

the Antioch Record

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Prserving the Memory of Joe Curl

By Taylor Larson '17

On October 10 and 11 of this year, the Board of Trustees met and—amongst other items on their agenda—authorized the designation of space within the Antioch Wellness Center to be named in the honor and memory of former Antioch staff member Joe Curl.

Curl, who was described by his contemporaries as one

of the leading citizens of the Yellow Springs community, coached the Antioch baseball team from 1895 to 1903 and played catcher in the starting lineup. Curl gained national fame, despite never joining the big leagues. Not only was Curl recognized as one of the foremost catchers of his day, but in his time he may have been the only black man to have served as coach of a white college

baseball team. From 1920 until his death in 1943, Curl served as the unofficial athletic coach within the college's physical education department.

A well-respected and dynamic figure, Joe Curl served both as a deacon of the First Baptist Church and as a member on the Yellow Springs village council for 20 years, during which time he earned a reputation as a “good man,

with good morals, firm convictions and pleasant manners.” Community member Earnest Morgan wrote of Curl, “I have known him to stand virtually alone against the group. He was one of the few Negroes I have known who would disagree with white men with the same frankness and assurance with which they would face their own people. That is one reason why so many white

people voted for him.” In the last three elections before his death, Curl received more votes than any other candidate running for town council.

As a young man growing up in Yellow Springs, Curl was offered a scholarship by Antioch's president.

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The People's Climate March and Beyond

By Lauren Gjessing '17

11:00 p.m. Saturday, September 20: Antioch students and Yellow Springs community members boarded a bus and left for the People's Climate March.

11:30 a.m. Sunday, September 21: The bus arrived in New York City. As riders jumped out of their seats and into the march, they scattered into the long procession of the estimated 300,000 marchers in attendance. Marchers came from all over the country for a range of reasons, one main reason was to call on decision makers to take climate action.

9:00 p.m. Sunday, September 21: The Yellow Springs bus headed back to Ohio. The weary marchers returned early Monday morning.

The truth is everyone benefits from the use of cheap fossil fuels. This makes fossil fuel use harder to confront as the world transitions to alternative sources of energy.

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Students Todd Sanders '17 and Justin Moore '15 at the People's Climate March in New York City on September 21, 2014. Photo Credit, Kelsey Pierson '17.

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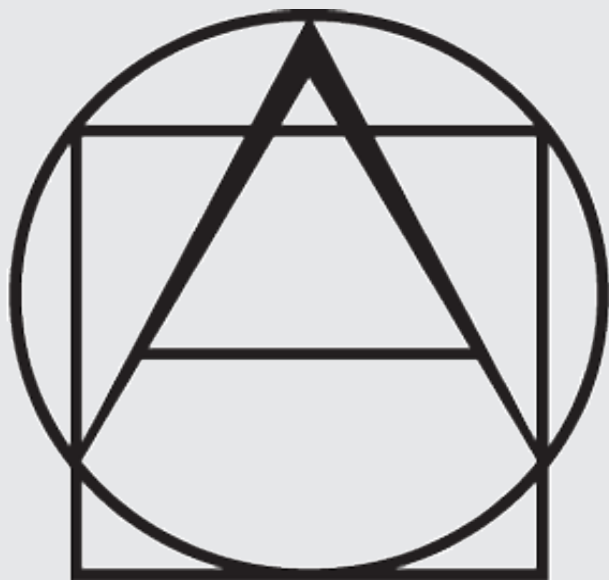
Mission Statement

The Antioch Record is a student run publication for the Antioch College Community. We continue the legacy of independent, student run publications at Antioch and are dedicated to serving as an instrument for recording the college's history. Our ambition is to promote informed dialogue, social engagement, and community action by fulfilling our civic and journalistic responsibilities.

Record Updates

The Record is delighted to announce the launch of its website earlier this quarter. The staff is working towards having all content in the print edition also appear on the website, allowing for greater connectivity with not only students on co-op, but alumni all across the globe. The website can be located at recordonline.org.

Additionally, *The Record's* copies of old editions were moved out of storage in Antiochiana to the new archive space adjacent to the Record Office in Sontag. Volumes of previous editions are now available to the Record staff for inspiration, motivation, and learning. *The Record* would like to extend its deepest gratitude to Scott Sanders for keeping these volumes safe over the years.



Student Ozrich Sullivan '16 at the People's Climate March in New York City on September 21, 2014. Photo credit, Kelsey Pierson '17.

Climate March, Continued

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Ironically, the use of fossil fuels got people to the march, fossil fuels are also what marchers were marching against. The big turnout for the march is reflective of a growing sense of frustration at inaction by decision makers in addressing climate change. The march brought publicity and a voice to climate concerns from average people. Now that the march is over the real work in addressing climate change begins.

Yellow Springs community members recently met to discuss what local people are currently doing to address climate change. The group's plan is to create a Yellow Springs Climate Action Plan and to implement the plan through working groups based on

interests.

Sophie Major, an employee for a local nonprofit organization, Community Solutions, helped to organize these meetings. In an email she wrote, "I am optimistic that this Climate Action Plan could be instrumental in increasing solar energy production, reducing local waste, and supporting the town in setting and meeting significant municipal CO2 reduction goals." She wrote further, "it's likely that the group's actions will be even more diverse" based on the broad interests of the last meeting's attendees.

The Antioch College administration has made great strides towards achieving their goal of a zero carbon footprint. But what can the students do to address climate change?

Students can evaluate their

own actions, and look for, and work on projects and policy changes on campus or in the community that will create a zero carbon footprint. Students must work together to put the pressure on systems or institutions to change. Antioch students can work together to pressure the college to take its investments out of fossil fuels. Antioch College currently has few indirect investments in fossil fuels. Nationwide, college students are pressuring their schools to take this action as a means of turning public opinion against the fossil fuel industry and the industry's influence on legislation. To be a leader in the national conversation on divestiture and institutional attitudes towards climate issues and the fossil fuel industry, Antioch College must take its investments out of fossil fuels.

Why Does Local Matter?

By Isaac Delamatre, Food Service Coordinator

The mandate demanding Antiochians pursue victories for humanity is often seen as daunting or abstract. Victories to benefit all of humanity require deep investigation, knowledge, and passion about a given issue. To win, one must commit large amounts of time to the pursuance of these Victories. Currently at Antioch we are engaged in such a mission.

The Antioch College Food Committe meets bimonthly to discuss and draft policy decisions and perform educational outreach, proposes Antioch's purchasing commitment places emphasis on locally produced food over certified organic foods.

Food produced in the greater Miami Valley and our duty to the people who work the fields and factories that create products we use is a crucial commitment towards

achieving specific victories for humanity.

In order to educate those among us so that our community has informed discourse about the subject, we must present the conversation to our comrades and together learn about all the variables. Our collective decisions will play key roles in the direction of our food program.

The Real Food Challenge is an organization we recently partnered with and defines local as: "all production, processing, & distribution facilities controlled by the producer, its parent or family companies, and contract farmers must be within 150 miles of campus."

Antioch Kitchens currently uses approximately 30% locally produced foods, with 28% of the total local food purchases from our own on campus farm.

Organically grown food refers to standards and defini-

tions regulated by the United States Department of Agriculture (USDA). The USDA certifying agencies, like the Ohio Ecological Food and Farm Association (OEFFA), inspect and verify organic producers for the purpose of labeling products and ensuring practices. Organic practices include the exclusion of genetically modified organisms (GMO) and synthetic fertilizers. Certification also includes rigorous guidelines dictating land use and agricultural methods used.

Certified organic food is a first step in expressing commitment to addressing the myriad of issues that plague our modern food system. Organic alone, however, is not enough. Organic alone does not address the plight of the small family farmer and the intentional evisceration of those farms by federal and industrial powers. It does not address the cultural expectations and demands consum-

ers place on our food system and it does not address the vast supply chain necessary to maintain those demands. With the rise of processed organic products and organic farms cropping up in faraway places like China and Mexico, ever frequently "organic" is part of the problem.

Participating in our local and regional food system allows us the opportunity to directly participate in the fate of our food, the conditions in which it is grown, the demand we place on the environment we inhabit and the results of those demands. It takes food production from the obscurity of the grocery store and places the outcomes of those decisions squarely at our feet. We support local food not to engage in market trends or fads but to take responsibility for our actions and to allow ourselves the opportunity to create a world in our image.

Reflections on a Social Justice Conference

By Liam Marin '17

The Social justice leadership conference "With/Out Borders?" at Kalamazoo College was the brainchild of Lisa Brock, Ph.D and Mia Henry the Academic and Executive (respectively) of the Arcus Center for Social Justice Leadership at K-College. It was a gathering of experts across disciplines brought together to interrogate ways of pushing through and navigating around complicated notions of socially constructed and problematic borders. Some borders discussed include race, gender, cartographical, ideological, political and ways to connect these struggles to the global community in an effort of international solidarity. The name "With/Out" suggests that we must recognize some borders, namely the human body, and fight back against political control of an individual's only true sanctuary. The conference included

workshops, roundtables, films, plenaries, poetry, music and visual performance art with the intentions to inspire its attendees to continue action based social justice advocacy.

I attended the Think Tank "Policing, Racial Profiling and Restorative Justice" where Frank Chapman discussed his work with Chicago Alliance Against Racist and Political Repression and their fight for Civilian Police Accountability Council, ending medical & physical abuse of prisoners, and free all political prisoners and wrongfully convicted. Frank Chapman spent fourteen years in prison after being wrongfully convicted for murder and has been working hard to ensure a more just system since his release in the 1970's. The panel also included Kali Akuno from the Malcom X Grassroots Movement. He discussed many of the manifestations of white supremacy especially within militarized police control.

Within a smaller group discussion we assessed the varying experiences between people of color and those of white privilege during police interactions, as well as institutionalized racism that have created a cradle to prison pipeline.

