

ISSUE #2 MARCH 1996

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 Bemby, Esther Brieness, Sarah Greenfield, Theresa Mershon, Amanda Seigel and Jeannie Wong

The boxed paragraphs dispersed throughout this issue of RAW are part of 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)

All of this month's pieces of Dough are based on a presentation called Maintaining Race: White Women, Black Women, and Interracial Marriage in the U.S., 1945-1990, given by Renee Romano last month at Mt. Holyoke College. The premise of the presentation was that: a) interracial marriage has been and generally still is, taboo, and b) that women, specifically black and white women, in the United States are the ones held accountable for "maintaining race"; that is keeping our races "pure." Her presentation and research is specifically about black and white women, but these discussions can be broadened to deal with the issues around all interracial dating and marriage. This month's Raw Dough was put together by Sarah Greenfield.

**What does it take
to have an honest dialogue?**

RAW (Race and Women)

Needs your work for the next issue.

***Got something to say
about race and women?***

Make your voice heard.

Send in your art and writing.

***photos *poems *articles *essays
*academic papers *drawings and MORE**

to Box 1077 or 973.

If possible, please submit written work on Mac disk.

Deadline for the next issue is April 5.

Table of Contents

RAW # 2 March 1996

Cover art by Jeannie Wong

1) Sisterhood?

Whitney Baker

3) Pretty

Sarah Greenfield

4) If you see me: Don't Honk

Y. Edwards

5) Experiencing Whiteness

Esther Brienens

10) My Silence Is Resistance

Jeannie Wong

11) Women of Color and AIDS

Yesenia Gutierrez

15) For those who were afraid to wear an afro

E.S.

17) Revolution

Sarah Greenfield

18) There's No Such Thing As A Kosher Pig

Amanda Miriam Chaya Seigel

21) Falling Down

Megan Wilson

22) *Coming Events in the 5-College Area*

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

Sisterhood?

by Whitney Baker

Is it just me or has there been somewhat of a lack of sisterhood between women? Black women together, White women together, Asian women together, Latina women together; Black and White women together, Asian and White women together, Latina and Asian women together; need I go on? I didn't think so. I have women friends of many colors despite the stereotypes attached to each one. Yet I still see a lack of sisterhood with many women, especially women of color. After all we have experienced by the hands of many, the oppression, the racism, the sexism, and all the other *ism's*, we still fight and talk about each other like mortal enemies. We can learn so much from each other and others can learn from us, yet we choose not to. Is it because Latina women might take your Black man, or is it because White women are not to be trusted and are just as bad as White men, maybe its because Black women are so damn horny that they will open their legs to anyone, or perhaps it's because Asian women are token Whites and just as racist. Who knows, but I have yet to see any of the items just mentioned in my girls, or even myself.

Just for the record I do not want your man. I can get my own. Neither do my friends. Personally I feel there is a great mistrust between Black women. Me being a Black woman I am allowed to say this: now we all know why there is this great mistrust, its because Black women have been told that there is a shortage of Black men, so we need to be catty to one another, and put a leash on our man when another woman walks by, especially another Black woman. I'm not saying we must all be cool with each other, we have our differences, that's what makes this country so great, but do we have to disrespect one another?

I attend a small rural school where the population of women of color is small, and the number of men of color is even smaller. Yet a fair amount of us see each other on the street and give that, "Yeah you're of color in this small White town like me," nod. But if the

population were larger, I probably would not even get a side glance. In this valley where there are two women's colleges, and a University, the few men available seem to be unwanted, with everyone, or just taken. This is where mistrust plays a role. The mistrust does not come from unavailable men, although that part of it. It also comes from insecurity, stereotypes, and past history.

