



# The Source Ladder

SOURCE

September-October 1987

T H E   S O U R C E   L A D D E R

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THE SOURCE LADDER is published once in two months by the SOURCE coalition of Hampshire College. The coalition is a loose organization of various groups whose cultures are underrepresented in the college community. Prominent in this coalition is the Foreign Students Organization, with their office located in Dakin D-1, with Barbara Orr-Wise as Counsellor. SOURCE in fact stands for Students of Underrepresented Cultures. The Ladder, while managed by the FSO, belongs to the whole coalition and aims at serving the entire Hampshire College community. The opinions expressed in each article are that of the writer.

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+++++  
THE ONLY MAGAZINE SERVING THE INTERESTS OF STUDENTS OF UNDERREPRE-  
SENTED CULTURES

MILITARY COUP D'ÉTAT IN BURKINA FASO

A military coup d'état overthrew the government of Captain Thomas Sankara, head of state of Burkina Faso, on 15 October. Burkina Faso is the country which was until recently known as Upper Volta, in West Africa. Mr Sankara, aged 38, himself came to power in a military coup in 1983, when he overthrew the then head of state, Jean-Baptiste Ouedraogo. Thomas Sankara has been best known as a revolutionary leader who was more interested in the welfare of the masses than most African leaders. He had been a critic of the World Bank and the IMF, and it was also him who changed the country's name from Upper Volta to Burkina Faso. The new 'Popular Front of 15 October' government is headed by Captain Blaise Comaore.

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ELECTION FEVER IN F.A.O.

The search for a new Director-General for the Food and Agricultural Organization (FAO) has reached feverish points in several capitals of Europe, Africa and America. The Director General is the highest officer of the Rome-based FAO - the largest of the UN agencies. The three forerunning candidates are Mr Moise Mensah of Benin (West Africa) who is backed by most African countries as well as a few Asian countries; Mr Gonzalo Bula Hoyos of Colombia (South America) who is strongly supported by the countries in that region; and Mr Saouma, the incumbent. Mr Saouma has announced his intention to run and is known to have French backing. The elections, which are secret, will take place on 9 November.

*Keeps you informed of  
important international  
Events.*

ALL WELCOME

Meeting on Wed Oct 21 7:30 pm

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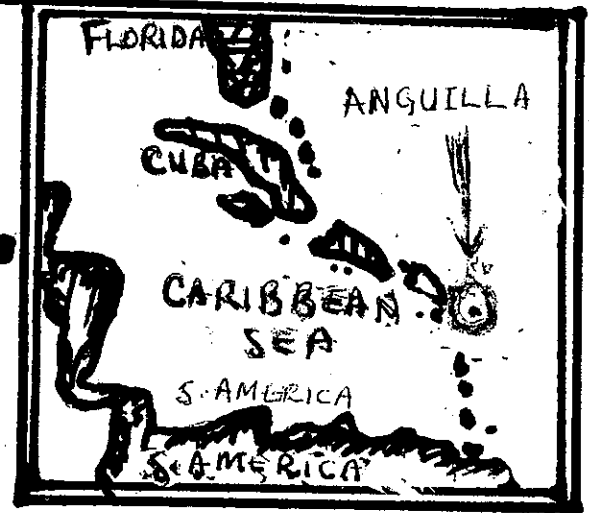
Against the War

SAT. Oct 31 - IN Main St. Springfield, MA  
Rally: 11:00 - Walk: 1:00 pm

# JUST AT A GLANCE: ANGUILLA

Most students from overseas are sometimes awed at the lack of knowledge of their countries among members of the Hampshire community and possibly beyond. To this end The Source Ladder feels the need to enlighten the community a little about other regions of the world. So we have introduced the "At A Glance" page, in order to bring 'unknown' places to light. Our first focus is Anguilla, an island nation in the Caribbean.....