Dr. Angela Davis spoke on the plenary "Critical Solidarities: The Palestinian Question." A two-state solution will not work and the Palestinian struggle is not one for independence but for equality, justice and the sharing of the common ancestral homeland. Gaza is considered the largest open-air prison in the world. The panel connected the militarization of police in Israel and the United States where police (like soldiers) shoot to kill. She connected us to movements like the Jewish Voice for Peace and BDS efforts of boycotts, divestment and sanctions to end the human rights violations occurring within the Israeli Apartheid State. Alumni Prexy

Nesbitt, Ph.D '67 was the moderator on the following roundtable surrounding the history of colonialism, border creation, space and identity within West Africa and Israel. Globally enforced neo-liberal policies continue the colonial will of division, exploitation and domination.

Other highlights of conference included performances by Guillermo Gómez-Peña, the world famous Chicano artist, poetry readings and discussion between poet/activist, Nikky Finney the 2011 National Book Award winner, and Willie Kgositsile. the 2006 poet laureate of South Africa, who spent decades in exile for his anti-apartheid activism. Willie described post-colonial Africa as "An omelet that can not be unscrambled". This was the first of a now annual conference and I urge Antiochians to attend this next summer certainly as means of connecting individual struggle with greater a movement.

New Hires

Start Date:
September 2

Aman Ngqakayi
Wellness Center
Lifeguard

Keanan Onfroy-Curley
Wellness Center
Lifeguard

Start Date:
September 8

James Butler
Housekeeper

Douglas Wambaugh
Housekeeper

Start Date:
September 17

Kyle Long
Admissions Counselor/
Visit Coordinator

Start Date:
September 22

Kathleen Jordan
Admission Counselor

Start Date:
September 24

James Blunt
Media Services
Coordinator

Start Date:
September 29

David Flagel
Visiting Assistant
Professor of
Environmental Science
and Biology

Mirelly Buitrago-Gonzalez
Instructor of Spanish

Jalaledin Ebrahim
Visiting Assistant
Professor of Psychology

Start Date: October 1

Hannah Spirrison
Director of Institution
Effectiveness

Start Date: October 12

Elizabeth Baker
Wellness Center Aquatics
Manager



Classifieds

Seeking a friend to drive to Niagara Falls over Thanksgiving break (Canada side). Makes a great companion, enjoys all types of music and singing aloud but can also sit quietly. Am a great listener and doesn't need to make rest stops often. Has a valid drivers license and can only drive automatic. Will bring snacks for trip. If interested please contact at mdelrio@antiochcollege.org. ■

Community awards is an opportunity to nominate a member of our community who continuously contributes value. One staff, one student, and one faculty will be chosen from those nominated to be honored in community meeting at the end of each quarter. Nominations can be sent to Amelia Gonzalez or Patty Nally. ■

ComCil is forming a Yearbook Steering Committee to oversee the production of the revived Antioch's first yearbook. Students, faculty, and staff interested in serving on the Yearbook Steering Committee should contact Jane Foreman or Sean Payne for more information at jforeman@antiochcollege.org or spayne@antiochcollege.org. ■

The Yearbook Steering Committee is seeking a Yearbook Editor to serve for the remainder of the academic year. The yearbook editor position includes compensation in the form of a \$500/term stipend and is open to all students with a preference for those in the class of 2015. For applications, contact Jane Foreman or Sean Payne at jforeman@antiochcollege.org or spayne@antiochcollege.org. ■

The Antioch Record Advisory Board, otherwise known as RAB, is looking for two new student members. If you have any interest in or experience with journalistic writing and standards, and would like to join RAB, please email Perin Ellsworth-Heller at pellsorth-heller@antiochcollege.org. ■



The Antioch College Pool opened in late summer 2014. Photo credit, Sean Allen '17.

Wellness Center Works Towards Women-Only Hours

By Layla Saad '18

Shortly after the incoming class of 2018 arrived at Antioch, a conversation opened between members of the student body and the Wellness Center. The discussion focused on implementing women-only hours at the campus health facility as many other colleges and universities in America have done. While many women simply feel more comfortable working out or swimming with other women, for some it is a necessity. Without women-only hours it is difficult, if not impossible, for covered Muslim women to enjoy and make use of the Wellness Center.

A week after the first discussion, a petition was circulated on campus to gauge student support for the issue. Two days and many interesting conversations later, the cause had collected 160 signatures. "Most of those hesitant to sign changed their minds once they were informed that the petition arose from the specific needs of two women on campus," said Taylor Larson '17, one of the students behind the initiative. This emphasizes a very significant point: the importance of making sure people understand the reasons behind an action.

One of the main inspirations behind women-only hours is religious freedom. In

the freshman class of 2018, there are currently two covered Muslim women. In Islam there is a separation between genders. Muslims try to avoid physical contact with unrelated people of the opposite gender, and dress in a manner that limits how much of the body can be seen. For Muslim women, the most commonly agreed upon guidelines for covering are wearing clothes that are not tight and only expose the hands and the face. Each woman chooses whether she will observe these guidelines. Some choose not to cover at all, while others choose to cover their hands and face as well.

Muslim women are not the only group to cover as they do. Jewish women traditionally cover, and covering the hair is mentioned in the Bible 1 Corinthians 11:5: Indeed the Virgin Mary is a beautiful symbol of purity, modesty, dignity, and many other positive characteristics; and there are clear similarities between the way Muslims dress and the iconic image of Mary. When asked why she covers, a young Muslim woman from Washington D.C. would answer, "Mary, the mother of Jesus, is my role model."

One of the verses that mentions covering in the Quran can be loosely translated as telling believing women to "...

draw down over themselves their garment, this is better so they will be known and not be harmed. (33:59)" One English translator notes that "known" means the women will be recognized as "free, respectable women" and harm refers not only to the physical but to thought as well.

Modesty is part of why Muslims cover. However, modesty is both physical and behavioral - covering reminds them to be aware of how they act. Honor and respect are two other aspects. Islam instructs men to treat women with respect and not as sexual objects. Covering sends a strong message that is recognized across cultures.

There are a number of non-Muslim women who wear the hijab (Islamic covering) to avoid sexual objectification and preserve a level of respect. People will speak more of a woman's actions and achievements and less about her body. A woman feels empowered having control over her body and who can see it. Covering gives women freedom from being treated like a sex objects and from the pressure to dress according to social norms. It frees a woman from today's ridiculous and unattainable standard of beauty.

Men have guidelines on covering too. Clothing should

not be tight, transparent, or expose any part of the body between the navel and the knee. Men are responsible for guarding and lowering their gaze and to treat women with respect and women are expected to do the same towards men.

Religious needs are not the only reason for seeking women-only hours. Social upbringing and encouraging healthy lifestyles also plays a large part in the amount of support and student interest. Some women on campus were raised to observe certain social standards unrelated to religion and they do not uncover certain parts of their bodies in front of men. Some women are simply body conscious and prefer to exercise without worrying about how they look.

Michelle Brownrigg, the Director of the health center at the University of Toronto, explained why they implemented women-only hours on their campus. The student body was over 50% female, but less than 15% of the women were using the health center. After implementing women-only hours, there was a drastic increase in use of the facility by women. Similarly, Antioch students hope providing women-only hours will encourage more women to use the facilities and improve their health and well being at Antioch College.

Comcil Revises Bike Policy

By Connie Brunson '18

Last term Comcil passed revisions to the campus bicycle policy to address the issue of bicycle rack overcrowding. The Antioch Bicycle Policy has two main sections: Bicycle Registration and Bicycle Storage. The policy is as follows:

Bicycle Registration:

- All bicycles on campus must be registered with the Antioch College Bicycle Shop within two weeks of the bicycle's arrival on campus.

- Registered bicycles will enter a database that lists color, brand, owner, and contains a photograph of the bike.

- Registered bicycles are eligible for repairs in the bicycle shop. The repair ability or timeliness is unguaranteed and parts must be supplied or paid for by the bike owner.

- Upon registration a numerical sticker must be placed on the bicycle in a visible location.

- Unregistered bicycles on campus will be given a warning tag and photographed by the student bicycle shop employee and/or volunteers for future entry into the database.

- If the bicycle is not registered within two weeks of receiving a warning tag, a student employee will move the bicycle to long term storage in Spalt Hall or elsewhere.

- Bicycles moved to long term storage will be entered in the campus bicycle database and eligible for full registration when claimed by the owner.

- Unregistered bicycles left in long term storage for seven months become property of the Community Bicycle Program

- The rightful owner of a bicycle may bring a case to the Community Standards Board to dispute false claims regarding bicycle ownership.

Bicycle Storage:

- Bicycles may not be hung in or around any room or apartment.

- Bicycles may not be attached to balconies and may not be stored or attached to stairways, railings, or walkways.

- If your bicycle is missing or confiscated, contact residence life.

- Bicycles may be stored in rooms or apartments (not hung from hooks anchored into a wall) or kept in bicycle racks near the residence halls.

- Bicycles should only reside in racks at other campus buildings when their owner is near the building.

- Bicycles, registered or unregistered, may only be kept in nonresidential bicycle racks



A bike sits outside McGregor hall during the Fall 2014 Quarter. Photo credit, Sean Allen '17.

for a period of one week.

- Nonresidential bicycle racks, such as those in front of Olive Kettering Library, South Hall, and McGregor Hall, should be kept clear for use by building occupants.

- Registered bicycles in violation of this will be moved after an email notification to their owner.

- Unregistered bicycles in violation will be moved to long term bicycle storage.

- Students leaving for co-ops must move their bicycles to long term storage before leaving campus or otherwise inform the student bicycle shop worker that their bicycle will be in use by another student for the duration of the term.

- Locked bicycles in violation of the Antioch Bicycle Policy may have their locks cut by facilities staff or the student bicycle shop employee.

- If a registered bicycle is in violation of storage policy, the owner will be contacted and has seven days to move the bicycle before the lock is cut and the bike is moved to storage.

Volunteers are needed to help create and manage the bicycle database, registration forms, and registration intake. Please consider volunteering your time.

Email Evan Schieber eschieber@antiochcollege.org to learn about the ways you can help with the community bicycle program.