Black women have had a reason to mistrust White women. Starting back from slavery, to the emergence of feminism, to White women shouting false rape in the South; Asian women are into Whites, and want to assimilate, besides them being *exotic*, and smart, they are taking away jobs. Black women are either on welfare, mammies, ho's, or just need attitude adjustments. Latina women, no matter where they are from, are considered immigrants and are an unwanted commodity in the U.S., unless of course they can wash kitchen floors real well, and are willing to work below minimum wage.

All these things we assume or have experienced with one another have inhibited us greatly from getting to know one another. I will be the first one to admit that I have at one time held some of the stereotypes mentioned above. But I gradually opened my mind to see that not all people who are different are necessarily bad.

This is not a public announcement from the Church of Jesus Christ, this is a Black woman from New York saying that in a world where everyone shouts how much wrong has been done to them, women, women of color especially, need each other. I have learned that if it was not for my girls, my sisters, I would not know and be half the person I am today.

When a white man and a black woman have children, it is considered to be "whitening" the black race. When a black man and a white woman have children it is considered "blackening" the white race.

Romano suggested that this was influenced by gender hierarchy; Because men are often seen as "possessing" the women they date or marry, a black man with a white woman implies black control of part of the white race, which is obviously not compatible with the idea of white superiority. A white man with a black woman is seen as white possession of part of the black race. The black woman is chastised for "giving herself" to the white man/white race.

Have you felt this responsibility insinuated by your own family or peers? How does this responsibility and "blame" work out in interracial dating among people our age?



If you see me: Don't Honk

I was driving a friend's beat up chevy nova just yesterday.
I was actually feeling good and all- not having been behind the wheel for a while
I put my sunshades on, to block the rays of course
humming old prince tunes (the car radio hadn't worked since '79)

I tell you-
we could have shared stories, the car and I,
for the others around seemed not to like its make
and the people surely didn't like my color.
while the car's bumper was clearly in bad shape
and through all of the looks
I fought hard to hide my own personal
damage.

figure this,
imagine:
with it's white paint job, I expected less
less of an attack.
at least more acceptance-that is how it works in my world.
but the birds were right on
firing away
not hesitating to shit all over its surface

me, the car
me and the car
me in the car
what didn't they like?
I parked
got out
walked away

here, still being looked at
still being followed
What didn't they like?
Me, my black paint job.
It had nothing to do with my engine.

By: Y. Edwards

Experiencing Whiteness

by Esther Brienens

Warning: This is not a polished essay. It is more of a journal entry so it is RAW.-Esther

December 13, 1995

In thinking about racism as a white problem and as something that white people need to face and confront in their own lives, here are some thoughts about some of the stages white people living in a racist society may experience:

IGNORANCE

We (white people) are ignorant of our position in racism either because we live in an all white environment or we are not aware of the people of color around us because of the dominant white culture. The fact that these issues are not addressed in school or home contributes to our inability to question our lives in terms of racism.

When we learn about racism we either:

Go into **DENIAL/CONFUSION** - that is, we don't understand how our lives are racially defined or how we are complicit in racism even though we either

- a. live in an all white environment and /or
- b. don't understand what we are doing "wrong" because we don't "hate" people of color and /or
- c. Believe that we are not racist because "some of my best friends are black"

OR, we

OUTWARDLY AND OVERTLY BELIEVE RACIST IDEAS and CONSCIOUSLY ACT IN RACIST WAYS - that is, we consciously believe the stereotypes about people of color are true and act deliberately to perpetuate racism.

WHEN we really begin to realize that our white history is so full of shame and that our ancestors (by blood and/or skin color) are the reason racism exists, we are overcome with **GUILT** which plays out in one of two ways or both. Either we are:

a. **PARALYZED** (with guilt) which prevents us from talking and thinking about racism and taking any action to fight racism within ourselves or within society. This paralysis is a form of complicity even though we don't want to see it that way. We are so focused on our own feelings that we can't get beyond them to see anything in perspective.

