the woods of Amherst, Massachusetts. Hexter is an Ivy-League-educated scholar of the classics, who excelled in fund raising. He was the first openly homosexual college president to marry legally.

As a student of Hampshire College the resignation comes as no surprise. Hexter has been humiliated, trashed, and beaten by the student body for

the entirety of my three years at the school. During my freshman year, it was about security cameras in the parking lots. The student body cried bloody murder over privacy concerns. After a series of "all community meetings" the administration abandoned its plans. Next came "action awareness week." This was a student organized movement against Hampshire's alleged "institutional racism." Again, President Hexter was at the center of the turmoil. He was called a racist and given a hand written list of policy demands that he was expected to comply with.

Then, he had the misfortune to be slammed simultaneously by Alan Dershowitz and Students for Justice in Palestine about his noncommittal stance on Hampshire's supposed divestment from Israel. On one hand he was criticized by SJP for not doing enough for

Weekly Info Sessions
Thursdays at 4 pm

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divestment, removing all of the college investments in companies that do business with the Israeli military and government, and for not taking public anti-Israel stance as Hampshire did during apartheid in South Africa. On the other hand Dershowitz, the father of a Hampshire alum, called Hexter and the college anti-Semitic and threaten a boycott of his own against the school. This may have been the first time that Dershowitz and Students for Justice in Palestine have criticized the same person. After a series of open letters between Dershowitz and Hexter the issue was eventually resolved, but not after a long and embarrassing public relations battle.

main campus, to the Cognitive Science building, a more centralized and convenient location. The students were enraged by the audacity of the plan. It was too expensive, it would take away from classroom space, and for Christ's sake it would hurt the environment!

To protest the move nearly one hundred students paraded across Campus banging on drums and shouting about the great evil of moving admissions offices. The day after the parade, protesting students were hanging out in front of the social science building waiting to interrupt a secret meeting of the administration. They had received an anonymous tip that President Hexter was going to be meeting the admissions director to discuss the move. The



A semester later Hexter announced, and was subsequently blamed for, Hampshire's massive budget deficit. While he struggled to find a long-term fiscal solution he was repeatedly accused of trying to force Hampshire into the mainstream. Hexter was trying to increase the student population, have larger class sizes for freshman, and maybe consider offering graduate courses and programs. These measures were seen as diabolical, fascist, and damaging to Hampshire's "philosophy". When the President held meetings to address these concerns, he was accosted and harassed.

Despite these incidents, the straw that broke the President's back may have come late in spring of 2010 when the student body was informed of a covert plan involving the relocation of several admissions offices. The administration wanted to move offices from the admissions building, located painfully far from Hampshire's

protestors were planning on blocking the hallway and attending the meeting. After half an hour, the students realized that there was in fact no secret meeting.

It was a rag tag bunch looking for a fight. One student was a diehard communist from UMass jumping on the anti-authority bandwagon. Many were freshmen eager to debut their "protesting skillz," coming equipped with freshly made signs. Denied their secret meeting, the group decided the only thing left to do was to storm the President's office.

The crowd squeezed into the tiny office of the President. Outside I noticed one student scribbling on a sign. He was writing: "Hexter nobody likes you but you" while holding a bottle of champagne. He explained to me: "Hexter is a narcissist, he only cares about himself. All narcissists have their fall."

Inside the office the President's secretary was pleading with students, trying to explain that Hexter was on a conference call. She politely asked if we wanted to schedule a meeting, informing us that the President had office hours and met with students daily. The enraged students, filled with a passion only the proposed preliminary relocation of admissions office can unleash, were not having any of it. They wanted to talk to him now. They demanded answers!

Overwhelmed and frustrated, the secretary eventually retreated into side office and locked the door. This left the protestors all alone in the office. One student suggested breaking things. He was politely asked to leave by the rest of the group. Disgusted, the hipster hid behind his dark ray ban wayfarers and scoffed: "Let me know when you guys learn how to protest."

Confused and uncoordinated, the group began chanting "Talk to us" and a select few began banging on the walls. One student even called Hexter from his own secretary's phone. After fifteen minutes of this nonsense I went outside for a smoke. I saw the same student I spoke with earlier attempting to climb the wall of the President's office to get a look inside his window. He was still holding the bottle of champagne.

The admissions drama would die with the semester, but the resentment towards Hexter and his administration culminated weeks later at graduation. A day usually reserved for celebration was transformed into a circus. A number of graduating seniors wore red arms bands as a sign of solidarity against the vast evils of President Hexter. Student speaker Daniel Schurr laid it on thick. He called the administration two-faced, corporate frauds, liars, and racist. Schurr called himself a survivor of the school, not a graduate. Then he took a nice pause before repeating that the administration was two faced and racist. The entire time Hexter took it with a smile. He even clapped at its conclusion. Then he gave a stale speech primarily focused on the Dreyfus Affair. The protesting students proceeded to interrupt, mock him and hold up more signs. During the diploma ceremony Schurr, along with his comrades in silly red arm bands,



refused to shake the man's hand. Mind you, this was after receiving their diplomas.

Hexter has now taken a position as provost and executive vice chancellor at the University of California at Davis. ●

**Calling all Hampshire Students, staff,
and faculty! Please submit to One Love,
the Spiritual Life Zine. We are accepting
all types of submissions: poetry, prose,
fiction/nonfiction pieces,
announcements, etc. Get your spiritual
stories and experiences published by
contributing to One Love! All are
welcome!**

Email submissions to:
maw10@hampshire.edu
or
ccf08@hampshire.edu

photo by PR



**KARINA
FERNANDEZ**

An introduction to the new Educational Outreach Coordinator

Hola! My name is Karina Fernández Montilla. I am the new Educational Outreach Coordinator for the Critical Studies of Childhood Youth and Learning Program. I entered Hampshire College in 2002 as James Baldwin Scholar. While I was at Hampshire I studied Latin@/Latin American Studies and Education. My Division III was an ethnography about the experiences of Latin@ students at Hampshire. Central to my work at Hampshire was Community Engaged Learning. I was a lead student for Community Partnerships for Social Change (CPSC). Through my work at CPSC I had the opportunity to work with different youth organizations and develop as a community organizer. I was also involved with the Cultural Center and SOURCE as signer. I graduated from Hampshire College in May 2006. After graduation I worked at CPSC as an Alumni Fellow. During my year as an Alumni Fellow I worked half time on campus and half time with Youth Leadership in the Arts, a non-profit organization in the area. I received my Masters in Student Development in Higher Education in May 2009. I am extremely happy to be back on campus in a role in which I will be working with students, staff, faculty and community partners to assist students who are interested in working with children and youth find community engaged placements in local schools, after school programs and other educational or child-centered organizations. As an alum, the experiences that I had outside of the classroom complemented my classes and were essential deciding my career path and choosing my graduate program. I look forward to meeting you. Stop by my office. •



WELCOME TO CHRISTOPHER STREET: A NIGHT WITH QUEER YOUTH OF COLOR

by Steven Emmanuel Martinez

It's 12:35am and police officers are getting ready to dispatch the queer kids from perhaps their only solace of safety at this time of night—Pier 45. Following the officers is a member of the Christopher Street patrol, a slim, black bearded man, who dons a red cap and a red jacket with the words “Guardian Angels” encrypted on the back. His presence is snidely booed by some of the queer kids. They begin to get louder as the man stands in unity with the police officers. He lets out a small grin, which infuriates one young man who yells, “Get the fuck out! Get the fuck out!” The other gay kids cheer and applaud. But some refuse to be fazed, brushing the man aside as though he holds no existence.

“I pay him dust,” said L.M., a 19 year old, light skinned, student who goes to college in Florida. “I’m surprised it’s only one of them out tonight. There are normally at least 5 or 6 of them.”

The Christopher Street patrol is run on a volunteer basis and was founded by Dave Poster (or Uncle Dave depending on who you’re talking to), a short, Caucasian older gentlemen, in his early 70s with bushy

size 11 foot, and masculine features gets her taunted, and Christopher Street is her way of staying afloat, and not be seen as something unusual.

Lined with trees, blocks of clean pavement, and apartments that reach up to \$4,000 a month, the street has not only become a gathering spot for queers of color seeking a safe haven but also a notorious spot for sex workers. Young gay men and transgendered females turn



black eyebrows. He created the patrol in the early 90s to reduce the theft in the area. He has been running the patrol for nearly a decade and has yet to miss a weekend in which he doesn't go out to patrol his neighborhood.