Sex Week Returns to Antioch

By Rachel Humphreys '17

Sex Week is back at Antioch College! A group of students, faculty, and staff are organizing a weekend series of events in conjunction with Community Life. The original proposal was written by Comcil members Lillian Burke '16 and Clara Strong '16, and endorsed by Dean of Community Life Luis Rosa and Vice President of Academic Affairs Lori Collins-Hall. The event series will be held November 14-15, 2014 and feature workshops, presentations, creative spaces, and student voices. These events are open to all members of the Antioch community.

One of the main functions of Sex Week is to meet the educational requirements of the Sexual Offence Prevention Policy (SOPP), which states that the College is "committed to offering education and training activities through the Office of Community Life at least twice a year." Comprehensive sexuality education and safer sex practices will be a valuable aspect of Sex Week. However, Sex Week also has the capability to play a large role in the campus culture and help to forge positive and inclusive attitudes of gender and sexuality at Antioch. It is crucial to recognize that prior exposure and education on topics of identity, gender, and sexuality cannot be assumed of individuals before coming to campus. With this in mind, the institution has a responsibility to provide students with continuous educational opportunities on these subjects.

Sex Week is intended to become a biannual event, occurring in both the Fall and Spring quarters of each academic year. Our model for organizing speaker and workshop topics is based off similar Sex Week events at other colleges and universities, including Harvard, Yale, and Northwestern. Community members are encouraged to participate and provide feedback and ideas for the coming quarters.

Sex Week Schedule of Events

Friday November 14th:

Presentation on Birth Control, 7-8 PM
Student Panel, 8 - 9:30PM

Saturday November 15th:

Womb and Belly Massage Workshop, 10AM-12PM
(for women-identified people)
Negotiating Consent Workshop
Kiss and Tell/Open Mic, 8 - 9:30 PM

Sunday November 16th:

Sexy Dance Workshop, 12-1 PM

Locations to be determined.

Meet the Fulbright Scholars

By Michelle Fujii '18

Antioch College is hosting two Fulbright scholars for the next nine months. They are here to assist the language department and help students learn Spanish and French while immersing themselves in the English language. Because they will be on campus for three quarters and living in Case Commons, let's get to know them a little better.

Andrès Bustos and Céline Tastet, Antioch's Fulbright scholars, are here to improve their skills in English, teach their native language, and learn about North American culture.

"We are not going to gain a degree, a title, or a diploma, but we're going to gain lots of experience," Andrès said.

Fulbright is a widely recognized program. Just on the airplane to Ohio, Céline said she met a man who noticed her Fulbright bag. He was a Fulbright Scholar who had taught English in Argentina for a year.

Andrès was born in Bogotá, Colombia and attended a university there. His university, unlike Antioch, had about 50,000 students. To become a teacher he studied education and language, including French, German, and English.

His mother was a teacher and had connections so he started teaching Spanish and English right out of high school while simultaneously taking courses at the university. This was a positive experience for Andrès because "the best way to learn is teach".

"My mother is a teacher. My grandma used to be a teacher. My brother and my sister are teachers too. My father is an intellectual. That love for reading, writing, and studying is something that comes from my family," he said.

Spanish is the second most popular language in the United States. Spanish teachers who receive a Fulbright scholarship are generally placed in rural areas to meet popular demand, unlike teachers of less common languages like Arabic or Vietnamese who are placed in large urban areas and cities. The application process is long and matches teachers with a companionate college or university. This is how Andrès came to Antioch College.

Andrès has been busy at Antioch College as an assistant Spanish teacher for Profesora Charoni. He is also taking a literature class taught by Jennifer Branlat. He did some research before his arrival, but

Antioch College was still very different, he said.

"I knew that I was coming to a small school. The first time I read about Yellow Springs and the college, I thought the number of students at Antioch College was 3,000 people, and then in the end realized that it was the number of the population of the complete village," said Andrès.

Antioch's size is closer to Andrès perception of education, which has more to do with the "process of establishing relationships, close to the other, trying to get to know the other person".

"By means of these relationships, you can share knowledge," he said.

Andrès misses his family, his girlfriend, and his home city. "Bogota is a mess, actually. Disorganized. The city is really wild. My country is really wild. It's ... I don't know how to describe it. There are many things that are not as correct as here. Transportation, simple things that are really nice here," he said.

"I visited England once. When I went back home, I was like, hey, the traffic lights don't work here in my country. After a couple of months of being home, I really enjoyed the traffic lights not changing.

Those simple things are a part of my life. But I miss those things. I miss the noise of my country, the music, how warm people are," Andrès said.

Céline was worried it would sound cliché, but she misses eating cheese, the kind they have in France. She grew up in southwest France but lived in Paris during her years at university. She began learning English when she was 11 or 12, because in France they have a mandatory language education that starts earlier than most schools in the United States. Two foreign languages are required and she studied Spanish later on in her education.

Céline earned a bachelor's degree in Paris and her master's degree this past June. Her specialty is in Anthropology and she has never taught French before. However it is not Céline's first time in the classroom teaching because she used to work for an association leading debates and controlling discussions about discrimination.

Céline previously lived in Canada and visited the U.S. on vacations. This is her first time being in Ohio. "Studying in the U.S. and France is really different. They let students talk more here than in France. You are allowed to

express yourself more in North American classrooms."

In France you get a more classic education. "You go to class and listen to the professor. When you are getting your master's degree you talk and share ideas. Here you are pushed to do that earlier. I like that," she said.

With a background in anthropology, Céline has enjoyed the cultural aspects of her experience at Antioch College. In France students don't live on campus, she said. She is also taking a class on African American History.

"The dynamic between students is different, not just studying but living together. We have a community," she said.

The Fulbright Scholarship is administered by the United States Department of State's Bureau of Educational and Cultural Affairs and follows the policies established by the J. William Fulbright Foreign Scholarship Board and works in conjunction with Fulbright Commissions and the Public Affairs Sections of U.S. embassies abroad. The program began the year after World War II ended in order to encourage friendly relations between the U.S. and other countries and now operates in over 155 countries worldwide.

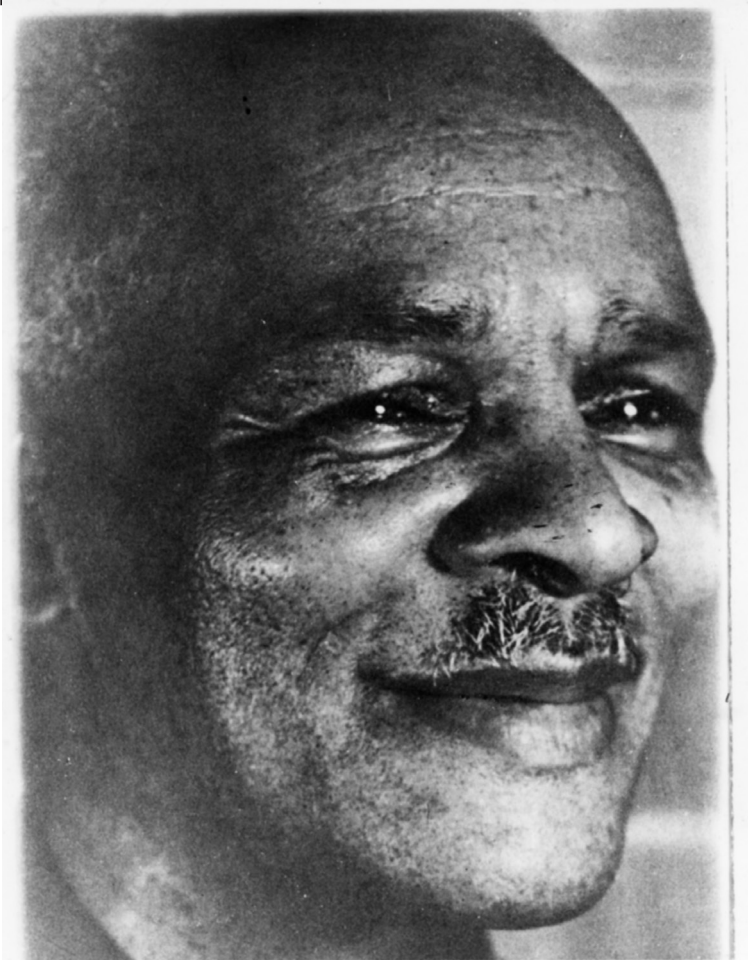


Andrès Bustos, a Fulbright Scholar on Antioch's campus, relaxes outside South Hall. Photo credit, Odette Chavez-Mayo '18



Céline Tastet, a Fulbright Scholar on Antioch's campus, explores the Olive Kettering library. Photo credit, Odette Chavez-Mayo '18

Recent Campus Lectures



Joe Curl, Photo courtesy of Antiochiana.

Curl Gym

continued from page 1

His passion was to teach, but only white teachers were hired in the village's schools. Consequently, he saw the idea of continuing in higher education as futile and did not accept the scholarship. Nevertheless Curl made history as Antioch's baseball coach and player—in those days coaches were permitted to play in the starting lineup—and found great meaning in how athletics allowed him to know his players," Athletics are really important in my estimation, more important that most people think. I can tell just what kind of a man a boy is going to make by the way he plays. I can tell if he can take a beating without whining, if he's a good sport or a sorehead, if he's jealous, if he's cooperative. I can tell just what he'll do when he's in trouble in situations after college by the way he acts on the athletic field. I think that teachers and parents could help youngsters more, could develop their character better and get to understand them better, if they'd only take a little time

off to watch them play."

Curl collapsed in the gym's locker room at age 70 while giving a demonstration to students. Following Curl's passing, enough community members came forward with the same suggestion that the College's administration took "immediate and favorable action" to name the college gymnasium Curl Hall after its late caretaker. The name change was announced at Joe Curl's memorial service in May 1943.

Upon the restoration and reopening the facility in September 2014, Curl Gymnasium was renamed the Wellness Center at Antioch College. It was a significant moment for the Antioch community when the Board of Trustees voted in October to again restore Joe Curl's name and memory to the Antioch College Wellness Center by "authorizing the identification of an appropriate space" within the Wellness Center to take Curl's name. Whether the community can look forward to his name being restored to the gym's title is at this time unknown.