OR

b. **BENEVOLENT** - that is, we feel so "sorry" for the problem people of color have with racism that we "generously" try to "help" them. This can be very patronizing and self-serving and leads to practices such as token-ism. In these kinds of situations, we do not see racism as our problem too and so we often look towards people of color to "teach" us about racism.

AT SOME POINT, our **guilt** becomes so great that it turns into

SELF - HATE : we start denying our own pain because we feel that our experiences could never compare to those that people of color have endured through racism. We feel stupid and insignificant. In this way, we are (in our heads) reversing the actual hierarchy - but there is a problem in that we are still thinking in hierarchical terms.)

uncomfortable and eventually it became less and less "taboo" for me. I began to lose feelings of paralysis by talking.

5. examining institutionalized racism and how I am complicit in it. This area as well as all the others is an ongoing process. It requires a high level of consciousness for people who are white because it is easy to just accept things and take certain things for granted without questioning how race is part of the picture.

I hope this piece of writing will motivate another white person to begin to address her/his own un/conscious racism.

In 1963 Newsweek polled white readers about desegregation. They were asked if they would object to certain levels of racial mixing. Percentages were calculated for whites from the South (S), nation-wide (N), and whites who had had contact with blacks before (C).

78% S, 57% N, and 29% C said they would mind having a black family live next-door. 35% S, 19% N, and 9% C, said they would mind working next to a black person. 98% S, 94% N, and 85% C, said they would mind having their *daughters* marry a black man. The percentages on that last question were hugely closer to each other than on any other questions asked.

Why is the fear of having daughters, or any young women, be involved with another race so much greater, even among comparatively "non-racist" whites, than the fear of sharing all other aspects of life? Is this "protection of the daughter" a big concern among other races? How does this taboo affect how we see interracial dating and marriage?



J WONG
3-96

Women of Color and AIDS

by Yesenia Gutierrez

I am writing this in response to the article written by Theresa Mershon entitled **Women, Race and AIDS: Where are the Voices?** in the last issue of RAW. The primary problem I have with this article is the simplistic ideology that the way to stop AIDS is through creative art work and women of color speaking up. She writes "And as long as women are silent about their experiences, more women will be isolated and forced to survive without support from others in their situation. Silence is not deadly to one social group and until HIV-positive women of all races use their voices and move to create support within their communities, ignorance and therefore AIDS transmission can not be effectively battled." She does not even discuss the issues impacting the very different communities of women of color, like socio-economic class, lack of access to health care, under-diagnosis by primary health care givers, and the very history that women of color have with the health care system involving forced sterilization abuse, abortion only on the condition of sterilization, etc.

The fact is, there is a huge difference of HIV infection among women of color and it does not effect us equally. 55% of women with AIDS are African-American when African-Americans only make up 12% of the population. 21% are Latina/Hispanic, when Hispanics only make up 8% of the population. Asian-American women make up only 0.5% of AIDS cases while Asian-Americans make up 4% of the population. * AIDS prevention MUST take on different forms for different communities of color. There are specific needs that must be met depending upon the community. For example, many Latinas and Asian-American women are in need of language-appropriate prevention materials.

Some of the underlying reasons for the disproportionate representation of African American and Hispanic women involve both individual behaviors such as needle sharing, inability to negotiate safe sex as well as structural conditions like inadequate health care, unemployment and poverty that are associated with AIDS risk (Osmond et al. 1993). According to Mays and Cochran, HIV risk for low income African-American women is associated with the following factors:

- 1)difficulty in maintaining stable sexual relationships due to sex-ratio imbalance
- 2)a fear of contraception because it is viewed as a form of genocide promoted by whites
- 3)the belief that using condoms is a symbol of extra relationship sex
- 4)large number of African-American men that are imprisoned and face the possibility of homosexual relationships while incarcerated and
- 5)the high rate of IV drug use with non-sterile needles by African-American men (Mays and Cochran 1988)

In addition to these reasons, many African-American women may not practice prevention because they're economically dependent upon their male partner and may fear losing their relationship (Land 1994). Also, many African-American women have minimal access to health care resources and when resources are available they are not delivered in a culturally sensitive way.

