

Fall 2006 Issue

CULTURAL TIMES

MultiCultural Center
Humboldt State University



Vine Deloria, Jr.
Meeting Place



Education Encounter:
A Tribute to Eric Rofes

L e t t e r From the E d i t o r

When I first walked into the MultiCultural Center freshman year, I didn't know what to expect. Will I be standing next to student activists fighting for equality or hanging out with others to share our struggles? Instead, I found the warm faces of students from all backgrounds, amongst them are my teachers, friends and people who challenged my perceptions and stereotypes.

Last year I had the opportunity to study abroad in China. It is a trip that has taught me to cherish my heritage and culture. It has also made me see the importance of the MCC and other organizations that promote diversity and multiculturalism. The MCC is not only a family, and community but also a way to understand the richness of our world around us.

I am so fortunate to work with Matthew Curtis and David Bracamontes who both have taught me so much just through watching what they do. They are truly amazing and this newsletter would not be possible without their help.



I want to dedicate this issue of the Cultural Times to Vine Deloria Jr. and Eric Rofes, two leaders who committed their lives to educate and promote equality. Their legacy will continue on with our mission at the MCC.

I want to thank Marylyn for giving me this chance to apply what I know (journalism) to what I have yet to learn (understanding of myself and my diverse community).

Finally, thank you to everyone who was involved and helped submit articles and pictures.

Sincerely,
Jessica Wang

Cultural Times Staff



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MultiCultural Convocation

The fifth annual Multicultural Convocation was held on Friday, Sept. 8. This annual event is an opportunity for new students to learn about supportive student organizations and programs and to get to know faculty and staff who care about their success at HSU. This year a student panel shared the challenges of being from underrepresented communities on a predominantly white campus, and they also shared solutions and ways to create community. What has become a tradition, the Convocation ended with everyone participating in Dandiya Raas, a traditional stick dance from northern India.

Members of Latinos Unidos (LU) created the first Latino Convocation five years ago. They felt that incoming Latino students did not have a way of making connections and getting to know supportive faculty and staff. The following year, these LU members wanted to open the Convocation to all underrepresented students, and the first Multicultural Convocation was created. The Convocation has grown to be an important community building event for students.



HSU MultiCultural Center presents programs that are educational and thought provoking and move us towards compassion and a deeper understanding of people and history. We sponsor events that celebrate the richness of our cultures and traditions; events that enrich our lives with the diversity of people who are different from ourselves.



“To build, nurture, and sustain a multicultural community”



Creed

Community



Sustain an inclusive

-- MCC Vision Statement

nting Receptions



Early in the fall semester, the MultiCultural Center in collaboration with clubs and organizations hosted a series of Creating Community Receptions for the African American, Asian Pacific Islander, Native American, Latin@ and Queer communities. These receptions are opportunities for freshmen and transfers to meet other students, learn about supportive programs, meet supportive faculty and staff, and eat good food. Building community and feeling a sense of home is an important component of life at HSU. The MCC introduced the Creating Community Receptions about five years ago.

It takes a community to honor and sustain diversity!



By Patrick Malloy

October 11 was National Coming Out Day. The goal for this day was to bring the queer community together through the Queer Fair, our Queer Community Reception, and a performance by Deep Dickollective. The Queer Fair was our first attempt to bring organizations that deal with queer issues from around the county to the HSU quad; we had sixteen groups participate. It allowed students to get involved and provided a space for



communication between all the organizations. That night we had the Queer Community Reception, where Queer people and supporters from campus and the community came together to celebrate and learn. The goal of the event was to educate the community about the resources at HSU and around the county. It was also an opportunity for the Multicultural Queer Studies minor to let itself be known as a primary resource on campus. National Coming Out Day ended with a performance by Deep Dickollective, a queer hip hop collective from Oakland. They were recommended by Eric Rofes before he passed away.



Queer Community Latin@ Reception

By Yvan Guzman and Maria Ordonez

The Latin@ reception turned out to be a successful event because it gave an opportunity for HSU students, staff, faculty, and the local community to come together to interact with each other. The purpose of the reception is to welcome the new and old students, meet supportive faculty and staff, and inform students of resources on campus.

One of the goals is to help Latin@ students feel more at home at HSU. This year, we received our largest enrollment of Latinos and we want these students to meet different speakers, join campus clubs and help them transition into the best four years of their college experience.