Micah White hosted a lecture on Antioch's campus entitled "The beginning of Protest" on October 23, 2014. Photo credit, Odette Chavez-Mayo '18



Thad Russell '89 gave a lecture entitled "A Renegade History of the United States" on October 22, 2014. Photo credit, Hannah Craig '17

Antioch Demands an Indictment in John Crawford Case



Students Rachel Humphreys '17, Gaerin Warman-Svzboda '17, Elijah Blanton '15, and faculty Michael Casselli '87) on October 18th at the "What is Justice?" rally at the Ohio Statehouse in Columbus. The rally, organized by the Ohio Students Association, demanded justice for John Crawford and "a fundamental shift in the relationship and power dynamics between law enforcement and community." Photo Credit, Odette Chavez-Mayo '18.

Students Participate in "Help Carry The Weight"



Lauren Gjessing '17, Rachel Humphreys '17, Shannon Hart '17, and Selena Wilkinson '17 carry their mattresses on October 29th as part of a national day of action called "Help Carry The Weight," in solidarity with Columbia student Emma Sulkowicz and all survivors of sexual and domestic violence. Carry That Weight, the organization behind the national day of action, aims to build a movement to make sexual assault on college campuses unacceptable. Photo credit, Odette Chavez-Mayo '18.

Efforts to Restart Student Union at Antioch

By Taylor Larson '17

A month into Summer quarter 2014, sixty-seven students gathered outdoors at dusk on a Friday evening. The purpose of their gathering was to begin the process of re-establishing a student union at Antioch College.

The idea to restart the student union was not a new one. Union talk amongst students intensified after the successful student action response to the financial crisis of Summer quarter 2013, which threatened to force out students with debt to the college. In retrospect, students say their rapid overnight organization of responsive action dissolved much of the tension previously existing between the first and second classes. In effect, it helped give life to the idea of a student union capable of taking collective action for the good of the entire student community.

At the first meeting students discussed their ability to incorporate staff and faculty interests into the union's actions. The issues students have discussed are by no means separate from the issues faculty and staff face. Despite the overlap of student, staff, and faculty interests, it remains clear that students are in desperate need of their own physical space to hash out their problems (dig intended towards the late Time to Shine!), however fluid in its time and place. The union envisioned that through the medium of weekly forums, a collective student voice could emerge—a voice that has in the past been endlessly fractured by the institutionalized chaos that is the co-op program.

Students believe the union will be a space in which Antioch's institutional memory can be rebuilt and preserved and a place to reconnect Antioch's past iterations of student life and student activism with its present ones. Through the Union, students could come to understand why the "new" Antioch is laying claim to an awe-inspiring legacy of radical activism while, at the same

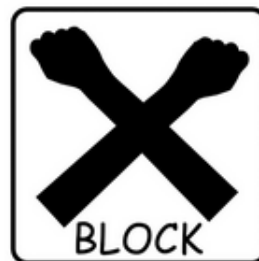
time, it deliberately severs itself from that image—of fisting workshops, of overly-empowered students, of toxic culture.

But what is the student

"Students believe the student union can be a space in which Antioch's loss of institutional memory can be rediscovered and preserved. A space in which new students would come to understand why "new" Antioch is laying claim to an awe-inspiring legacy of radical activism at the same time it deliberately attempts to sever itself from that image--of fisting workshops, of overly-empowered students, of toxic culture."

union actually doing? This question is important, and should be asked by the community outside of the union. The first two meetings birthed three subcommittees, each formed to address a pressing student concern. No plan of action came out of any of these subcommittees, and the problems they sought to confront have remained contentious and unresolved well into Fall quarter. Unsurprisingly, students have not held back in voicing their critiques of the union.

For some students, this frustration pushed them to the forefront of student union activity. Left dissatisfied with last quarter's experience with the student union's continued ineffectiveness in addressing



Hand signals provide an effective means of communication without interrupting a speaker. This set of hand signals was developed during the Occupy Wall Street protests.

the "housing crisis" of Summer 2014, second years began this quarter with the focused goal of establishing three necessary foundations of a student union: history, mission, and structure.

These students delivered a much-needed message: we are not a student union, yet. It is time to materialize our philosophical discussions about the meaning and implications of unionization, and begin the process of building a network of accountability and a means to action.

This quarter the student union has done research on its institutional predecessors with Antioch College Archivist Scott Sanders, fourth years have presented on Nonstop and their early Antioch experiences, a mission statement was drafted, proposals for a union structure have been brought to discussion, and an online platform to share meetings' minutes and agendas is in the works.

But as the student union continues to exist in flux, battered by the inconsistency of student participation on and off campus, it is important to acknowledge the vital function

that the union has served from the night of its inception: that of a physical student space in which students can voice their concerns and receive feedback and support.

Thus far the student union has found its most fruitful and redemptive direct action in its collaborative relationship with the Ohio Student Association (OSA). The OSA has itself been instrumental in organizing action in response to the murder of John Crawford by police at the Beavercreek Walmart and the subsequent failure of the grand jury to find probable cause to indict the two officers involved. Early on the OSA was asked by the student union to inform and involve Antiochians.

One of student union's most defining moments occurred the night of the "housing crisis": the time-sensitive turmoil drew a particularly large group of students, who voted to put off the scheduled discussion of the shooting of John Crawford—despite the presence of OSA member Darsheel Kaur—so that talk of housing might begin immediately. Subsequently, a large percentage of

the group followed Kaur into the next room so that those who wanted to could give her their full focus as she detailed the coming protests in support of Crawford's family.

It was Summer quarter's second flurry of collective action that made many students fully understand the role that a union could play and the need for an organized student body with a clearly defined mission. Students were faced with the loss of community member Laryssa Ingebo, yet ineffectual in taking a responsive action both collective and strategic. Many students realized it was time to stop expecting the tools of activism to be handed down by the institution itself.

My hope is that the student union will not only exist as a much-needed student space, but also that it will grow as the venue where students can learn, practice, and execute methods of activism and self-advocacy. To be sure, Antioch faces us with challenges and crises by the quarter and, whether we like it or not, we will all learn to become our own advocates: Join the Student Union!



10|Community Voice

Alumni Profile: Tim Klass '71

The Record caught up with a former editor in this alumni profile and talked careers, co-op, and long hours in the office.

Keegan: When did you attend Antioch/what did you major in?

Tim: I attended from 1966-71, and I majored in political science.

Keegan: What were The Record, Antioch College, Yellow Springs, and co-op like when you were a student?

Tim: The Record office was a perpetually grubby space with manual typewriters and a legendary green couch down the hall from Community Government offices on the second floor of the Union. I think it became part of the dance space. The editor position was a full-time co-op job and assistant editor and ad salesperson paid half-time. Page layout a.k.a pasteup was a scissors and glue operation, and printing was done with hot lead set at the Yellow Springs News.

Enrollment was more than 2,000, about half on each division, and went year-round on a four-quarter system that was evenly split between classroom and co-op quarters. Five years was the standard time required to graduate. There was a volunteer fire department with its own dorm, Maples, which more recently was the volunteer workshop by the Coretta

King Center. Main Building housed the president's office and an auditorium where we heard speeches by the president and assorted visitors (in my first quarter we had Alexander Kerensky of Russian Revolution fame) and got rowdy during Saturday night midnight movies.

Yellow Springs was pretty much the same size with somewhat less flair – no street fairs, no pizza or hard-liquor bars that I recall, no restaurants at the level of Winds or Sunrise (although we did have Com's, an outrageously wonderful if somewhat gritty fried chicken joint in a residential area). A few places served 3.2 beer, which then was legal for people age 18 and up in Ohio. The walking and bicycle trail along the old railroad line had not been built and the grocery was more pedestrian.

Keegan: How did working on *The Record* influence your life?

Tim: Most of all it taught me to persevere and learn from awful experiences. I swore off journalism twice. The first time was after my first co-op job, a long-departed weekly in Vandalia with an editor who boasted that his father had been in the Gestapo. I was persuaded first to start writing for The Record and then to become editor. I about destroyed myself in the job and swore off journalism again until a faculty member per-

sueded me to take that co-op job with AP.

Keegan: How did co-op influence your professional life?

Tim: My news career began as a co-op job that I worked full-time while studying half-time for my final year and a half at a now-defunct Antioch program in the Washington-Baltimore area. A few months after graduation I wrangled a transfer to Seattle, where I still live.

Keegan: What are some of your best memories or experiences, at Antioch and beyond?

I shared the wheel on nonstop drives from Antioch to New York and Los Angeles in the winter. I was nearly bounced as Record editor for being too independent and insufficiently radical. I quit a crappy college-arranged co-op in a racist suburban Chicago fire department to work for the Gene McCarthy-for-President campaign, a self-arranged substitute co-op, in 1968. More deadline news reports than I can count – Boeing Co. strike settlements, a deadly winter train wreck in western Alberta, a hideous mutilation case in Tacoma, the Mariners-Yankees playoff series in 1995, on and on. But the absolute best are my marriage and children. One daughter teaches middle school science and the other is studying to become a Reform rabbi.

Keegan: How did what you

learned at Antioch help you later in life?

Tim: During nearly forty years as a writer, editor, reporter and electronic paper shuffler at The Associated Press, I covered a lot of local and state politics in Washington state, but that was just part of the summit cone of the volcano. High academic standards at Antioch, which required exhaustive research, close listening and unending self-scrutiny, translated into work habits that served me well throughout a professional career that included coverage and feature work in arts and entertainment, travel, sports, the environment and business and finance. Butting heads with ideologues ranging from militant Maoists to pothead hippies to Milton Friedmanesque free marketeers (yes, we had those, too) helped me develop a rhinoceros hide, a vital survival mechanism both personally and professionally. Learning whom to trust, whom to distrust, when and when not to give the benefit of the doubt, how to let go and pull back, all started in full force for me at Antioch and continue to this day. Antioch was my first experience with people of different colors, cultures, ethnicities, social and economic strata – the works. The principles of community service, instilled by my parents and enhanced immeasurably at Antioch, led me to executive committee positions in



Photo provided.

my labor union, synagogue, condominium homeowners association and the Antioch College Alumni Board.

Keegan: What value does media and press play in community, freedom, and democracy?