Many of the same risks apply to low income Hispanic women as well. Some of the patterns that are of particular concern as stated by Amaro 1988, Burgos, Diaz and Perez 1986, and Rogers and Williams 1987, are:

- 1)acculturation¹ to more permissive sexual behavior without simultaneous changes in anti contraceptive beliefs
- 2)the influence of the Roman Catholic church on Hispanic women with its doctrine on birth control, safer sex, and STD prevention
- 3)traditional lack of explicit discussion of sexual behavior
- 4)traditional role of women not being assertive with men therefor making it hard to negotiate safer sex
- 5)the cultural taboos against homosexuality that pressure homosexual/bisexual men into marriage or heterosexual relationships

Unfortunately, because the dominant culture views Hispanics as a homogeneous population, service providers may miss important differences in providing health care and prevention to HIV positive or negative patients.

Another issue is perceived risk which the article only touches upon. The following table is based on information given in Nyamathi et al. "AIDS Related Knowledge, Perceptions and Behaviors Among Impoverished Minority Women" (American Journal of Public Health January 1993;83:65-71.)

Group	% reported no chance	% some chance	% high chance
African-American	33%	25%	10%
high acculturated Hispanic	32%	31%	17%
low acculturated Hispanic	50%	21%	5%

I think the key to fighting AIDS lies in prevention and education before infection. The only means of interrupting the AIDS epidemic is through behavior change and confrontation of issues of race, sexuality and poverty. I do agree that extensive support systems should be in place to support women of color that are HIV infected or have AIDS, but I think that is not the place to start or end.

AUTHOR'S NOTE: This short essay is not intended in any way as a complete discussion of AIDS/HIV infection among women of color and should not be taken as such. I have knowingly left out many issues and complexities surrounding women of color and AIDS because of time constraints, and because it would require several books to give the topic the attention it deserves, here is my humble contribution.

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Rogers, Martha and Walter Williams. 1987. AIDS in Blacks and Hispanics. Issues in Science and Technology 3:89-96.

¹ acculturation is used here meaning the "modification of the culture of a group or individual by contact with a different culture" (American Heritage Dictionary 3rd edition 1995)

Romano talked about the way that black women's articulation of opposition to interracial marriage changed from the 40's to the 90's.

Before 1965 a black woman might have said she was opposed to interracial marriage because it was a betrayal by black men of black women - in other words a betrayal of gender. However black women often had this turned against them; people would say that they were simply angry that they could not "keep a man" the way a white woman could (too strong, not feminine enough, too demanding). This caused a slow change so that since about 1965, black women articulate their opposition to interracial marriage as a betrayal of race; saying that black men who date white women are trying to escape their blackness and betraying themselves and their people, not just black women.

To what extent is women's opposition to interracial dating/marriage really protecting our interests and our racial identities? Are we taking on patriarchal ideas from our own races about women maintaining race, and building mistrust and anger between women?

For those who were afraid to wear an afro

As you looked in the mirror
You saw a reflection of your self

similar to Angela
similar to Bobby
similar to Erica
similar to Huey

As you looked in the mirror
You reached over and picked up the hot comb
picked up the lye
picked up the pomade
picked up the hot rollers

Fried, died and laid to the side

Not confident enough to wear an afro in public
then the boss would know
then the cops would know
then the judge would know

The television said those who were afros

Are the number one threat to Amerikkka

The radio said those who were afros

Are social deviants

The news paper said those who were afros

Are evil Communists

Those who were afros are down right UN-Amerikkkan

WARNING!: AFROS CAN BE HAZARDOUS TO YOUR HEALTH !

Bombs went off in houses of those who wore afros

Night sticks beat the shit out of those who wore afros

FBI had files on those who wore afros

Judges would sentence those who wore afros

THE REVOLUTION IS IN YOUR HANDS DON'T RELAX IT

by: E.S.



