

inside

a Lebrón-Wiggins-Pran Cultural Center publication

This issue is brought to you by
the Office for Diversity and Multicultural Education &
Campus Leadership and Activities



This edition:

- Report from SOURCE Dialogue with President Lash
- A Word from Byron McCrae, New Dean of Students

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Lebrón-Wiggins-Pran Cultural Center's Mission

To serve better and retain students of color and international students, the Lebrón-Wiggins-Pran Cultural Center provides a range of programs and resources to support and promote the success of students of color and international students at Hampshire College.

Additionally, the center provides programs and resources to the larger campus community for engagement in issues related to race, culture, and under-representation, with the underlying goal to effect social change.

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.

The Inside MISSION & DISCLAIMER

The mission of the *The Inside* newsmagazine is to ignite dialogue throughout the Hampshire community in relation to the issues that reflect students of color and international students, as well as larger issues that impact the Hampshire Community. It is important to recognize however, that although this publication is funded by the Cultural Center and our sponsors, it is not a SOURCE publication. *The Inside* 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; *The Inside* serves as the medium to facilitate those voices.

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FROM THE DIRECTOR'S DESK

LETTER FROM MELISSA SCHEID FRANTZ
DIRECTOR OF MULTICULTURAL & INTERNATIONAL STUDENT SERVICES
ASSISTANT DEAN OF STUDENTS FOR COMMUNITY ADVOCACY

My 10th academic year at Hampshire is almost at its end. I feel that just recently I have begun to understand the necessity and role of community at Hampshire, specifically for students of color and international students. I have seen 10 entering classes. I soon will see 10 graduating classes. I have seen 7 classes of students from their start to their finish. That is seven generations of students! That is seven generations of the SOURCE community who have experienced Hampshire's culture of diversity. That is seven generations of the SOURCE community who have interacted with the Cultural Center. That is seven generations whose personal and cultural triumphs and struggles, I have witnessed.

During the last couple of years at Hampshire 'sustainability' has become a popular term and action among offices, the curriculum and students...and now for *The Inside*. I was looking for a simple way to think about sustainability, so I turned to Wikipedia and found exactly what I was looking for:

"Sustainability is the capacity to endure... For humans, sustainability is the potential for long-term maintenance of well being."

This sustainability is what those seven generations of the SOURCE community and previous generations had been experiencing, yearning, struggling, and advocating for. *This* sustainability is what the SOURCE community today continues to build.

I love the mission of Community Advocacy, which the Cultural Center is a part of, because it includes fostering social well-being for individuals and the campus. Social well-being includes many different dimensions for students; for some this includes the impact of the intersection of race/ethnicity/culture on their sense of self, identity, and well-being. 25 years ago students of SOURCE decided that the well-being of their community was at risk. They wanted institutional and attitudinal changes to take place on campus that would improve their academic and student life experiences. They

also wanted those changes to have a lasting positive impact on future generations of students of color and international students. The students ultimately engaged in the 1988 Dakin Takeover that resulted in a number of demands that the college agreed to, one of which was the creation of the

Lebrón-Wiggins-Pran Cultural Center. The Cultural Center and SOURCE are driven by the vision of sustainability. The CC and SOURCE have been carried by caring hands of students, staff and faculty over the decades to endure the perennial criticism of their existence, racism, xenophobia, divisive identity politics, etc. In turn, the CC and SOURCE have given each generation of students opportunities, resources and community to endure at Hampshire and beyond; and to find their potential for social well-being.

I'm a little biased, but I believe that I work in the most dynamic office on campus. Dynamic in terms of the activity and impact that has come out of the Cultural Center over the last 25 years. SOURCE gave birth to the Cultural Center. Both have sustained their energy, purpose, and impact over the last 25+ years. I have been so fortunate and honored to see how the CC and SOURCE community have played a necessary role in the lives of so many students over the last 10 years; and now I get to see how that impact has carried itself over to the lives of SOURCE alumni.

So, if you really want to know how to make social sustainability work, I think SOURCE and the CC overall have a pretty good track record to look at.

Melissa Scheid Frantz
Assistant Dean for Community Advocacy
Director of Multicultural & International Student Services



LETTERS FROM THE EDITORS

Based on the input of the Hampshire community, we chose Social Sustainability as the theme for this issue of *The Inside*. Social sustainability is the creation of a diverse and equitable society that successfully meets the basic social needs of all of its citizens. It is an aspect of sustainable development that demands equal access to social resources for the current and future generations. Examples of social resources at Hampshire College include representation in student government and academic infrastructure, access to work-study opportunities and fair housing. In a time where the word 'sustainability' is thrown around with such ease, we wanted to bring attention to one aspect of this concept that is often overlooked.

This is the 10th issue of *The Inside*, so what better way to celebrate than by having a special two-edition publication with an extremely relevant topic on our campus and beyond. This first edition had an exclusive interview with President Jonathan Lash and Julie Richardson, Dean of Admissions and Financial Aid. This edition presents all of your fantastic submissions, reflections on these two interviews and your fabulous art, writings and contributions. It also holds a report on the dialogue the SOURCE community had with President Lash, a word from our new Dean of Students, Byron McCrae, and a statement from Diana Fernandez, our interim Dean of Students.

We are very excited for the work we did this semester and hope that *The Inside* continues to voice your thoughts, fuel your minds, inspire your creativity and challenge your ideas. We wish you keep fighting for equity, institutional support and academic excellence.

Noor Anwar (09F)
Co-editor

Xavier Torres de Janon (12F)
Co-editor

Jessica Doanes (10F)
Co-editor & Designer



Thoughts on Social Sustainability

BY SUSAL STEBBINS COLLINS
CONTEMPLATIVE LIFE ADVISOR
SPIRITUAL LIFE OFFICE



I have been a social justice, environmental, and peace activist and teacher for over 30 years; have practiced and taught various forms of deep listening and mindfulness for awareness, connection and liberation for nearly as long; and have been an active member of culturally, racially and economically diverse communities throughout my adult life. These are not separate for me – from my perspective true practice of each requires the others. And they represent a complete path of sustainability.

Here are some of the strands of connection I have experienced and learned between racism, classism, effectiveness of environmental and energy activism, and the larger picture of sustainability:

When I was in college in St. Louis, I had a job canvassing door-to-door on energy issues, one of which was preventing utility shut-offs in the winter. I was stunned by one response to my ‘rap’ in a white working class neighborhood: “It’s just them n___s. Let ‘em freeze to death.” It was a powerful reminder not only of the violence of overt racism in St. Louis that needed to be addressed, but also that racism is key to holding larger systems of injustice in place.

Later, I saw the difference in our ability to move forward with a referendum that would have barred nuclear power plants from operating in Missouri until a safe and permanent waste disposal facility was developed. We had to have registered voters sign petitions to put the referendum on the ballot. In the inner city of St. Louis, most black folks didn’t know if they were registered or not, and many signed their names with an ‘X’; resulting in many signatures disqualified. In Kansas City (Missouri) inner city, where there had been voter registration drives and much better education, everybody knew whether they were registered, there were virtually no X’s, and the signatures counted. I thought about how these differences could affect so many aspects of life and political power for African-Americans and public policy in general in the two cities.

These among many other experiences led me to decide that addressing and eliminating racism would always be part of my lifework.

Early on, I came to understand that environmental destruction and war disproportionately target poor and working class communities and communities of color, as well as that class and racial barriers stand in the way of addressing these issues. Who is most immediately and directly affected by mountaintop removal for coal? By toxic waste dumps and uranium mining? By wars waged for oil and profit? By urban highway expansion? By super-storms (like hurricane Katrina) and rising ocean levels associated with climate change? Beyond that: who sees these problems, who is motivated to change them? Who has the power to change them? The deep divisions (physical, structural and social) and inhumanity of racism and classism blunt the visibility and urgency of these problems for many relatively privileged people who would otherwise be moved to action. On the other side, the most marginalized and affected people often lack sufficient resources to identify larger patterns and take effective action, and usually face the greatest repression and loss (economic and otherwise) in the process of correcting environmental problems.

Bridging these divides, opening the visibility of social and environmental problems and the imagination of positive inclusive futures, and creating solidarity and multiple venues for action from diverse sectors are required for any kind of sustained systemic change. And the systemic change needed to counter the current climate crisis and other potentials for environmental, social, and economic collapse is unprecedented.

I have come to the conclusion that this period of time calls us to cut through illusions of our separation as people from each other and from the rest of life on earth, to develop awareness, commitment, understanding and skill to care for the well-being

of all, and to shift all systems (energy, economic, agriculture, education, and so on) so that they are based on these. This necessarily includes elimination of all oppressions and full inclusion and development of the perspectives, insights, and abilities of all. For this ultimate sustainability we need even more deep inner inquiry, dialogue, solidarity building, and insightful, generous and determined cooperation with the vast networks of individuals, communities, and societies relating to each other as part of the vital living systems of earth.

Full social sustainability may be difficult to imagine when we face human greed, hatred, destruction and illusion, especially in their institutionalized forms. Among the key illusions to overcome are pervasive notions that excesses in consumption and wealth and acting with violence towards or power over others can bring real satisfaction to anyone. When we recognize our connection to all people and life, it becomes apparent that these excesses are forms of suffering (addiction, alienation, and so on) from which we each wish to be free. And true compassion would include effective action to free others from such suffering. Insights in a similar vein (for example, that oppression dehumanizes oppressors as well as the oppressed) have already played key roles in the progress

of nonviolent social movements.

Past historical liberation movements (Gandhi's Satyagraha, civil rights and the beloved community, among many others) have inspiring examples of aspects of social sustainability. Among the most effective (paradigm-shifting, community engaging, alliance building, and direct impact on quality of life) current sustainability endeavors are peoples' and earth's rights movements led by indigenous people in Latin America and Canada, and urban gardening/renewal and green jobs projects with the leadership of African Americans in the US. The Transition Town movement, engaged Buddhism, and restorative justice are three social sustainability movements/practices that I am engaged in, and there are countless others.