Tim: As essential as it gets. Without free and robust news media, there can be no community, freedom or democracy.

Keegan: What are you doing now?

Tim: Occasional writing, editing and related work. On my tax form I call it "free-lance journalism services."

Keegan: Victories for Humanity?

Tim: The biggest has been my role in pulling Antioch from the ashes. Before that I had a hand in restoring solvency to my union local and in building a new synagogue against very tough financial odds when our old one got to be too small.

Giving Thanks for a Community

Dear Editor,

On the day before the first day of Orientation at Antioch College I learned my mother had died. The very next day my great-aunt died. Two deaths in the same family in the same week is sudden and tragic, but in my family you learn to expect the unexpected. My mother's cadaver had to be transported to the family cemetery in Tennessee, and if you have never *legally* transported a body across state lines, then you would not know there are stringent protocols for doing

so. Thus, I missed all of the Orientation activities, registration, and the first week and a half of classes.

The most amazing thing that happened to me during this time was the outpouring of support and compassion I received from the faculty, staff, and students at Antioch College. I would not be here taking classes if it had not been for the collaboration and care of many people who helped to make this possible.

Thank you to Amanda Cole

for being a leader in directing me to talk to the right people on campus. Thank you to Luis Rosa for taking the time to work through this difficult time with me and also for helping me to realize where my strong connections are on campus and in the community. Thank you to Erin George for giving me a safe place to freak out for a minute. Thank you to Heather and everyone in Admissions for writing down all of the information I would have forgotten. Thank you Eugenia, Ron, Randy, Savitha, Raewyn, Elecia, Kat, Keegan,

Conor, Sequoia, Taylor, and Greta for being understanding and supportive, and also to Louise Smith for helping me to find my voice when I thought I had lost mine. Thank you to all of the students. There are so many of you who have shown kindness and support and you are all very much appreciated.

It is important to reach out and talk to people if there is a sudden and tragic event that makes attending class impossible. A strong network of support between Admissions,

Community Life, and Administration at Antioch College is available to help students succeed under any circumstances. This is what sets Antioch College apart from other institutions of higher learning, because I was treated as an individual and not as a number. I encourage everyone to speak up and be heard and never believe that you are not worthy of what you want to accomplish even under the most indelible circumstances.

Peace and love,

Ashley Bunton '18

Faculty Corner: Geneva Gano

Greetings Antiochians!

I'm writing to you from the Spring Creek Prairie Audubon Center near Denton, Nebraska, in the southeastern section of the state. It is one of the few places in the world where you can visit and walk through native tallgrass prairie and get a sense of what kinds of life this ecosystem supports. I had a wonderful walk this morning with only some grasshoppers, sparrows, and prairie-chickens to keep me company; other than the whirring of wings and occasional tweeting, it was entirely quiet.

I love the prairies—there is something really breathtaking about being all alone under the big sky—but that is only one reason that I am here today. I am currently doing research on the American writer Willa Cather, who grew up in Nebraska and wrote extensively about the experience of pioneer families in the Midwest and West. As I was walking, I thought about the complex way that she expressed the spirit of place in her novels and short stories.

I am here in Nebraska as a James Woodress Fellow at the University of Nebraska in Lincoln, which means that for a month I am a “scholar in residence,” dedicating myself to studying a massive archive of rare materials by and related to Willa Cather. I have been examining handwritten drafts of Cather's novels, poems, and stories, reading her correspondence, and looking through personal photos and memorabilia. In addition, I gave a guest lecture to UNL undergraduates on Willa Cather's ideas about modern art.

Willa Cather is one of the writers I have been researching for about ten years and is part of my book-in-progress, “U.S. Modernism at Continent's End: Carmel, Provincetown, Taos.” In the past few weeks, I have been working to complete the editing,

and by the time you read this, the 250-page manuscript will be sent off to the prospective publisher!

I am thankful to have had the opportunity to share ideas with some of the world's most knowledgeable scholars of Cather's work, including the director of the Cather Project. I also met with the lead editor of the massive digital archive devoted to her work, who helped me think about ways that I can incorporate these resources into my teaching and assignments.

Because I will be teaching a class during Winter quarter on Willa Cather and Virginia Woolf, I have been actively developing that syllabus, which will focus on their portraits of women in their novels. I also hope that Charles Fairbanks, who is from Nebraska, will allow us to screen his movie, “Pioneers” for the class, as it is inspired by Cather's novel *O Pioneers!* Being here in Nebraska, studying Cather's work and life in depth, has energized and inspired me for my teaching at Antioch.

Of course, I have not ONLY been working in the archive. While in residency here in Nebraska, I have hiked and explored local nature preserves including Antelope Park and Wilderness Park, learned about Lincoln's development and local history, walked in the wagon ruts from the overland trail (they are like scars in the land—more than 150 years later they are still visible from a distance), investigated local farmer's markets and eateries, and finished a knitting project that I started seven years ago. It has been a month of accomplishments for me! Soon, I head back to Yellow Springs and Antioch: I've missed you all!

Geneva Gano, Assistant Professor of Literature



Geneva Gano on a research term in Nebraska, Fall 2014. Photo provided.

From the Editor

Dear readers,

With many new students, faculty, and staff on campus, we have our work cut out for us this term to learn new names and new faces. However, in our introductions, we often forget to ask an important question of each other: which pronouns do you prefer? It's not a hard question; we're just not very good at asking it.

Sure, we have pronoun buttons available during orientation and at every hall meeting I've ever been to, I've shared my preferred pronouns with my hallmates. I just don't think these efforts are enough. But if I only wanted to complain, I'd stay on Facebook.

Instead, I want to propose some solutions that all members of the community can work on to make our community more cognizant of the value of asking, not assuming, each other's pronouns.

If you're a professor, set a model for your students during introductions on the first day of class. When students introduce themselves with their name and where they're from, include pronouns as basic biographical information. Don't make it the burden of queer-identified students to request pronoun introductions. And why not go a step further and include pronouns on class rosters with our other basic information such as name and

class year? What is preventing us from making information about each other's pronouns easily accessible?

The same goes if you're an independent group leader, a residence assistant, or if you find yourself in any type leadership role. Reinforce the notion that pronouns require regular check-ins and that they can change. And if you don't know someone's preferred pronouns, never assume. You can ask them politely using the simple question of “Which pronouns do you prefer?” Let's make this campus an inclusive space where pronouns are learned, not assumed.

All my best,

Keegan Smith-Nichols

**Submit
a
Letter**

The Record welcomes letters from readers as a way to encourage dialogue and give voice to the community. Please send letters to therecord@antiochcollege.org. Letters over 350 words may be edited for length at the editor's discretion. Please include your name, class year (if applicable) or role in the community. We do not publish anonymous letters. The Record is a student paper for the Antioch Community; make your voice heard!

Connecting Antioch Old and New Through Restorative Justice

Dear Editor,

Having read an article on the subject in the December 11, 2013 issue of the Record and attended Raymond Rukka's event on Maori Restorative Justice on February 23rd, I am thrilled to see the college introducing restorative justice as a model for addressing conflict on campus. Four years ago, I was fortunate enough to attend a two-day presentation on restorative justice organized by Arthur Morgan Fellows Jean Gregorek and Anne Bohlen.

Thinking back to some of the controversies which flared up at Antioch when I was a student, I felt then and still feel that a restorative justice program would have been an invaluable resource for working through those situations.

While I am pleased to see restorative justice implemented on campus, I would be even more pleased to see it implemented to heal the

rift between the college and certain sections of the alumni community. I'm thinking in particular of the faculty, staff, and students of Antioch College at the time of the most recent closing in 2008, and their supporters, many of whom participated in Nonstop Antioch/Antioch-in-Exile/Nonstop Liberal Arts Institute. The latter was conceived as a continuation of Antioch College which would return to campus and resume operations once the negotiations to separate the college from the university were concluded. This is not what ultimately happened; there are many in the wider Antioch community who feel alienated from the current college because of the Board of Trustees' treatment of Nonstop Antioch, and their and Mark Roosevelt's subsequent treatment of the Antioch/Nonstop faculty.

Apart from the harm already done, having so many of the people who were only a

few years ago among Antioch's most fervent supporters so thoroughly disenchanted and alienated today is toxic for the college and the wider community.

Therefore, I think it is in both sides' best interests to heal this division, and I urge the current campus community to begin developing a restorative justice program to this end. Though Nonstop Antioch is now defunct, many of its participants may still be brought into a process for justice — so long as they are guaranteed an equal footing with the college's administration in that process.

I am addressing this appeal to the current campus community because the first step in a true restorative justice program must come from you. Before justice can take place, the community must educate itself as a whole concerning the nature and causes of the current rift, and proceed from there. I would suggest

something in the mode of an Independent Group to begin the education process. (For starting points, I recommend: articles concerning Antioch and Nonstop from 2007-2009 archived on the YS News website, online Record articles from 2008 and 2009, and facultyjustice.org).

Antiochians like to brag (with some justification) of the college's many past accomplishments: co-op and community government in the 20s and 30s, participation in the black-led freedom movement and anti-war movement in the 60s and 70s, the Sexual Offense and Racial Discrimination Prevention Policies in the 90s and 00s, just to name a few.

In asking the current campus community to embark upon this restorative justice project, I am inviting you to take your place in this history of pioneering work for democracy and solidarity, and to generate yet another

groundbreaking innovation in the world of academia. It will take a lot of courage, tenacity and grit to achieve, but I'm convinced that as before, Antiochians can rise to the challenge.

In 2008, shortly before the closing, I wrote an op-ed to the Record, seeking to heal a rift I perceived in the campus community. Six years later, I'm writing again in the fervent hope that, for everybody's sake, we will find a way to reconcile the current divide.

