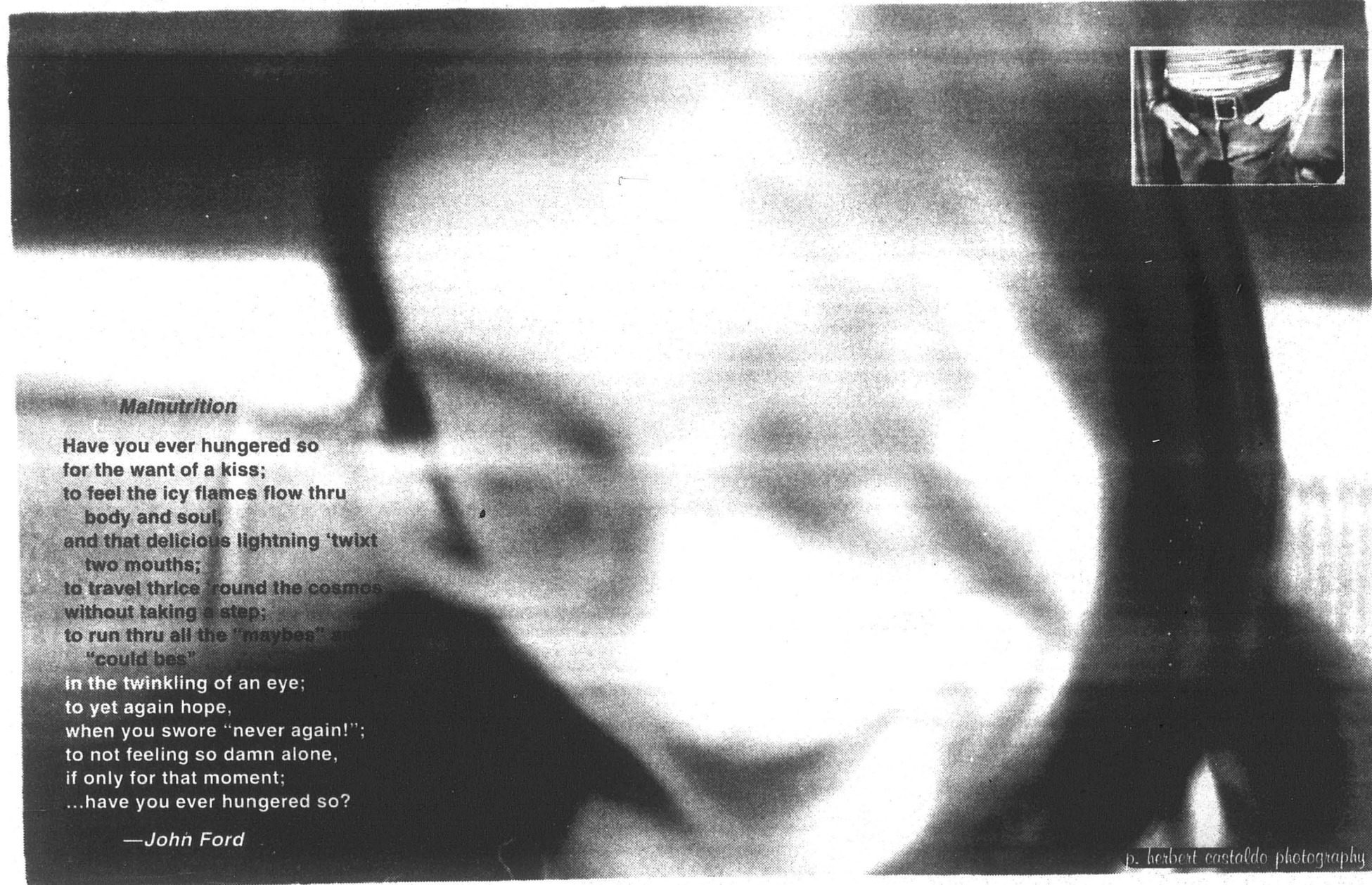


Cooper Point Journal

FEBRUARY 16, 1995

THE EVERGREEN STATE COLLEGE

VOLUME 25 ISSUE 15



p. herbert castaldo photography

Malnutrition
Have you ever hungered so
for the want of a kiss;
to feel the icy flames flow thru
body and soul,
and that delicious lightning 'twixt
two mouths;
to travel thrice round the cosmos
without taking a step;
to run thru all the "maybes"
"could bes"
in the twinkling of an eye;
to yet again hope,
when you swore "never again!";
to not feeling so damn alone,
if only for that moment;
...have you ever hungered so?