Wherever you are, whoever you are around or in contact with, this is the place to explore and take the next steps for social sustainability. I'm walking with you.

COMMUNITY PARTNERSHIPS FOR SOCIAL CHANGE

“Forging links between the campus and community since 1987”



Since 1987, the Community Partnerships for Social Change program has been a campus resource for folks who wish to integrate their academic interests with their social action/community-based experiences, facilitating respectful reciprocal relationships between local communities and Hampshire College students, faculty, and staff. We offer community-based internship opportunities, summer internship opportunities, training seminars, and a variety of resources to strengthen students' social justice organizing skills.

cpsc.hampshire.edu

I Am From.



I Am From.

I am from indentured Indian labourers,

freed slaves and slave masters,

I am from mixed melting pots, brown faces,
whitest smiles and curly haired Caribbean laughter,

I am from waiting for Jimibilin to drop from the
neighbour's tree onto my grass,

I am from rings in the dirt constructed with little
fingers for marble battles to come,

I am from constant ska and reggae beats,
and notorious dancehall choreography,
late night Bembe.

I am from jerked smoke along the roadside,
peeling ackee with val,
rolling dumpling and saltfish soaking,

I am from Creole thinking from

"Waa gwaan popcaan?"

"Everyting kris yute?"

"Arite link yuh lata"

"in di marrows"

I am from "Get up fah church chile!"

Sunday school lessons and wonderfully mystical
church hymns.

I am from fresh salty friendly air, wickets and bails,
LBWs and neighbourhood screams of "OUT!" till the
ball went next door.

Therefore I am from improvising with oranges,
sometimes mangoes, preferrably oranges,

I am from riding bicycles through potholes by day,
From gunshots at night and not waking up to see my
bike,
but it was always ok because I love where I'm from.



A POEM BY
ROBYN SMITH (11F)

Career Options Resource Center

Find your path

Internships • Jobs • Grad School • Resumes • Cover Letters • Career Decisions • And More!

Come find us on the 3rd floor of the library! corc.hampshire.edu corc@hampshire.edu (413)559-5445

"Navigating Study Abroad" Info Session, Every Thursday @ 4pm, Merrill Living Room



413.559.5542 | geo@hampshire.edu | geohampshire.edu | [facebook/HampshireCollegeGlobalEducationOffice](https://facebook.com/HampshireCollegeGlobalEducationOffice)

The Bottled Water Ban:

BY RACHAEL CLIFFORD (12S)

College publications triumphantly hail the campus-wide bottled water ban, effective Fall 2012, as the “latest sustainability effort at Hampshire,” citing bottled water’s economic and environmental costs. I scoured the web, digging through sources as varied as the official Hampshire College news archives and the unofficial New Leaf Hampedia page, and disconcertingly absent from all of these documents—produced by members of an institution allegedly dedicated to social justice—was discussion of bottled water through the lens of its social costs.

If we bothered to do so, it appears we would not have much to celebrate.

In February 2013, Oxfam—an international group devoted to eradicating poverty—released a damning report that exposed both the social and environmental abuses of the ten largest food processing companies: Associated British Foods (ABF), Coca-Cola, Danone, General Mills, Kellogg’s, Mars, Mondelez, Nestlé, Pepsico, and Unilever. To be certain, these behemoths encompass bottled water brands such as Pure Life and Dasani. But they also encompass brands such as Coca-Cola, Sprite, Tropicana, Cheerios, Fanta, and Lipton—brands that continue to feature prominently on the Hampshire College campus.

Oxfam shames these \$1 billion-dollar-a-day companies for their at best lackluster attitude toward and at worst blatant disregard for not only the environment, but also children’s and women’s rights, the right to equal treatment and conditions, the right to land, the right to water, and the right to a living wage.

Clearly, these food processing companies are as equally destructive as bottled water. Where are their bans? Why are we still supporting them?

The bottled water ban was so narrow in scope as to be embarrassing. Bottled water is not unique in its destruction. It is merely a single example of an unethical global food system. If we are serious about “sustainability,” the ban ought to be much more comprehensive, covering everything from the cereal bins and soda machines in the Dining Commons to the fair washed Honest Tea at the Bridge.

Of course, we then have to ask: Why must we ban anything at all? Why was bottled water banned? Why wasn’t it enough to simply educate the campus about the harms of bottled water and allow members of the community to make their own (informed) decisions?

Likely because it wouldn’t have worked.

Much of the problem is due, again, to the way the bottled water issue was framed. It is very difficult for some people to get passionate about landfills and carbon emissions. They are passionate about reproductive rights, or mass incarceration, or immigration, or homelessness, or any order of equally important issues. Environmental sustainability can be a very isolating concept, depending on who you are and what you care about.

Perhaps we can ban our way to sustainability. But it might be more effective, or at least more in line with Hampshire’s institutional ideals, to frame sustainability in a way that is relevant to the socially oriented work that people are already doing and

What Did We Actually Accomplish?

already care about. We condemned bottled water for its production and transportation costs, as well as its contribution to landfills and lack of economic efficiency, but we failed to address the harm it inflicts on the marginalized communities who will be the first to experience—and indeed, in some cases, are *already* experiencing—the devastation of climate chaos.

Of course, this is hardly new. The “green” movement has a nasty and ultimately self-defeating habit of divorcing social and environmental sustainability. This is evident both beyond the Hampshire bubble and within it. As Joe DeManuelle-Hall (08F) brilliantly wrote in his recent open letter to the Hampshire community regarding greenwashing and the Healthy Food Transition:

“While crafting a new plan that seeks to re-imagine the way food is served to the Hampshire community, it seems ludicrous to me that there is no mention of the people who prepare food for, serve, and clean up after said community.”

Similarly, in enacting a bottled water ban, it seems equally ludicrous that we would fail to acknowledge the devastating impact the packaged/processed food industry as a whole has on vulnerable communities across the globe.

Once we acknowledge that human rights, labor rights, and corporate governance are undeniable tenets of sustainability, it becomes far more difficult to slap an “It Makes ‘Cents’ to Drink Tap Water”



sticker on a Klean Kanteen and pretend that is all to the story. Until we demand the radical system change that is necessary to “sustain” the earth *and* its inhabitants, the bottled water ban remains—forgive me—merely a drop in the bucket.



Artist Corner

I'm a young artist from Santiago de Cali, southwest of Colombia. In my work you can find adaptations of reality from different vantage points. I tend to work with pencil and charcoal but my curiosity and willingness to try anything has led me to paint, use mixed media, and work with found objects (yes, that means garbage.) My favorite pieces are ones that tell stories or make you wonder what led to this moment or will happen after. I'm a little crazy with my imagination so I tend to include fantasy with my real-life adaptations.

-Diana Diaz (09F)



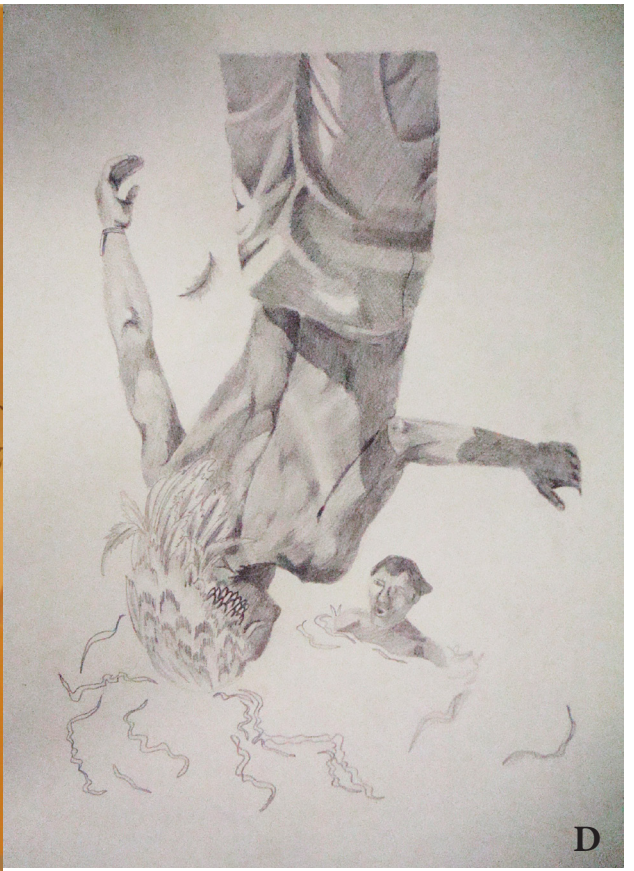
Artwork Titltes:

- (A) Villavieja
- (B) Tigress
- (C) El Mirador
- (D) Falling
- (E) Grandma Butterfly
- (F) Elephant