Love and solidarity,

Lincoln Alpern

Antioch College 2007-2008

Antioch College/Nonstop

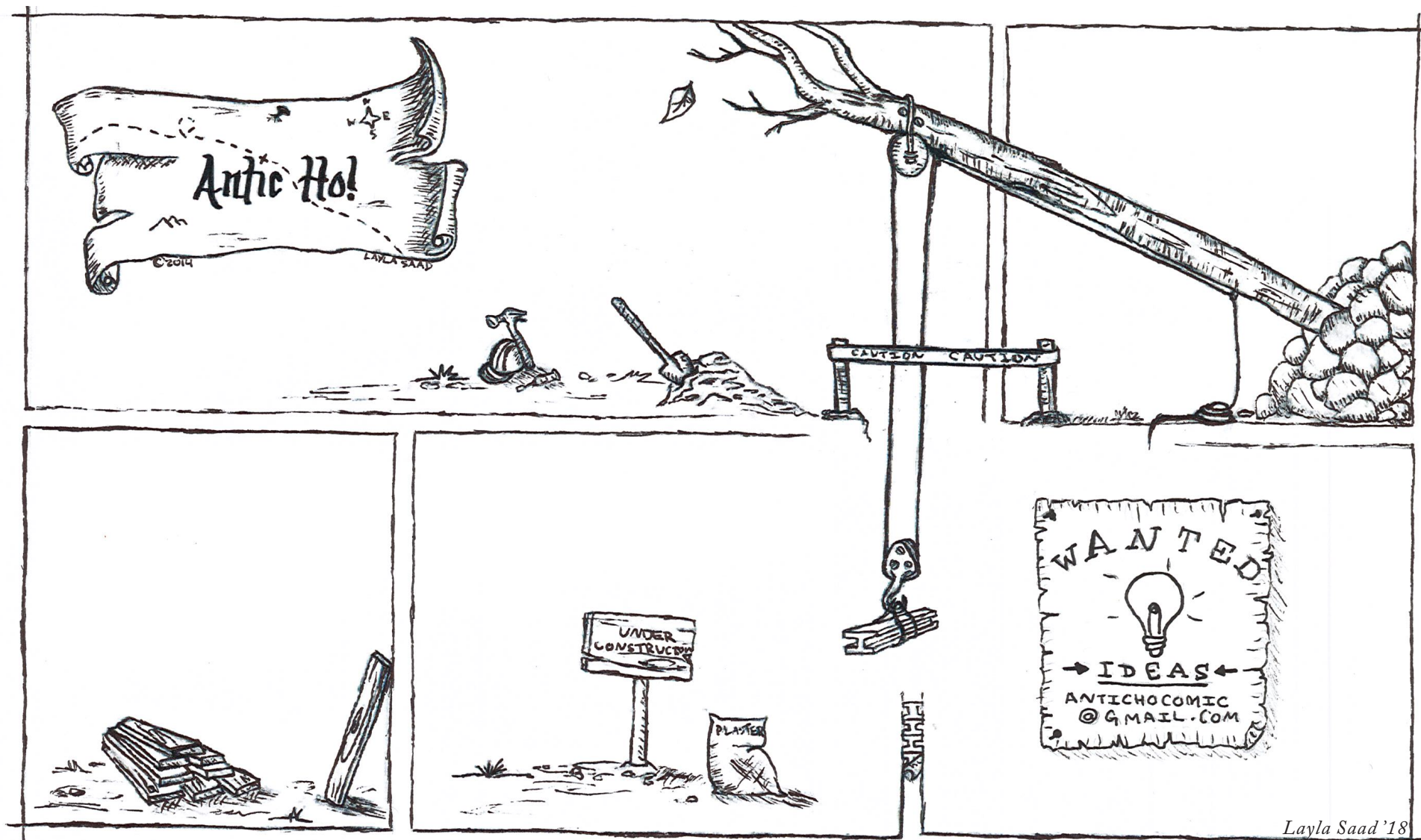
Antioch/Antioch-in-Exile

2008-2009

Antioch-still-in-Exile,

2009-present

MA Goldsmiths College, University of London 2012-2013



Layla Saad '18

Gaerin on Gaerin Campus Survival Special Edition

Hello friend,

Another fall quarter has rolled around, and with it, another bundle of first years have arrived fresh off the blimp here at Camp Antioch. As the future of flight drifts off into the calm october skies, filled with nothing but hope and highly, highly flammable hydrogen, the dewy-eyed younglings no doubt began acquainting themselves with the settings of Yellow Springs and Antioch College. Now I know many of you reading this are first years yourself and might like some help in acquainting yourself with your surroundings, so fear not new companions, I've got the Antiochian field guide you need right here.

Like in any environment, fitting in is best achieved by dressing appropriately. My most basic recommendations are hiking boots with either long pants or long socks that cover most of your lower leg while still showing off your calves. These will prove to be essential when navigating the poison ivy filled, swampy coffee house environment that can be seen throughout the village's caffeinated wetlands. On top of this it's recommended that, to ensure your wardrobe's compatibility with the local ecosystem, all items of clothing be tie-dyed at one of the many tie-dyeing stations found in the area, with the most convenient branch being located on campus at the Olive Kettering Library (look behind the front desk for the rainbow leopard print fax machine). Remember to soak your personal flotation device extra long for maximum colouration.

Another helpful look here is to wear bumper stickers on the back of whatever you chose to drape over your body in order to help communicate with other individuals that a predator is around in order to give you time to go back to the safety of your dorm or

den. To top all this off, many inhabitants of our fair village choose to wear colourful headbands, with up to four being socially acceptable. Obviously I don't have to explain, but the practicalities are limitless. All of this is both fashion forward and useful, as well as mandated by Yellow Springs law, punishable by sentencing to the Horace Mann statue overlooked gulags of beautiful Glen Helen.

But it takes more than fashion to be able to successfully navigate the Springs, in fact the most important thing you can have with you at any time is a friend. They're useful for helping you stay on the proper paths, as defined by the camp counselors in the green shirts. Remember to hold hands. Also in style is hair: of the locked variety. Odd numbers of dreadlocks up to seventeen is the way to go. All body hair is suitable for this purpose, however coolness is directly correlated to how low it originates on your body (with armpit hair being the lone exception of course).

While there's still much more advice I could give you on this Southwestern Ohio utopia, my editor tells me I'm no longer being paid by the word. In the meantime and in between time, if my threats to picket naked are taken seriously, look forward to next month's No Hope for Soap: an Antiochian guide to hygiene. Until the next tantalizing installment, I bid you adieu.

Gaerin Warman-Szvoboda '17

Missing Shoes

Where my shoes at?

You're so lucky I'm the one who discovered your bag of cheetos stashed behind the couch of the guy's hall common room in Birch. Email gwarman-szvoboda@antioch-college.org with any information.



The view out the window of Elaine Bell '16. Photo provided.

Co-op Check-in: Elaine Bell '16

By Hannah Craig '17

Elaine Bell '16 is currently on co-op in Gould Farm, where she works as a staff member. Gould Farm, located in Monterey, Massachusetts, is a psycho-social rehabilitation center. According to their website, this focuses on being a "nurturing and non-institutional" space for those experiencing mental health conditions like depression, bipolar and schizoaffective disorder. The farm is unique in that it is a place where staff, clients, and their families all live together in a community.

Within that community, Bell works as a team leader for Gould's forest and grounds team and their bakery, The Harvest Barn, which produces bread, pastries, cookies, coffee, and tea to sustain the Gould community and to sell to public. Her work tasks are diverse and range between working with guests in tasks like wood chopping, clearing trails, making bread and pastries, and driving guests to appointments. Bell says that her work experiences thus far have been rewarding. "A high-

light of the job for me was being trusted immediately by my bosses and being put in a leadership position on one of my work teams," she said. "The other day I got to drive this huge truck through the woods and it was quite empowering."

As rewarding as her job has been, she has experienced challenges. "There is a strange power dynamic that exists between me and the guests [community members with mental illness]. I haven't been able to articulate it clearly yet, but what I can say is that it can be difficult to put the guilt aside that comes from acknowledging the privilege I have as a generally mentally healthy person and focus more on the guests and what they need from me as a means of support."

When she isn't working on projects for job at Gould, Bell has been able to enjoy the wonders of her new habitat in Massachusetts. "Gould Farm is in the Berkshires," she said, "so all the autumn treetops across the hilly horizon have been a delight to see everyday. I've been collecting the leaves as

they fall and pressing them." On co-op she has been able to spend time "reading, spending time with people, going for runs, walking on trails around the property, drawing, and writing letters."

Though many Antioch students express feeling loneliness while on co-op, Bell said "living in a residential therapeutic community where everyone is together sunup to sundown I can't say I've experienced loneliness yet. In fact, as an introvert, I treasure my alone time! I do miss my friends though, but taking a walk for some fresh air always makes me come back to the present and appreciate where I am."

Bell's co-op experience has been positive and gratifying. "One of the most beautiful things I've seen [since arriving on co-op] has definitely been the view from the top of the gravel pit at sunset," she says. "On one of the peak color days my work team went up there and just stared in awe at the vast span of marvelous colors across the rolling hills. It was breathtaking."



Disappearing Acts: Eric William Carroll



Experimental photographer Eric William Carroll visited campus and gave an artist talk and presentation about his work. Photo credit, Odette Chavez-Mayo '18.

Olive Reads

By Kevil Mulhall,
Library Instructor

Bodas de Sangre / Suite Flamenca – Antonio Gades

DVD

Antonio Gades was a revolutionary force in the world of flamenco. His 1974 creation *Bodas de Sangre* (*Blood Wedding*), an adaptation of Garcia Lorca's play, was a re-imagining of the art of flamenco dance, which since the middle of the century had become increasingly glitzy and commercialized. The story is a simple one of love, honor, and violence. The costumes are rustic, the music is played by two guitarists, and the setting is an empty stage with a mural of browns, tans, and blacks in the background.

and he doesn't appear to be addicted to illegal substances prior to 3:30 p.m. Set him to work typing something."

This is a taste of one of the dozens of letters of recommendation that make up Schumacher's novel. Its protagonist, creative writing professor Jason Fitger, teaches at a small, cash-strapped Midwestern college. The letters slowly reveal his passions and disillusionments both personal and professional. Frequently hilarious, it is also frighteningly penetrating in its observations of life in academia. Funniest when read aloud, as the back office of the library can attest to.