Marvin Rodas, a graduate student at HSU, welcomed the students, faculty and community to the reception. He gave some encouraging words to the students about his experience as a freshmen and his experiences being away from home. Carmen Colunga, an HSU graduate who is now working for the Learning Center, shared his experiences as a Latino student and how the

numbers of Latino students have changed since he last attended the university.

Colunga encouraged freshmen to get involved in school activities because it's a way students will feel welcome and make friends, strengthening the bond between each other. Bianca Lopez and Jessica Pimentel Cruz spoke about what it's like being a Latina at HSU and the resources that should be provided to students in order to reach greater success.



Representatives from the MCC, A.Z., M.E.X.A., Latinos Unidos, Lambda Theta Phi Fraternity, Gamma Alpha Omega Sorority, and Puentes spoke about their club programs.

To break the ice, the Latino coordinators (Yvan Guzman and Maria Ordonez) chose to use Loteria (Mexican Bingo). To break the barrier of power, faculty and students were put at the same table to create open dialogue. They also had to fill out cards with questions on them so people were forced out of their seats to speak with others. Finally, the celebration ended with traditional Mexican food.

The success of this year's community reception does not mean the end. Please look forward to a full week of Celebración Latin@ in the spring semester of '07.



By Melanie Shaw and Nikkia Brown

The African American Community on this campus has struggled throughout the years to be recognized and respected on the Humboldt State campus. Our community is striving to build a close-knit networking system to help student of African Descent feel a sense of belonging and home. We are continuing to educate ourselves on past and present issues to help liberate our minds and to work above the white capitalist patriarchal system.

Since I have been on this campus, I have worked to create a positive community for African American students. From events during Black Liberation Month to gatherings where this community can encounter each other, I feel very engaged in the community work and building. There is a lot of concern among African American students to have better communication with each other, as well as more resources for ourselves. From action plans developed at the African Descent Reception, we are geared up to do so.

The African Descent Reception held on October 4th was a gathering to create the first formal encounter African American students have with other students, faculty, staff, and allies. This space is an organizing space full of creativity in song, poetry, and dialogue. During the reception we had the singing of the Black National Anthem, poetry, group dialogue, the development of action plans for the community as well as the sharing of our cultural food as

thanks for being involved in the supportive space we had created.

Any and every space we have created for this community has been a working space for change. In all workshops or dialogues we hold, there is a call to action so that not only are we engaging in complex topics, we are finding workable solutions for the issues at hand. The African Descent Reception was not an exception.

I would hope that with this event, we have begun a chain of opportunities for students to speak to one another as well as recognize their allies and support within the community.

During this reception we had a lot of support from other ethnic groups. This is just the beginning of a new community being formed amongst the people of color on campus. In all of the receptions we are celebrating the diversity not only amongst the different cultures but, celebrating the diversity within each community. Diversity has taken on a whole new meaning through these receptions because of the beauty of difference within one culture.

African Descent Asian/Pacific Islander

By Ellen Chen

The Asian Pacific Islander Community consists of all who are self-identified and all who support this community. This means a united and connected place to belong, as well as a supportive place that is inclusive. This year's Asian Pacific Islander Community Reception was an opportunity for students, staff, and faculty to network, show support of each other, and share our cultures. To bring people closer together, we played jackpot. This activity allowed participants to share and learn about the Asian



and Pacific Islander cultures from a variety of perspectives.

We encourage everyone to actively take part in the events and activities of the Asian Pacific Islander community in order to gain a better understanding of our cultures. The API Reception helped people get connected and build the community.

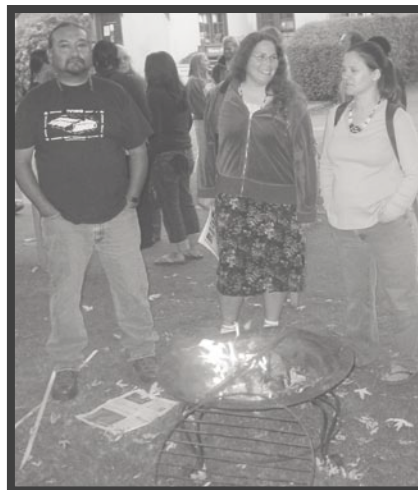


From Vision to Reality

Creation and Dedication of Vine Deloria, Jr. Meeting Place

When Vine Deloria, Jr. passed away on Nov. 13, 2005, many of us walked around in a daze – stunned that this important scholar, activist, writer and teacher was taken away so suddenly. That day we asked ourselves, “Should we have a memorial? Should we do something?” But a memorial would have made it too real that Vine was gone. Then the idea of naming the MCC conference room in honor of Vine was suggested and a buzz began! People got together and brainstormed ideas about colors, designs, photos, ambiance, and how to truly transform the room. On Oct. 9, the Native Community and the MCC held a dedication and ribbon-cutting ceremony for the new Vine Deloria, Jr. Meeting Place, a work-in-progress.