## ANGUILLA AT A GLANCE



### ANGUILLA: VITAL STATISTICS

Name: Anguilla.  
Status: British Dependent (Semi-Autonomous) Territory  
Area: 35 square miles  
Population: 7,000 inhabitants  
'Independence': 1982  
Capital: The Valley  
Form of Government: Democratic

Anguilla is fairly a flat island. The land is made up of coral and limestone, covered with sparse woodland. On the beautiful beaches you find white sand, which makes it ideal for tourism.

In the year 1650, Christopher Columbus came to the island, but because nobody discovered any valuable minerals on it, the Spaniards ignored it. So it was left to England to establish a sort of 'squatter status' upon it. Since that time Great Britain has been largely responsible for developing the island. A parliamentary system of government exists; with 7 seats. A majority of 4-3 seats is required for a party to form a government. Fishing is the main economic activity. Anguilla exports lobster to the United States. Education is progressing rapidly. Already there were six elementary schools and one secondary school by 1981.

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NOT SURPRISINGLY, HAMPSHIRE COLLEGE HAS ONLY ONE STUDENT FROM ANGUILLA: AIDAN HARRIGAN (F 87). LIKE ALL ANGUILLANS, HE IS VERY FRIENDLY AND WOULD BE MOST PLEASED TO TALK ABOUT HIS COUNTRY. SO CONTACT HIM AT EXT.566!!

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KENYI'S TURN: A Folktale from Uganda

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Each month we intend to publish at least one folktale from the various regions of the world. Our first, published here, is from Uganda by James Appe (F'86)

A long time ago, there lived two brothers in a certain village. The older of them was called Kenyi, who was a serious and diligent man, and a farmer by trade. The younger one, who was also a farmer, was called Itto. This one was reckless and had overriding ambitions.

A few years after their parents died, a terrible famine came to their land. It did not take them long to squander all the wealth their parents left them. They sold the cows and oxen and ate the goats and sheep. In the end they sold and ate the hens too ... but the famine went on as if it was just beginning.

Itto could bear it no longer and one day he made up his mind to leave the land. Kenyi tried without success to stop his brother. "How can you leave me alone at this terrible time, my brother?" he asked. "We have promised our parents before they died that we would always stay here. Please don't go." But Itto would not listen: he said that fortune comes only to those who go out to look for it. So he left.

It happened that a wealthy king of a nearby kingdom was looking for pawnworkers. And because the king was also a magician there was no limit to the amount of wealth he had and could obtain at any moment. He had powerful charms in his house and got everything by merely wishing for them. It was to this king that Itto went.

After walking for six months, Itto arrived at the king's palace. But his conduct while at the king's palace was so bad that all the cattle the king gave him changed into wild animals when he was bringing them home. Some of the largest bulls became fierce animals, such as lions and leopards. They threatened him with death and Itto had to beg them to spare his life. In the end he came home with only a dozen female baboons, which he treated as cattle and milked them like ordinary cows.

Itto utterly refused to give milk to his brother Kenyi. He said those who were not prepared to work deserved to die. Kenyi begged and begged, but to no avail. Itto would only remind him of the hardships he went through in obtaining his animals.

When Kenyi could bear it no longer, he too set out and went to pawn himself to the wealthy king. In contrast to his brother, Kenyi conducted himself in a superbly orderly manner that the king even asked him to become one of the princes of his kingdom. But Kenyi refused, saying that he had promised his father never to leave home. This impressed the king even more. So when Kenyi was returning, the king gave him so many cattle that nobody knew how many, because it was impossible to count them. And as he came, his cattle multiplied. Thousands and thousands of calves were born day and night. His herd was so large that it took many days for him to walk around it.

As soon as Itto learned of his brother's homecoming, he hurried and climbed up a very tall mountain in order to see the kind and size of the cattle he was bringing.