Uncharted: big data as a lens on human culture – Erez Aiden and Jean-Baptiste Michel

Similarly, the *Suite Flamenca*, a collection of eight dances by soloists, duos, and large ensembles, is accompanied by two guitarist and two singers on a bare stage. This minimalist aesthetic heightens the powerful physical presence of the dancers. To watch soloist Miguel Lara simply walk across the stage is to see a demonstration of commanding presence. He is magnetic in his solo dance of the *Farruca*. Other highlights in the *Suite* are the perfectly synchronized duo in the opening *Solea* and the flawless castanet work in the women's ensemble.

Stripped to its bare essentials, Gades's choreography is lean and muscular; every movement has economy, purpose, and a focused intensity. Any virtuosity is a by product of necessity rather than gratuitousness. Students studying performance need to watch this disc to see the power of expression in motion.

Dear Committee Members: a novel – Julie Schumacher

"Carol:

Let this humble communiqué serve as my recommendation for Lee Rosenthal: the poor kid tells me he has applied for a spring semester job in your office. He can read and write; he's not unsightly;

Uncharted is about the creation of the n-gram viewer (by the authors) and the insights into culture and language derived from the n-gram's application to big data. The big data in question is the text of 33 million plus digitized books in the binary vaults of Google Books. Essentially, the n-gram viewer searches for the frequency of words over time and generates a line graph to display the results.

At first the authors used the viewer to study the nature of grammatical evolution in English language. They found, for example, that the tendency of a verb to become regularized in the past tense (meaning it adds an "-ed" to its stem) is scalable to the square root of that word's frequency of use; the higher the frequency, the slower it regularizes. When "spilt" became "spilled" can be mathematically described given its frequency (go ahead, crank those terms into the n-gram viewer <http://books.google.com/ngrams>). But this is just one instance of the kind of insight that can be made by inspecting extremely large sets of data – a field of research known, somewhat irritatingly, as "culturomics." Aiden and Michel explore the nature of fame (or infamy), censorship, how fast society "forgets," and an array of other topics.



Confessions of a TCM Junkie

by Scott Sanders, Archivist

This space is devoted to sharing recently viewed films on Turner Classic Movies Channel (It should come as no surprise that an archivist thinks that movies, like photographs, look better in black and white). Frank Capra made *The Bitter Tea of General Yen*, released by Columbia Pictures in 1934 and based on a Grace Zaring Stone novel, for the expressed purpose of winning an Academy Award for Best Picture. Instead, the first movie ever shown at Radio City Music Hall was pulled after just two weeks due to public outrage over its content. Released just before the self-imposed Hollywood Production Code, popularly though incorrectly known as the "Hays Code," *General Yen* tells the story of Megan Davis, an American missionary played by Barbara Stanwyck, and a warlord, played by Swedish actor Nils Asther. The setting is the "Warlord era" of the 1920s when China was divided into opposing military cliques. While the central plot is a growing, star-crossed love affair between

the two main characters, the backdrop of civil war provides for some harrowing action scenes, including a particularly intense firefight between rival warlord troop trains bristling with soldiers.

Politics, religion and sex, topics often thought to be avoided in polite company, are all prevalent in this film, and what offended audiences of the 1930s does not generally offend them today. Its acceptance of interracial sexual attraction and an especially provocative dream sequence that implies it (the really awful term of the day was "miscegenation") repelled American movie-goers in 1934. Conversely, modern viewers are much more likely to be put off by its Orientalism (a term coined by Edward Said to describe patronizing Western attitudes toward Asian cultures) and the portrayal of Chinese characters by white actors. Asther is nonetheless compelling in the title role, but the real scene stealer is Japanese actress Toshi Aori as his concubine, who says more with a glance than in any line of dialogue she delivers.

Though not considered critically a *tour de force* effort by Barbara Stanwyck, she's still Barbara Stanwyck, one of the biggest stars of the era, and she certainly has her moments. The other performance of note is by Cincinnati born Walter Connolly, Yen's wise and wise-cracking American financial advisor and an exemplar of prevailing attitudes about China that caused Chinese to formally complain about the movie.

Capra did not win the Academy Award he anticipated for *General Yen*, though he would take home all the "Big Five" Oscars for 1934 with another movie that also featured Walter Connolly, *It Happened One Night*. Starring Claudette Colbert and Clark Gable, it became one of the most influential American films in motion picture history, and was one of the last to escape the scrutiny of the Hays Code. Despite its shocking aspects, *The Bitter Tea of General Yen* is interesting, sensuous and cinematically beautiful, and definitely worth watching.

Queer Center Event: Exploring Queer Identities in Porn

By Taylor Larson '17

On October 19, Queer Center hosted a screening of the work of Antioch alumna and Indie-Queer Porn Producer Jacqueline Mary. In her introduction to the screening, Mary proclaimed herself “the Robin Hood of queer porn” in reference to her goal of finding ways to fund her work through straight cis-gendered folk of means and screening it for free to queer communities. There is little money to be made off of queer porn unless a producer is well-established in the community, and Jacqueline highlighted the lack of competition amongst queer porn producers because of it. She encouraged students, “Anyone can do it. It’s so incredibly easy.” After the screening, we talked about her experience in queer porn production.

The following interview was censored for profane language and all references to sex acts. To access the uncensored interview, visit <http://emaleel-zenniatantioch.wordpress.com>.

Queer Center meets Tuesday evenings in the Coretta Scott King Center.

Taylor: *In your experience, what are the defining or desirable physical traits—if any—of queer-identified people in queer porn?*

Jacqueline: What’s interesting about queerness is that it’s embodied in the performance. So within queer porn, there can be straight characters...Gayness is all about who you’re having sex with. But I think queerness is a personal rather than a sexual identity. Identifying as queer is the culmination of both your personal and your sexual identity.

Taylor: *How do people who are intersexed fit into the storylines of queer porn? In your experience, do they have a place in the porn industry, queer, indie, or otherwise?*

Jacqueline: The answer changes based on what kind of intersexed a person is: there are cases of the presence of both female and male genitalia, and there are cases of having abnormal chromosomes which many may never know about. I know intersexed people who do queer porn, but not any who are “out.” From a capitalistic standpoint, it’s harder to market. But queer porn can be validating to absolutely anyone. It’s all about identifying yourself with a person on screen, identifying your own desires in another.

Taylor: *In your experience, what is the extent of diversity in gender & race in queer porn?*

Jacqueline: Queer porn is overwhelming white and female assigned at birth. It’s a lot of cis-fem women, trans

guys, and butch dykes. There is a history of trans-misogyny in queer circles. But now, there is a movement in queer porn that empowers more trans-dykes and trans-girls. Have you ever heard of the cotton-ceiling? There are some post-operative transwomen who have done lesbian porn and when some of the people that they have filmed scenes with find out that they were male sex assigned at birth, they accuse these transwomen of rape, saying they would have never had sex with them had they known. A lot of people who are queer are also trans-phobic and penis-phobic. It seems to stem out of a fear of foreign anatomy.

Taylor: *Do you see queer porn as being a primarily cultural, social, political, (or other) project?*

Jacqueline: Those who are making porn for political reasons are usually only those who are well established in queer porn. It’s not something you can easily begin as political. You first begin it as a social and cultural project and then once you’ve established your footing, you turn it up, and it becomes political. For instance, Courtney Trouble began her career with DIY, dirty stuff, then moved to lesbian-dyke stuff, and now is doing politically-motivated work. But you have to be in the

field awhile before you can do the psycho political stuff.

Taylor: *Do you have any guiding beliefs or goals in your audience’s experience of your films?*

Jacqueline: I want people to see their own desires reflected in the porn I make. I want them to see their desires that they won’t be able to see in mainstream porn. I want them to question their own sexuality and gender identity, and to question others’ too. And, of course, I want them to be turned on, because it’s hot!

Taylor: *In class studies, we have come across the idea that a central goal of queer theory is to undermine the binaries of sex and gender. In what ways do you think queer porn is making its own contribution to this goal?*

Jacqueline: It fits in perfectly. Queer porn is all about having a multitude of desires. And now queer porn is finally beginning to embrace those identities that even queer people have thought of as “creepy.” They’re beginning to accept that there are queer gay guys and there are queer trans-women. The storylines and dialog of queer porn show that gender and sexuality have absolutely no bearing on one another. Queer porn looks towards this utopian world where sex, gender, and anatomy are completely separated from one another.

Musical Grab Bag

By Louise Lybrook '16

Ordinarily, I take up my approximately 300 words reviewing just one album, but this time around I cannot for the life of me pick just one album to review, so instead I’m going to just briefly recommend several artists that have been my jams lately (or always).

1. The Cramps: Part of the CBGB punk scene in the late 1970s, The Cramps played a genre dubbed “psychobilly,” combining surf rock, psych rock and rockabilly into one great punk rock package. They have obvious influence from...

2. Screamin’ Jay Hawkins: The pioneer of shock rock, his live performances included coffins, skulls and fake snakes. His cover of “I Put a Spell on You” is arguably the best ever.

3. De La Soul: Very funky, very jazzy, very groovy and featuring some absurd game show skits, their first album *3 Feet High and Rising* is considered a hip hop masterpiece and has a perfect blend of light-hearted and clever and completely serious.

4. Riotgrrrl: Just the whole genre. Seriously. Just dive right in. Bikini Kill, Bratmobile and Sleater Kinney are the most commonly known bands in the movement and are a good place to start (especially Bratmobile, if you ask me), but there are plenty of other lesser knowns who are just as good, if not better. These include, but are definitely not limited to: Heavens to Betsy, the Frumpies, Bangs, Emily’s Sassy Lime, Team Dresch, etc. Whatever you’re pissed off about, there were undoubtedly some angry feminist punks yelling about it in the 1990s.

5. And while you’re at it, you might as well give Le Tigre a listen, too. An off-shoot of riotgrrrl, they’ve got similar subject matter, but they’re “electroclash” instead of punk. Also, Bikini Kill’s Kathleen Hanna is the lead singer.

All of these artists and albums and songs can be found on Youtube, Spotify, iTunes, etc.