—John Ford

love & the seepage
Cooper Point Journal
February 9, 1995

Lovelines

For that special time of the year when
the CPJ facilitates the whisperings of
sweet somethings into the hearts and
minds of particularly precious readers.

Queen Letitia, Queen
Queen Letitia: you keep
me movin' - lookin' north
in summer time.
Always Loving.
—Heather Raye

Derek - My sweetie. I
miss you everyday.
Can't wait to put my
arms around you.
—S. Peter

If I had to pick the three
most helpful people on this
campus they would be Wendy
F., Charlotte in Financial
Aid, and Elaine in Housing.
Love, Graham

GAY, LESBIAN, BI-SEXUAL,
STRAIGHT.
What the world
needs now is love
sweet love.
HANDS-OFF WASHINGTON

Simone - The trees,
the grass, the rain,
the cats and I love
you—
DUWOP

To the darling boy I
almost married: Would
you be my Valentine
Anyway?

Amy Michelle, bearer of
vernal promise, sometimes our
strain makes fear, often we
laugh to breathe. A time
ago and again we are held by
human love and sacred will.

Sam! Glad to finally
get to know you. Hope
to see you soon and
often.
Love Kerry

Beth I love you. And soon I shall
travel through the woods, down
the canyon, around the Mormons,
across the plains and over the
mountains to see you once again.
Love, Graham

Dawn, i love you man
C315 my dog loves you.
Christian, you can have
Michael Stipe. Mark,
more info than i needed

SWEET ARIADNE,
Arise from the lonely
beach of misery. You
are not abandoned but
found. Revel in your
ecstasy.
LOVE, DIONYSUS

Happy
Valentine's
Day Fry Daddy.

"Kiss, kiss Molly's lips"
—O Dog.
Have a Happy Valentine's Day
or I'LL BITE THE HEAD OFF A
LIVE CHICKEN.
Love, Dave

Naomi, you crazy mixed-up
kid. Keep on dreaming,
dreaming of a better life,
better tomorrow, better
yesterday. Your presence
makes me happy! Can I get
paid now? Your pal, Anonymous

May the inbreeding never
stop. R.J. (91 ed.) loves
T.L.K. (90 ed.) Nobody
knows who we are. Ain't
life grand?
Kiss, Kiss.

EJ,
YOU ARE THE BIG MAMA
LOVE,
DJE

Much love to all the
bookstore staff & my
favorite customers.
You know who you are.

Rosy, I love you man.
Mark, I love you man.
Jen, I love you man.
Mom, I love you mom.
Dad, I love you dad.
Love line guy, you know
I love you.
—Reynor

Nine years after our first
kiss I love you more than
ever.
From Garden Grove to wherever
I'll be by your side.
I love you always.
Kim

Ma ma ma ma ma ma ma ma
ma ma ma ma ma ma ma ma
ma ma ma ma ma ma ma ma
ma ma Mary I love

To Dawn, Gil, Erin,
Dave, Aaron, Aimee,
Kitty, & Rosie. I
love you all and
you're all luscious.

These words are not of love
Nor even toleration
But rather a horror of
Beyond determination
Middlemarch, Middlemarch
Endless, grandliquent scourge
Slowly leeching precious life
You terrorize me beyond words.

To my Dearest Megan,
You are foremost in my mind
and nothing negates that. Love
and longing go together for us,
but it is always worth it.
Always.
I love you.
—Reynor

Ethan my weakness, my cork of
flesh, i'm craving you still.
Put down your guitar and play
me instead. i want to be that
sparkle in your other eye.