Cool nights like this, when winter and spring collide, and the temperature is cool enough for a jacket, and warm enough to enjoy outside, always has the gay kids flocking onto Christopher Street and into Pier 45. These nights always bring in all types of characters--there's a drag queen with colorful locks of hair—bronze, silver, and gold, not the best mixture of color, but it works with her outfit. A masculine gentleman has a scripted tattoo that reads salvation. He wears white caprices that reach just above his ankles, white Nike uptowns, a Black fitted cap with the letters NY scripted in yellow, and holding his hand is a much feminine man, who I assume is his boyfriend. The feminine man is carrying a Louis Vuitton bag, his shirt is tightly fitted, and his face shines with Vaseline. For a moment he lets go of his boyfriend to greet a male friend with an intense hug and a kiss.

Christopher Street is a hot spot for predominantly queer kids of color. All of whom enter the street through the Christopher Street and 7th avenue corner. Everyone who steps onto the pavement of Christopher Street has a story: the Black gay 17 year old, whose parents kicked him out after learning of his queerness, therefore inducing him to turning tricks to make ends meet; the self-identified dyke whose mother hated the fact that she wore masculine clothing; the transgender female whose Adam's apple,

tricks for money. Many of them come from broken homes, a lot of them were kicked out, and some have run away due to the neglect or abuse they suffer at home.

“I was homeless for about 2 months before my mom let me back in. I was turning tricks for some time. It was quick money, easy money, but I hated it,” says K.S., his eyes moving away from my face.

At 16 K.S. came out and, with a less than supportive mother, he had nowhere to go but Christopher Street.

“Honestly I don't know what I would have done without Christopher Street,” K.S., searches around Pier 45 at the other teens knowing some of them share the same story, “It helped me survive for a while. I'm not proud of how I had to do it, but I did it and I don't offer any apologies about it.”

Christopher Street and Bleeker only a block south of Pier 45 is where many of the sex workers gather to turn tricks. The spot usually attracts older white men, many who are married with children, a large percentage of who are coming from New Jersey.

“Prostitutes are usually on Christopher and Bleeker,” K.S., says to me as we trail the block. For the most part the block is empty.



Jonathan pauses to observe a gentleman who passes by us, "Nigga' is sexy." I raise my eyebrows, he proceeds.

"Anyways, yeah, I hate fake people. I'm going to be honest: I prostituted when I left home. And that's another thing. A lot of these niggas' that come out be lyin' when they say they be kicked out. They are looking for sympathy and shit. A lot of them run away because, yeah, I guess 'cause their parents don't accept them, but the way I see it if your parents still love you and still give you a place to lay your head at then you should be grateful. I didn't have that. So I left."

"The only good part about being a prostitute is you get to set your own hours," K.S., extorts barely audible as he trails off around the block. He begins to study the street. Looking around for I don't know what. He spits on the pavement and begins to make circles with his saliva.

"I remember there was this older white guy who use to come on the regular over here. We would make schedules. He was definitely a regular around here. He was in his 50s. The thing about him was he would get tricks from trannies and from the other gay guys, but never from me."

And why was that?" I asked.

"He liked talking to me. He said he enjoyed my conversation and wouldn't feel right having sex with me."

Jonathan sits on top of the fountain that greets those who walk onto the boardwalk of Pier 45. He lights his Marlboro cigarette, the third since we began our interview. Jonathan is a 19 year old androgynous gay man. He's wearing baggy jeans, with a baggy shirt, but his mannerisms are quite feminine, he stands about 5'8, with a foul mouth, and intense facial features; a defined nose, high cheek bones, and golden nut eyes that reveal tragedy, neglect, but amid it all, a resistance to misfortune.

"You know what I hate? I hate people who can't tell the truth," he says with his cigarette hanging from his lip. "I can't stand fake people. People who swear shit is sweet. A'ight, on the real--"

Jonathan recalls having to crash in homes of his friends, park benches; sometimes the men who he 'serviced' were willing to pay for a hotel room in exchange for tricks.

The clock hits 1am and without any words the youth begin to retreat out of Pier 45 and onto Christopher Street. The streets get crowded now with all the teens drifting onto the boulevard in crowds. The kids of Christopher Street never travel individually they travel in herds---voguing down the avenues, stealing kisses from their partners, the flaming gay boys dabbing foundation to cover their blemishes, the aggressive girls anking their ace bands around their cleavage to hide the appearance of their breast. My eyes set upon the openness the queer teens share with one another, something not at all unusual for me to see, as I come here often; but for some reason as I jot down my notes all of the action around me becomes more and more apparent.

Christopher Street is a metropolis filled with cafes, video stores, leather fetish shops, bars, and sex shops, a street that many call the epicenter of gay America. The queer kids who flock here are predominantly Black and Latino, the Caucasians can be found in Chelsea. The segregation is quite evident, yet it is rarely talked about.

Be that as it may, many queer youth don't see a problem with the divide. "I don't really care too much for it. I don't pay attention to it, nor does anyone else," L.M. shrugs.

For years community members, predominantly white, many of them paying thousands of dollars a month for an apartment, have complained about the noise level on Christopher Street. An array of board meetings, petitions, and rallying has follow the tenants and the queer kids on Christopher Street every year with both sides arguing that they have just as much right to the area as the other. These events are all a result of the 11pm curfew that the locals want to implement on Pier 45 because the noise level is unbearable. This has many of the youth arguing that the locals only want them to retreat because they are of color.

Perhaps the noise level is a bit exaggerated. An older man sticks his head out earlier that night, and politely says, "Lower the music please." The young man outside of the car sucks his teeth- his companion ups the music. The older man retreats with a deep sigh and shuts his window in frustration.

This would have been OK if it was earlier, but it was 11pm, almost midnight, and it was a Thursday night.

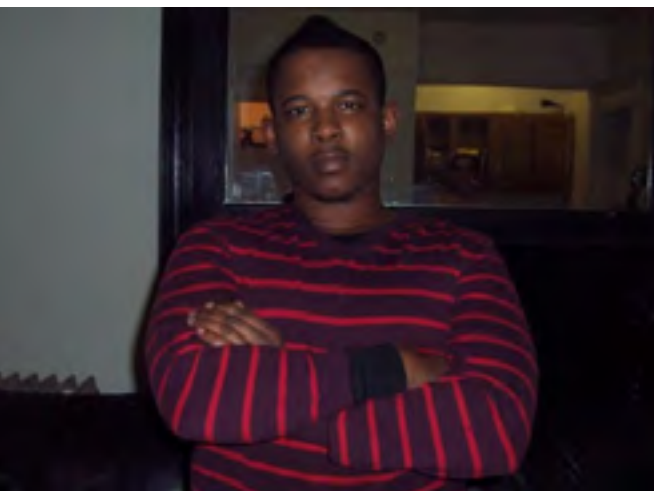
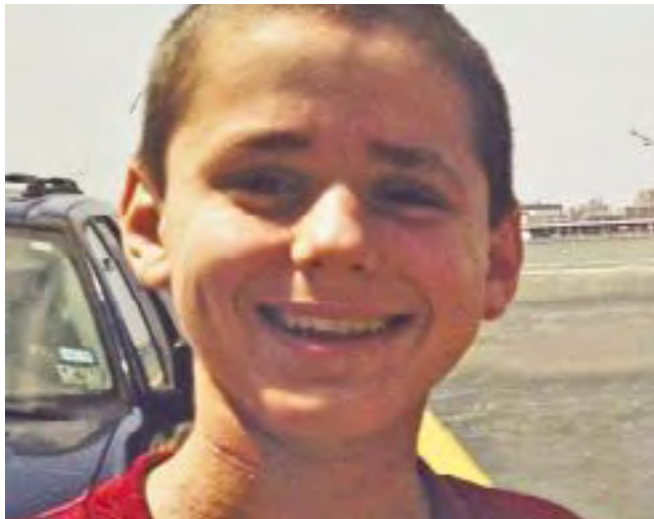
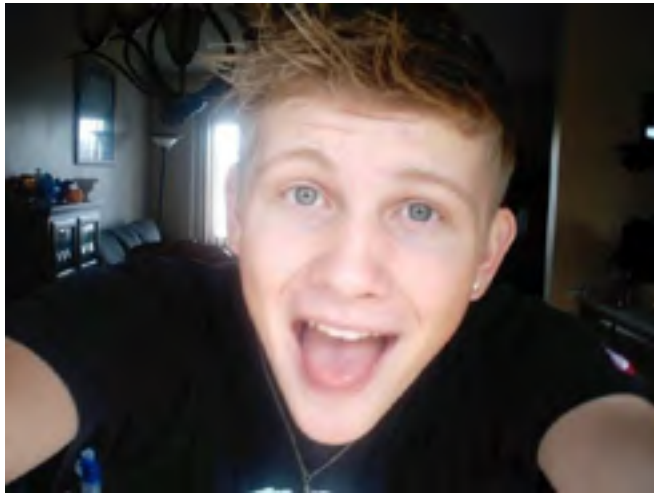
"Yeah these faggots get loud at times. I use the word faggots, because it's always the faggots that

are loud. Yelling stupid shit so that they can be noticed," Jonathan exclaimed almost frustrated. I lost the gentleman who with sophistication shook my hand and greeted me with a smile.