Book Review: *California*

By Ashley Bunton '18

In reality, a single disaster could make food scarce and raise the price of gasoline beyond what anyone is able to afford. The inflated price of what little gasoline is available would make it impossible to drive anywhere to escape a disaster.

In Edan Pelucki’s debut novel *California*, Frida Ellis and her husband Cal are forced to live where they are when the car runs out of gas. Their plan for survival is to retreat into the wilderness and find comfort with what

they have—even if what they packed in the car is a turkey baster, an abacus, and a bag of clothing.

Frida and Cal’s absence of supplies is not the only hurdle they face in the wilderness. Pelucki’s writing gets into the psychological grit of survival. Comparing their present lives to the lives they lived in the past, Frida’s fears rise out of abandonment and violence that drives her into deeper isolation. But while Frida feels their living situation is depressing and dank, Cal feels something entirely different.

Prior to the disasters that drove them into the California wilderness, Cal attended Plank College with Frida’s brother, Micah. Cal reflects on Plank College during the book. Plank students earned intellect and survival skills, but for many others to survive it means surrendering to gated communities formed by Christian churches across the country. Cataloged and under constant surveillance, the citizens of these communities trade their freedom for protection. But not everyone is quick to move into a community, not

Cal and Frida, and certainly not her brother, who forms a radical new society before committing suicide.

Pelucki’s novel opens the world wide open and allows the reader to consider how each of our choices affects everything else, with each move becoming a ripple that creates a wave that changes the tide of humanity. The book begs the question: can Cal take the skills he learned at Plank and apply it in the real world, knowing that one wrong decision could mean death?



Records in The Record

By Gaerin Warman-
Szvoboda '17

Thirty years after their massively influential first full length album *The Crew*, 7 Seconds are back at it with new release *Leave a Light On* from Rise Records. It's a long time coming for the Reno and later Sacramento group, who hadn't toured North America or produced an album in nine years. 2014 has changed that, as lead singer and writer Kevin Seconds, bassist Steve Youth, drummer Troy Mowat, and guitarist Bobby Adams took to the road to support this long awaited release. *Leave a Light On* has clearly justified this big effort from the group, but a question remains: does it justify a purchase?

Roaring out of the gates, "Exceptional" is a clearly positioned message from the band letting you know they possess as much energy as ever. While the rest of the album doesn't hold the intensity the opening track does, by showcasing a mixture of styles that have been utilized previously in the band's works, every song stands firmly on its own. Topics range from the scene-specific ("Slogan on a Shirt") to broader issues in American culture ("Your Hate Mentality") to the universal ("I Have Faith In You"). Each song is imprinted with Kevin Second's signature approach to songwriting, using blunt storytelling to whip up images of this punk rock world, displayed best on "Heads are Bound to Roll" ("My teeth were shiny and my clothes were clean/ I even had a new hoodie, there was no violence cuz this was my dream"). Often this simplicity is used to communicate emotions that can seem far more complex, such as "Don't be afraid, and never forget / sometimes you're standing by yourself".

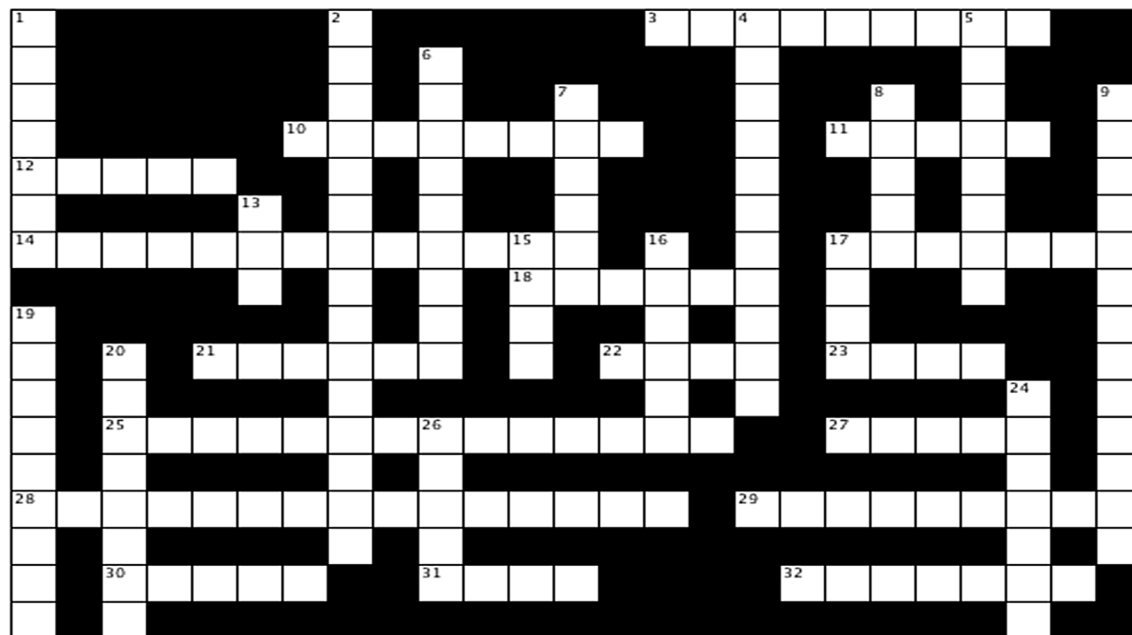
Mixed with a message and sound that blends anger and optimism, the album packs a pure punk rock punch. The lone exception to this is, oddly

enough, the title track, which is very reminiscent of Kevin's solo acoustic work that has taken up far more of his time in the past decade, with an electronic infusion. Using vague statements and metaphors, it adds simple truths to create quite the ear worm, and the most surprising thing about its presence on the album is that it's the only song like it, but Kevin limits himself to giving just a taste of his folksier stuff.

Throughout the album, the group conveys the sense of pride, not in historical accomplishments or musical abilities, but in still being around. Started in 1979 and breakup free despite a lack of commercial success, 7 Seconds are indeed an oddity with in the larger punk rock landscape. The history of the band, while at times inconsistent musically, featured steady touring for over 20 years and amounted to a bit of a punk rock day job. *Leave a Light On* leaves no doubt as to why they've stayed together for so long though, and it paints a vivid picture of people who after so many years enjoy each other just as much, and while it's physically harder than ever, there are few things they love as much as performing on stage together. "Don't ask me to explain / What makes us happy / And why it just can't end" sums it up on the aptly named "30 Years (And Still Going Wrong)".

Beyond the touring and kinship, Kevin goes into his dedication to music on "Empty Spots", explaining "Darker times when I truly thought that I had finally reached the end / music fills in all the empty spots it's always been my closest friend". For 7 Seconds, it doesn't matter who does or doesn't make a living from it, the music and the message really is a way of life, and *Leave a Light On* proves it. And whether you're troubled by youthful anger or the anxieties of growing older, there's something in this album to help heal what ails you.

Stolen or Missing?



This crossword features just a few of the items that have gone missing from the shelves of the Olive Kettering Library. Were they stolen, or are they just missing or misshelved? Take a guess. The only acceptable way to cheat on this puzzle is to ask one of your friendly neighborhood librarians. Special thanks to Ritch Kerns for providing us with the list of missing books.

By Jane Foreman '17
and Taylor Larson '17

Across

3. The Soul of Man under _____, Oscar Wilde
10. Surface Tension: Love, Sex, and Politics between Lesbians and _____ Women
11. Best _____, a 1962 book containing the racier photographs of Andre De Dienes
12. Black _____: The Politics of Liberation in America
14. Coming to Power: Writing and Graphics on Lesbian _____; bondage and discipline's best friend
17. Master _____: Objectified, Aestheticized, Fantastized, Eroticized, Feminized by Photography's Most Titillating Masters . . . by Francine Prose
18. Vacations in _____, a guide to exploring the colder regions of North America
21. Home to _____, Claude McKay
22. This is Not a ____: one of Foucault's more playful books, discussing René Magritte's famous visual critique of language
23. This Bridge Called My ____: Writings by Radical Women of Color
25. The _____ Guide to Sex: Anne Semans' and Cathy Winks book based on the most frequently asked questions by customers of their San Francisco store with the

- same name; nod to a Beach Boys jam
27. Mother _____, Kurt Vonnegut
28. Ecodefense: A Field Guide to _____, an eco-terrorism classic
29. The _____ Manifesto, which has been stolen at least 8 times
30. Black Skin, White _____: Frantz Fanon's 1952 work applying psychoanalysis to the subjects of colonization
31. ____ On Ice: Eldridge Cleaver's 1968 memoir and collection of essays written in Folsom State Prison
32. A _____ History of the United States by Howard Zinn: The Antiochian Bible

Down

1. Anti-_____: Capitalism and Schizophrenia by Giles Deleuze and Felix Guattari
2. 1966 Italo-Algerian film infamously screened at the Pentagon to familiarize soldiers of the Iraq War with terrorist tactics
4. But I'm A _____, well-loved queer film featuring young adults sent to residential conversion therapy camp
5. _____ Art: André Parrot's 1970 book on this ancient Mesopotamian civilization, known for its architectural precursor to pyramids called ziggurats
6. Chomsky On _____; a book that claims to "paint a

- fresh picture of Chomsky" and is likely to be stolen rather than missing
7. The _____ Bums, 1958 Beat Generation novel
8. Fear of a _____ Planet: Queer Politics and Social Theory, edited by Michael Warner
9. 100 Years of _____: classist David Halperin's book on "Greek love"
13. Invisible _____, Ralph Ellison
15. _____ Manifesto, Valerie Solanas's controversial radical feminist manifesto that gained fame after her attempt to kill Andy Warhol in 1968
16. Lesbian _____, book containing Jill Johnston's outline of radical lesbian separatism
17. _____ The Suburbs, William Upski Wimsatt's 1994 essay collection later followed by Please Don't _____ The Suburbs in 2010
19. The Ethical Slut: Dossie Easton and Janet Hardy's practical guide to _____; recommended reading for every Antiochian
20. Wilhelm Reich and _____, a book that claims to explain the liberation of sexual energy
24. Author of one of few missing items written in German and father of Waldorf education
26. Lord of the _____