

# RAW

RACE & WOMEN

ISSUE #1 APRIL 1995



**\*New World Theater shows at UMass**

Note: All of the following shows, except for The Heartbeat of America, which is free, cost \$3.50 for students, senior citizens, and children, and \$6.00 for the general public. For more information about these events, call NWT at 413- 545- 1972.

**\*\* Issues in Asian America (Afro-Am 396) is a U-Mass class run by students. Guest lectures happen on some Thursday evenings in the New Africa House from 7-9:30 pm and are open to the public. For more information, contact Anh Ly at 253- 4038.**

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Amherst, MA 01002-5001**

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**SUBSCRIPTIONS ARE FREE.**

**THE MAGAZINE IS PUBLISHED APPROXIMATELY ONCE A MONTH DURING THE ACADEMIC YEAR.**

**IN THE FALL, RAW WILL ALSO BE AVAILABLE IN LARGE PRINT AND ON AUDIO TAPE.**

**\* A limited amount of back issues are available, in regular print only.**

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*please check here for format* ☐ **REGULAR PRINT** ☐ **AUDIO TAPE** ☐ **LARGE PRINT**

## Mother Iran

by Sara Zia Ebrahimi

One day I looked deep into the eyes of my uncle  
And within his irises saw such a complicated intricacy of  
spirals  
so strange and complex it made me dizzy to watch.  
I looked deep into the eyes of my uncle  
As I had done so many times before  
But this time was shocked at my discovery  
of how he had beat my mother, raped her  
of how he had lied to me all of those years, convincing me that  
I was part of his family.  
It was he who called my mother a terrorist.  
It was he who called her poor, backwards and stupid -  
nothing but dark hairy bodies on the desert sands,  
It was he who told everyone to be scared of her  
Giving horrifying stories of her violence  
And it was he who at the same time that he spoke these words,  
raped my mother of every last drop of energy.  
It was he who gave her the weapons with which to be violent  
It was he who encouraged her to fight those ten long bloody  
years with her sister.  
And as I stared into his eyes I realized that it was also he who  
separated me from my dear mother.  
As a child, all I knew was that I wanted to be loved by my  
uncle.  
Even if it meant denying my relation to my mother.  
So I refused to speak her language  
I rejected her culture  
I told her that I was not part of her family, for I had found my

new loving uncle - or so I thought

Any sign of her in my presence was an embarrassment

Any scars from her covered up in shame -

yes my skin is dark

yes I am covered in dark wiry hair

yes my name is long strange and unpronounceable

but I will do everything I can to change it to be part of  
your family

Her last wailing cries calling em back were silenced in my  
mind

Until recently

When suddenly her loud piercing cries have become  
unavoidable no matter where I run

It makes my ear drums beat so hard I swear I will become deaf  
as well as blind

More so than before.

So I have cleaned my ears out

And unpeeled my eyelids from the crust of some 18 years

And looked straight into his eyes, with anger, regret, nostalgia,  
and remorse

And Uncle Sam knew that I had realized what he had done (for  
I am certainly not the only one)

And whispered

"I want my mother back"

PHOTO MONTAGE/COLLAGe MY MIND  
SUBLIME MESSAGES  
FLOAT THROUGHOUT TIME & SPACE  
ERECTION OF REJECTION  
DIMENSION OF VISUAL DESIRE  
I SEE MY SILHOUETTE  
SKETCHED CROSS-CULTURALLY  
OVER MAGAZINE COVERS  
THE ESSENCE of MY BEING  
IS THE SOURCE of MY PAIN  
by KARLA ZARATE

# MYTH OF TELEVISION: 1981

by J. Holloway

I.

Five years old and already  
I knew the difference between black and white  
Black people were real--  
they went to work each day  
and slept at night  
They were first in line  
only to be served last  
we were followed around in stores  
or completely ignored  
we were feared by the ignorant  
and invisible to everyone else

To be white was to be a god  
everything you wanted you had  
little girls on T.V.  
smiling up at their mothers so prettily  
as she brushed their long blond hair  
that blew in the wind  
to be first in line and  
never have to wait again

When everything around me  
was poor and black  
and everything on T.V.  
was rich and white  
I bathed four times a day  
as I tried to wash  
my blackness away.

11.