It was on the second day of his vigil that he noticed what at first looked like a large lake moving towards him. As soon as he realized that what he was seeing was in fact Kenyi's herd of cattle, Itto raced back home, and was filled with joy. He felt sure that it was impossible for Kenyi not to give him a considerable part of the cattle. And so when he got home, the sight of his ageing female baboons filled him with disgust. There and then he decided to get rid of them.

"You miserable creatures!" he screamed, "have you no shame, staying here when my brother is bringing a countless number of real cows? Get you gone! Go back to the bush where you belong." With this Itto ran to his house and emerged with his spear in his hand. It was only by a quick dash to the nearby hills that the baboons saved their lives.

But when Kenyi got home, alas, he refused to give Itto any cattle, not even a droplet of milk. Instead he gave things to distant people who were not related to him. He gathered the beggars and hundreds of those affected by the famine and fed them. Itto was left to starve.

In this way Kenyi paid Itto back in his own coins.

And again: The beggars of today will become the lords of tomorrow.

..... : : : : : : : : : :  
Watch out for our next  
folktale. On this page!

A POEM

Please stop this madness  
How could you ask for warmth  
When you are so cold?

Take away these chains that I feel trapped in  
Just free my soul;  
All I desire is to continue our journey  
The path to paradise.

Take away my life if you want  
For you make me feel down  
With such a frozen attitude...  
I feel the end is coming  
Please tell me it isn't true.

I don't know why but jealous I feel  
Why must my life-play  
Always end the same way.

It's the same character I always meet  
Who steals my heart away  
Please tell me I will not die this way!

B. H.

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A SAYING OF THE WISE

"Never let a handshake pass the elbow".

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QUOTATIONS FROM A REVOLUTIONARY

1. The motherland's right to independence is not open to discussion. And if it is discussed, it will be with bullets.
2. Before they can take away our country, they will have to take our lives.
3. For the strong to hear the weak their ears will have to be opened with bullets.
4. Hatred between races, between religions, between capital and labor, between the original colonialists and immigrants and sons of immigrants - this is the norm of American life.
5. The independence of the Caribbean and Central American nations now under the pernicious influence of the United States will come about as a universal necessity, to maintain equilibrium among Latin-American nations.
6. The motherland must be loved as a woman is loved, both spiritually and physically. Whoever is not shamed when she is violated is no patriot - he is not even a man.
7. Our America preserves the equilibrium of the world. Its renaissance blazes the trail of human destiny. Its power is directed towards organization of its own genius, in conformity with the roots of its civilization.
8. When tranny is law, revolution os order.

- ALBIZU CAMPOS  
(A Puerto Rican revolutionary)

[THESE QUOTATIONS ARE FROM THE BOOK ALBIZU CAMPOS: PUERTO RICAN REVOLUTIONARY, BY FEDERICO RIBES TOVAR: (NEW YORK, PLUS ULTRA EDUCATIONAL PUBLISHERS, INC., 1971).]

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## The Third World Expectation?

An open letter to the Hampshire Community - by  
Joshua Leavitt

As most students probably know, Hampshire has a Third World Expectation as part of its Division II process. Many students, however, are unclear about exactly what this means, or how one goes about fulfilling it. The description of the Expectation from the Hampshire College Policy Handbook is as follows:

The peoples of Africa, Asia, and Latin America make up more than two-thirds of humanity. The experiences and interests of these men and women have, until very recently, been all but ignored as legitimate and important subjects of study... Hampshire College is committed to the principle that a student's education is incomplete without an intellectually substantive engagement with the experience of the peoples of Africa, Asia and Latin America (including North America's own domestic "third world")...the college expects each student to present tangible evidence, prior to graduation, that such engagement has occurred... While it is phrased as an expectation and not as a requirement, the policy calls upon advisors and examination committee members to think about their work from an angle that is too often neglected and to raise these issues for students.

One interesting thing to note is the statement that the Third World study is not actually a graduation requirement, but rather an "expectation".