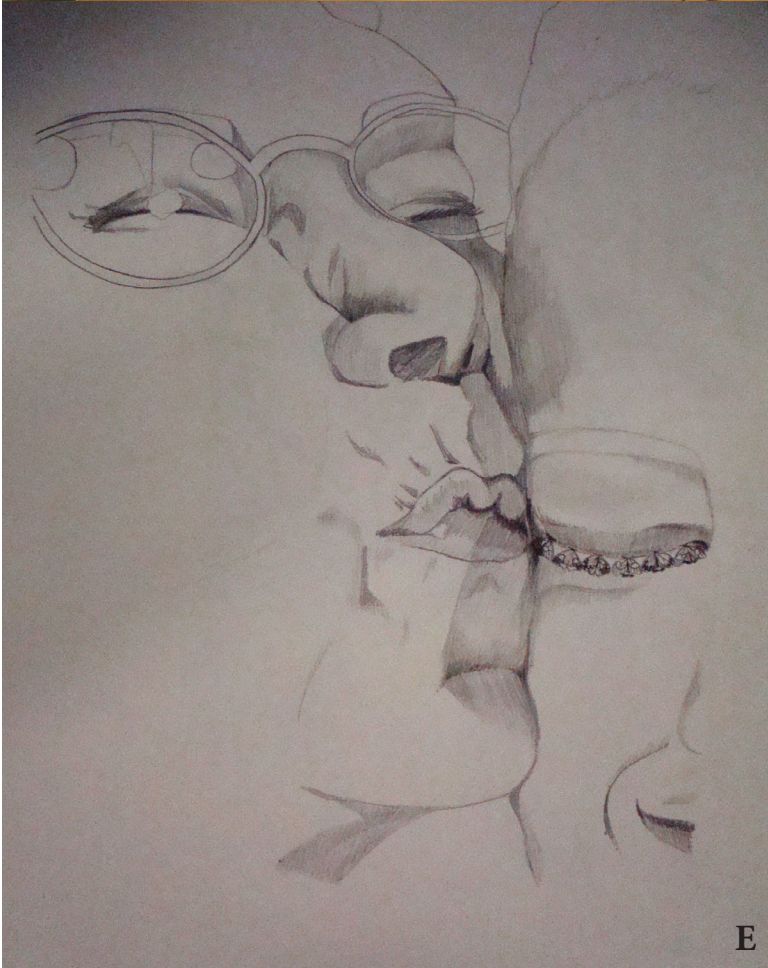




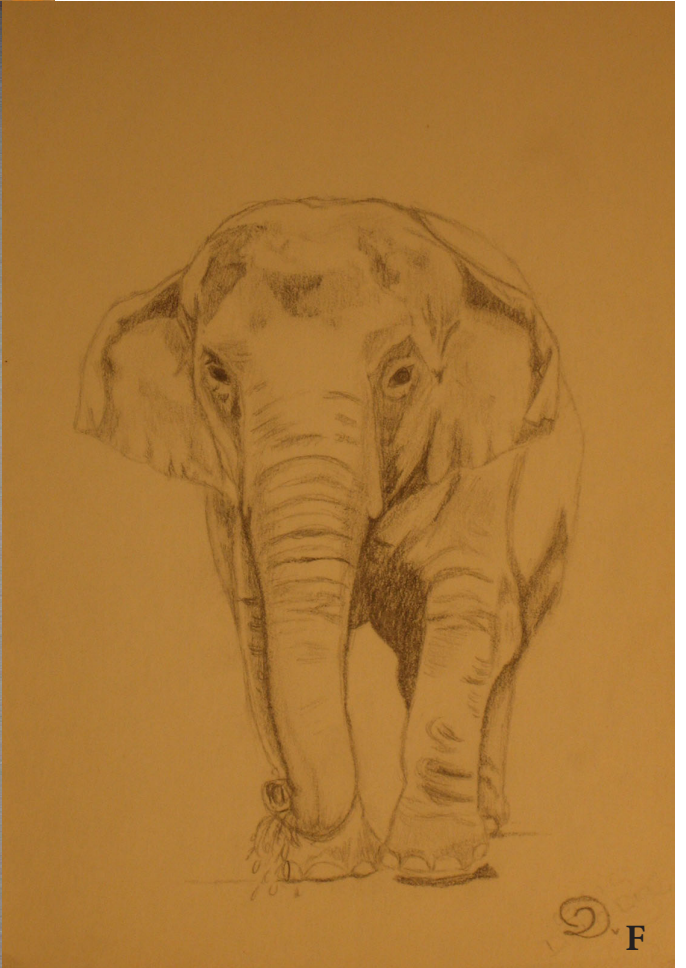
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REPORT:



President Jonathan Lash & SOURCE Community Dialogue (April 16, 2013)

BY XAVIER A. TORRES DE JANON (12F)

On April 16, 2013, students of the SOURCE community (Students of Under-Represented Cultures and Ethnicities) organized a closed dialogue with President Jonathan Lash at the Cultural Center. This space was created for students of color and international students to engage in a productive discussion with our institution's president. The overarching theme of the dialogue was social sustainability at our school, and it served as a way for students to interact with President Lash after the first edition of *The Inside* of this semester was published with his interview. Several themes appeared during our dialogue. They should be read, analyzed and revisited, as they reflect ongoing concerns from students that are problems for the campus at large. All of them are outlined in the following report.

Our meeting began with President Lash giving us a bit of a backstory of why sustainability is important to him and why he decided to work here at Hampshire College. In his view, Hampshire students are smart and inquisitive; he fell in love with our college once he met its students

and was challenged by their questions and ideas. President Lash believes that sustainability is an integral part of Hampshire College. Hampshire is committed to social justice, so sustainability should be a natural part of its investment and priorities. He then quickly highlighted some of his projects for the institution, including the healthy food transition plans, how social justice should be included in our academic curriculum, the possibilities of creating a social justice center on campus, and how next year's 25th anniversary of the Cultural Center poses a natural fundraising opportunity.

Immediately, concerns, questions and points arose from students. Here are the major themes that appeared throughout the discussion.

- How will the healthy food transition address the needs of the SOURCE community? We are also concerned with the wages and continuing employment of the current dining commons staff. Will their positions be respected?

- It is not easy to access living off-campus, regardless of financial needs. Additionally, we are concerned with the fact that financial grants are taken away from students once they decide and manage to live off-campus.

- Hampshire College is investing money in so many environmentally focused projects (solar panels, LEED buildings). However, some of us have seen how people of color must leave Hampshire due to financial constraints. What is Hampshire doing to make sure students of color stay? Can Hampshire truly be completely sustainable?

- During the fall semester New Student Orientation, there are mandatory activities related to sexual offenses and conduct. But there are none regarding race, at least not ones that are compulsory for everyone, regardless of interest.

- Moreover, does faculty have to go through any mandatory training regarding race?

- International students cannot seem to be reconsidered for more financial aid. One international student with a changed financial situation went through many time-consuming Financial Aid Office procedures and loopholes to see if it was possible for her aid to be changed or revisited. The student's attempts failed. Hampshire does not seem committed to keep the diversity the student brings to the college.

- There are dozens of committees at Hampshire working on an array of issues. We are not thoughtfully encouraged or asked as SOURCE members to be a part of them. Additionally, many committees are not anti-oppressive. Although we love to say Hampshire College is anti-oppressive, there is no mention of such a word in its mission statement.

- SOURCE is not synonymous with social justice. We may be interested in social justice, but that is not the objective of our community, and it shouldn't be expected from us.

- Equality does not mean equity. We should work for equity, for fair treatment and equitable opportunities and recognitions.

- The SOURCE community is emotionally taxed. Time is spent taking care of ourselves and members of our groups. It is difficult for us to attend so many meetings and committees because we are already busy and burned-out as it is. The college needs to balance this with how to thoughtfully seek input from the SOURCE

www.hampshire.edu/culturalcenter

community for serving on college committees.

- There is no ethnic studies department at our college. We are forced to take classes and look for faculty in other colleges to learn about our own history. Moreover, there seems to be a lack of investment to keep and search for faculty of color.

- The Multicultural Perspectives Requirement is very faulted. We understand what it means because of our own backgrounds and experiences, but it is sometimes taken as a joke or a pesky requirement by other students. Simply put, it is thrown out of the window by some white students. Some simply write a generic reflection on this complex topic when they have to pass through the divisional system.

- Why is it our job as students to engage with all the activities and problems Hampshire College has? Most of us do not have the time or emotional capacity to tackle these issues during our short time here. As mentioned, we do not want to see our community burned-out.

- How are we making identity-based housing institutionalized or permanent? There is an ongoing tension between the housing staff, this topic and us. How the housing staff treats identity-based housing is problematic. Everyone has the right to hold opinions, but ID-based housing is supposed to be an institutional belief. Thus, it must be reflected by all the staff of housing operations, students and employees alike. Our housing is targeted. And how Campus Police sometimes treats us is simply unacceptable.

- The Cultural Center staff is over-worked. Those who work at the Cultural Center are expected to train and educate community members of Hampshire College; they are doing so much professional development. This takes time and resources from its main focus: students.

- Students should not be put under additional stress and work. Staff and administration should be working more actively to tackle all the issues the SOURCE community faces.

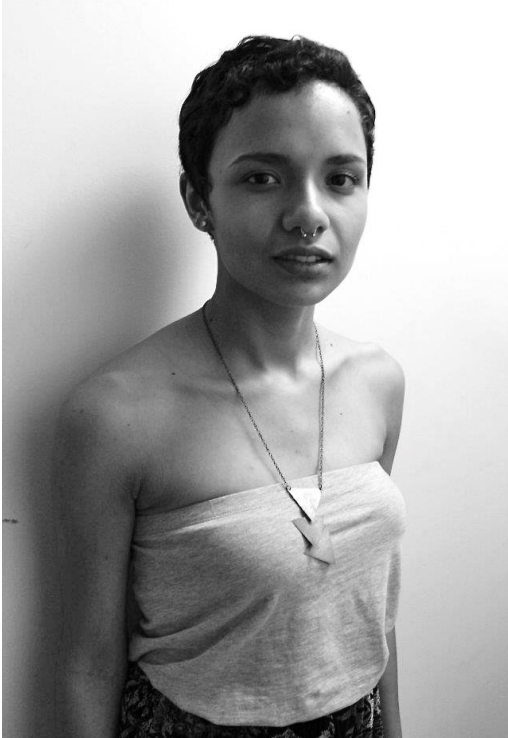
During the meeting, we received several replies from President Lash to our thoughts and concerns. But clearly, a lot of work must be done and follow-up is necessary.