The MCC sends a big Thank You to all the students, staff, and faculty who helped with the creation of the Vine Deloria, Jr. Meeting Place, with very special thanks to: Dale Ann Sherman, Lorraine Taggart, Kristine Brenneman, Brittany Britton, Melissa Tafoya, Sue Burcell, and members of AIA, ITEPP and INRSEP.



Students created a prayer fire for the dedication. Guests offered sweet grass and prayers for Vine Deloria, Jr. and the Meeting Place.



Students representing the Indian programs at HSU cut the ribbon to the new Vine Deloria, Jr. Meeting Place. (From left to right) Samantha Williams (Native American Studies alumnae), Ruby Tuttle (INRSEP), David Gensaw (AIA), Mary Campbell (ITEPP).



Native American Studies professors Marlon Sherman (Lakota) and Joe Giovannetti (Tolowa) shared their prayers of honor and welcome at the dedication. We are blessed to have Marlon and Joe in our community.

Native American Reception

This year the Native American Creating Community Reception was held in conjunction with the dedication of the Vine Deloria, Jr. Meeting Place. About 125 people from the campus and community came together at the MCC to honor Vine Deloria, Jr. and build community with our Indian students. Ruby Tuttle was the MC, and Marnie Adkins gave a welcome from the Wiyot people. NAS professor Joe Giovannetti sang a Tolowa welcome prayer, and NAS professor Marlon Sherman sang a Lakota honoring prayer. Samantha Williams, HSU graduate and former AS President, spoke about the impact Vine Deloria, Jr. had on her and the academic path she chose at HSU. Students created a prayer fire at the entrance of the MCC; people offered sweet grass and other offerings as they entered the Vine Deloria, Jr. Meeting Place.

Of Spirit and Reason

By Jessica Wang

Vine Deloria, Jr. (Standing Rock Sioux), was born on March 26 1933 in Martin, South Dakota near the Pine Ridge Oglala Sioux Indian Reservation. Wanting to become a minister just like his father, Deloria graduated with a theology degree at Lutheran School of Theology in 1963. Later, he decided he could do more good as a lawyer for Native Americans, so he entered the University of Colorado and received a law degree in 1970.

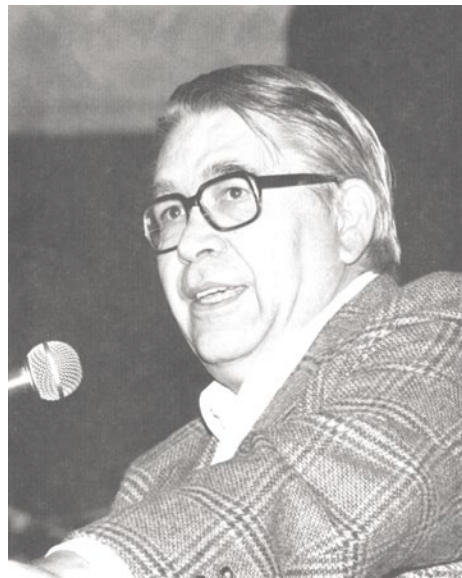
After his graduation from the University of Colorado, Deloria's passion led him to become a social change spokesperson. He spoke provocatively on Indian identity and served as the Executive Director of the National Congress of American Indians from 1964 to 1967.

HSU Native American Studies professor, Joseph Giovannetti describes Vine Deloria, Jr. as "the most eloquent and prolific writer in Indian voice opposing U.S. colonial policies in the 20th century."

In 1969, Deloria published his first book, national bestseller, "Custer Died for Your Sins: An Indian Manifesto." It made him a national figure and a symbol for the Native American Rights Movement. The book challenges white audiences to take a hard look at the brutal history of American western expansionism and destroys stereotypes of Indians.

Deloria served as a board member of the National Museum of the American Indian in 1977. He later taught at the University of Arizona from 1978

to 1990 and then taught at the University of Colorado at Boulder. In 1999, he received the prestigious Wordcraft Circle Writer of the Year award and honorable mention from the National Book Festival in 2002. He was awarded the Wallace Stegner Award from the Center of the American West, and he was the winner of the American Indian Festival of Words Author Award in 2003.