Black is beautiful!  
I'm black and I'm proud!  
Black is beautiful!  
I am beautiful!  
I am beautiful?  
Since when has brown skin  
and short kinky hair been fashionable.  
Ever since I could remember  
I'd had the hot comb pulled  
painfully through my hair  
The smell of burnt hair  
lingered permanently in my house  
and all I saw on television  
was shampoo ads with beautiful  
white women shaking their hair  
for the cameras, wash and go they said  
letting it bounce over their shoulders.

Someone had once said black  
was beautiful but,  
where were they when  
it was more fashionable  
to have light skin than dark  
when hazel, grey, or even green eyes  
were preferable to the dark brown  
ones most black people had.  
Where were they when  
we were told our lips were big,  
our noses were big  
just because their's was small.  
Where were they when  
I wanted to be white  
before I even knew what  
it meant to be  
black.

## GENETICS REVOLUTION POSES THREAT TO REPRODUCTIVE FREEDOM

by Sarah Greenfield

An associate history professor from Georgetown University spoke last month about the dangers of the genetics revolution for women. Marsha Darling, Ph. D. spoke in the panel discussion "Students' Voices in the Debate for Reproductive Healthcare" during a United States Student Association conference in Washinton D.C.

Darling's presentation was a timely warning connecting technological advances in the past few years with trends in social conservatism and reproductive health. She said that the current trend towards reproductive supervision for female welfare recipients, the advances in extra-uterine fetal life and gene isolation, and the increase in contracted motherhood may soon converge. "We need to look at the genetics revolution as it has been influenced by issues in our generation," said Darling. "The future is being built and the testing ground will be our bodies."

Darling began by talking about a common medical procedure, female sterilization. In the United States, as late as 1988, 27.5% of women were sterilized as their primary form of birth control. Meanwhile 30% used the pill and only 14.6% used condoms as their primary control. Darling said that the majority of the sterilized women were women of color. "These numbers are a good introduction not because of what they tell us about women but because of what they tell us about physicians." Doctors are surprisingly likely to use invasive and potentially harmful procedures in women's reproductive healthcare.

In the past twelve years the science community developed the ability to preserve embryonic life outside of the uterus. A frozen embryo has now been brought to term in a woman other than its biological mother. Cases like 'Baby M.' have brought the moral and legal questions of contracted motherhood - women hired to bear children for other women - to public attention. The new technology in frozen embryos create a whole new possibility for contracted motherhood.

Darling warned that women are being separated from the reproductive process. The genetics revolution is creating mothers that are no more than "hired baby carriers." Darling said that often these hired women will be women of color.



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"What happens when women's rights begin to compete with the rights of biomedical laboratories to experiment?" Darling asked.

Darling said the legal side of these new technologies and customs is that "...the rights of the fetus and the rights of the woman are sometimes against each other." According to Darling, 25 states have passed legislation making a woman liable for felony charges for using drugs while pregnant since 1992. From the fall of 1990 to the Spring of 1992, 187 women were convicted of delivering drugs to a minor through the umbilical cord. Of those, 164 were black, under 30, single, and on social services. All were turned in by doctors in social service clinics.

Darling said that these trends represent a threat to women's reproductive rights. They set the framework for seeing women as "baby-carriers," and making them responsible to the state for executing their "job" appropriately.

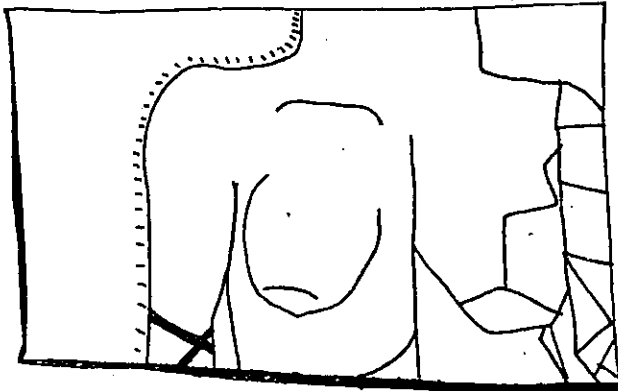
Because of the ability to isolate many disease-causing genes, Darling asked "How long before we are told that welfare recipients should be the first group required to undergo pre-birth testing and have good material introduced into their DNA? How long will it take us to know if the wrong material is put in with [the cure]?"

The conference met March 15th-18th at the Key-Bridge Marriot in Arlington, Virginia-Washington D.C. Students came from campuses across the country to discuss legislative issues affecting educational access.