When I first heard of the Third World Expectation, I agreed with the idea immediately, and was even somewhat impressed that Hampshire took an official stance on the issue. At the time I didn't pay attention to the wording, and I assumed "expectation" was just another word for "requirement. But since that time I've become aware of some differing perspectives on the matter. I've talked to one faculty member who felt that the Expectation was in some sense patronizing, and therefore should be eliminated, because of the way it was (or was not) implemented. Other faculty I know support it in theory but feel it needs to be revised, and the commitment to it increased. Before addressing these points, let me say a bit about how one might go about fulfilling it in practice.

Basically, one can fulfill it in any way he or she wants; there are simply no rules that I know of concerning the Expectation. So long as the project or study involves some of the topics outlined in the above

description, and shows legitimate effort, it could fulfill the Expectation. The normal procedure is to discuss it with your advisor and/or an appropriate faculty member.

The controversy around the Expectation is apparently not new. The idea was introduced by Roberto Marquez, a former professor whose area of study was Latin America. At the time, there was quite a bit of debate about the concept, some of it apparently very unpleasant. Though it is no longer an active issue of contention on campus, there are widely differing opinions on its validity and effectiveness.

Hampshire is a European-style institution with a strong European focus, and since the history of European physical and spiritual oppression of other cultures is unquestionably based on notions of racial superiority, the question of race is going to be constantly present in fulfilling the Third World Expectation. My only point is that in fulfilling ones Third World Expectation programme, he or she shouldn't necessarily regard it as a purely racial topic.

As I have said, I supported the idea of the Expectation when I first heard of it, though I knew nothing about its details. I still think it's good that it exists, but the problems are striking. First, if Hampshire is "committed to the principle that a student's education is incomplete without an intellectually substantive engagement with the experience of the peoples of Africa, Asia and Latin America", and if considers this experience of "vital importance", why is it not a requirement? If everyone is required to do an N.S. Division I, it seems just as reasonable to require a Third World study, especially since the Expectation is less demanding than an actual Division I exam. I personally feel that serious Third World study should be mandatory at Hampshire and every campus in the country, and as many of the high schools as possible.

Finally, on to the fundamental and glaring inconsistency of the Third World Expectation: what the hell is the point of having such a thing if there are almost no minority or Third World students on this campus? It is unfortunate, but I must conclude that the Expectation is typical of many Hampshire policy stances around minority issues; pretty, but somewhat useless. A college of homogeneous European-American students "expected" to do some Third World work while they're here is of no real use at all. I don't think Hampshire is at that stage, but I feel the point is valid. The whole minority issue at Hampshire is too big and complex and frustrating to explore here now, but the fact is that it looms over the Third World Expectation like a volcano over a flimsy shack. All I can say is that we should do the best that we can with the Third World Expectation, but never forget that it's only a tiny bit of academics. It is in life and in action that cultural awareness really matters.

# ANNOUNCEMENTS

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## SMITH COLLEGE INTERNATIONAL STUDENTS' ORGANIZATION

Contact person: Karen Cheah Ui-Mei, Intercollegiate Representative.  
Address:::::::::: Tyler House, Smith College, Northampton, MA 01063

The following is a message from the Representative:

As a representative of the International Students' Organization of Smith College, I extend to you our warmest greetings. As a brief introduction, our members at present are 192 strong, with students representative of 41 countries.

Owing to our increased numbers of foreign students, not to mention level of enthusiasm, we look forward to planning widely diverse and interesting cultural programs for the academic year. We intend to portray a spirit of international unity, and simultaenously, educate the people concerning international celebrations or events through these activities.

We would like to get in touch with International Students' Organizations in academic institutions around our area. It is our wish to establish a close rapport with you and are thus, very interested in an exchange of educational, cultural and social activities. We would appreciate it if you could inform us of any activities or events you would be having this year. In return, if you are interested in our programs, we would be glad to inform you of them.

We hope to hear from you soon. Do let us know if you would be interested in participating in our activities so we could write you in the future.