To read the notes of the whole meeting, feel free to access this link: <http://tinyurl.com/04-16-Notes>

This report was sent to President Lash on 04/26/13

Hampshire's Going to

BY DANIELLE JEFFERSON (10F)



On April 16th, 2013 the president of Hampshire College, Jonathan Lash, met with the SOURCE community in the Cultural Center to discuss the issue of social sustainability on Hampshire's campus

(whatever that's supposed to mean, considering there is no such thing as social sustainability as long as the current generation, and generations before, of students of underrepresented cultures and ethnicities do not have access to equity, indicating that future generations will fall victim to the same exclusion).

Lash was recently interviewed for *The Inside* in which he was supposed to discuss this idea of 'social sustainability' and what that term meant to him; to kick off the dialogue, the first question was for him to explain what his definition of social sustainability was, and in true politician style, President Lash evaded the actual question (not very well I might add) and went on to talk about food and environmental sustainability at Hampshire. Now, I am all for better food at Hampshire and making sure that we do our part as an institution to join in the efforts to create an environmentally stable campus, but all that

work to create a better environment is in vain as long as the minority students on campus are not being sustained, as long as our needs are not being met, and as long as more efforts are being made to create more solar panels on campus than there are to make sure that identity based housing and an ethnic studies department are institutionalized.

I realize that President Lash might feel as though he is decked out with credentials when dealing with issues of race and oppression from his very life changing post-grad trip with the Peace Corps to the Dominican Republic post-Trujillo, but as the dialogue continued, it became more and more clear to me that President Lash couldn't be any farther removed from the issues that affect the SOURCE community at the institution he is supposed to be heading, and frankly, could not care less. I borrow from the words of the great poet Kanye West when I say, very boldly and adamantly, that President Lash does not care about brown people, or any other student belonging to marginalized identity on Hampshire Campus.

After going on about food for about 20 minutes, President Lash continued to evade further questions by directing them back to the students, even after explaining that as a community, we were tired of being teachers and were burned out from constantly being the bridges over everyone's self imposed ignorance. I think it is safe to say that none of our questions were answered, and if even an attempt was made on his part to scratch the surface of some of the issues that we brought up, it was clear based on the lack of substance in his answers that these issues (in his mind) were not a

...Hell with Solar Panels

reality to him, therefore they could not POSSIBLY be a reality on campus. What was supposed to be a dialogue between the President and students of the SOURCE community ended up being a game of how many questions he could effectively avoid with the answer "I don't know, but I'll find out and get back to you."

What did I learn from this very shallow conversation with our President? I learned that as a woman of color in a vast sea of white people and green grass, I am apparently not oppressed enough, and the

issues that are a part of my reality, which are greatly affecting how well I am sustained at this institution, are not of any significance in the face of the very dire need to make our campus more eco-friendly, therefore more marketable to the growing "Go-green" trend that will help pump up our revenues. All in all, in the true nature of Hampshire dialogue, a lot of questions were asked, and a lot of nothing was the response, but it's okay though, because although he may not know the answers, he's going to find out and get back to us... Soon, I hope.



KEEP CALM
AND
COME TO THE CULTURAL CENTER-SOURCE
PEACE OUT
BBQ

Come celebrate the end of the Spring 2013 semester with a BBQ! There will be games, prizes, music, and friends 😊

Open to all students, staff, and faculty.

Friday, May 10th
@ the Cultural Center
12:30pm

Hampshire Journey

Nicole Dhruv (09F)

As a Div III doing a massive interdisciplinary lab-based project on depression grounded in a number of different methodologies from a number of different disciplines in the sciences, I've been getting a lot of questions from people asking why I study what I study and why I am so passionate and inspired to make it work.

It's flattering to hear recognition for my work, but for a while, I honestly could not provide even the simplest of answers to these questions. As I'm writing this, I'm realizing that a lot like my interdisciplinary lab-based div III, my own identity can be described in interdisciplinary terms.

My biracial background has given me a unique perspective to observe how two distinct cultures can come together to manifest a third. This particular third culture was founded in Boston and is laced with strong southern roots from my mother and Indian ancestry from my father. My mother hails from Nashville, Tennessee and grew up with a rather conservative and religious family and my father grew up in Mumbai, India. Such a mixed background called for a girl to have lots of mixed feelings. My mother's side of the family refers to me as their "Yankee relative." I was the only child among siblings and relatives from either side of the family to be born and raised in Boston. Unlike the majority of my friends, growing up I did not have a tangible culture to live in. All my life my immediate family and I were, and still are, defining our own culture.

Youth was definitely a time of identity crisis; with meshing cultures present in our home, my mother would be telling me one thing, and my father would be saying another. I never knew where a good medium was and for a while, we lived in two isolated cultures under one roof. However, as time past, we grew closer as a family I have begun to credit the perplexing in-between culture that existed at this time for the inquisitive nature that I have developed.

And you know, at times, there can be challenging situations. I feel as though my options can be limited, being a woman, being a woman of color, and being a woman of color who identifies as a lesbian, and who

studies the natural and cognitive sciences. Judgments of prejudice and discrimination are often associated with these facets of identity in our society. My life has, and always will be, a melting pot of diversity. Despite running into some frustrating situations that diminish confidence I hold in my identity, I try my hardest to embrace it. Rather than feeding into the oppressive and discriminatory nature that exists in our society, I try my best to look past those barriers with my unique identity, by working to foster and to advocate for a more accepting environment.

My interest in the sciences came from conversations and classes prompting us to answer questions related to the struggles with understanding human complexities in biological and psychological contexts. I have always viewed my identity as a complex one, one comprised of too many facets to keep account of... A frustrating, a confusing, and a beautiful identity all at once... The multiple facets of my identity I'd been working through since a young age was the impetus for me to start questioning, "who am I," and I believe that this experience has been one of the many driving forces that has brought me on the path of maturing into a young scholar and a person who feels comfortable in her own identity.

Constantly questioning. Then constantly questioning my answers to these questions. Constantly talking to people about these feelings and sharing experiences to emphasize, learn, and grow as a person. And constantly reinforcing my belief systems and what it means to me to be human makes me feel comfortable in my own skin. I'm realizing now that my identity is a major attribution to the reason for doing what I do, why I am doing it so well, and why I am so happy and inspired with my work. It's important to recognize where you come from, its beauty, its challenges, and its significance in your life.



My Presence

A POEM BY ROBIN SUTTON FERNANDEZ

As I walk into the room, I become that only brown spot among the cast of white ivory snow.

I walk gracefully with my head held high, as I always do in this room that tolerates me.

I smile, shake hands and look into the eyes of those who look down on me. YES! I am non-traditional student of color, among the elite (So, you think you are).

But

You never ask me how did I get here?

You never ask me what struggles I have endured in my life?

You never ask me what are my goals and what I hope to accomplish in the future?

Yet you Judge

You judge me because the color of my skin

You judge me because I am gay

You judge me because you think I don't belong

But let me correct this for you

I belong here

I belong here to show you that my academic minds is even to yours

I belong here to show that the word "Diversity" that you shout out so frequently doesn't even exist here.

But, every time I walk out of this room.

You will remember my walk

You will remember my smile

You will remember my eyes

And that I have made my presence Known.



Supporting Social Sustainability

for



BY ADAM ORTIZ
DAKIN HOUSE DIRECTOR

This semester Melanie Mulvey, Nicolle Taniuchi, and I coordinated a three-part dialogue series focused on topics related to multiraciality. The first topic was relationships, the second was family, and the third was Whiteness. We decided to do this because we felt that campus would benefit from having a safe and open space for people to process their mixed race-related experiences.

Our goal was met in some instances more than others; and even when things didn't go smoothly, the series taught us valuable lessons. Where social sustainability is concerned, specifically, we learned that multiracial people on campus benefit from having places to share their narratives, feeling supported in the reality that mixed race identities can be complex, and finding solidarity with other mixed race people.

Narrative Sharing

For many of us who are mixed race, we often lack the opportunity to talk openly about our experiences. At least, this is my truth and the truth echoed by many at the dialogues. If we have monoracial parents, they lack the capacity to understand our racial experiences. Oftentimes siblings identify in different ways (mine both identify as White). Unless we have multiracial friends, there aren't that many opportunities to talk about what it means to be mixed race. Multiracial discourse is gaining momentum in academic

circles, but outside of that our cultural approach to multiraciality is convoluted at best and hostile at worst.

Creating spaces for mixed race people to talk about and process their experiences can feel like giving us an opportunity to metaphorically open up and breathe. It helps us understand that we are not so unique that we should feel lonely. It helps contextualize our experiences and the experiences of others. I learned at the dialogues this semester that we as a campus need to create more of these spaces and welcome people to them with warmth and understanding that this is something from which we all benefit.

Supporting Complexity

One of the most important components of understanding mixed race people is that our experiences are distinct from the monoracial constructs in which most of us in the United States have grown up. I cannot speak on behalf of all mixed race people, but many of us often feel conflicted between our respective races and ethnicities. Our life experiences are impacted by our family members, our friend groups, our geographical locations, how we present physically, and how different groups of people treat us. This is NOT to suggest that mixed-race people inherently feel like we "don't belong" (this is a bad, old stereotype), but our racial experiences are complex and sometimes fluid.

Multiracial Community Members

For someone who has grown up monoracial, this can be difficult to conceptualize. In order to support mixed-race people, though, monoracial people need to be comfortable with complexity and ambiguity. Doing so often requires thinking outside the box (literally, if you're creating a survey on race - remember this) and being intentional about withholding judgment or uninformed opinions. Don't make assumptions about how mixed race people identify. Also, don't ever ask "What are you?" If you're a friend, you'll learn eventually.