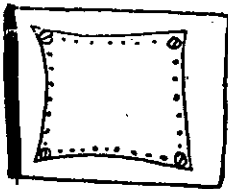
**Myth #1: Dismantling federal affirmative action doesn't affect many people, it's not that big an issue.**

The regulations surrounding affirmative action in employment apply to colleges and universities that receive federal moneys, as well as other federal contractors. In the past three decades, affirmative action has helped open colleges and universities to women and people of color, but there is still much work to be done. Faculty of color represent less than 10% of full professors. In eliminating federal affirmative action, training programs that help women and people of color enter into higher paying skilled trades would be dismantled. Grants and scholarships to help women and people of color move into fields like engineering, math, and science, would be eliminated.

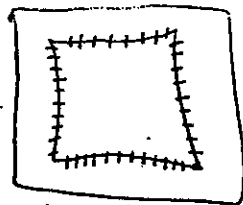
Written on your forehead, engraved on your arm



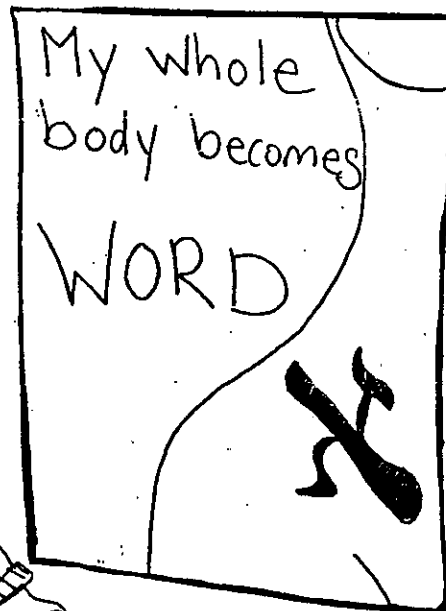
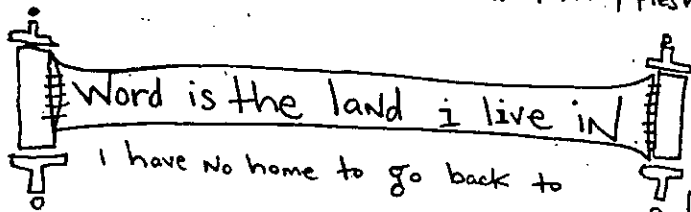
My arm is a margin  
of my body  
engraved there  
is all i've known  
I have bound it to me  
these words  
i've come through centuries



and so



I bind it to my flesh



these edges i walk in **DIASPORIC** have become a bizarre freedom to me.



I bind these margins  
to my forehead  
my arm  
maintain mythologies  
hope for a messiah  
IN  
each generation  
look back on  
abandoned lands.

by Shauna Richler-Lancit



**Waterdancer**  
by Jamie Ben-Azay

Waterdancer. Poet. Pirate. Flower. Beast. What shall I be today?  
Storyteller, reaching into the deep cavernous places of our past.  
Ancestor Memory.  
Times troubled, unwound, opened, there is a history a herstory given to  
me, by my people.  
I close my eyes, open to my silent places and a voice tells me.  
We have traveled in a circle around a western land.  
It is my father's voice. It is my grandmother's voice.  
It is a voice saying my Hebrew name wrapped in the essence of glittering  
desert rock.  
We have traveled in a circle around a western land my sister and what  
color was our skin then?  
Jesus was a Jew.  
We started in Israel, the fertile crescent and were exiled.  
We went to Egypt, to Africa, and were exiled.  
Some went North to Turkey and to Russia and were exiled.  
What color was our skin then?  
How have we changed?  
Some went to Morocco and on to Spain and were exiled.  
All converged in Eastern Europe completing our circle of no home.  
This took years. Years to be nomads creating stories everywhere.  
Memories in my head of rolling flat bread on rocks,  
creating ritual in basements of Christian houses.  
Bankers, diamond sellers, scholars, stereotypes.  
Walking barefoot coatless across a German winter ending up back in the  
desert.  
Home?  
How can I know, I've been wandering for centuries  
Did I ever live in Portugal? Africa?  
What color was my skin then?  
We have made a circle around a Western land.  
I was born in what is called Asia in a modern hospital in a Western city  
and I have white skin.

Ancestor Memory.

We have lived everywhere. Where did we come from? How did we begin? Why do I feel a part of you?