"But I'm saying still, where are they going to--- nah, where are we going to all go? For example if there's a guy whose mad feminine and gay shit and faggoity, like, you can tell... He can go to a shelter and shit but 9 times out of 10 they goin' be full. If he goes somewhere else, at like, 3am to sleep he's probably going to get harassed 'cause he feminine."

Jonathan prompted me to remember a cold December night when I was returning home from a party in New Jersey at 5AM and exiting the PATH train (a train line that connects New Jersey to New York City) at the Christopher Street station. I found young people, some as young as 14, lying on the ground of the station sleeping. Where were their parents? This wasn't a rhetorical question. I looked within myself, and for a moment, I thought I had the answer. Perhaps they're homeless too. But I was 18 and I knew better. Their parents were home asleep, nestled in warm quilts, comforted by fluffy pillows and not hardwood floors. Something about myself being





GAY SUICIDES

by Nathan James

I've been working on the story of another sad ending to a promising young gay life this weekend. Joseph Jefferson, a 2002 graduate of Harvey Milk High School, POCC and GMAD worker, and assistant to LGBT event promoters Laurence Pinckney and James Saunders, died by suicide on October 23rd at the age of 26. Mr. Jefferson, whose Facebook page includes these words, written by him, could not bear the burden of living as a gay man of color in a world grown cold and hateful towards those of us who live and love differently than the so-called "social mainstream". Mr. Jefferson wrote:

"Belonging is one of the basic human needs, when people feel isolated and excluded from a sense of communion with others, they suffer. I have been an advocate for my peers and most importantly youth because most have never had a deep emotional attachment to anyone. They don't know how to love and be loved in return. The need to be loved can sometimes translate to the need to belong to someone or something. Driven by that need..... Most will do anything to belong."

As an advocate for LGBT youth, Mr. Jefferson surely made a positive impact on those he met and counseled. But this same nurturing and enrichment he offered to others, was absent in his own life to such a degree, that he felt the only way to deal with the pain of



his existence was to end it. He becomes the latest in a list of young gay men who have committed suicide in recent weeks, a list that has grown with shocking rapidity. It is no mystery why this is happening, or why it will continue to happen. The isolation of living in a world that condemns us as gays and lesbians, and which refuses to accord us the most basic respect due any human being, is excruciating. The life we must live, walking in fear of being attacked should we dare express ourselves as we are, of ridicule, ostracism, and of vilification, is degrading. When we are publicly shamed in our places of worship, when those who seek high public office refer to us in the most base and venal terms, and when we are denied the right to partake in the full social contract by marrying or defending our country, it is appalling. We know why we are hanging ourselves, throwing ourselves off bridges, or shooting ourselves in the head.

The only question remaining before us today is whether we will continue to bewail these increasing suicides, without making active measures to prevent them. The resources normally open to straight people contemplating suicide are not always available or palatable to gays and lesbians. Our health care system is still a very hetero-normative one, uneducated on the life pressures faced by us, and often indifferent to them. Our religious institutions and clergy are more often a source of the problem for gays and lesbians, rather than the resource of comfort and guidance they should be. Our families too often shut us out of their lives, making them an unapproachable place to go for help in dealing with the pain that so commonly accompanies daily LGBT life. It is therefore down to us. What, then, will we do, collectively and individually? That next young man who is feeling overwhelmed, is already on his way to the top of that bridge. He's already fashioning that noose. He's already cleaning his gun. We cannot afford any more delay. We are the help, the only help possible in some cases, and it's already late. ●





AN OPEN LETTER TO LAUREN FRASER

by Elora Pindell

Dear Lauren,

I'm having a hard time finding where to start. First of all, I hope you realize that your "I'm Black" disclaimer holds no merit in making your rant any less racist. Your condition is what is commonly referred to as self-hate, because as much as you may want to deny it, you are in fact a member of the race that you claim to hate so much. Hating "ghetto names" or "fried chicken" does not change that fact, and no amount of writing articles to the Omen will change your skin color, so you should work on learning to love who you are. I hate misogynistic lyrics too, but let us not pretend that black male rappers are the only people engaging in the degradation of women in the media. It does not make them any less wrong or right, but this fact has to be considered. Have you ever heard of a little something called the Conscious Rapper? He/she doesn't talk about all the things you claim to hate in rap lyrics, and focus on making a difference through song. I hate it when people say "acting white" too, and I've been a victim of the term myself. But I can look at it for what it is: racism. I know that anyone who says this is uneducated and probably jealous of my ability to articulate myself. However, that does not mean that because of it I should believe in every stereotype of the way that SOME black AND white people speak just to make a point when I'm pissed off. The behavior you describe is not specific to black people. You aren't the only one who has to deal with ignorance. Equating "ghetto" with black only makes you a racist yourself, and you seem to think that playing Devil's



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<http://www.hampshire.edu/studentlife/5654.htm>

On Campus Alcohol & EMTs /Public Safety:
 x5424 (non-emergency)
 x1911 (emergency)
Counselor Advocates
 x6998
Community Health:
 x5743
 From a cell phone

Sexual Offense

Rain Check
 At the present time, one or more of us are UNABLE TO GIVE CONSENT. However, at a later date, we are interested in sucking & things to be done.

The Community Health
 What is it, & how does it work?
 A light box has a light in it covered with a plastic screen.
 Intense light enters the eye and nerve impulses transmit to the pineal gland, which controls the pineal gland's internal clock and may enhance the effects of serotonin & neurotransmitters.
 Serotonin influences blood pressure, immune system response, digestion, mood, sleep, & daily rhythms.
 Light therapy can help treat depression, seasonal affective disorder, & drug pain, & SAD (Seasonal Affective Disorder).
 For more information, visit our website.

The Backrub Club
 Come by Community Health during our Mon-Fri drop-in hours for a FREE 15-minute backrub from one of our trained student volunteers! One student called this the "Best Program at Hampshire. It relieves stress, and promotes community and wellness."

Peer Meditation Program
 Drop-in any day of the week for a half hour of meditation from 4:30-5:00p.m. in the library kiva, led by trained students. All are welcome.

Light Boxes
 Community Health houses 2 light boxes available for use by students who experience physical and emotional changes associated with the reduced daylight hours of fall and winter.

Biofeedback Device
 The biofeedback device gives you audiovisual signals to help regulate breathing and promote relaxation and can be signed out with a student ID.

Club Tub
 We have two clean, private bathtubs, complete with bubbles, available to students suffering from tub withdrawal. Just drop in, and don't forget to BYOT (towel).

The Survivors Listserv
 survivor's listserv is a confidential way to share support, information and resources among survivors of sexual violence. To sign up go to: www.hampshire.edu/mailman/listinfo/survivors

Anonymously Reporting Line
x5657
 If you want to make the College aware of an assault without compromising the identity of anyone involved.

Sexual Offense Services (SOS) Coordinator
x5743
 To confidentially learn about

DEAR MOVEMENT

by UniQue Mical Robinson



Dear Movement:

I QUIT. You have chewed my soul and spit it out onto subway tracks, the same ones I use to travel all over the city in...for you. And this, this was all at the expense of improving the lives of those less fortunate. Now, before you think I'm some movement groupie who is selfish enough to give up on you because I'm burnt out, let me assure you that I do not, in any way, shape or form, deny the value of this work. I am empowered and humbled by every single person I have met through you.

You've shown me the upper echelon of this city, and launched me into direct conversations with city and state elected officials, some who even knew me by first name. You've also shown me this city's core where phenomenal people are carefully tucked away in prison cells, anonymous methadone clinics, syringe exchange programs, and dilapidated welfare hotels, acting as emergency shelter for folks with HIV/AIDS. You've helped me overcome my fear of speaking to any and everyone on the street for outreach, and showed me I'm not gonna die if they say "I'm in a rush" and keep walking. I've literally screamed, in English AND Spanish, to the top of my lungs at syringe exchange drop-in centers, for people to wake up out of their nodding stupors to discuss how drug users can organize to improve their lives. Some may call me crazy for this. I didn't think it was possible either. You showed me that it's, in fact, beyond possible. And for this, I cannot thank you enough.