Happy Valentine's Day Evergreen

photo by edger stui

In Honor of Black History Month

by Cassidy Arkin and Marisa DeSalles

The point and reason for this paper is to celebrate Black History month. In this we are celebrating the survivors of our fight to live somewhat of a better life than before. We have had many things stolen from us, but we have also learned to take what is ours and make what needs to be made. Such makings are Maya Angelou's writing, the creation of Jazz, and movies that are directed by African-Americans, all of these are only some of the things that we have fought for and reclaimed. We are not being appreciative of what is finally given back, we are being celebratory of what is finally real and finally happening.

We all look to people like Harriet Tubman, Sojourner Truth and Martin Luther King, Jr. to help remind us that we have fought an amazing struggle towards freedom. But too often we forget the people closest to us who have helped to keep our dreams alive. African-Americans could not have reclaimed their freedom without a persistent struggle among a mass of people. And when we say a struggle, we don't mean a fight. We mean persistence in keeping the dream alive.

We must look at our mothers, our fathers and family who stood along side of us and tried to continue our movement towards peace. Our point is to remind people of the struggles that our very own parents and families participated in to help in the process of allowing for freedom for all people and cultures. And that is what this Student of Color "friendly takeover" of the CPJ is all about.

Fuck the marginalization of Black History! Black History is American History. Yeah, we're on the front page. We're sneaking in nearly every page of this paper. And the whole First People's Community is in on it. There are submissions in this paper from all shades of folks, not because we think Black people are better than white people, not even just because it's February. It's because white AmeriKKKa has ignored us, oppressed us, stolen land, food, labor and our lives from us and then lied to us about it, and by "us" we mean all the Native Nations, all the Asians, all the Latinos - we're talking about everybody. It's because our history is your history and we can all learn from it. So we have all come together to try to give you a little bit of education about our experiences, about our families, about our history.

Why? Because you need it. You need to hear it. If we have to learn about Columbus, you have to learn about George Washington Carver. If we have to read Shakespeare, you have to read Maya Angelou and Ntozake Shange and Paul Robeson and Richard Wright. If we have to stare at Michelangelo and Da Vinci, then you need to check out Edmonia Lewis and Meta Fuller and Hale Woodruff and Jacob Lawrence and Elizabeth Catlett and Romare Bearden and the list goes on and on. Bring the margins into the mainstream and subvert this corrupt paradigm, 'cause it is about-damn time.



Cassidy as a child.



That Which Might Have Been, Birmingham, Alabama 1963

by Dayle M. Anderson

Black History Month is a time for all of us to acknowledge the struggles, sacrifices and contributions of Black Americans. September, 1963, significant moment in civil rights movement of the 1960s. Four little girls were killed in church by a racially-motivated terrorist bomb in Birmingham, Alabama.

The deaths of Carole, Cynthia, Addie Mae and Denise are a very painful reminder of our past. Their murder also symbolizes the loss of so many other young people at the hands of a society lacking sincere and genuine equality.

When Arizona sculptor John Henry Waddell heard about this tragedy, he was moved to create a work of art that would show us how much we had lost. He started work immediately. The results of his labor were four bronze, life-sized figures of the girls.

He created the statues as he imagined the girls would look as grown women, so that we could see what might have been. These statues are on public display at the First Unitarian Universalist Church in Phoenix, Arizona and are a wonderful monument to hope, potential and healing.

At a memorial service 30 years after the bombing, the people of the First Unitarian Universalist Church decided to have a second casting made of these statues for display in Birmingham. The destination is the Sixteenth Street Baptist Church, in the heart of Birmingham's Civil Rights District.

I invite you to contribute what you can to this cause. There are several ways you can do this. The Joy Tesh Gallery in Phoenix is raffling off one of John Waddell's statues at \$25 per ticket. The statue, *Flight*, is of a Black woman with her arms outstretched. It is the first of nine sculptures, donated by the artist. This bronze statue is 20 inches high and worth \$8,900.