Providing Opportunities for Solidarity

I was 25 the first time I ever had an open conversation with another mixed race person about being multiracial. The experience was dynamic. I felt like I had finally met someone who could speak my language in the context of race. Once we connected about race and started talking, our conversations snowballed into consistent dialogues about the meaning of our identities. From these conversations came a greater understanding of who we are and how we can support others who share experiences similar to our own.

My experience, broadly, has been that finding solidarity is really important in the identity development of mixed race people. As was noted above, we don't always have the opportunity to find support and camaraderie with family members and friends. The topic of

solidarity and "finally being able to talk about this" was common in the dialogues. In order to make this happen, though, we as a campus need to be intentional about creating spaces for multiracial people to exist comfortably and connect. When programming or engaging in social justice-focused conversations about race, for example, we need to give mixed race people a space to talk about their experiences.

I hope to continue collaborating with other community members on campus to offer dialogues and programs in the coming years on topics related to being multiracial. Doing so is rewarding and almost always yields thought-provoking, refreshing conversation. In order to sustain the development and support of multiracial people on campus (the fastest growing demographic in the U.S.), we need to continue exploring ways that we can all be inclusive while challenging ourselves to think outside of monoracial paradigms that influence the way that so many of us think about race.

The Hampshire Hush Hush

BY RAMON LEE (09F)

Dear Hampshire Love,
I really like the way that you walk around campus
And hurt my feelings
When you do it the way that you do
You know what I'm talking about!

The way you wear your bindis and dreadlocks
While thinking you are dancing the salsa better
than my Latino(a) brothers and sisters who
invented it
Claiming that you are the experts
Making it clear that it is you who has to define our
identities

In solidarity we sit back and watch you offend us
While claiming that you support us
And putting your fist in the air to represent black
pride with your white skin
"Getting down" at our parties
Stating that you are "down"
I feel you!

You do well to bring up sympathy and injustice as
the roots
Of your passion and good will
That caused you to support my cause
Our causes.
You trip me out with your words of peace
Creating an ironic synthesis when combined with
your white privilege
I appreciate you!
I appreciate you like you "appreciate" me
With your claims of supporting black power
And your persistence to have parties that celebrate

me
By asserting that my identity is a costume
A theme
Or something to be laughed at

But I must warn you that
"Cowboys and Indians" are not costumes
They are identities that people live with
And despite your confusion
Indians and Native Americans are not the same
people
One resides in India
Another resides in America

And not all Native Americans look alike
They don't all have huge headdresses and tote
tomahawks
So your stereotypical caricatures
Have the sole effect of producing anger and
offensive assumptions
And perpetuation the racism that boils my bones

I'm sorry to disappoint you my "friend"
But all black people aren't ignorant
And just because my brother resides in Compton
That doesn't mean he's going to "pop a cap in
[somebody's] ass"
Hell last time I checked
There are white people who shoot people too
You know
Like that guy in the movie theater
Or the one in the school
You know the ones I'm talking about.

I know you don't "really assume those things"
But I still find it necessary to tell you
That it's a "bit" rude to mimic "black behavior"
And try to relate to me using slang that you think I
am well versed in
And walking with that cool "Negro strut" that we
black people have perfected
And that we all faithful have

And just in case in you haven't gotten it yet
This is all bitter sarcasm
Because I get tired of telling people
Friend or foe
Mainly of white skin and white heritage
That I am not some homogenous concept

I am very much a complex, complicated *human*
being
And if you are to realize one thing
That's homogenous about all black people
Or even people of color in general for that matter

It's that we are all variant of your general
construction(s) of us

So the next time someone
Invites you to a dialogue

A conference

A class

Or even their homes

See their identities

Their differences

Their individuality

Their humanities

Then sit back, take

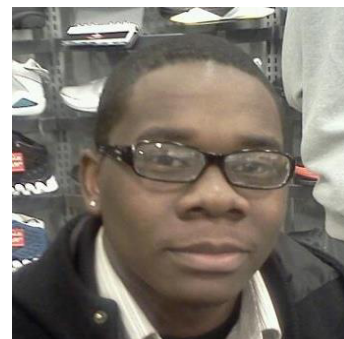
notes, and listen

Check your privilege at the door

Don't bring that foolishness into my space or my
face.

Love,

Ramon Lee (09F)



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Hampshire Burn Out

BY XAVIER A. TORRES DE JANON (12F)

I am just a first year at Hampshire College. An international student who arrived here with high expectations and great plans for my future. I immediately got (overly) involved with Hampshire events, activities, groups, and so on. I became a host for the Hampshire Overnight Multicultural Event, attended fervently all the programming put up by the Cultural Center, went actively to lectures, screenings, panels and discussions on social justice issues, and immersed myself into Hampshire's student [non] government. I don't blame anyone; I loved this college the moment I stepped in it, and, hell, I cherish keeping myself busy with things that I am passionate about.

And then I was slapped in the face by the problems this college has. The under-developed academic transitions, the faults and cracks in the Hampshire vision and community, the constant misunderstood struggle of the Students of Under-Represented Cultures and Ethnicities (SOURCE), the apathy, the financial black hole the school is in, the missing of recognition for outstanding students, the deferred maintenance problems, the lack of Dean of Diversity, the ridiculous CEL hours, the screwed up funding system for students and student groups, the ignorance, the appointed positions, the sketchy and infinite committees, the radicalism, the blatantly discouraging treatment of (non-wealthy) international students, the disappointing housing structure, the hesitation of administration to allow its students to help. The list can go on for pages. I saw it all, and I tried, I committed myself, to help Hampshire get better. In my two semesters, I have faced all these issues, learned about them, and seen ways to help to fix them.

And I am tired already. I can't wait to get to Ecuador and just sleep. During our SOURCE dialogue with President Jonathan Lash, the theme of active and caring students being burned-out after their first years of hard work and activism appeared. How we are expected to not only change the institutional, academic and social issues of Hampshire, but also continue to excel in our own studies and keep our

voices and identities thriving and living in the college. We are supposed to face the violent bureaucracy of a small, progressive, illogical and broke school to get change to happen and be sustained. I am trying really hard. I attend meetings. I send e-mails. I fill up incessant Doodle polls. I write notes. I volunteer. I advocate.

But I also have to read my books. I have to deal with my underprivileged socioeconomic status. I am obligated to write papers and be outstanding in my academics. I have to face the burden of providing my peers with that mythical multicultural perspective Hampshire loves. I must not exceed 20 hours of work every week to maintain my Visa status. I need to keep in touch with my loved ones on the other side of the border. I need to socialize to keep my sanity.

I don't doubt it: Hampshire College burns out its students. Its incohesive and labyrinthine ways and structure makes you want to quit. Makes you want to surrender after you get your identity-based house eliminated. Makes you want to transfer out when your financial package is dismantled. Makes you want to punch your screen when you are put in a waitlist because of your registration time. Makes you want to cry when a friend drops out. Makes you want to drop every extracurricular when you find no institutional support for your concerns, for your ideas, for your passion.

Such is life. Hampshire College is an amazing college. Its administration and staff must, however, learn to value their students and give them more support in their fights. Hopefully, I don't burn out too soon.





Politics as Usual?

BY JENA STRONG

ASSOCIATE DIRECTOR CAREER OPTIONS RESOURCES CENTER
(CORC)

I don't see gay marriage as anti-activist, or feel any less radical by wanting my future wife to be able to sign off on a DNR order or be covered by my health insurance.

I don't think wanting to name and celebrate our commitment to each other with friends and family as our witnesses makes me a mindless consumer numbed by heteronormative or "boys club" myths and values. I opted out of "normal" when I came out, and supporting legal equality is in no way the same as going back into the closet.

I believe that getting married IS a radical act of faith, and that living consciously is activism itself.

Is marriage the only way? No. Is it always a good idea? No. I have no illusions that divorce is divorce—and gay, straight, or sideways, it is never fun.

Marriage is not the only worthy form of family or relationship, and it should not be legally and economically privileged above all others. A majority of people – whatever their sexual and gender identities – do not live in traditional nuclear families. They stand to gain from alternative forms of household recognition beyond one-size-fits-all marriage.

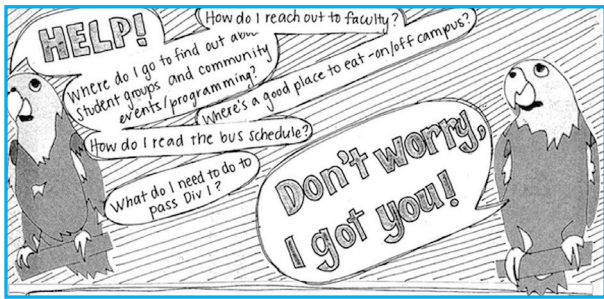
I happen to agree with this statement, taken from BeyondMarriage.org. I also believe that for better or for worse, there is some degree of working within existing structures as movement TOWARDS bigger change.

Is our system inherently flawed and narrow? Yes. Does that mean working within it is any less subversive and necessary? Not in my book.

I believe that cynicism is an obstruction to progress. And that progress on one front is a step towards expanding our collection notions of "what makes a family." This is not an either-or debate; in fact, inclusivity is very much to the point, and is rarely achieved, as we well know, in one fell swoop.

Supporting LGBT marriage equality, wanting ALL couples and families and unions to be treated equally under federal law, does not mean I am "acting straight" or selling out. It means I am speaking out, acting up, and finally, not acting at all. We need a big tent here, people.

Finally, I believe in the Russian phrase I learned on a high-school exchange program: Каждому своё. To each his (or her) own—her own choices, her own path, her own heart. FOR ALL.