Now, with that being said, back to my original point. I QUIT. I went from being an undergrad to a full-time employee in two short weeks. I was at my first day at work, making 99 calls a night, working 50 hr workweeks. YOU PUT IT IN AND ON ME. Naturally, because I hadn't

done organizing this intense before, my work became me. I couldn't even write a fucking bio anymore. Didn't know what to write about myself without mentioning you. UniQue, the artist? UniQue, from Baltimore? UniQue, the queer? No. UniQue, the organizer.

UniQue, who had a nervous breakdown every three months, and could synchronize her fucking clocks with when it was due. UniQue, who sat through an entire staff meeting once with her sunshades on. UniQue, who was late to EVERY—SINGLE—OBLIGATION. Every meeting, every outreach training, everything. UniQue, who didn't see why you shouldn't be late.

UniQue, who stayed at work until 9 at night—every night. UniQue, who's working with folks who've been doing this work for nearly a decade, who all look 5 yrs older than they should, and will probably kill themselves from all the drinking they do to relieve the stress. UniQue, who started drinking to oblivion to do the exact same. UniQue, who felt guilty for taking time off because "the bastards on Wall Street never take breaks, and AIDS doesn't either." UniQue, who almost quit 3 times this year already, but became so much of a nervous uncoordinated wreck that was too fearful to take a leap of faith. UniQue,

who pleaded to supervisors that "I'll improve, I promise, I promise, I wanna stay here", just to prove to them that she can do this. UniQue, who fell the fuck off again and almost got fired after that last plea. UniQue, whose work ethic simply could NOT improve b/c her heart wasn't in it anymore. UniQue, who felt supreme comfort in her suffering. UniQue, who compromised her own happiness because she felt guilty for wanting to leave — scared she'd be turning her back on such a grand opportunity, to work at such a phenomenal organization in such a phenomenal movement, with phenomenal people. UniQue, who needed to pay the bills.

BUT NEWSFLASH...THIS AIN'T UNIQUE. In fact, I don't know who the fuck this person is.

But know the main reason why I quit? Because I need UniQue back. I'm shedding this guilt that sits in the pit of my stomach like a long night of drinking whiskey, all that guilt that says, "I'm betraying you". The guilt that says, "I wouldn't be doing this work if it wasn't paid anyway". But Movement, how can you afford to be guilt-free? Last I checked, you weren't perfect either, dammit.

Your lack of sustainability and denial of self-care to be all about THE WORK is what brought me to this decision. You have become a product-oriented movement, urging ALL your workers to PRODUCE, PRODUCE, PRODUCE TIL U POP. Ironically, this echoes the capitalistic structure we fight so readily against. The beautiful progress along the way is secondary. Nestled deep in this process, though, you'll find many of your workers are just like me: overworked and overstressed, forgetting why we even joined you in the first fucking place. In this day and age, burnout is inevitable. Maaan, you burn worse than psycho ex-girlfriends, wanting you to devote your every fucking minute to their whims, while your own health falls to SHIT. What the fuck sense does that make? Movement, I joined you, because I am you. To me, the personal is 124% political. So how can I spend my days improving the lives of other individuals, yet neglect my own? I'm deceiving myself, and them. And that's just unfair to both of us.

You've caused me to split myself down the middle: artist and organizer. In where I work, the two are complete strangers. If UniQue the artist picks up the pen and starts jotting thoughts, UniQue the organizer kicks the book out of her hands, points to the phones and instructs her to spend her time at work doing work. However, I cannot truly be at peace of mind and whole until the two are one in the same. My artistry will always reflect my desire to ignite change, and vice versa. But you got me on some bullshit.

At the end of the day, I'M ALL I GOT. If my individual self ain't right, how the FUCK can I exist in a collective? Rather than screaming and carrying the megaphone in your rallies, I'll be laying in the streets underneath bootprints and bare feet. (And whooeee, that's a scary place to be.) You forget that I'm 22. So do I. While I spiritually have an old soul, physically, this means I'M TOO YOUNG FOR THIS SHIT. Too young to be unhappy, too young to be complaining. And you, you will always be there to welcome me back. You're so all-encompassing, movement. As long as there's injustice in the world, there will be you. And chances are, I'll be working in another aspect of you, this time very explicit about what I will and won't stand for. If you do not care about me, my hands, my body, my skin, it's extremely difficult for me to willingly care for you. You cannot love me more than I love myself. You've allowed me to grow tremendously this past year and some change, and for that I thank you earnestly. But no bullshit, I'm taking a desperately needed BREAK to renew, refresh, reassess.

So, gimme a coupla months to collect unemployment and them food stamps, and I'll listen out for your megaphone call. As for right now, I'm lifting that fearless soul of mine off the subway tracks. All signs point to GO. Much love to ya.

Siempre en la lucha. <3 <3 <3,

UniQue Mical Robinson •

REFLECTIONS & MULTICULTURAL RECRUITMENT

An interview with Raul Lorenzo by Luis J. Vargas

Two months ago, Raul Lorenzo introduced himself in a letter that was sent out to the SOURCE community by Melissa Scheid Frantz. In the letter, he mentioned that as the new coordinator of multicultural recruitment he hopes to talk to students about life at Hampshire and to work collectively on the coming events. A month later, we asked Raul to reflect on the Overnight program, and his goals for this school year.

Where were you before coming to Hampshire College?

Prior to coming to Hampshire I was the Director of the Account Service Department of a small Hispanic Marketing Agency with offices in Hartford, Boston, and Puerto Rico. However, I've worked in the admissions office at UMass Amherst for five years, or so, and I was the director of the Holyoke Community College Upward Bound program after that, so my experience in Higher Education is consistent with individuals who would typically aspire to attain a position of Associate Dean in Admissions.

What are your reflections on the Overnight program?

I thought that the program went well. The formula we used to plan this year's overnight was no different than what we have used in the past. I only started working at Hampshire this September, and so the focus was more on making sure that the program went off without a hitch. We welcomed 36 prospective students and their families

and now we're focused on evaluating the program to see what changes, if any, we should make in the years to come. The overnight program is VERY important in that it offers prospective multicultural students the opportunity to experience Hampshire first hand before they apply. Like most institutions, Hampshire has a culture that is distinct and it is critical that students have a chance to experience it, and then they can decide if we're the right place for them. Hampshire has had a wonderful track record of enrolling students who attend these types of events, so I think we should continue the effort and improve the overall experience that prospective students have while here.

What are your and admission's goals for multicultural recruitment this year?

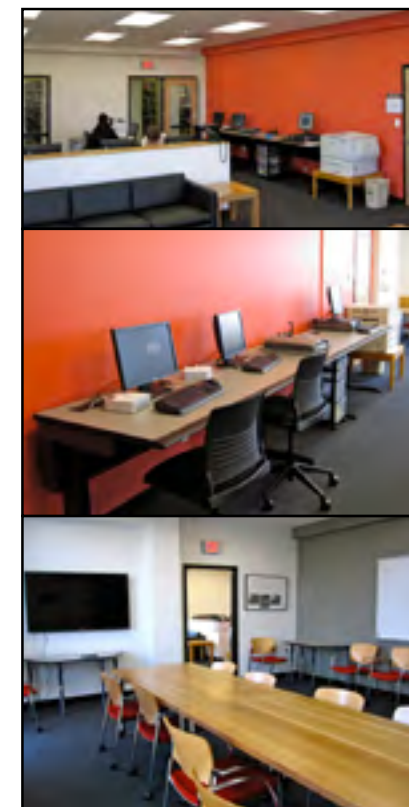
My personal goal for this year is to make sure that we continue to recruit and enroll a great class of multicultural students. I don't think it is any institution's desire to reduce the number of multicultural students who attend because, as an industry, we understand the value of having a diverse student body. I believe that we ALL benefit from having a diverse (in the broadest sense of the word) campus and we experience it first hand when we engage discussions in the classroom, or meet someone new on campus...those interactions enrich our intellectual lives as much as any other aspect of college life. With that said, I strongly believe that it takes more than just one person to go out there and communicate the value of a Hampshire

style education to a multicultural demographic. We've all heard the adage "it takes a village"...well the same is true when it comes to recruiting students because everyone has a stake in the process. The admissions office can plan a great overnight program, but if students do not step up to the plate and agree to host a prospective student overnight, then we are dead in the water. I was THRILLED to see so many of you step up to the plate! It is the student hosts who make the overnight program such a success. The work of the admissions office will always be dependent on the institutions commitment to diversity and the willingness of the campus community to get involved in the process.

In your opinion, what could Hampshire do differently to really make a difference with multicultural recruitment?