Considered to be one of the most influential men in native communities, Vine Deloria, Jr. was an educator, writer, philosopher, political scientist and activist up to the time of his death on Nov. 13, 2005. TIME magazine named him one of the "Ten most influential theologians of the 20th century."

"In our department (Native American Studies), we use a lot of his books and writings," said Joseph Giovannetti, "It's a shame his name was not mentioned after his death, after his 40 years of contribution. We need to honor this man."

Director of the MultiCultural Center, Marylyn Paik-Nicely, says the room dedication to Vine Deloria, Jr. "is a call to consciousness to rights and potentials...It's a reminder to not accept oppression and injustice."



EDUCATION ENCOUNTER

March 2, 3, and 4 of 2007

By Fernando Paz and Shyama Kuver



their struggles and reflecting upon other's who struggle through a series of activities and discussions. How do we listen to each other? How do we continue a process of building upon a foundation of struggle that has existed since birth? What does it mean to encounter each other?

One particular strategic track focuses on the validation of informal, non-academic knowledge. Raising questions such as, who authorizes knowledge and why?

These questions and many others will be discussed in hopes for a wider knowledge and understanding of human encounter.

Eric dedicated his whole life to social change activism. He worked to promote equitable access in public education, environmental justice, gay men's health, marriage equality, and racial and economic justice. "(Eric) worked tirelessly and passionately to lead movements that helped create the places where knowledge from different perspectives could be shared constructively," said Eric's colleague Jyoti Rawal. Through the 2007 Education Encounter, we hope to keep fighting for that vision.



This year's Education Encounter will be in honor of Eric Rofes, who was not only an excellent educator but also an amazing community activist, organizer, and writer. His work and political commitment to social change will be honored this year by combining the Education Summit — an annual event Eric founded — and the Diversity Conference into one: the Education Encounter.

The assembling of people from diverse political backgrounds and perspectives is what Prof. Manuel Callahan once described as, "...convening an open space of encounter, inviting a diversity of proposals and positions to promote a growing network." Throughout this year's event we want to engage in the network of people, hold open dialogues to educate people the true meaning of the Education Encounter.

There will be workshops, keynote speakers, performances, art exhibits and intercultural dialogue throughout the three day event. This year's Education Encounter is organized into several different strategic tracks that include multicultural queer studies, arts education, charter schools, community/social justice organizing, Native American education, environment and community, health care and health education, organic knowledge, and more.

The event's primary focus will be venues for reflection which will center on the politics of listening. The desire is for people to engage and contribute to this event by sharing

Moon Festival

Written By Jessica Wang

During Moon Festival in China, store fronts turn into a confectionery of moon cakes. Everywhere I went, I could not escape the enticing delicious treats. It's like Christmas where you eat and eat and eat some more.

The Moon Festival usually happens on the 15th of August (on the lunar calendar which varies on the western calendar) when the moon is big and round. Its glow lights up the skyline and every family is busy telling tales of wonder. Some families get together to make moon cakes and others celebrate the holiday with a meal at a restaurant. But no matter what you are doing, there is no doubt people will gather together to enjoy the beautiful moon that symbolizes love and the end of harvest.

Several tales surround the history of the Moon Festival. One is of the lady Chang Er who is a symbol of divine beauty. It is said that the earth once had ten suns scorching with heat. A hero called

Hou Yi was a strong and tyrannical archer who shot down nine of the moons. Before he shot the tenth one, he stole the elixir of life from a goddess. Before he had the chance to drink it, his wife Chang Er found it and drank it. She found herself floating into the sky and eventually elevated onto the moon.

It is said that during Moon Festival, you can see the beautiful Chang Er holding her pet rabbit on the moon.

The origin of moon cakes comes from the Yuan Dynasty (A.D.1280-1368). China was ruled by the Mongolia. Leaders

from the preceding Sung dynasty were unhappy at submitting to foreign rule, and set how to coordinate the rebellion without it being discovered.

The leaders of the rebellion, knowing that the Moon Festival was drawing near, ordered the making of special cakes. Packed into each moon cake was a message with the outline of the attack. On the night of the Moon Festival, the rebels successfully attacked and overthrew the government. What followed was the establishment of the

Ming dynasty (A.D. 1368-1644). Today, moon cakes are eaten to commemorate this legend.

Here at HSU, the Asian Pacific American Student Association puts on a Moon Festival celebration every year for community members, students and staff to learn about this Chinese tradition.