There's No Such Thing As A Kosher Pig

by Amanda Miriam Chaya Seigel

Am I a racist pig?

Melanie says consider yourself

by the things you do not by the labels pinned on you
(like gaudy yellow stars)

but the past snaps me in a bloody deathlock;

I hold every grudge like a lethal weapon.

I saw a Sistah Souljah album and pulled it from the pile
because I heard she was a woman of fiery words
on the cover her insignia was
a black SS on a yellow background
shocked I put it back.

I think about Farrakhan and Kahn

how closely we are related

the Nazi signs No Negroes Jews or Dogs.

I am reaching out and I find myself cut off
can't get beyond my panic reactions
how can a woman I would call sister
turn a symbol of hatred against me?
and am I also afraid of her for being
too Black too loud too proud?
Yes and I am afraid of myself
for much the same reasons.

How can I think I can judge a panhandler for wanting
food dope a coat
to feel the apathy we all do
to make survival a non-issue
when for want of the same things
my brain overloads downtown
and I pretend I don't see her?
my brain is screaming
*raw potatoes in Poland, power driven
by death marches
could one life pay for another?*

I rationalize to myself
"I'm on vacation"
some people don't get a vacation
"I worked hard and I deserve it"
who deserves what?

There's nothing rational about starvation-
she wants a life that was stolen years ago.
And I pass
because I can
because I have learned
to be ashamed of the me in you.

Some guy on t.v. says Janet Reno is worse than Hitler
some guy on the radio invents the term feminazis
these are the real fascists-
they know nothing of freedom.

I will never be casual
shrug off death like a sweater
there is no pleasant way to explain genocide.
I have nightmares that they've come again
swastikas that make me shudder
they throw candy bars to us starving prisoners
and watch children crushed to death
as we scramble for it.

And when I wake up I hear people saying
"I'm sick of all this political correctness"
cozy well fed Jews in t.v. apathy
who don't believe that capitalism is a crime.
how can they think that when there are
people dying on our doorsteps
names altered from history and legitimacy
scared averted eyes on the bus, worrying
who will steal from me
and never,
what have I stolen?

In exile, I still can't deny it
Yes I benefit from racism
my Star isn't big enough.
I need a sign saying
Yes I'm a flaming queer
Yes I'm a loud pushy