Our focus should be on "what can we do better" and not so much on "differently." Hampshire does many things right, and recruiting multicultural students is one of those.

However, there is always room for improvement! We can look critically at our work, process, and procedure in the admissions office and extrapolate from that analysis ways in which we can do right by each and every multicultural student. We can continue to outreach to more schools and community programs across the nation to identify pockets of interest and then bring the Hampshire College message directly to them. Hampshire faces many of the same challenges that other institutions grapple with when it comes to recruiting and retaining multicultural students. We have to continue to be innovative in our thinking and approach, but stay focused on communicating the essence of this college in a manner that is clear and honest. In doing so, we hope to increase the number of multicultural students who express interest in us. •



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RENEE FREEDMAN ON IDENTITY BASED HOUSING

An interview with Renee Freedman by Luis Vargas

November 17th, 2010

Renee Freedman is the Associate Dean of Students for Residence Life at Hampshire. I asked her to share with us what her major responsibilities are as the Associate Dean, her thoughts about identity based housing, and her responses to some of the concerns surrounding identity based housing. She was willing to talk about her first time working at Residence Life and how identity based housing started at Hampshire. In response to the current concerns among the students living in identity areas, Renee mentioned how student staff workers and other members of the Hampshire community are working to educate the community about issues of identity and the importance of having identity based housing.

LV: First and foremost, thank you for allowing me to come here, and for opening the space to discuss the concerns and issues around identity based housing, your role in the Residence Life, and of course, for sharing your responses to these issues. Do you want to introduce yourself?

RF: Sure. My name is Renee Freedman. I'm the Associate Dean of Students for Residence Life. This is the second time I've been in this job. I did this job in the early and mid 1990's and then left Hampshire in 1997. I came back to this job in 2001 and have been here ever since. I tell you all that so when we begin to talk about identity based housing, I can tell about the beginning of it, which happened the first time I was in this job.

LV: Can you describe how was it that identity based housing began?

RF: It was very much student initiated. It came from a group of African-American students who were part of the UMOJA group. It was a very dramatic moment. The housing system was a bit different then. There were forms that students had to fill out in to get their mods, and it was more of an interview process than it was a lottery. It seemed to those students that they might be in danger of losing their mod, so they hijacked the housing forms from the housing office. Their act in doing that resulted first in a confrontation with housing and then mediation. The result was our first identity-based mod, which was in donut 5, maybe mod 35?

LV: And this happened during the 1990's?

RF: Sometime in the early 1990's.

LV: As the Associate Dean of Students for Residence Life, what are your responsibilities?

RF: I have a variety of responsibilities. Some are related to being in the Deans' office, responsibilities that each dean has. But specific to being the Dean of Residence Life, I directly supervise all of the house directors —the people who oversee each of the individual houses and who supervise the interns. As the Residence Life dean I also supervise the whole program of the houses: what social and educational programming is expected, how we support students in the Houses and we respond to difficult and emergency situations. I work with the House Directors in determining processes for discipline and how to have consistent responses across each of the Houses. And the other group within my department is the Housing Operations Office — the people who run the

lottery and make housing assignments. They also work with the Physical Plant and make sure the residences are safe and in good repair. We all try to work together to make the Houses a good place to live — physically and emotionally — for students.

LV: What are your thoughts about the Identity based housing? I got the sense that you were describing the event during 1990's as the first confrontation between students about identity based housing.

RF: One could think of it as primarily a confrontation but I would prefer to think of it as the first time that the administrators in Residence Life and Housing heard students' concerns about their challenges as under-represented students on the Hampshire campus. It resulted in identity based housing, which I see as our commitment to under-represented students that Hampshire has an institutionalized process that provides under-represented students with on-campus housing that meets their needs. I think the result of the mediation was our public commitment to making this happen; to devising a process to make sure we have identity-based housing.

I think identity-based housing at Hampshire is often misunderstood. I think that identity issues in general, but particularly race, is really sensitive, so people are very careful about what they say and how they say it. And sometimes, as careful as we try to be, we end up really not asking or expressing exactly what it is that we really want to ask or express, which sometimes just adds to the confusion.

I think one of the frustrations of working on a college campus is that every year there are new people to the community and there is a learning process that needs to be repeated every year. So you can't ever say that we have taught students everything that they need to know and then stop. There are always new people and they, too, need to learn the things we taught the year before. It never feels finished and I think that that can be frustrating. There is a way where we, as administrators, have to keep reminding ourselves that it is our job to continually teach. I think that sometimes for students who have been here a little while, it feels frustrating in the same way and the older students wonder, "Why haven't people learned this yet?" You know, "I've learned it, why haven't they?" I think that that also adds to the mix of students in identity-based housing always feeling under attack, because there are always people who don't know or don't understand.

Just because people question what identity-based



housing is about, I don't always assume that they are against it. I sometimes just assume that they are trying to figure it out. But I think that if you're already feeling pretty targeted on campus, and people are asking these questions, it feels like an attack. I think that's part of the Hampshire environment and the atmosphere of...instability, of wondering whether Hampshire has a commitment to identity based housing or not, because it always feels under attack as people continue to ask questions about it. While I would hope that people aren't feeling under attack from my department, in particular, sometimes we get feedback that some of the practices we have for getting and keeping identity-based housing makes it feel as if we're not committed to it. Sometimes when we try to engage under-represented students in that conversation, I feel as if there is so much fear that we are trying to take it away that students can be very defended. They can come into the conversation from the position of assuming that as an administrator I must really be against the students in this. Really, that's kind of a Hampshire attitude in general towards administrators. So, when we are talking about identity-based housing, I think it gets wrapped up into a really confusing mess. I guess what I would like to come out of all of this is that all students know that Residence Life and Housing feels strongly committed to identity-based housing and that it continues to exist.

This past summer, on the Residence Life and Housing web page – under the identity based housing section – we added an introductory statement that outlines our philosophy and commitment to identity-based housing. We clearly state that we have a commitment to this. I don't see it as something in question; I don't see it as something that is debatable. Of course, with that commitment we have responsibility to educate the community about it. I feel like we can always do that better, no matter what, I always feel that I could do it better. And I hope that when people read our statement, they see that we address some of the Why's: why we are committed to identity based housing. We have clearly heard from the very first time that identity-based housing came into being and continuing still, that it's really hard to be a student from an under-represented culture here. Because there are so few such students, not every single one of them, but some of them, need and will feel much more at home in an identity-based space. I would like to live in a culture where that wasn't necessary, but we are not there, yet. Students from the dominant culture – white students, straight students – have the opportunity, just because of the way our culture is constructed, to live in spaces with others like themselves all the time. If Hampshire offers that space whether consciously or unconsciously to those students then it needs to be available for all students. When we support students from historically oppressed groups, we support our entire community. Without the active engagement of these often-marginalized students in our community, the whole community loses. We need to hear the voices of the entire community to be able to be the best possible community. We are never going to change; we are never going to become better, unless we have a space where all students can voice their concerns and questions, and their challenges to the institution.

LV: I'm sure that all students on-campus are well aware of the student staff workers in Residence Life, such as the interns, and their roles in their housing areas. However, are they prepared to address issues of identity based-housing in their living areas, and what is it that we need in order to make the entire community aware of these issues?

RF: I would say we need constant education about it. We do a lot of work with interns, not specifically about identity based housing, but we do a lot of work about identity in general. During training sessions, we work with them to help them understand their own identity and where they fall within a variety of identity issues. We try to help interns understand that we all have multiple identities and that in our multiple identities we all carry both privilege

and are, sometimes, targeted. Very few of us are only privileged; most of us are privileged and targeted, and what does that mean in each of our lives? Once people begin to understand that for themselves, it becomes easier for them to understand that about other people. We work with interns to be sensitive to the identity issues of other people. For example, when they get a noise complaint. Are there identity issues that might be playing into that? I mean, the issue might not be identified as an identity issue, but what's the dynamic, what's going on here, and try to help them to figure out how to integrate all of that. They need to be able to come at things with a sensitivity and awareness that maybe they didn't have before they were an intern. Some interns are better at it than others. I think some of that difference has to do with their own development – with the difference in personal development between being a second year student and a fourth year. I mean, this is complicated stuff, none of this is easy.