## THE FIVE-COLLEGE AFRICAN STUDENTS ASSOCIATION

The Five-College African Students' Association is a social, political, intellectual and personal interaction formed by the African students in the Five-College community. Although it's primary aim is to serve the African students enrolled in the five colleges, other Africans in Western Massachusetts, and friends of Africa living in the vicinity, as well as anyone with interest in Africa who wish to do so can become members so long as they qualify according to the Constitution of the Association. The Association has branche offices in each of the constitute colleges. Copies of the Constitution and future information are available from the headquarters : 423 New Africa House, UMass, Amherst. The Association is officially represented on the Hampshire campus by Mohammed Abbas Virji, Greenwich 12, ext.

# Foreign Student Office

## NEWSLETTER

EDITED BY  
SANDER ~~XXXXXXXXXX~~

THOENES - PUBLISHED MONTHLY

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### Rejoice in Our Diversity

William Erlichman (F'86) was one of the many in the Hampshire community who were shocked by the recent acts of racism on the campus. Here he writes his feelings about this deplorable act.

As I look out my window at the nakedness of the Merrill-Dakin quad, I remember that just minutes ago there were people there, quality people who decided that something must be done about the abundance of ignorance on this campus. The abundance of racism, homophobia, anti-semitism, sexism, classism, discrimination against the handicapped, the poor, the, the... the list goes on and on; it all makes me depressed. Obviously, ignorance upsets me, but what I mean is the horrible fact that it takes, with some people, a horrible incident like the graffiti we experienced to get out and do something about this epidemic of stupidity.

I do not want to come off as the "white, sympathetic liberal," I am a person who has experienced prejudice my whole life. The question that I raise to you is, how can we, the Hampshire College community, educate the ignorant? I don't know all of the answers to this question, I don't even know half the answers to this question. What I do know is that I want to become more and more involved everyday in this fight against stupidity.

It seems ironic in a way that Camp Hamp, the "leftist" school would have this problem. I was talking to a friend from U-Mass and told that person what happened tonight, or, should I say, what is happening here all the time. His reaction was something along the lines of, "God, the last place I would imagine would have a problem of prejudice would be Hampshire." "It's everywhere," I said. It is everywhere. I believe that the institutions that are "to the left" are the most difficult to educate, that is the professors, the administration, the presidents of schools that claim to be liberal, prejudiceless, that are the most difficult people to reform.

Every person suffers, feels, and has his own prejudices. It is simply what society trains us to believe. The communist threat, ooooooh, scary. But the majority of this country is trained to believe, through the propaganda that this government thrives on, that if we don't protect ourselves from the communists, we are doomed. Whether that is true or not, it takes unfortunate occurrences sometimes to get people involved, (I.e., WWII, Mc Carthy era, Vietnam, etc.) again the list is endless.

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We, the Hampshire community, must get involved, be it with others in rallies, or just recognizing and changing our own prejudices, WE MUST GET INVOLVED.

Direction is what we need in our community, as well as the society we live in. I can only suggest some things we can do. We can get involved with groups that fight the ignorance epidemic. We can read. We can really follow the third world expectation to its fullest. We can talk openly and honestly about our own prejudices and try to reform ourselves. And, we ask the people that we interact with who are prejudiced to explain why they feel "this way or that way" when they say something that is prejudice and offensive.

We must do something about these atrocities that go on here. We must do more than just go to one rally, one meeting, read one book. It is neverending. We can think that we cleared our conscience because we went to one event against injustice, but that is not the way to change society. Conscience clearing is not the way. Everyday conscience clearing is the key. Everyday, we must say and live and fight and talk and respond against this horrible situation, against this hell that goes on here, and everywhere else.

To those who did the graffiti, I am angry, and upset. But most of all, I feel sorry for you because you are stuck, you are stupid, so stupid it is shocking. It is sad to think that someone who has the same capabilities as I, can be so foolish as to write what was written.