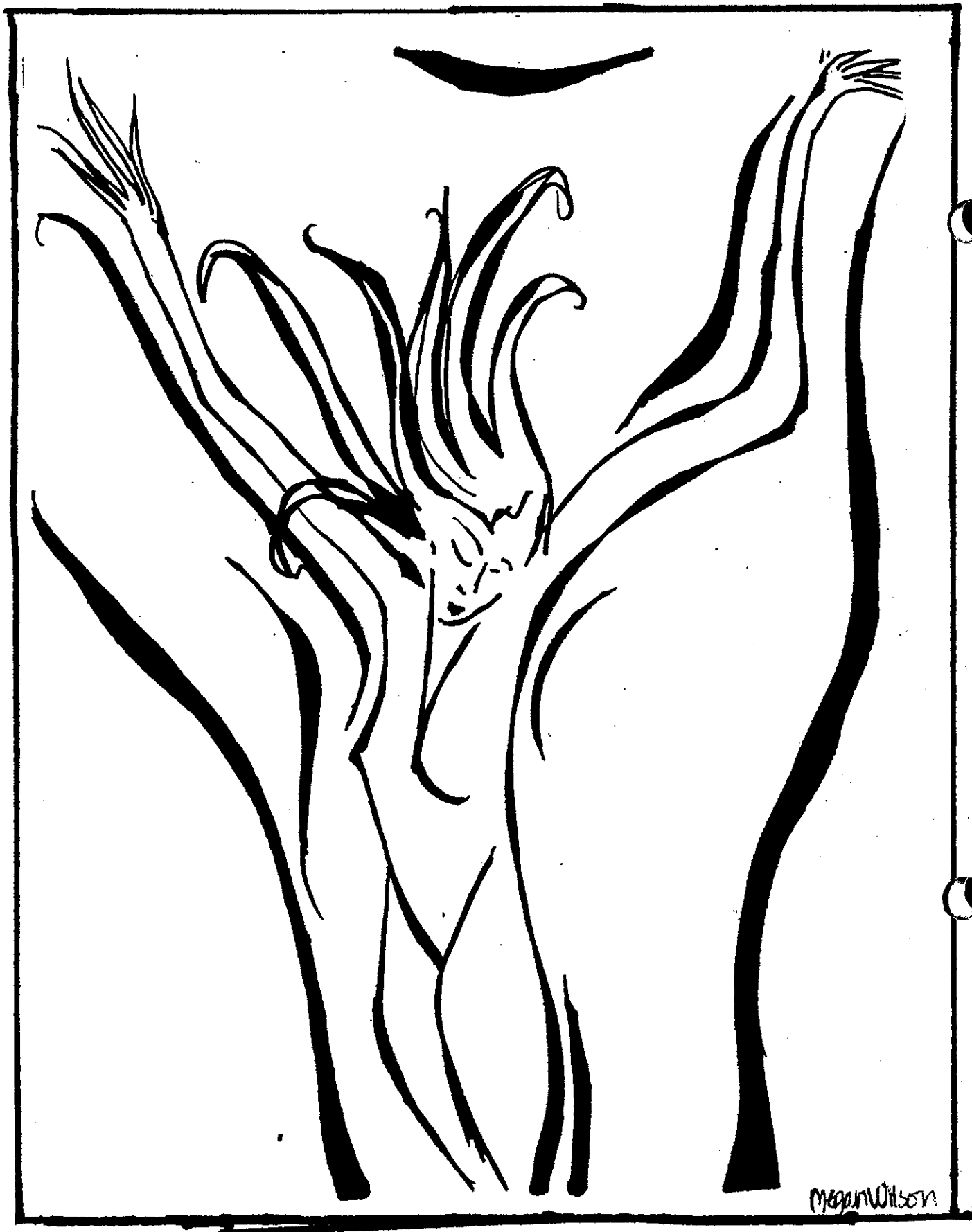
in JEW.

I have to be blatant march on
know what is and isn't power move on
but never forget
consider myself by what I *do* ;
share the struggle.
the looks I get today
aren't shit to the person who can't change their skin.
Until I expose that racist in me I won't be through
I don't wanna die like Schindler
saying I couldn't save more
sometimes I feel that way.

Am I a racist pig
a victim and a perpetrator walking across your back they made
lampshades from my family's flesh
I will not forget. I cannot forget.
Never again.

Am I a racist pig?

I try not to be
the denials cutting so close
they skin me.



Coming Events in the 5-College Area

Wednesday, March 13

* *The Education of a Singer at the Beijing Opera*, a film about the training of opera singer Wang Runqing. 54 minutes. Directed by Ranjanaa Devi. Lecture by Amy Chin of the New York Chinese Cultural Center. U-Mass, Herter Auditorium at 7 pm. Free. For more information, call 545- 3659.

* The Affirmative Action Debate. Dr. Betty Shabazz and Edwin Meese. U-Mass Fine Arts Center at 7:30 pm. Tickets are \$3.00 for high school and college students, \$10.00 general. For more information, or to get tickets, call the Fine Arts Center Box Office at 545-2511 or 1-800-999-UMAS.

* *Hasta Cierto Punto*, a film about Cuba, by Tomas Gutierrez Alea. Mount Holyoke College. 302 Psychology Education Building. 7:30 pm.