We need to create an environment across this campus where not everyone has to always agree. I do not want to be part of a culture in which everyone has to think the way I think. That people don't all agree with me even about identity based housing needs to be okay. I think people need to be able to voice their concern about it, and we need to engage in a conversation about that. People get to disagree, and I always want to be in a culture where that's true. Sometimes Hampshire scares me in that it's not always easy to disagree out loud. There are a lot of particular kinds of thinking we're supposed to believe if we are part of this community and sometimes, I don't agree. So I want students to be able to say "I don't get this" or even "I don't like it." I want to engage in that conversation with them, about it. I think another thing we don't do well at Hampshire is listen to each other. And I want to listen to people who don't agree with me. I think part of the controversy is people being in really different places about their understanding or their desire for identity based housing. I think what United Against Racism folks did earlier this semester was try to provide the platform to have some of that conversation. Unfortunately, as I said in the beginning, commitment to identity-based housing is a place where people can feel really targeted, and bringing it up makes people feel really vulnerable, and that can make the whole system feel really vulnerable.

I also think that you can't ignore privilege. We have to help students who have privilege understand the ways in which they benefit from it. That's a process of development, too. In not recognizing their own privilege, first there seems to be a sort of denial...no no no. Then

maybe it's starting to feel a little bit true to them...maybe I do have some privilege. But I don't really want to give it up. How do I negotiate this? I think that's part of the struggle. I see this as identity development for people with privilege. It could be around race. But it could be about gender; there is a variety of dynamics. Privilege is not always easy to recognize if you have it but even if you do recognize it you wonder, "What do I do with it? I don't want to have this privilege." But you know what, I'm White. Whether I want the privilege or not, that's how people see me. And that's where the need to be actively anti-racist comes in: How do I actively respond to that? Do I use my privilege to combat systems of oppression? Do I use it to engage others in the struggle? So I think that that's part of the development of people who question identity based housing and an opportunity to help them grow. Part of the struggle is growth; at least I hope it's growth. Maybe it's not growth in all cases but I

frame it that way because it helps me to deal with it better and to help me help people grow. I want to create an environment in which disagreement leads to engagement and growth.


LV: What do you think is the next step for Residence Life to take, and what are some of the things that you are currently working on?

RF: I think one thing we would like to undertake is formal intergroup dialogue. A couple of dozen faculty and staff have been trained to facilitate intergroup dialogs concerning issues of class, race and gender. I was among a group that was trained to facilitate these dialogues two summers ago, and have facilitated a few with staff and faculty. In fact, we have made them part of training for interns, and they have been phenomenally successful in those environments. I would love to see these open up to

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students across the board.

Another thing I've been working on with house directors this year perhaps has not been all that successful yet. This fall I asked the house directors to arrange meetings with each of their identity-based living areas because one of the things that has become clear to us is that some students in identity-based areas seem to be fearful that we are trying to get rid of identity-based housing. It's just not true and makes me think we don't have enough of a relationship with folks in those areas. And the goal is not just to be friends but also to be better at actively supporting them and building a relationship with them in their housing area. Then, perhaps, they wouldn't feel so vulnerable. So that's one of the things I want us actively working on – building relationships. What I do not want to have happen is to go into these identity based areas that have existed for almost twenty years and start saying, "This is what you all need to be doing." There are some voices in the community who have said "Maybe those spaces should be doing programming for the community; maybe they should be giving back." I've been a little hesitant about that. That would be okay if that's what those residents want to be doing and, in that case, we would be happy to supply resources to help them in the form of money or people to make it happen. However, I am not in a place right now where I want that to be a requirement of the folks in those spaces since we don't require it of any other mod. At the same time, I'm not sure residents of identity-based areas always know exactly what their purpose is. So, one thing I'd like to figure out is how can Residence Life staff support identity-based housing to be whatever it is residents want it to be. Some house directors have reached out to identity based areas. In some of those instances, residents have been really energized by the overture and have planned events as a result; in other cases, residents have seemed really confused by the house director reaching out and maybe have wondered what do they want from us? So there's been a little bit of rejection on that level. Again, it's about relationship development, and I think that's our next step: actively reaching out to identity based mods and halls. ●

<http://www.hampshire.edu/housing/4246.htm>:

"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 oppressed in this country and under-

represented on our campus, and to counter such 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 identity-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 fully engage in the greater community.

Creating these safe spaces benefits the entire Hampshire College 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." ●



SLOWLY FALLING APART

by Daliza Nova

I am falling apart I know this. I can tell by the sleepless nights. I am slowly becoming weaker. I can tell by the tears that well up in my eyes and fall out on their own. I could no longer pretend. I know this by the fact that I have had a cold for two weeks, and it has not gone away, only getting worse. I am getting tired, tired of it all, and still I can't manage to rest, not the kind of physical rest, the one that makes you feel better after an 8 hour sleep or a much needed nap, but the kind that you can feel when you're walking down the street, or when it's time for bed at night, the rest that allows you to rest your head; but when your thoughts have a head or mind of its own it doesn't even matter how hard you try.

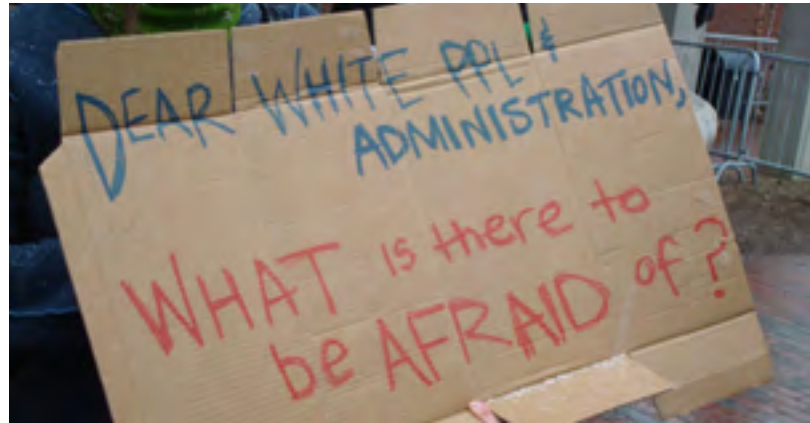
I don't write like this, I know it's healthy and all this stuff, to talk things out, or to write it all down, you know like take out a pen, or your computer and just write, I've never done that before, I guess this time I had to, because even with my eyes closed my cheeks are getting wet, so I rather just get up and try it and just have them fall on the keyboard.

The death toll is 9...and 4 of those was in a matter of a month, and one was not affiliated in Jamaica Plain, he was from Dorchester, Simba. I knew, laughed with, hugged, and chilled with 4 of those 9, the other 5 I knew like I know the neighbor that I see all the time but never exchange words with, but then they are gone and

you wish you had. When I'm in bed sometimes I see their faces, not the ones that I knew, or the ones I see in the pictures, but the one with no life, and that face I don't recognize. They always look like they're sleeping; we look for the familiar in the unfamiliar. And then I remember his mom, crying over his dead body wishing him to wake up, wishing him back, and asking God to please perform a miracle and bring her baby back; she sobs knowing that is not going to happen.

How can I sleep, when there is so much pain, not just my pain, but pain from mothers that lost their child, from sisters that won't have their brother to annoy the hell out of them anymore, from lovers who will have an empty bedside at night, from fathers who lost their pride and joy even if they've caused them pain, from friends who no longer get to wish them a happy birthday or just call to say what's up. Picture frames whose protagonist is no longer in the picture?

I am slowly falling apart. Falling apart, knowing that I have to put myself back together. I am slowly becoming weaker, weaker so I can feel the pain so I can become stronger. I am putting myself back together because since I am still here and since we are still here we obviously have a lot of work to do. ●



Date: Monday 3/24/2008
 Time: 12:00 am
 Organizer: Jessica Sunhee Kim

Notes: This week is being executed in an attempt to raise awareness about the need for serious change in the way that the institution approaches anti-racism. The week will consist of art, activism, 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 anti-racist.

EVENTS

Tuesday 3/25
 Speak up/speak out - Air grievances; make your voice HEARD.
 It will be on the Library Lawn at 4pm.

Student panel. "VOICES FROM THE COMMUNITY." Members of the SOURCE community will talk about the need for these

6 May 1992
 TO: GREG PRINCE, President, Hampshire College
 FROM: STUDENTS OF COLOR, Hampshire College

We the students of color of Hampshire College have decided to take-over Cole Science Center so that issues of race here at this campus will be taken seriously. We will be occupying Cole Science until there is an agreement reached between the students and the administration. Therefore we demand the following:

1. HIRING FOUR PARTTIME COORDINATORS REPRESENTATIVE OF EACH COMMUNITY (IE. ASIAN, LATINO, NATIVE AMERICAN AND AFRICAN AMERICAN.) WE ALSO DEMAND THAT A FULL-TIME COORDINATOR BE HIRED FOR THE FSO. WE ALSO DEMAND THAT THE POSITION OF THE DEAN OF MULTI-CULTURAL AFFAIRS BE EXPANDED TO INCLUDE THE SUPERVISION OF ALL ORGANIZATIONS UNDER THE UMBRELLA OF SOURCE. THIS POSITION WILL BE ROTATED EVERY FOUR YEARS.
2. THAT IN CONJUNCTION WITH THE HIRING OF ADDITIONAL STAFF MEMBERS FOR THE MULTI-CULTURAL CENTER; WE DEMAND OFFICE SPACE, AS WELL AS EXPANDED MEETING SPACE FOR STUDENTS OF COLOR ON THIS CAMPUS. SUCH SPACE COULD INCLUDE THE VACANT DAKIN BASEMENT ROOMS.