My people who teach of killing pagans and don't value women like I do.  
My people who seem to be intellect and old men

You have lived everywhere, run everywhere, hidden what you love and believe in from others and never felt at home.

In that way you are like me.

**Myth #2: Women and people of color receive preferential treatment.**

Affirmative action does not entail "special preferences." Race, gender, and national origin are factors that can be considered when hiring or admitting qualified applicants, the same way geographic diversity, athletic ability, special skills, and field of interest can be considered. This means that if you have fifty applicants with the same excellent academic qualifications and you can only select five, you can consider the race and sex of those applicants and attempt to balance your admissions.

## *Breaking the Dragon*

The dragon breaks  
its contents spill on the floor  
I remember when you  
held it up at Christmas  
fire red with golden eyes  
once soft  
until the paper hardened  
you laughed at your gift  
with amazement  
it stood sturdy  
that year on the stereo

hands interlocked  
violently I swung around  
in rage  
I ran  
picked up the dragon  
it crashed into pieces

When I was young  
my father lifted me up into the air  
below us was thirteen floors  
I clung onto his neck  
he crashed the car the next day  
coming to me  
with shame and anger  
our heads looking out the window  
cracked  
the world outside of us  
seeming small  
next to the broken wheel

Smashed pieces  
we stand in its puddle  
picking it up  
erasing the edges  
it never happened  
my fist  
grinding into the hard floor  
absorbing the shock  
of weight  
burning into mine  
a knife turns into a feather  
a scar  
the sign that you were there

neither of us hiding  
we walk together  
our faces tired  
staring into glass  
I ask you who they are  
the people that circle us  
that see us  
My finger draws circles  
burning inside  
the edges are sharp  
our heads fit through the  
the hole  
made of glass

You used to tell me it was  
where we lived  
that confined you  
the day that the dragon broke  
you stood shaking me  
my arms turned into chains  
that you could pull  
finally when you became tired  
you looked at the broken wings on the floor  
the golden paper was crumpled  
drawing closer  
they looked like red sails, tucked under, turned inside  
I weakly smiled

Broken Dragon  
with bubble eyes  
mismatched smile lines  
I could see you  
staring out of these circular holes  
disappearing into this hollow space  
you pasted it together one Sunday  
fixing the wings  
glued and crooked  
feeling for the cracks  
where the dragon broke its red surface  
breaking the shell  
from the inside  
where the color disappears  
we imagine it soaring above us  
our arms raised in the air

every night  
closing our eyes..

You pushed me out of the way  
Saying it's because  
there are no words  
the breath is gone  
your voice is hoarse  
maybe we can blow  
this dragon back into the air  
releasing red drops  
that circle in patterns  
catching it with our tongues  
ready to take in more

The glass fell out of your hand  
your body leaned too far  
chairs fell backwards  
my arms spread open  
like wings  
trying to catch you  
dragging your body across the floor  
I carried you  
on my back  
you were lying in a heap  
with your hands pressed against your face  
surrounded by thousands of red pieces

Sarita Sahni

**Myth #3: Affirmative action uses quotas.**

Affirmative action aims to provide women and people of color with full educational and employment opportunities. Under existing law, quotas are illegal. Relevant and valid job experience or educational qualifications are not to be compromised by affirmative action. Affirmative action does not set aside a certain number of positions for women or people of color and demand that they be filled even when there are no qualified applicants available. It simply demands a hiring/admissions process that addresses the diversity of the applicant pool and seeks to ensure a diverse faculty/campus.



For K.L.  
by Mei Lin Po

I hear the coldness in your voice, unexpected.  
ice enough to freeze the wires  
connecting our two voices - yours and mine.  
And this, because I expressed an opinion?

Later I saw you. You are laughing  
about how you can't stand "her"  
and I, frozen, unable to manage a simple *Hi*.

And yet - and yet...

That night - the night we were late to the movie  
when it took us almost an hour to get your car out of the snow.  
and the class we took together, and going out for coffee,  
and the scene work we did in the Jan-term course  
where I met a friend  
- Do you remember?  
Was it all a pretense? A sham?  
Was I only pretending to be a friend?

Why is it so hard to see past labels?  
Why do words keep people apart?  
When you look at me, do you see only labels?  
Symbols of everything that has wronged you -  
"one of them" - is that all?

I look at you, and

I do not see an enemy. I see  
a beautiful person.  
Different from myself, yes.  
Inexorably opposed to all that I most love.