This year, clubs such as Global Connections and other student groups put on skits and performances to share this holiday. Although the moon was not visible due to the fog, we look forward to next year's event.



Jodie Olympia and Ellen Chen



From the MCC to Thailand

Courtesy of Daeng Khoupredit's blog

The best part of the Ayutthaya trip happened after lunch. We went to the elephant park for a ride. Because the elephants no longer have homes to live in or a place to find food, they still have to make a living so this elephant park sort of employs them (made sense when I read the brochure-convincing brochure). The elephants and the handlers were dressed in royal war attire. I'm glad that I finally rode an elephant but I have to admit, the ride was bumpier than I imagined. Also, elephants are much bigger when you're sitting on them. But I was thinking: if I had a craving for fruit and it was in a really tall tree, "Who needs a ladder when you have an elephant?"



Climbing Mount Kinabalu was probably the hardest physical feat of my life thus far. There were moments when I wanted to give up and turn around, especially when it wouldn't stop raining and I became cold, wet and hungry. But it was by far the best experience of my life.



Daeng Khoupredit is an HSU senior who is studying abroad in Thailand this year. Daeng has worked with the MCC since her freshman year. We look forward to her return and many stories!

As we were peeling our wet clothes off, I noticed that my shoes had blood on them. Calming my fears, my new friends assured me that it was probably clay. Noticing that the texture wasn't clay, I came to the conclusion that I must have stepped on a poor lizard on our hike back. I was starting to feel pretty bad about the fate of this poor lizard until I pulled up my pants to find my right leg bleeding and my sock soaked with blood. The leach was so fat that he was passed out on my ankle. I have to admit, when my sister told me about how she got bit by leaches in Laos, I had foreseen my reaction to be of screaming and perhaps some tears. But instead I was calm and relieved I had not murdered a poor lizard.

Boys Don't Cry

Just Because You Can See Does Not Mean You Aren't Blind

By Miguel Rojas

What is masculinity? According to William Pollack, author of *Real Boys: Rescuing Our Sons From The Myths Of Boyhood*, masculinity is a mask; “a mask that most boys and men wear to hide their true inner feelings, and to present to the world and image of male toughness, stoicism, and strength”. It is this mask that makes males, as Pollack states, “feel desperately alone and afraid.” By wearing this mask males are blinded and obtain tunnel vision, where at the end there are the “desirable” traits aimed for. While unaware of the feelings, the in-between of the tunnel allowing one to see himself as he truly is when being compared to others rather than just a human being.

This tunnel that males are forced to walk as they wear their masks only helps enforce the useless ideals of masculinity that they are given. By wearing this mask males are trapped in a catch 22 where they can't show emotion, such as crying, because they will be devalued as a man by being labeled as feminine. Yet, being hardheaded is masculine and acceptable like the scenario of the typical man who is lost, and refuses to ask for directions for he is too “proud” and does not want to look weak in the eyes of his female companion as well as other men. This tunnel that we, as males, are forced to walk has been evolving through time and lingers for new generations to succumb.

Throughout time, society has forced young males to enter this tunnel of masculinity, cutting them off from seeking help from others and having lingering feelings of despair and loneliness. This dilemma is most vividly seen in Shakespeare's *Hamlet*. Due to his father's death, Hamlet enters an endless abyss of darkness and loneliness as he withdraws from his mother, his king uncle, and his girlfriend Ophelia. The lack of a “masculine” role model and Hamlet's state of loneliness results in his fall deeper into his abyss, tragically ending his life as well as the lives of those who could have helped him see his true self and pull him out of the abyss. To think that one's attempt to be masculine as society sets the standards—regardless of the era—will numb one's own judgment and lead to suicide is a morbid

thought. Slowly, males are numbed as they are bombarded with the “fake” images of the men that society tells them they should be.

Whether it is Sylvester Stallone as Rambo, to the current heroes of today such as Hugh Jackman as Wolverine in *X-Men*, males of all ages are influenced daily by the media. These images tend to make them wear their masks that only show a distorted perception of who they are because of the images and models they perceive as masculine and “manly.” The power that society has to allocate the media's influence to deny one's true self and emotions help males intensify their urges to do as they see on propped sets of a fantasy world. Even though there are similarities in each of the men that we see through the media, each one has a different target and mission through his actions and characteristics. Just like we see in films, there is the “bad boy,” the representation of the wild side vs. the “good guy,” the one who the parents trust and would happily let their daughter marry. The media sets images of men so that males, like unsuspecting prey, become enthralled by the actions that are being portrayed.