* Lisa Tiger, a Native American woman with AIDS, talks about Native spirituality as well as the effects of AIDS in the Native American community. Sponsored by the Distinguished Visitor's Program. Call 545-0046 for fee information. U-Mass undergrads free with valid ID. U-Mass, Bowker Auditorium. Accessible. 8 pm.

Thursday, March 14

*Film Series, "Imaging Capitalism? Subversive Cinema". Sponsored by Solidarity, a socialist, feminist organization. Free. Smith College. Seelye Hall 106. 7 pm.

**Asian Immigration to the U.S.* Lecture by Sokhen Mao, representative from the Khmer Organizing Project. U-Mass, New Africa House, 7-9:30 pm. **

MARCH 16-24. SPRING BREAK.

Monday, March 25

*The Italian Campaign of World War II as Experienced by Italian American GI's and Post-War Immigrants. By Professor Suzanne Branciforte, Holy Cross American Studies Program. Smith College. Seelye Hall 106. 4:30 pm.

Wednesday, March 27

* Activism in the 90's. Lecture by the Reverend Al Sharpton, civil rights leader and political activist. Free. Amherst College. Johnson Chapel. 6 pm.

* *Frosh*. Filmmakers Dayna Goldfine and Dan Geller present their 1993 cinema verite record of cultural clashes and personal crises in a multicultural coed dorm at Stanford University. Explores ethnic identity on a mainly white campus and a Eurocentric vs. multicultural curriculum. Followed by discussion led by Rosalina de la Carrera, Dean of New Students, and Jean D. Moss, Associate Dean of Students. Free. Amherst College. Merrill II. 7 pm.

* *Positive*. A film documenting the New York City Gay Community's response to the AIDS crisis. Second in a series of films sponsored by the Smith College AIDS Education Committee, the NonPrint Resource Center and the Department of Sociology. Free. Seelye Hall 201. 7 pm.

* *Danzon*, Film by Mexico's leading woman director, Maria Navaro, about a practitioner of the elegant dance style known as "dazon". Mount Holyoke College. 302 Psychology Education Building. 7:30 pm.

* Human Rights and International Relations, a lecture by Margo Picken. Mount Holyoke College. New York Room, Mary E. Wooley. 7:30 pm.

Thursday, March 28

* A night of Slovic Folk Dancing. Come and learn some of the basic steps of Slovic folk dancing. Free. No sign-ups required. Mount Holyoke College. Kendall Sports Complex. 7 pm.

* Of Rhythms and Borders: Latin American Music, Identity, and the Cinema. Lecture by Ana Lopez, Tulane University. Mount Holyoke College. 101 Dwight. 4:30 pm.

* Can Human Rights Be Taught. Lecture by Margo Picken, London School of Economics and Political Science. Five-College Faculty Seminar. Mount Holyoke College. Willits-Hallowell. 7:30 pm.

* *Issues in the Lives of Asian-American Gays and Lesbians*. Lecture by QAPA (Queer Asian Pacific Alliance) members from Boston. U-Mass New Africa House, 7-9:30 pm. **

Friday, March 29

* *Danzon*. Film by Mexico's leading woman director, Maria Navaro, about a practitioner of the elegant dance style known as "dazon". Lecture by Ana Lopez, Tulane University professor. 103 minutes. Free. U-Mass, Herter Auditorium at 7 pm. For more information, call 545-3659

* *Pinaytok (Womyntalk)*. Written by Chris Millado. Performed by Mayi Theater Ensemble. The powerful stories of a migrant worker in Saudi Arabia, an actress in a porn flick, and a battered housewife in the slums of Manila are told by six actors who take turns playing the different roles of the women and their aggressors. UMass, Hampden Theater, at 8 pm. \$3.50 students, \$6.00 general public. New World Theater.*

Saturday, March 30

* *Pinaytok (Womyntalk)*. See Friday, March 29.