LEBRÓN-WIGGINS-PRAN CULTURAL CENTER

Peer Mentorship Program

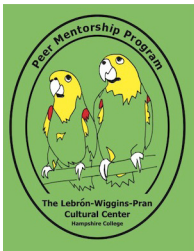
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Open Letter to the Community



LETTER FROM DIANA FERNANDEZ
INTERIM DEAN OF STUDENTS

As I write this piece, I am deeply thankful for what has been an incredible opportunity to be part of student life this year. I have faced some tremendous opportunities working alongside a group of intellectually invigorating and supportive colleagues and I have advocated for a most passionate, and critically inspiring student body.

As the year passed, I realized that while I had spent well over a decade at the College, it was not until my year in Student Life that I got to really KNOW the College from the student perspective. I interacted closely with the most significant aspects of the institution—the daily lives of our students. I worked with staff in areas that focused on improving your overall student experience—residential life, new student programs, community advocacy, campus leadership and activities, student government, outdoor program and recreational athletics, career

options, campus police and health and counseling services.

Working with these areas, I observed the student experience from a personal perspective and I have seen the challenges, the opportunities, the struggles and the progress and throughout all of this I am proud to have experienced firsthand the passion to continue to educate, the passion to challenge and the passion to show that the SOURCE community continues to grow stronger with every year, and with every entering class.

Thank you for challenging me and giving me the opportunity to lead the division during this year of transition. Throughout this time we were met with complex issues that we are still deconstructing as we work towards building an inclusive community. We have made progress but there is work to be done. I ask all of us to be a part of that effort and do so with critical thought, community and civic engagement and above all with the courage of conviction in knowing that collectively, we are the agents of change who will help Hampshire achieve a socially just and inclusive community.

jPa'lante!

Diana Fernández
Interim Dean of Students

A Word from Our New Dean of Students



LETTER FROM BYRON P. MCCRAE
INCOMING DEAN OF STUDENTS

I will officially join the Hampshire College community as Dean of Students later this spring and appreciate the warm welcome Hampshire students have already extended to me. I am truly honored *The Inside* editors invited me to write something for this important edition of the Cultural Center's magazine.

I immediately began working on an essay that would invite collaboration between us as SOURCE community members, administrators, and allies to affect positive campus change through informed and open partnership, and I also wanted this essay to seamlessly merge into a reflection on what I have learned in my

years of work around diversity and inclusive excellence, and I wanted both of these strains of thought to also connect to some thoughts I have about SOURCE success as a form of resistance ...or, stated another way, my belief that SOURCE scholarly and creative work and co-curricular activities and celebrations and the individual resilience and success of members of the SOURCE community are models of real social change that can undermine oppression and work to dismantle prejudice, stereotypes, and limited thinking about our broader society and what we can achieve.

But that's quite a lot, especially for an introduction!

Inspired by what I have already seen at Hampshire College and the Cultural Center and fascinated by what I have begun to learn about Hampshire and its SOURCE community, pages poured out of me, nonetheless. But as I wrote and imagined how I might work with and for the SOURCE community at Hampshire, I realized how much more I need to learn and thought about what you might want to know about me. Indeed, if we are to work together to develop and pursue a shared vision of social change, we really do need to get to know one another and get a sense for our values, goals, and areas of mutual interest.

In this context, I will take this opportunity to let you know more about me, my professional background, and why I am truly excited to be the new Dean of Students at Hampshire College. I most recently served as Vice President and Dean of Student Life at Washington & Jefferson College (W&J) and before that I served as Associate Vice President for Student Affairs at San Francisco Art Institute (SFAI). I was an Assistant Dean of Students at both Sarah Lawrence College and University of Oregon and will also note that I spent a year working with Lesbian, Gay, Bisexual and Transgender Student Services at New York University.

I have worked with diversity and multicultural programs in all of my positions. At W&J, for example, I revamped the Safe Zone training program and led a group of students, faculty and staff to the annual meeting of the National Conference on Race & Ethnicity in Higher Education (NCORE), in addition to supervising diversity programs and multicultural affairs. I also traveled to India to expand my own understanding of issues of race, culture, and identity.

At SFAI, I oversaw international student services, developed programs and community partnerships to promote diversity and multicultural affairs, and advised Equal Access, a student group that promoted critical discourse about identity in the arts and in society at large. I am particularly proud of an event called Future Flavors that was co-sponsored with Equal Access and that featured writer Adam Mansbach, artist and activist Favianna Rodriguez, and spoken word performers Kevin Coval and Idris Goodwin.

Additionally, at Sarah Lawrence I co-created and co-advised a student dialogue group on diversity and greatly expanded the cultural diversity offered in Sarah Lawrence's on-campus and off-campus programming. I was even involved with diversity at University of Vermont (UVM), where I was a Complex Coordinator for Residence Life: I advised UVM's LGBT student group, was an active member of the coalition of faculty and staff of color, and taught sections of the Race & Culture course.

I look forward to continuing my involvement in diversity and multicultural initiatives at Hampshire. I hope my experiences and perspectives can support the outstanding work being done by the student leaders of the Cultural Center and by the fantastic Cultural Center staff.

In fact, one of the reasons I was attracted to the Dean of Students position at Hampshire is the diversity of the campus and the strength of the SOURCE community. As an outsider, I have envied and wanted to be a part of the conversations occurring at Hampshire about issues of identity and multiculturalism.

I was also attracted by Hampshire's unique educational philosophy and pedagogy and by the college's historical position on the leading edge of social change. For example, I love that the bio line on Hampshire's official twitter account loudly and boldly reads as follows: EDUCATING FOR CHANGE. Creativity. Sustainability. Entrepreneurship. Social change.

I am therefore extremely pleased and also impressed by the selection of social sustainability as a theme for *The Inside*. I applaud the wisdom of proactively bringing a SOURCE perspective to a topic that is the subject of much conversation on the Hampshire campus. Your perspectives will challenge and enrich the campus community's understanding of social sustainability and related issues of environmental justice, equality, and conscientious economic and social development. I am excited to see the student works published in this issue!

I look forward to working with members of the SOURCE community and our allies on these and other important issues next year and in the years to come. Thank you, again, for greeting me so warmly.

Byron P. McCrae
Dean of Students
bmccrae@hampshire.edu

South Asian Arts & Culture

South Asian Arts and Culture is an identity group that incorporates multiple aspects of South Asian culture including religious and cultural events such as Holi, which is the festival of color and Eid a religious event. Through the screening of documentaries and talks on various political and cultural issues, this group distinguishes between the perspectives of international media and the true ideals behind South Asian culture. In the Spring 2013 semester there were two major events arranged by SAAC: Holi and South Asian Masala. This group to provide a platform that involves interaction between South Asian communities of the Five Colleges.

For more information or for contact information,

check out SAAC's Hampedia page: https://hampedia.org/wiki/South_Asian_Arts_and_Culture



Get involved with one or more of the SOURCE multicultural student groups!

<http://www.hampshire.edu/culturalcenter/5594.htm>

The student groups have historically organized a number of impactful initiatives that look at community building, campus awareness, and institutional change on topics related to race, under-representation, and social justice.

Not to mention that you'll....

- * establish a sense of family and belonging
- * further develop your cultural connections
- * have the chance to promote campus-wide education and advocacy around topics of racial/ethnic/cultural diversity
- * have FUN



Currently there are ten **SOURCE** groups:

- DIG!**, indigenous students
Mixed Heritage
- QIPOC**- queer international & people of color
- FISH**- Forum of International Students at Hampshire
- PASA**- Pan-Asian Student Alliance
- Raíces**- students of Latin@ descent
- UMOJA**- students of African descent
James Baldwin Scholars
- SISTERS**, international women & women of color
- MOCA**- Men of Color Alliance

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

Proud to be a resource for SOURCE group signers!

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SOURCE

and the

BY NELSON HERNANDEZ (10F)
STUDENT GOVERNMENT ALUMNI FELLOW

Photo credit: Sofia Kulikauskas



For me to convey a message effectively in an article such as this, which should adequately respond and contribute to the

interviews in the first edition, I would have to assume that the reader critically understands the complexity of the history and psychology pertaining to the lives of people with undervalued and oppressed racial and ethnic identities both on this campus and in the larger U.S. society. If this were not the case, I would at least hope that there is an openness by the reader to play an active listening role – those with a superficial or no understanding of these lived experiences tend to take up more space, in these conversations, than those whose lives are being discussed.

In addition to this critical understanding, I would also suggest that the reader be competent with the nuances of conflict and resolution at Hampshire College. This institution is perpetually experimenting with its structure and pedagogy. And while this allows for radical improvement and development based on individual self-expression to both the academic program and the social atmosphere, it is often met by opposition from more traditional ways of handling business and maintaining a certain style of discipline and etiquette. This plays out when students, staff, faculty, and administrators come together to discuss issues on campus without the realization that they are all speaking very different languages. This is not even to say that the students themselves have a common language; in fact, from my experience, students have some of the most miscommunication amongst themselves.

To clarify, this is not meant to be an article that breaks down race relations at Hampshire College. Instead, I would like to address that miscommunication and conflict that exists amongst students, the lack of an institutionalized vehicle that addresses these issues, and most importantly, the potential for the new student “government” to address these issues, especially as they affect the SOURCE community.

Students are often full of creative ideas and insightful critiques on the workings of the College, but they often lack two most critical pieces of knowledge – “how can I rally other students to support my cause” and ultimately “who do I go to with my idea or critique?” I’ve noticed this repeatedly throughout my time here. These create tension in a few different ways, but most noticeably they contribute to decentralized and, in my opinion, less effective groups of activists all over campus. College staff and administrators hardly ever get requests that align with their job descriptions, and when they do they lack a unified voice that carries institutional support. I believe that these dilemmas are only exacerbated for the SOURCE community. Here is where I’m going to get in trouble. When I was a student, I often felt that the needs of SOURCE were viewed as “special interests.” I felt this both when rallying students at-large and when approaching administrators. To speak generally, there were and are certain issues, which affect the SOURCE community, that do not seem to be handled in the most fair and considerate way.