ACTION AWARENESS WEEK



changes along with their experience of what it can mean to be a student of color/international student on this campus.
 It will be in the West Lecture Hall at 7:30pm.

Wednesday 3/26 Teach-in facilitated by white allies.
 It will be in the West Lecture Hall at 4:00pm.

Thursday 3/27 Faculty panel. "THE MYTH OF DIVERSITY." They will be discussing 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 West Lecture Hall at 4pm.

Saturday 3/29 Open mic.
 It will be in the Faculty Lounge at 6pm. ●

COLE SCIENCE TAKEOVER

3. WE DEMAND THAT THE PROPOSED SCHOOL FOR CULTURAL STUDIES INCLUDE FIELDS OF CONCENTRATION IN ASIAN/ASIAN-AMERICAN, AFRICAN/AFRICAN-AMERICAN STUDIES, LATINO STUDIES, AND NATIVE AMERICAN STUDIES.
4. THAT A MINIMUM OF TWO FACULTY OF COLOR BE HIRED DURING THE NEXT ACADEMIC YEAR, ALONG WITH THE HIRING OF FIVE ADDITIONAL FACULTY MEMBERS OVER THE NEXT FIVE YEARS. AT LEAST FOUR OF THESE SEVEN MUST BE ASIAN, LATINO, OR NATIVE AMERICAN. ONE OF THESE MUST BE A LATINA WOMAN.
5. ADDITIONAL FUNDING OF \$6000.00 FROM THE ADMINISTRATION FOR PROGRAMMING PER SEMESTER TO BE USED AT THE DISCRETION OF THE COORDINATORS.
6. THAT THERE MUST BE MANDATORY RACISM TRAINING FOR ALL HAMPSHIRE FACULTY AND STAFF. AS WELL AS A RE-EVALUATION OF HOW

- COURSE CURRICULUMS CAN INCLUDE A STRONGER INTEGRATIVE ANALYSIS OF RACE, SEXUALITY, CLASS AND GENDER.
7. TO RECONSTRUCT THE COMMUNITY REVIEW BOARD INTO A CIVIL RIGHTS BOARD. THE CIVIL RIGHTS BOARD WILL EVALUATE VIOLATIONS IN ACCORDANCE WITH THE HAMPSHIRE COLLEGE POLICY STATEMENT TO ADDRESS ISSUES OF RACE, SEXUALITY, CLASS AND GENDER.
 8. THAT THE MINORITY RECRUITMENT OFFICER ESTABLISH A CONSISTENT DIALOGUE WITH HAMPSHIRE'S STUDENTS OF COLOR.
 9. IN THE WAKE OF 500 YEARS OF RESISTANCE OF INDIGENOUS PEOPLES WE ASK THE FACULTY, STAFF AND ADMINISTRATION TO CLOSE THE SCHOOL ON COLUMBUS DAY TO HOLD A MANDATORY CAMPUS WIDE TEACH-IN ON RACISM AND IMPERIALISM.

10. THAT A REVIEW BOARD, INCLUDING PEOPLE OF COLOR, BE CREATED TO RECONSTRUCT AND EVALUATE THE PURPOSE OF THE THIRD WORLD EXPECTATION.

11. THAT THE STUDENTS THAT HAVE PARTICIPATED IN THIS TAKE-OVER BE GIVEN REASONABLE EXTENSIONS FOR COMPLETING COURSEWORK. WE ALSO DEMAND THAT NO DISCIPLINARY ACTION BE TAKEN AGAINST ANY STUDENT INVOLVED WITH THE TAKE-OVER.

12. FINALLY, WE DEMAND THAT ALL FINAL AGREEMENTS BE IN WRITTEN FORM AND SIGNED BY THE PRESIDENT, DEAN OF FACULTY AND DEAN OF STUDENTS. ●



SOURCE OCCUPATION OF THE DAKIN MASTER'S HOUSE, 1988

From the editors of the Permanent Press, Feb. 24, 1988:

On February 23, 1988 at Hampshire College the members of the Students of Under Represented Cultures (SOURCE) seized control of Dakin Master's House, denouncing institutional racism and demanding immediate action from the administration of the college.

An all-community meeting, which began at 2:00 p.m. and was well attended by students, staff, faculty, and administration, was cut short at 4:00 when SOURCE representatives announced they would appreciate a show of support at Dakin Quad. The RCC quickly emptied and students reassembled outside the site of the SOURCE occupation. Food and sleeping bags were provided by various members of the community.

A group formed to organize support efforts at the Dakin laundry room, and list of SOURCE demands were typed and plans were made to distribute them for signatures of support. A 9:00 p.m. vigil was planned and groups of students fanned out to inform the community.

Plans were set for a show of support, by students during the administration/SOURCE negotiations set for 10:30 Feb. 24. A March was planned from Dakin Quad to Cole Science Center.

The occupation was given significant media coverage, not only on local radio but on many television stations in the Western Mass area as well.

Members of SOURCE said they were "no longer willing to be pacified by the administration's halfhearted response to their demands," according to an earlier draft of the official demands. The Petition that was circulated among the community for signatures listed nine concrete demands. These are the demands as of February 24:

1. The administration negotiating team should consist of Adele Simmons, Penina Glazer, and Trey Williams.

2. The negotiations should be videotaped and/or audiotaped.

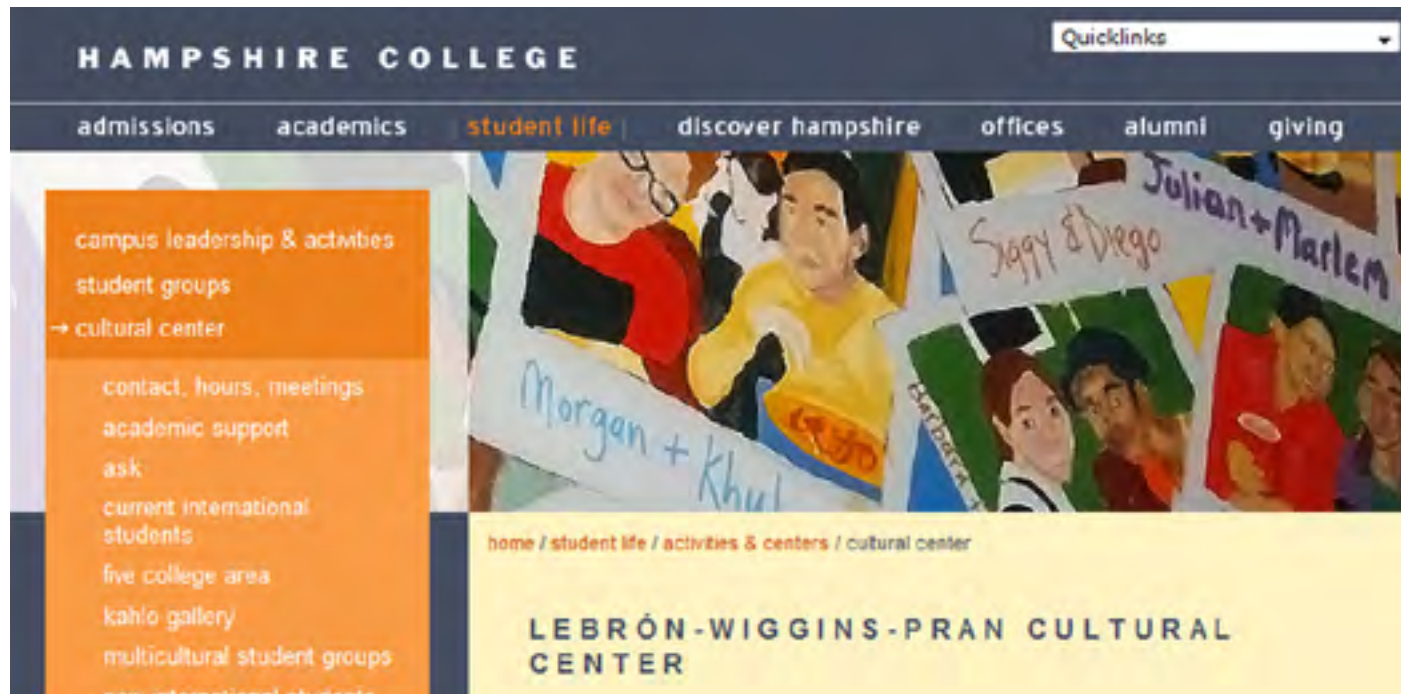
3. Institutionalized funding for SOURCE. This organization is vital not only to the presence of students of color at Hampshire, but also to attracting new students of color. The administration should demonstrate its commitment to the retention of these students by allocating specified funds to be negotiated.