*And beautiful.*

("What does it take to have an honest dialogue?"  
- it takes people. People like you, people like me.)

Oh, my friend, my friend...

I miss you.

## Coming Events in the 5-College Area

Watch for April events in commemoration of the Shoah (Holocaust), which are printed in this font.

### Wednesday, April 17

Either *La Muerte* or *Accion Mutante* to be shown. Basque filmmakers are coming to the forefront of Spanish Cinema as they examine their national identity. Free. Amherst College, Stirn Auditorium at 7 pm. For more information, call 545-3659.

\* *Music On the Edge of Life*. Presented by Caroline Stoessinger on the subject of Music of the Holocaust, with slides. Part of Holocaust Memorial Week. Free. U-Mass, Campus Center Auditorium at 8 pm. For more information, call 549-1710.

\* *Vinegar Tom*. By Caryl Churchill. An entrancing tale, accented by music and song, of five 17th Century women accused of being witches. Reservations recommended. \$6.00; \$3.50. U-Mass, Curtain Theater at 8 pm. For reservations, call 542-2511. For group rates, call 545-6820.

\* *Ethnic Conflicts and Other Threats to U.S. Security: What Role Should the U.S. Army Play?* Current Affairs Panel of the U.S. Army War College. Part of a PAWSS Lecture Series. Amherst College, Converse Hall at 7:30 pm.

### Thursday, April 18

\* Hampshire College student Karla Zarate will be presenting her Division 3 show on images of "Third World" people in National Geographic Magazine. Watch for info on the magic board in library.

\* Barbara Love, Professor of Education at U-Mass will speak on *Intersections of Oppression: Racism and GLBT Oppression*. Sponsored by the U-Mass Stonewall Center and the Chancellor's Task Force on GLBT Matters. Free. Accessible. U-Mass Campus Center, Room 803. Noon.

\* *Lethal Lesbians: Lesbian Representation in Contemporary Film*. Presented by B. Ruby Rich, 1995-96 Fellow, NYU Center for Media, Culture and Society. Mt. Holyoke College. 101 Dwight. 4:30 pm.

\* In commemoration of Yom Ha Shoah, a day in remembrance of the victims of the Holocaust, Smith/Amherst Hillel sponsors a visit by Holocaust survivor Henry Lewin. Free. Smith College, Neilson Library Browsing Room at 7 pm.

\* *The Warsaw Ghetto*. Film shown as part of Holocaust Memorial Week at U-Mass. Free. U-Mass Campus Center, Room 165 at 7:30 pm. 549-1710 for info.

\* *Vinegar Tom*. See Wednesday, April 17.

\* *Experiences of an Asian-American Woman*. Lecture by Michelle Oshina, MIT, and Emma Jeng, Harvard. U-Mass, New Africa House, 7-9:30 pm. \*\*

\* *Pride and Heritage of Color*, a group formed to support and educate all individuals who are concerned with creating a community among gay, lesbian, bisexual and transgendered people of color, would like to invite all GLBT people of color to dinner. U-Mass, Stonewall Center in Crampton House, Southwest. 7 pm. Call Sean at 546-5637, or Rosie at 546-4502, for more information.

### Friday April 19

\* Excerpts of *The Heartbeat of America*. Written by Lane Nishikawa. A play about youth and violence drawn from experiences of California youth and the local communities of Holyoke, Northampton, Lowell, Springfield and Amherst. *Heartbeat* finds the voices behind the bloodshed and lets them be heard. U-Mass, Hampden Theater at 8 pm. *This stage reading is FREE*. New World Theater.\*

\* *Vinegar Tom*. See Wednesday, April 17.

\* *Africa Day Party*. Sponsored by Smith African Students Association. Admission \$2.00. Smith College, Mwangi Cultural Center at 10 pm.

\* *The Diary of Anne Frank, An Artists' Book*. Gallery talk in conjunction with the exhibition *The Diary of Anne Frank, An Artists' Book*, by Joseph Goldyne and Barry Moser. Mt. Holyoke College. Art Museum at 12:30 pm.

\* *Go Fish*. (1995). Directed by Rose Troche. Love among a small circle of gay young women. \$2.00. Amherst College. Campus Center Theater at 7:30 and 10 pm.

\* Karla Zarate's Division 3 show at Hampshire, see Thursday, April 18.