Again, I want to remind you that this is not meant to point out the flaws of the system at the College, but instead to bring awareness to the issues and suggest solutions. When I say that Hampshire

New Student “Government”

students are decentralized in their activist work, I don't mean to ignore the many ways in which students benefit from this. Students are engaged in multiple spheres and associate themselves with larger, national organizations. This independent organizing allows for these students to grow individually and even bring back new and creative ideas to the campus. However, when there are injustices on campus or when specific incidents affect particular groups of students, the student body should come together as a coalition and stand in solidarity with those affected. This is how I envision the role and work of the new student “government” at Hampshire College.

However, one of the most unsettling observations concerning student governance that I've made as both a student and now a staff member has been the difficulty of participation by students of color and international students in the bodies of the student government. In a predominately white institution, the “student voice” served by these governance bodies can be perceived as the voice of the majority. This is where you will have to refer back to the first paragraph if you're having trouble understanding. The SOURCE community needs to see a student “government” that is actively working to meet their needs. It is only then that students of color and international students will really feel comfortable and welcomed into the processes of student governance.

One potential starting point for the new student “government's” engagement with the SOURCE community could be to address the list of demands from the 2007 Action Awareness Week (accessed via actionawareness.wordpress.com). For updates from the college on the active anti-racist administrative action plan, go to

www.hampshire.edu/offices/2479.htm. These demands can be delegated to the Scope Groups of the new student “government.” Scope Groups are the action groups of the student government; they are each charged with a specific mission that can impact the student body. The only item that has been left out is demand number 1: “Re-establishment of Dean of Multicultural Affairs position (as stipulated from the Cole Agreement), in addition to the already-existent Presidential Assistant for Diversity position.” This issue, however, was discussed on April 3rd, 2013 at the Town Meeting, a student-centered forum that promotes open dialogue and communication across the student body.

The following are the demands of Action Awareness Week, as delegated into one of five new Scope Groups. Some of these demands remain unfulfilled, some are partially addressed, each Scope Group is well within its purview to help move forward these unmet needs of the SOURCE community. Note: The following is a preliminary assortment of these items based on my understanding of the most recent Scope Group proposal; this is neither final nor has it been approved by the students currently working on the implementation of the student “government.”

Scope Group on Student Community

“5. Mandatory anti-oppression trainings for faculty, staff, Public Safety, and Residential Life staff and interns.”

“15. Establishment of a comprehensive racial harassment policy to be outlined in Non Satis Non Scire.”

“17. Closing of the college on Columbus Day and Martin Luther King, Jr. Day to hold a campus-wide teach-in on racism and imperialism.” (**originally in**

1992 Cole Agreement)

“8. Permanent staffing at the Cultural Center, Women’s Center, and Queer Community Alliance. Creation of a new staff position at the Cultural Center to be filled by an individual experienced in addressing the needs of international students.”

Scope Group on Student Leadership

“7. Institutionalized funding for the Cultural Center, SOURCE groups, QCA groups, and Women’s Center. Identity-based groups will be exempt from the process of “group recognition” each semester.”

Scope Group on Academics

“2. Creation of four new positions for full-time faculty in ALANA and Queer Studies.”

“3. Transparency in the process by which adjunct faculty become permanent faculty.”

“4. Re-evaluation of the Multiple Cultural Perspectives academic requirement.”

“11. Allocation of funds to expand library and media resources relevant to Third World Studies and students.”

Scope Group on Campus Budget & Policy

“6. Stability in financial aid packages. If a student’s needs do not change, then the package must remain the same over the course of the student’s time at the college. Further, a student’s ability to register for classes will not be hindered by holds or other issues related to financial aid status.”

“14. For Hampshire to live up to its current plan of responsible investment, keeping with historical precedent of divestment from South Africa, we

demand that Hampshire should cut financial ties with countries that occupy and practice racial apartheid.”

“16. Creation of a position in Institutional Advancement geared towards raising funds that specifically address issues of diversity on campus.”

Scope Group on Student Experience

“9. Establishment of at least one residential hall designated for students of color, in the dorms, by Fall 2008.”

“10. Designation of a Queer-Identified (and not just Queer-Friendly) residential hall in the dorms.”

“12. Immediate hiring search, for which a committee will be formed with students for whom this position is intended to serve, for a new staff member in health services with the goal of hiring this person within one year. Person must provide some kind of concrete experience/qualifications for relating to students of color, international students, queer students, trans students, and female students.”

“13. Guaranteed permanent identity-based housing on campus. Aggressive recruitment of students of color, international students, queer students.”

My wish is for the new student “government” to be a resolution to the issues of miscommunication and the decentralization of energies that have lead to splintered factions of student activists working with no institutional support or power. I am especially confident in how this new body can work to serve the needs of the SOURCE community, and I hope that this message can convey enthusiasm for students of color and international students to become more involved as the spaces become more welcoming.



H A M P S H I R E C O L L E G E

Why I Still Go Here

BY DEVYN MANIBO (10F)

On April 15th, 2013 I was asked by a prospective student, “if it’s so awful, then why do you still go here?”

Why DO I still go here? Let me tell you.

I am still here because there is an extensive and wholly unfinished legacy of racial/social justice activism on this campus that absolutely still exists and resonates with current work that is being done. These mo(ve)ments are not isolated in history, but in fact, they are more present than ever.

I am still here because we are working with and for what was left over for us — what needs mending, healing. We are not looking for concrete solutions because we will not find them, at least not right now. We are working towards addressing the truths of our lived experiences, and not what you read in “the literature.”

I am still here because there is no room to pause. With every minute that we’re not doing something, anything, we are moving backwards. Because simply acknowledging and not taking initiative and acting upon racial violence is perpetuating it.

I am still here because I want my demands met.
I want our demands met.

I am still here for my communities,
For our collective resilience and strength,
And I would never give that up.

In struggle and solidarity*
Devyn Manibo (10F)



Muslims in The Valley (excerpt)

BY NOOR ANWAR (09F)

“My partner went to Hampshire, it’s such a cool place!” Ty Power, 42, sips his dark French roast coffee at the Bridge Café at Hampshire College. He has a brown beard, and is wearing a corduroy shirt with a dark, plaid print. He has hearing aids on both his ears, and his right earlobe bears a little silver earring. “I converted to Islam when I was fifteen.”

Ty grew up with a single-mother who ran an English language center in Tampa, Florida. His mother’s array of students exposed Ty to accept and be open-minded of other cultures and religions. He mentions how it is different for kids these days who are so influenced and dependent on a misinformed media as their only source of the world. There were a lot of mosques in Tampa. That’s where he first became involved in activism for the Muslim community. Many of its members were being arrested and sent to prison by the government for years, without any reason. Ty slowly saw his activism turn into a search for truth. He read many religious books, but felt the Quran was the one that spoke to him best as a religious text. He wanted to follow a religion that would take a major form in his life. He says there was no “dramatic moment as such” in which he converted. He remembers it being a natural progression through which he eventually realized that he had already become a Muslim. Surprisingly, his mother did not accept his becoming religious as he had expected.

“So it made sense for me to move to Morocco. I got married when I was 18 and moved to Casablanca to live with my husband and his family. I also started wearing a hijab. I had my eldest first son over there. But the marriage didn’t work out. Things had gotten really tense between us and then I had a miscarriage, so I just got up and left.”

“Umm, so how did his family react?” I ask.

“Yeah, it was a little weird for them – me being a foreigner and all.”

“But they, umm, must have been very open-minded. You know, with accepting your identities.” I hesitate.

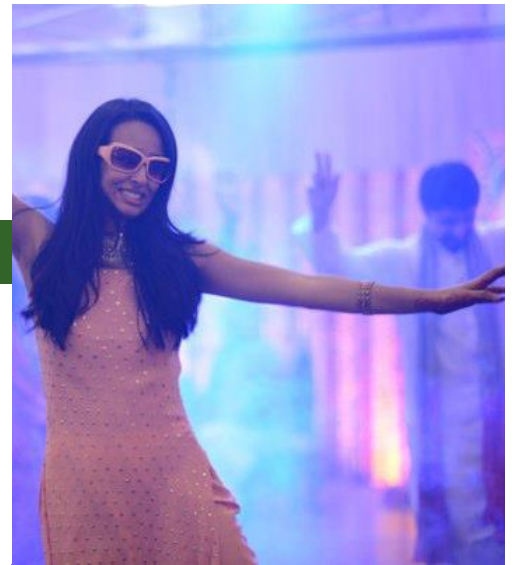
“O h h h h h ! Did I not mention? I’m transgender.”

Ty got involved in the mosque community again when he came back to Florida. But this time it felt different. When praying he didn’t want to wear gendered clothing and wasn’t comfortable with the segregation between men and women. He saw gay Muslims being hurt and rejected by their families, and being told that God would not hear their prayers. Where do you expect them to seek guidance from then? Ty questioned to himself. He couldn’t remember the Prophet Muhammad ever telling someone not to pray. But Ty was made to believe that he was going to hell.

“In Morocco, it had been comforting for me to see how gender was so separate and rigidly defined. I got away with a lot by wearing the hijab. In Morocco I had been obsessed with wanting to play the role of the perfect wife and mother. But I realized I couldn’t put my religious beliefs away, or my own identity. I was very conflicted.”

Back at the mosque in Florida, a list-serve for gay Muslims was started by an anonymous college student. The response was incredible, with immediate and unexpectedly high membership. Ty knew there had to be other Muslims who felt the same way he did, but he was still shocked to actually see queer and gay Muslims so strongly coming out and uniting. But Ty remembers it took six months for someone to actually post something on it.