According to Stephen Wicks, author of *Warriors and Wildmen: Men, Masculinity, and Gender*; there are six different images of men and masculinity in advertising. First of all, masculinity is flaunted by “the ideal body, [which] sadly only one in 1000 of us [males] could ever approximate” which the purpose is to accent every detail, such as a wash-board stomach. Secondly, there is the unrealistic adventurer “who performs highly dangerous work;” just think of Wolverine or James Bond 007. Third, there is the super achiever who is the respected man such as the one found in ads for selling cologne or looking better on the outside. Fourth, there is the fool/clown that is used as comedic relief, such as a “nerd.” In fifth place is the father, which is the epitome of men who are in love with their spouses and dedicated to the well-being of their children; just think of Atticus Finch from *To Kill A Mockingbird*. Lastly, there is the criminal who is portrayed in a less respectable manner that blinds males to accept the fact that men commit most crime. The availability of seeing these six images has proven that as we males wear our masks, we have more than one option to aim for one of the masculine roles that are advertised for our own viewing. In having more than one option to show our own masculinity, we become fake ourselves, denying and leaving behind our true self.

S . t . u . d . e . n . t

AMERICA: AN EXERCISE IN HYPOCRISY

By Rachel Sundberg

If America is to be considered the leading authority on democracy and "freedom," we must lead by example. How can we claim a superior form of government, one that should be adopted by other countries, when our laws allow for the institutionalized discrimination against specific peoples based upon racial and cultural classifications? John L. O'Sullivan, founder and editor of The United States Democratic Review (and incidentally the man who coined the phrase "manifest destiny"), writing in 1839 claimed that: "America is destined for better deeds. It is our unparalleled glory that we have no reminiscences of battle fields but in defence of humanity, of the oppressed of all nations, of the rights of conscience, the rights of personal enfranchisement...nor have the American people ever suffered themselves to be led on by wicked ambition to depopulate the land, to spread desolation far and wide, that a human being might be placed on a seat of supremacy."

While this may not be true in practice, and clearly O'Sullivan failed to acknowledge the true nature and effect of American colonization, the ideal behind it is one that America has a moral and ethical obligation to strive toward.

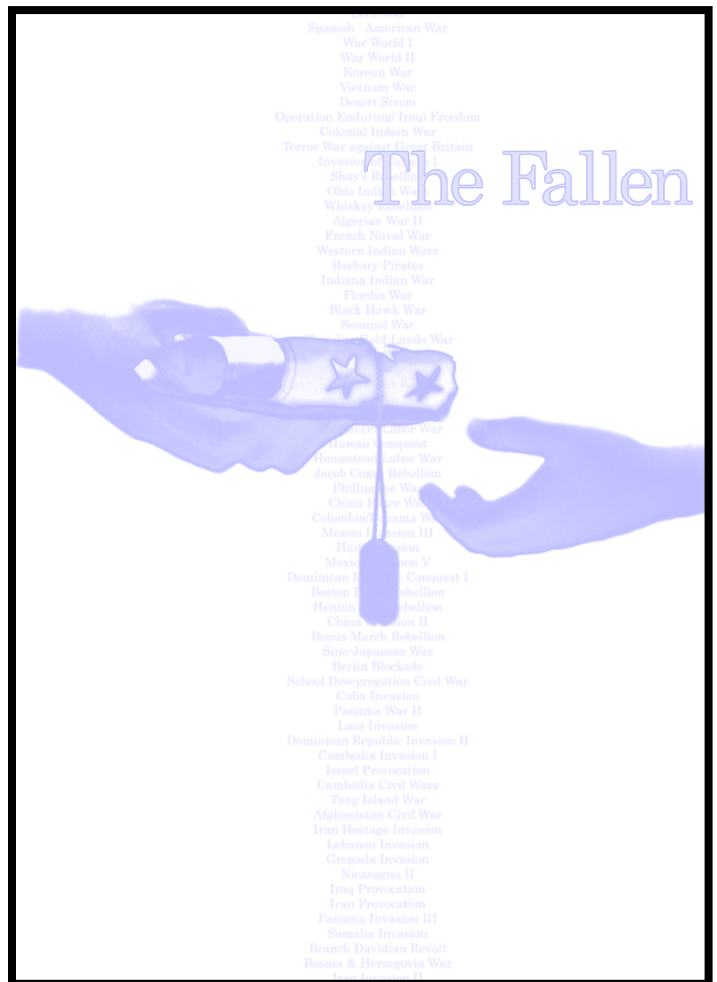
According to David Stannard, "The destitution and ill health and general squalor that are the norm on many reservations today are no different from conditions that prevail throughout much of the indigent Third World... Meanwhile, the reservations themselves remain under relentless assault, at the same time that the United States with much fanfare about human rights is encouraging ethnic and national sovereignty movements in Eastern Europe and the former Soviet Union".