* Women in Science Conference. The Pioneer Valley Chapter of the Association of Women in Science is hosting a conference for Women in Science. Students are invited to present posters of their research results. Lectures by three scientists will address issues of general concern. Free. Smith College. McConnel Hall Auditorium. 9 am- 5 pm.

Friday, March 29- Sunday, March 31

* Tenth Annual Fight for Abortion Rights and Reproductive Freedom. Free conference teaching leadership skills to students and community activists working on a broad range of reproductive rights issues to combat erosions to women's reproductive rights. Workshops and abortion speak-out in the evening. Pre-registration is encouraged. Sponsored by Hampshire College Civil Liberties and Public Policy Program. Franklin Patterson Hall. For more information, call 582-5645.

Sunday, March 31

*LBA 20th Anniversary. Mount Holyoke College. Hooker Auditorium. 9 am.

Thursday, April 4

*Paola Bachatta, Professor of Sociology at Sarah Lawrence University, will be speaking on *Gays, Lesbians and Hijras- Sexual Minorities in India*. U-Mass Campus Center, Room 803. Noon- 1:30 pm.

* *Asian-American Activism*. Lecture by Karen Aguilar- San Juan, University of Connecticut. U-Mass, New Africa House, 7-9:30 pm.**

April 5 & 6

* *Recognizing New Representations: Identity and Activism in the U.S.* Presented by the Asian Students Association and the Diversity Task Force of Amherst College. There will be workshops on Asian-American women and gender, immigration, Affirmative Action, African-American/ Asian American relations, plus a diversity of speakers. To register, e-mail HMKIM@amherst.edu.

Monday, April 8- Saturday, April 13

* Amherst College Asian Heritage Festival. Watch for information to come.

Tuesday, April 9

* Professor Amita Basu will lecture on Asian-American women. Watch for information to come.

Friday and Saturday, April 12 & 13

* *More Than Feathers and Beads*. Written and performed by Muriel Borst. Portraying four different characters, a ballerina, a fancy shawl dancer, a stripper and a pop star, Borst, who has acted with Spiderwoman Theater and is a principal dancer with the Thunderbird American Indian Dancers, explores the struggles many Native women face. UMass, Hampden Theater at 8 pm. \$3.50 students, \$6.00 general public. New World Theater.*

Saturday, April 13

* Five-College ASA (Asian Students Association) Conference. Watch for information to come.]

Tuesday, April 16

* *Hello (Sex) Kitty: Mad Asian Bitch on Wheels*. by performance artist Denise Uyehara. Sponsored by Hampshire College Asian Pacific Students Association and other groups. Topics include: gender relations, domestic violence, and queer issues. Watch for information to come. Contact Jeannie at x 4903 or jlwf93@hamp.

Thursday, April 18

*Barbara Love, Professor of Education at UMass will speak on *Intersections of Oppression: Racism and GLBT Oppression*.

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

Friday and Saturday, April 19 & 20

*Excerpts of *The Heartbeat of America*. Written by Lane Nishikawa. A play commissioned by New World Theater on the subject of 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.*

Friday, April 19- Sunday, April 21

*Keep Your Head To The Sky: Queens 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

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.

*Self-Expressions II, sponsored by the Stonewall Center, is a night performances by lesbian, gay, bisexual and transgendered poets, musicians and performers. 7 pm, location to be announced. If you are interested in reading or performing, please call Michelle at 545-4824 as soon as possible.

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

Thursday, May 2

Geeta Patel, Professor of Women's Studies at Wellesley College, will speak on the topic: *Desiring Women: South Asia*. U-Mass Campus Center, Room 803. Noon- 1:30 pm.

***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- 2511.

** 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.

**THE "WOMEN'S CENTER" IS UNDER
RADICAL RECONSTRUCTION**

You can get safer sex supplies, read magazines, watch videos, use the library, or just hang out and drink tea at the Center. Check out the bulletin board right by the post office for more information.

The Center is located in Enfield. Call extension 5540.

Meetings are every Monday night at 6:30.