4. Immediately begin a search for a full-time salaried staff person for SOURCE. Search should begin now and the person be hired by May 1; employment to begin by August 1st. The salary offer must be competitive.

5. Upper level administrative coordinator of multi-cultural affairs be hired, same date as demand #4. This person will be responsible for allocation of demand #11. This person will also act as racial harassment officer. The salary offer must be competitive.

6. A comprehensive racial harassment policy comparable to the sexual harassment policy be created and implemented by April 2, 1988. We also demand that members of SOURCE as well as faculty and staff be on the committee that draws up this policy.

7. The living room of Dakin Master's House be dedicated as a permanent cultural space for students of color. Once our demands have been implemented, the need will grow for a second cultural center. Therefore, a planning committee for this should be created, with SOURCE members and



HISTORY OF SOURCE ACTIVISM

Want to know more? Visit our cultural center history/publications page on the Hampshire College website, and learn about the history of SOURCE (Students of Under Represented Cultures and Ethnicities) activism! Simply go to student life, activities and centers, and click on the Cultural Center link, through which you are able to access the history of SOURCE and the Cultural Center. You can also access every SOURCE publication to date! So visit our website, and learn about the foundation of the SOURCE community on Hampshire Campus.

Third World staff and faculty on the committee.

8. Minority Recruitment Weekend be institutionalized and held once every semester. And the recommendation of Michael T. Hawkins' "recruitment plan" be implemented.

9. Comprehensive guidelines to integrate the Third World Expectation into the learning process. This would include guidelines for improved monitoring of the Third World Expectation. Also institutional funding be established to support courses and workshops dealing with racism. These workshops and courses be geared to training and awareness for faculty and staff as well as students.

10. The administration immediately allocates finances for improving the collection of library and media resources dealing with the Third World. There must be an immediate initiation of a capital fund raising drive to secure the resources necessary.

11. A permanent and progressively growing colloquium fund be established to support a continuing series of events designed to highlight Third World perspectives which would enhance the social and intellectual environment of the community. The first allotment should be \$10,000 to be available for spending by 1988. The multi-cultural affairs officer should be responsible for initiating these events in conjunction with the student body.

12. We demand that there will be no retaliatory actions taken against any person who participated in the Dakin occupation.

Finally, a committee consisting of our representatives will work with the administration in monitoring the progress of these demands. Meetings will be scheduled at regular intervals. •

by Lisa-Gaye Hall and Danielle Gordon

30TH ANNIVERSARY CONFERENCE FOR STUDENT AND COMMUNITY ACTIVISTS

SAVE THE DATE!

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

Hampshire College, Amherst, MA

CLPP's annual conference connects young people to reproductive rights organizations and campaigns locally, nationally and internationally, and provides them with information, analysis, and "how-to" organizing to bring back to their own campuses and communities. The conference presents a broad view of the issues, linking reproductive justice to civil liberties, LGBT rights, environmental justice, peace and security, youth liberation, disability rights, access to health care and child care, and freedom from violence and abuse.

APRIL 8-10, 2011



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"Revitalized QCA offers diverse programming," by Jesse Oates. The Forward, Oct. 24, 2000, p. 1, 12.

If anyone saw the Homecoming parade this year you will know that the QCA is back in action with as much energy as ever. For those of you who don't know, the QCA is the Queer Community Alliance, a support group for people who fall under the umbrella term of "queer." The term was chosen in an attempt to include all non-traditional sex and gender identities: gay, lesbian, bi, trans, pan, queer, questioning, allied, or whatever other identification you choose for yourself. The signers for the QCA this year, Mothra Fenwick, Daniel Kang, and Rachel Stewart, are enthusiastic and trying to get programs up and going, as well as keep a community feeling and uphold the mission statement of the Alliance. The mission statement—"The QCA is comprised of individuals who support sexual diversity. We seek to foster an awareness of lesbian, gay, bisexual, trans, and queer issues and create a comfortable space for their discussion through social events and political activism both at Hampshire and in the community at large. The QCA is a safe place of confidentiality and respect. People of all sexual preferences are welcome and encouraged to attend our meetings."

The staff has chosen projects that they are interested in bringing into the Hampshire campus, weekly meetings and larger events. One event has already happened. National Coming Out Day, Oct. 11, was planned with programs and events for the entire campus,

including silk screening for t-shirts, chalk messages on the walkways, and the Sister Spit performance in the Red Barn... Meanwhile they are still working on their more frequent programs. Jillian and Teresa are hosting Arts and Crafts night with t-shirt printing, postcard and paper making, and movies. Mothra is hosting a "Queer Questioning" group for anyone who is dealing with homophobia internally or externally, this includes heterosexual individuals who have questions about the alternative sexualities in peers or in themselves. Rachel is hosting a Bi/Pan Discussion group that will focus on the sexual issues of people who do not desire or identify with only one or even two genders. Ross is hosting Pillow Talk, a kinky discussion group aimed to be fun and informative. The main idea so far is a tupperware party with sex toys. There will be writing workshops and speakers brought in with the support of the local "leather" community. Daniel is focusing on Political Action. He wants to address the still occurring homophobia in our own Hampshire community and in spectrums around the world, bringing a more cultural awareness and issues of queers of color and discrimination... The QCA is also trying to schedule open hours in their space on top of Donut 4 in Greenwich, when people of any sexual orientation can come for advice, answers, someone to talk to, or just a safe and friendly space for people to hang out in....No matter what choice of sexual identity the QCA can be a resource for everyone. •

queer and of color and being able to return home to a warm environment, to a mother who has never thought twice about abandoning me as her child, just didn't feel right and until this day has yet to register with me. I find it unfair. I could sleep knowing that I can wake up to my mother's kisses and "I love you" but these young gays and lesbians cannot, because they don't bend toward societal perceptions of what love should look like.

As I walked with Jonathan and his friend L.R. out of Christopher Street I turned to notice that the pier was becoming barricaded. They're barricading our safety spot? I shook my head and looked over at Jonathan, about to ask him his thoughts on the barring of the pier when I overheard someone in front of me asking the person beside him, "Where you sleeping tonight?"

I looked over at the gentleman awaiting his response. He fidgeted, looked worried, and a bit uneasy, "I don't know yet I'm going to try going uptown and see if the shelters aren't full."

Jonathan, L.R., and I stopped in front of a Chinese store where two young men were battling in vogue, an artistic form of dance, usually comprised with

model-like poses, and picturesque dance movements. The crowd surrounding them—about 15 people—were yelling and chanting in excitement.

"You vogue?" I asked Jonathan.

"No. You?" He asked almost stubbornly.

"I wish," I responded.

A crowd began to walk past us heading up Christopher Street. As some of the teens saw the locals, and more of the Christopher Street patrol and officers, they began to get louder.

"You want to finish the interview?" Jonathan asked trying to upstage the noise.

"No," I responded, "I think I have my story."

And with that we joined the crowd marching up Christopher Street and began to cheer and yell not as a statement, but because this is our space too—and like the \$4,000 a month apartment renters, we too call this our place—and we cannot be told otherwise. ●



Save the date for the Cultural Center's 8th annual ASK for Social Justice Program (Attitudes, Skills, and Knowledge)

Saturday, 26 March 2011, Franklin Patterson Hall!

This year's program will be a one day conference for the Pioneer Valley college student community titled: "Navigating the Realness: Mediating the Coexistence of Social Justice and Communication Conflict". The conference will have three sessions of concurrent running workshops. Be on the lookout via the daily digest, posters, mailbox stuffings for more information! (For past ASK programs, go to: <http://www.hampshire.edu/culturalcenter>.)



The Cultural Center Team 2010 [including the photographer]



Lolita Lebrón



This mural was created in the Spring of 2007 by various members of SOURCE and their allies. Its purpose is to function as a visual narrative, highlighting a fraction of the multitude of people and moments that form the history of SOURCE and the Cultural Center.

Tae
Melissa



Lerbrón-Wiggins-Pran Cultural Center
www.hampshire.edu/culturalcenter