#### **Friday, April 19- Sunday, April 21**

\* *Keep Your Head To The Sky: Queers of Color Coming Together*. The First Annual Conference of *Diversity: A People of Color Coalition* of Ohio needs workshop presenters, suggestions for funding sources, and other stuff. If interested please contact Diversity of Ohio, 263 Crestview Rd. Columbus, OH 43202, 614-486-5664 or sharifax@aol.com

#### **Saturday, April 20**

\* Excerpts of *The Heartbeat of America*. See Friday, April 19.

\* *Africa Day*. Annual conference sponsored by the Smith College African Students Association. Panelists and keynote speaker will address scientific and industrial innovations in Africa and throughout the Diaspora. Brunch in the Wright Hall Common Room. Free. Smith College. Wright Hall Auditorium, 11 am- 4:30 pm.

\* *Africa Day Dinner*. Authentic African and Caribbean dinner prepared by SASA members. \$6.00. Smith College. Davis Ballroom, 5:30-8 pm.

\* *Africa Day Cultural Show*. Party to follow in Mwangi Cultural Center. Admission: free to those attending the dinner, general \$2.00. Smith College, John M. Greene Hall, 8 pm.

\* *Go Fish*. See Friday, April 19.

#### **Sunday, March 21**

\* *Black Is...Black Ain't*. The final work of the late Emmy-Award winning filmmaker Marlon Riggs debates black identity and definitions of blackness. Personal testimony, performance, and history by choreographer Bill T. Jones, poet Essex Hemphill, and critics Angela Davis, bell hooks, and Cornel West. Followed by a discussion led by E. Patrick Johnson, English. Amherst College. Free. Mead, Stirn Auditorium at 1 pm.

\* *Go Fish*. See Friday, April 19.

#### **Monday, April 22**

\* *Israeli Movie Night* at Hillel House. Free. 388 N. Pleasant Street in Amherst. 8 pm. Call 549-1720 for title.

\* *A Discussion of Female Adolescent Development*. Diane Palladino, Community Coordinator of the Five-College Women's Studies Research Center. Work in Progress talk. Free and open to the public. Mt. Holyoke College. Dickinson House. 4:30 pm.

#### **Tuesday, April 23**

\* *André Suarès: The Misgivings of an Oriental Jew in France in the Early Twentieth Century*. Frederick Busi, Professor of French at U-Mass. Lecture part of the series, *Orientalism and Orientalizing in Jewish Culture Since 1800*. Sponsored by the U-Mass Center for Jewish Studies. Free and open to the public. U-Mass, Herter Hall, Room 601. Accessible. 4 pm. For more information, call 545-3670.

\* *Vinegar Tom*. See Wednesday, April 17.

\* *Italian Movie night* presents *Non Ci Resta Che Piangere* by Troisi. A tragicomedy by the protagonist of *Il Postino*. No subtitles. Mt. Holyoke College. Dwight 101. 7:15 pm.

\* *Dissecting the Male Mind: Sexism in Phillipine Left Movement*. Teresita Oliveros-Vistro, National Federation of Peasant Women, Phillipnes. Five College Women's Studies Research Center. Free and open to the public. Mt. Holyoke College. Dickinson House at 7:30 pm.

\* Gallery Talk. *John Brown's Private War: The Jacob Lawrence Prints*. David Blight, History and Black Studies. Free. Amherst College. Mead Art Museum, 12: 15 pm.

\* *How Does A World Begin to Heal?* An open dialogue between Jewish and Christian children of Holocaust survivors and descendants of the Third Reich. presented by One by One, Inc. Mt. Holyoke College, Gamble Auditorium. 7:30 pm.

**Wednesday, April 24**

\* *If Only I Were An Indian*. Directed by John Paskievich. A humorous, destabilizing and complex journey, addressing radical environmentalism, cultural appropriation, colonialism and over-identification with the Other. Introduction by Robert Schwartzwald, 5 College Professor of Canadian Studies, French and Italian. U-Mass, Herter Auditorium 231. 7 pm.

\* *Silver Lake Life: The View From Here*. A moving, intimate account of the lives of two gay men living with AIDS. Produced by Tom Joslin, completed posthumously. Sponsored by the Smith College AIDS Education Committee, the Non-Print Resources Center and the Dept. of Sociology. Free. Seelye Hall 201. 7 pm.