As a member state of the United Nations, the United States is in a position to help engender change in acknowledging the rights and freedoms of indigenous peoples worldwide. America has been at the forefront of human rights endeavors and investigations on an international level but has failed to examine, at even a cursory level, those same types of abuses that have occurred on this continent, either historically or in the present day. Indian nations face a daily fight to preserve and retain jurisdiction over what little lands are left in their possession.

It would be impossible at this point in history to right the many wrongs perpetrated against the indigenous nations of this country in the name of "freedom and equality." What is possible, however, is the acknowledgment of the same freedom, dignity and equality of Indian people as is afforded the rest of American citizens. The first sentence of

the Declaration of the Rights of Indigenous People affirms that: "Indigenous peoples are equal in dignity and rights to all other peoples, while recognizing the right of all peoples to be different, to consider themselves different, and to be respected as such."

Two hundred and thirty years of racist, imperialistic, and biased policy; five hundred years of forced removal and dehumanization; it has been long enough. The United States must be held to the same standards as she would impose on the rest of the world.



Untitled
Veronica Chand

V · O · I · C · E · S

Poetry

The Power of a Gaze

By: Jodie Olympia

*She walks on pavement as if gliding on water.
Chin held high enough to see the sky,
she turns her face up to the sun,
looking at no one as she passes by.*

*A light shines through her skin,
as if she were made of liquid fire.
What would you do if she looked your way?
Would you remember the existence of words?*

*Her eyes are swords made of the finest steel.
She could cut you open and lay you bare.
To the heart of you, your soul will yearn for release.
Yet she betrays not her own.*

*A painting cannot be explained.
It is like an emotion.
You cannot explain an emotion.
You can only understand it by experiencing it.*

*And she is made of emotion.
Her face is a canvas.
Life passes through her
like light passing through a prism.*

*And you realize this in a span of seconds when
she pinned you with a gaze.
And you are forever transformed
as you feel for your tongue,
a dead fish in the cave of your mouth.*

Time

By: Jodie Olympia

*Only time can tell.
Time heals all wounds.*

Time is not a line. It is a double helix.

*And I keep coming back to you.
Time has healed my wounds, and all it has left me
with is my love for you.
My love that refuses to be denied, or to suffocate,
wither, and die
tenaciously gripping my heart.*

*Time will see me someday, as I gaze at the stars with
you once more.
Time will see to it that I greet a new day held tight in
your arms.*

*And if time denies me my request, I'll turn to dreams
where I'll dream up a cloudless night for us
and a sunrise so beautiful, it breaks your heart.*

*So when I surrender to sleep, your arms will enfold
me once again.
And I'll feel safe, and warm, and protected.*

*And when I wake up in the morning,
the tears on my eyes won't be of sadness and
loneliness,*

*but of grateful remembrances when time was kind to
me.*

The Wo/Men of Fiction

By Mariana Franco

*Utopian Society: Respect for some. Not freely given for those
not decreed man.*

*Words like gentle, fragile, nurturing, jaded, powerful,
When describing woman's image from man's
perception.*

*In their world of fiction, Woman becomes more than:
Housewives, Mothers, Daughters, Sex symbols,
Servants, Slaves, The property of others, The Devil's tool, The
evil bitch, The deceitful whore, Angel's of god, Goddesses of
love, virtue, wisdom, knowledge,
The pre-Madonna.*