We must look in both directions, friends. We must maintain the ability to be openminded, and accepting. We must be able to stand up and say, "No, that's a wrong thing to say," and then ask them and ourselves what gives people the right to pass judgement on an individual or group of individuals. Bishop Butler once said, "Though a person hath the best eyes of the world, they can only see the way in which they turn them." Look, Hampshire College, look around and see what's going on and do something about it. I implore this community to do something to work towards "rejoicing in our diversity" to its greatest length. WE CAN OVERCOME.

In fairness to all, I can say that Hampshire College is definitely in better shape than many other institutions in our society. But, let us be a precedent to ourselves as well as to others. I am optimistic and I am thankful to all of those people who came out this evening. "Get up, stand up."

I am glad that I am given the opportunity to voice my opinion. I hope others do too. What this article contains is my feelings on this situation. If anyone else feels they wish to add or subtract, disagree or agree with my feelings, please do so.

"(A person) is nothing else but what she/he makes of her/his self."

-Jean-Paul Sartre

Thank you again all who came out this evening.

Bill Erlichman

## UNCONSCIOUS RACISM?

The shouting and writing of racist slogans are not the only form of open racism at Hampshire College. Scenes in classrooms can be just as terrible. In this article, Michelle Remy (85F) dramatically describes her recent experiences in one of the video classrooms.

Since I feel this article needs no prefacing, I'll get right to the point. On Wednesday, September 30, a visiting artist held a workshop in the Film/Photo building with film and video students. Students were invited to bring their own work and Dan Reeves (the video artist) would critique the work. Since I considered myself a student here, and because I have work to share, I showed up. Reader, I am already off to a bad start. I continued to make the mistake of assuming, just because I am enrolled, just because I pay tuition, that I am truly a student at Hampshire College and entitled to the same opportunities as everyone else. WRONG.

excuse me  
I was in the wrong place  
at the wrong time, AGAIN!

The videotape I worked on with another woman is playing. I sneak in the back and wait for it to end. When the lights come on, my friend sees me and points me out to Mr. Reeves. We worked on this together, we tell him. Yes, yes, he says, but addresses all his criticisms, comments, and questions to my friend. My friend tries to direct him to me, some questions I can answer better than she, and besides, we worked on it together. Yes, yes, he says, but addresses all his comments, criticisms, and questions to her. My friend is uncomfortable. I am uncomfortable. He asks her what project she is working on now. "Me personally?" she says, purposefully. He doesn't ask me what I am working on. We take a break and I share my discomfort with my friend. We believe that there was something funny going on. I am sure it is racism. She is not quite sure.

he didn't mean it.....

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*I was in the wrong place  
at the wrong time, AGAIN!*

---



The break is over, we sit down to watch some other student's work. I see two friends' work, and then a video by Mr. Reeves. We watch another student's work, and another friend of mine comes in. He's a great admirer of Mr Reeves who is considered to be somewhat of a video "King". He is widely admired on this campus and in the video world. My friend would very much like to see a video by Mr. Reeves. Mr. Reeves asks us all to move closer to the screen so we can see and we do. We watch the video. After we watch the video there are many questions to be answered. They all come from the friend who is a great admirer of Mr. Reeves. Somehow the conversation shifts to the Divisional process here, the politics student-faculty relationships. Mr Reeves would like to make a statement. Before he makes this statement he would like to preface his statement by claiming that he doesn't mean to be offensive. He says this while gesturing to my girlfriend who made the video with me. I assume he is going to say something vaguely sexist. "Here we go again...I mean why say it at all if you know it may be offensive?"

he didn't mean it, he didn't mean it....

But there seems to be no other way around it, I guess. He is making a statement about the status of students. "THE STUDENT IS A NIGGER." What? What? "What did you say? I'm not familiar with that saying..." yet another friend asks. Mr. Reeves explains that it is a phrase used often in the 60's, among ALL RACES he stresses (for my benefit), and it really wasn't meant to be offensive (looking at me).