\* *The Spirit of Tibet*. Live performance of the Lamas of the Sera Je Monastery. Sacred dance, music, chants, slides, video of HH the Dalai Lama, ritualized debate, authentic costumes, masks and instruments. Featuring the performance pieces "The Blessing of the Dance of Longevity" and "The Four Forest Friends of World Harmony". \$7.00 general admission; \$5.00 students with ID. Amherst College, Buckley Recital Hall. 8 pm.

\* *How Does A World Begin to Heal?* An open dialogue between Jewish and Christian children of Holocaust survivors and descendants of the Third Reich. presented by One by One. Hampshire College, ASH Auditorium. 7 pm.

**Thursday, April 25**

\* Rosie Pegueros, Professor of Women's Studies and Latin American History at Rhode Island University, will speak on the topic *The Invisibility of Latinas in the Gay and Lesbian Movement*. U-Mass Campus Center, Room 803. Noon- 1:30 pm.

\* *Asian-American Youth*. Lecture by Hung Nguyen, Vietnamese performance artist from Los Angeles. U-Mass, New Africa House, 7-9:30 pm.

\* *How Does A World Begin to Heal?* An open dialogue between Jewish and Christian children of Holocaust survivors and descendants of the Third Reich. presented by One by One. Sponsored by Smith/Amherst Hillel Free. Smith College, Neilson Library Browsing room. 7 pm.

\* *LBGA Dance*. Sponsored by the U-Mass Lesbian, Bisexual, Gay Alliance. \$2.00 admission. Location to be announced. 7 pm.

**Friday, April 26**

\* *Celebration of Unity*. Sponsored by eight Unity Organizations. Donations accepted to help the Northampton Battered Women's Shelter, Necessities/Neccesidades. Smith College, Davis Ballroom. 9 pm.

**Saturday, April 27**

\* *A-B-C-D-E-F-Gay!* Speaker Bill Graber, a queer comedian who performs all over the world. Part of the GLBT Cafe Series. Sponsored by the U-Mass Stonewall Center and the Chancellor's Task Force on GLBT Matters. \$5.00; \$3.00. U-Mass, Hampden Theatre Auditorium. Wheelchair accessible but bathrooms not. 8 pm.

\* *Fourth Annual Keepers of the World Storytelling Festival*. Stories from around the world. Three performances: 10 am, 2 pm, 8 pm. For more information call 541-8207. For tickets, call the Campus Center Office at 542-5773. Amherst College, Campus Center frontroom.

\* *Day-Long Book Drive*. Hampshire College Women's Center will be holding a day-long

**Statement of Purpose**

RAW (*Race and Women*) is a monthly magazine committed to an honest dialogue about race and women. We will consider submissions by Hampshire students, staff and faculty in the form of written and visual work which can include but is not limited to: articles, essays, photographs, poems, academic papers, journal entries, drawings, letters and book, art, and other reviews. We publish information about community events as well as larger events and networks. Submissions are considered on a case by case basis.

The views expressed in this magazine are the personal views of the artists and authors, and do not necessarily reflect the views of individual collective members. The magazine is called RAW because the work which appears in it is raw. There is incredible pain, anger and tension surrounding racial issues. The purpose of this magazine is for people to communicate with one another about these feelings.

The members of the RAW collective are:

Whitney Baker, Lorraine Bembry, Esther Brieness, Sarah Greenfield, Theresa Mershon, Amanda Seigel and Jeannie Wong

The boxed paragraphs dispersed throughout this issue of RAW are a new feature called Raw Dough. Raw Dough can be kneaded, baked, and molded to your taste; in other words, Raw Dough is food for thought, ideas for conversations and debates, and a starting point for articles and other RAW submissions. Suggestions for Raw Dough topics are welcome. (Box 1077 or 973)

Currently, members of Congress are creating a series of bills that would either eliminate or severely limit affirmative action programs. Both Senator Bob Dole (R-KS) and House leader Newt Gingrich (R-GA) have stated that they will eradicate federal Affirmative Action programs through the Federal Appropriations process. Many women and people of color agree that affirmative action should be eradicated. They feel that it is special treatment, and implies weakness on their part. This month's RAW dough, compiled by Vanessa Johnson and Sarah Greenfield, addresses a few of the myths surrounding affirmative action as it pertains to us as students, women, and people of color.

Thanks to Jackie O'Connell and Steve Berube in Duplications for helping to put this issue together.

**RAW will return in the fall!**

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