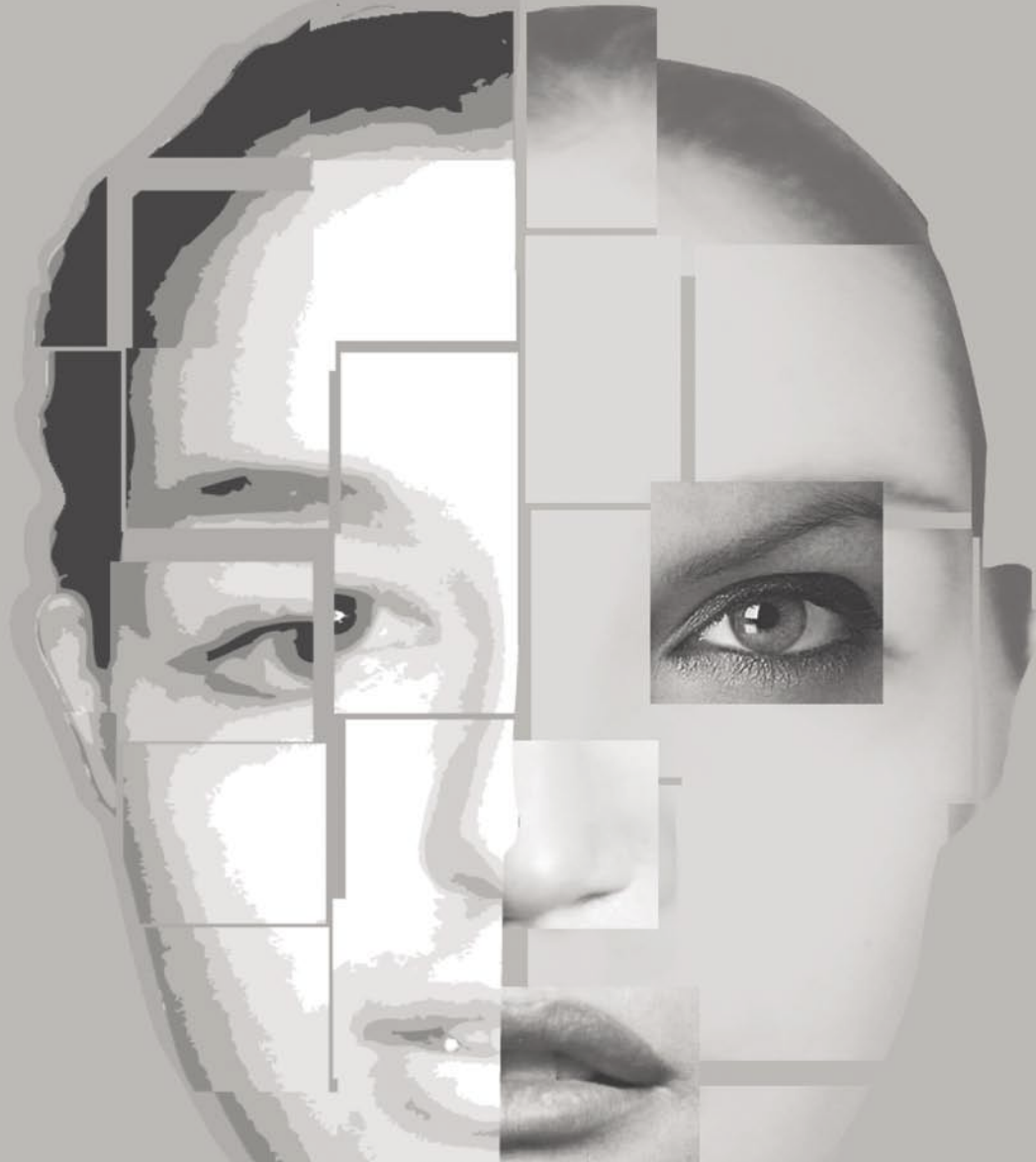
*We become needed, loved,
Now that we have penetrated into the world that for so long
had excluded Woman.
We are now protected.
We have become important, and valued.
We become independent like Zora Neale-Hurston,
Alice Walker, Kate Chopin, Emily Bronte, Sandra Cisneros.*

*We are acknowledged,
Given power like the fictitious characters from their words
(Ernest Hemingway in "Hills Like White
Elephants" F. Scott Fitzgerald his Great Gatsby,
Nathaniel Hawthorne's The Scarlet Letter)
But when the story ends woman's importance
becomes forgotten.
We are no longer equal.
We are made to go behind the wheel.*

*But we take our place behind the picket lines and fight for our:
Mothers, Daughters, Sisters
So woman can become more than House-wives,
Baby-sitters, Maids, Prostitutes.
Placing woman on common ground for those who for
Too long had not seen woman at all.*

Perfection

only a scalpel away



Written by Jessica Wang
Image by Matthew Courtis

In a society where images of people who are beautiful, it's no wonder our perception of beauty is distorted. It's time for people to stand up against "image oppression" and see the natural beauty.



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