I am in the wrong place  
at the wrong time, AGAIN!

I'm not going into the numerous reactions that took place in my mind. It is simply not necessary, for I believe my readers know all to well the feeling I would like to describe. On the outside, however, there was plenty of activity as my friend, the great admirer of the offender, did not miss single beat in his questioning. He did not skip a beat, he did not look at me, he did not see me sitting two seats next to him nailed to my chair, he would not meet my eye. He had questions, had come prepared with questions and he had not expected this. We were not great friends, but how much friendship is friendship? How much can one afford? I can not get used to having white friends betray me.

The only PAIN I can not hide you do not want to see. It is not valid. It is trivial, outdated, trendy, silly - .... you name it! But it is not valid PAIN because it has nothing to do with me - do you understand?

---

*"The Student is a Nigger!"*

---

PAIN: I can not hide it but I have tried. I have tried to hide it --- to save our friendship. But I can not hide it because I can never own it.

Mr. Reeves has interrupted question/answer time to notice me nailed to my chair. I'm sorry...he leans towards me.... did I offend you? I think about that one. While I'm pondering this, and at the same time attempting to block out his voice, he is trying to apologize to me... - I hope I didn't offend you...Oh, but it's obvious I have. I didn't mean to. It's just an old phrase from the sixties. I didn't mean to offend you.

he didn't mean it....he didn't mean it.....he didn't mean it...

He didn't mean it, he didn't mean it, he didn't mean it, he didn't mean, he didn't mean it.....(repeat it to yourself over and over, faster and faster, until you are crazy one).

I finally leave, with two friends? He wanted me to stay so he could talk to me more about his problem, but I passed on that and left him with what I hoped were a few cutting words (the only ones I could muster up for the occasion)- "Thank you for showing your work - I really enjoyed it." (which was somewhat true). Then I went outside and bawled, on the shoulder of my girlfriend, and swore I was going to quit school. My friends became friends for sure when they turned around and did what they should have done in the first place, went back into the building and told Mr. Reeves that they didn't expect to have an artist come here and offend everyone with his racist comments. They told him that just because I was the only person of color in the room didn't mean that only I was offended, everyone was offended by his bigotry. Everyone, in this case was about eight or nine white students who sat through the whole thing, quietly, and were at this time eyeing the two troublemakers with something close to contempt. The two troublemakers, the pact breakers, were told to go away. They had just been discussing it and they didn't need any vicious lies being told, rumours about Dan Reeves being racist. Go away, they were told, we will not discuss this in your presence.

For three days my two friends and I walked around like the dead, (not the first time for me, maybe the first time for them), and finally we broke through our isolation, talked it out, with other people and with each other, and sometimes that's all you can do. Sometimes it is not all you can do, but you aren't up to doing anything this time. But sometimes you know there is something you can do and you go about doing it. This time, I am going to take the latter route. And I am going to have some help.

So here's to struggle, here's to the same old shit again, and here's to you, S.O.U.R.C.e reader,

stay tuned for the rest of your life...

# Academic Year 1987/88 Calendar

**Confused about recent  
academic policy changes?**

The following is a brief summary:

## Division I

The two-course based Division I exam option is available to all students provided that the courses meet individual School requirements and have been taken on-campus since September 1985.

Transfer students may receive no more than two transfer waivers, may do one or two course-based Division I's and may qualify for transfer exam credit, but must do one independently negotiated Division I exam.

DON'T MISS A SINGLE ISSUE  
OF THE SOURCE LADDER. IT  
BELONGS TO YOU

# FIGHTING RACISM— IS HAMPSHIRE ?

Join Students and Faculty from  
the School of Social Science in  
our collective response to recent  
racist incidents at Hampshire.

We will develop activist strategies  
that combat racism.

**THURSDAY OCTOBER 29<sup>TH</sup>**

**3:00–5:00<sup>PM</sup>**

**FPH MAIN LECTURE HALL**