Ty now lives in Northampton, Massachusetts where he is a member of the Pioneer Valley Progressive Muslims group. This self-built community is important to him as he has not always felt fully welcome to the mosques in the Valley. “I mean I haven’t had any bad experiences, but it’s just that feeling. It could totally also be because I am this white guy who doesn’t at all look Muslim.”



“It’s funny how nowadays mosques have to be concerned about surveillance from the police as well as religious fanatics! So I understand why they have to be careful. But I have never tried to be overtly open about my sexuality.”

Ty enjoys going to the mosque for the jummah prayer whenever he can find the time. He mostly goes to the mosque in West Springfield as it is larger, and consequently easier to remain unnoticed. He mentions how at the Hampshire Mosque he particularly likes that they have a meal after jummah, something he has never seen anywhere else before, as it allows for the integration of men and women to come together after prayer. He recently heard that some mosques are opening up prayer line formations that are based on gender, so that those who want to stay neutral don’t have to make a choice. Ty remembers how when the Hampshire Mosque was looking for a larger place to relocate they stated one of their concerns as needing more space to separate men and women during prayer. Ty states he can’t remember that being the case in any of the Prophet Muhammad’s mosques.

Ty’s male partner is Jewish. They both believe that it is more important to have the same intentions rather than the same religion. They both share the same understanding of God, and their relationship to and views on religion.

“There are so many different kinds of Muslims too. I know I could never be with a Muslim who drinks and doesn’t pray.”

In the high holiday season, Ty’s partner leads singing and chanting at the synagogue and Ty proudly accompanies him there. He knows it is easier for him to accompany his partner to his services, and that it would be difficult for Ty to take him to the mosque. He says that the mosque people would probably single him out as a non-Muslim and not invite him to join in prayer.

“If I could be more involved with the Hampshire Mosque, I don’t think I would have so much of a problem with being gay as much as with my partner not being accepted. I would never let anything stop me from going to pray at a mosque, but there have been times that I myself have felt that I just could not go.”

Once at a Passover dinner, Ty and his partner were seated on the non-alcohol table with some people from the mosque who had also been invited. During the long dinner, the people from the mosque excused themselves

for the isha (evening) prayer.

“That was a real moment of crisis for me. Should I get up too? I mean, they know I’m queer but they don’t know I’m a Muslim. But I had heard the call to prayer and I knew I had to go and pray. So I decided to excuse myself as well and join them.”

Ty’s is concerned is that his two sons don’t share the same relationship with Islam as he does, and he thinks this is due to isolation from the mosques. Similar to his own experience, his children have not felt welcomed and been integrated into the mosque communities.

“It is difficult for me to separate what their individual choices are versus the choices that have been decided for them by not being welcomed into the community. Most kids get dragged by their parents to go to church or the mosque to pray, and I’m sad mine never even got the chance to get traumatized by me like that!” He laughs, contemplatively staring down at his cup of coffee.

Ty’s eldest son was in 6th grade when 9/11 happened. He has a “super Arabic name” and so he was heavily bullied at school. It was an isolating experience for both Ty and his son. Ty didn’t know any Muslim parents whom he could consult for advice, and his son didn’t know any Muslim kids his age to talk to who were most likely experiencing the same discrimination.

“My eldest son’s father isn’t very helpful in this regard either. I won’t call him a terrorist, but he’s definitely an extremist. He tells my son that everything he is doing is haram (forbidden), giving him a very negative and rigid impression of religion, which is totally different from the one I have raised my boys with. He constantly tells my son how what his mother is doing is wrong and that I am going to hell, and that if he supports me, then so is he! So basically he’s telling him that if he loves his mother, he’s going to hell?”

Ty discusses how there has always been a stigma attached to the gay community, but the transgender are beginning to get more religious support in countries like Egypt and Lebanon, even though it is only in the courts. I ask Ty what his ex-husband’s reaction has been to his transition becoming male.

“Oh he aint down with that!” He laughs, motioning with his finger. “Because in his mind having been married to me before, now a man, makes him gay! Haram! My being male now is a real threat to him.”

4 Years of ISO:

BY AVIK ROY (09F)

I stepped onto the Hampshire campus in late August 2009, having no idea what to expect. I was nervous, but excited for the journey I was about to embark on. I landed in the bustling JFK airport, the gateway for the first of my several trips to the United States of America. I didn't get to see much of the city that never sleeps, as I hopped into a cab and departed for small town Amherst, Massachusetts. I reached Hampshire probably around 10-11 PM that same night, having no idea what to do or where to go. I asked some students playing frisbee on the Library lawn to help me out. After going to the Housing Office to collect my keys, I was sent straight to where my International Student Orientation (ISO) Journey would begin- the Cultural Center.

This was it, my new home away from home, Hampshire College. The ugly-shaped buildings didn't deter me from appreciating the amazing landscape. Coming from the bustling streets of New Delhi, this is exactly what I thought I wanted. Plus, the buildings looked fine to me until I ventured to the other schools; my only comparison before then were the architectural rundowns of the Delhi University colleges, compared to which the Hampshire campus looked like the something out of a fantasy. The first night was unnerving, exciting, and involved a whole range of emotions that I can't really describe in any other words than 'that new student feeling.' I met my ISO Leaders: Kanya, Camilla and Ivan. From the first time they met me they were welcoming, outgoing, confident, and I really looked up to them as leaders. I was almost in awe of these three individuals coming from three different continents. The entire ISO experience enhanced that feeling, as from the very first night it was and has been one of my favorite times at Hampshire. Meeting new

students, playing ice breakers, being forced to play them rather, taking campus tours, engaging with new staff, students, and faculty members, and talking about the Hampshire and US culture, the whole experience was informative, gratifying, and really a whole lot of fun. I didn't know these three individuals too well, but they inspired me from the word "go" to do the best I can at this school.



The whole atmosphere here was something else. I didn't do anything in my time in Delhi University. Learning was a pain, and critical thinking non-existent. But this school was different. I was not very ambitious before coming to Hampshire, but something about the energy of the school, the students, the entire environment, it all changed me. Suddenly I was hungry-I was ready to embark on a journey that would help me grow, help me dream, challenge me, and set the foundation for a brighter future. After 4 years I can safely say that this is exactly what my Hampshire experience has done. 4 years ago I couldn't imagine I could achieve anything like I have at my time here, not only personally but also developing tools and critical thinking skills that would be essential in engaging with socio-economic and political issues. Hampshire changed me in the best of ways, and I am extremely grateful to everyone in this community for the energy, drive, and general atmosphere that they bring to this school.

Here is where I want to come back to ISO though. The experience I had there was irreplaceable. Not only did it instill a sense of drive and ambition in me that was not quite as present earlier, but also it helped me in my transition into a brand new community. I regard it as essential to my journey in Hampshire, and in the future as well. From the minute we pulled the yarn thread out and



Experience, Reflection, a Final Note

passed it to each other stating our favorite experiences of orientation on the very last day, I knew I wanted to give back and also challenge myself by becoming an ISO leader. So I did- and like most of my Hampshire experiences, it was everything I could have hoped for.

I was leader for the next three years, but not only was every year a new experience, but almost a new orientation. Just like my first year orientation, being a leader was unnerving but extremely exciting. The whole group reminded me of 'us' just a year earlier, just a little bigger! I wanted them to be as excited about Hampshire as I was, and many were more so than me as well. It was that 'new student feeling' all over again, and I loved it. My co-leaders Jaffer and Tharanga were amazing to work with, and the entire experience from cultural adjustment to getting lost on the way to Flavors was a blast. It was once again an experience that I could never forget, and will resonate with me for a long time.

What was it about the ISO that was so amazing? I'm still not sure whether it's the excitement of the new year, the excitement of meeting new students, new dreamers, visionaries, collaborators, new friends, or was it simply adapting to Melissa's amazing enthusiastic new year energy!? It was everything- ISO was an eclectic mix of everything that this college tends to value-inclusivity, critical thinking, social outreach, etc., and I can say it is the only experience where I have felt all these values somehow being visible during the process. I won't go on about the next two orientations, though, yes, they were as amazing, as exciting, as unnerving, and as memorable. The friends that I made during this time I now regard as family.

I guess my reason for writing this, is because before this I didn't want to say goodbye to ISO. I'm almost done with my Division III, and that means no coming back next year, no ISO. For those of you who were there at the Red Barn dinner last orientation, I almost broke down knowing that this was it, I wasn't quite ready to let go. I didn't know how to, not with so much to do. As Melissa and OC kept saying, 'orientation doesn't end after ISO, you have to keep in touch with the students throughout their first year, and indeed beyond that whenever they

need help, support, or just a friend.' And so orientation wasn't over that day, I refused to believe it. I had a year left, and was looking forward to cherishing every moment of that. But that year has almost gone, and even as I write this that pinch of nostalgia is pricking at me ever so suddenly. Before I say good-bye, I just want to thank all of you, everyone who was present during International Student Orientation: Melissa, OC, Melanie, my other ISO leaders during the 4 years, and all of the students. I've said it before but Ill say it again, despite my silence you have made my experience unforgettable, and I hope that I've been able to give to you even half of what you gave me. You are my family, and I say that with no doubts.



This is my good-bye. To all the students, 'that new student' feeling, the one that I've mentioned throughout this article, which cannot be described, is exactly the feeling you want to embrace. It's that feeling of unsettlement and excitement, of adventure, of challenge, that has gotten me through these four years. This college can be hard at times, but trust me its amazing, so please never lose or completely forget that feeling. I've seen it in every one of you, and you've always managed to get it out of me. Thank you so much to everyone once again, and have an amazing time in your years left at Hampshire College. Good-Bye,

Love,
Avik Roy

inside

<http://tinyurl.com/ccspring13-2>