To purchase raffle tickets, send a check to the First Unitarian Universalist Church of Phoenix, 4027 East Lincoln Drive, Paradise Valley, AZ 85253. On the lower left hand corner of the check, write: Birmingham Project Raffle. The drawing will be held on March 23, 1995 at the Joy Tesh Gallery.

You can also send whatever you can to either the First Unitarian Universalist Church of Phoenix (see address above) or to the Sixteenth Street Baptist Church at 1530 Sixth Avenue North, Birmingham, AL 35203. On the lower left hand corner of the check, write: Waddell Sculpture-Birmingham Project. Contributions made to the churches are tax deductible. The deadline for raising \$350,000 is Sept. 15, 1995.

This is not just a Unitarian or Baptist project. The steering committee in charge of this project is multicultural and their fund-raising efforts extend far beyond the churches themselves. It is also important to note that the statues in Birmingham will be in a garden setting open to the public.

If you have any questions, please contact me via e-mail at anderson@eloha.evergreen.edu.



A Message from the President

by President Jane Jervis

Black History Month is an important annual event for Evergreen. It is a time to reflect and a time to celebrate - a time for all of us to affirm the rich history and culture of African Americans.

Throughout the month of February there will be cultural and artistic events on campus commemorating the accomplishments and the struggles of African Americans. These events present an opportunity for us to learn more about

the particular contributions and sacrifices of African Americans.

The American struggle against oppression and intolerance is ongoing. We can all be educated, challenged and entertained by participating in Black History Month. Our participation can deepen our understanding and appreciation for the dignity and worth of all people. I would encourage everyone - on campus and in our communities - to take part in the various events that will be offered throughout the month.

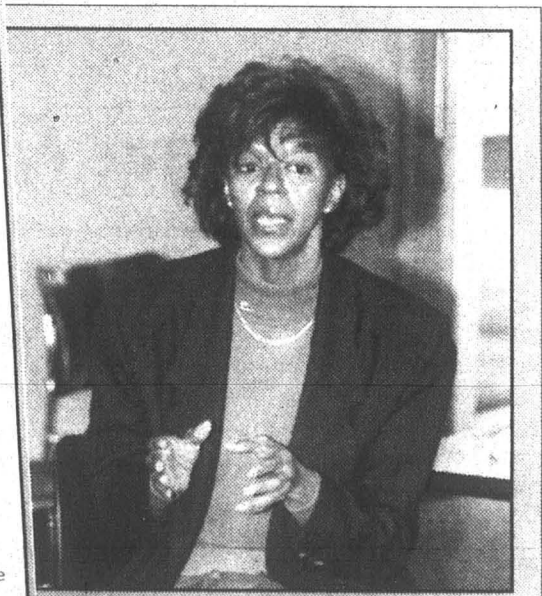
My African forefathers were brought by ships to this country as slaves. In 1807, two shiploads of enslaved Africans in Charleston, SC, starved themselves to death, rather than submit to slavery. As we celebrate Black History Month, I reflect on my life in the segregated South where many Negroes died for equality. With that backdrop, I stand in awe for those Africans who died so that in 1994 I had the freedom to choose to be a candidate for public office.

Thank you Rev. Dr. Martin Luther King, Jr. - because I was judged on the content of my character and not the color of my skin.

Thank you Malcolm X for the principle "by any means necessary," because I chose education as the means to make a difference for all human kind.

When Black History Month ends at midnight on Feb. 28, let us not end the celebration of Black History. Let us all continue to celebrate Black History by making history together, a history that we can be proud of now, and centuries from now.

Bernardean Broadous
Bernardean Broadous
Thurston County Prosecuting Attorney



Bernardean Broadous is the first female African-American Prosecuting Attorney of Thurston County.

photo by Pat Castaldo

Editor's Note:

This is a very special Cooper Point Journal where we take time to celebrate the diversity of this campus.

We are excited by the participation of a wide and diverse group of student

contributions in this issue. It saddens us, however, that this type of participation does not occur every week.

The CPJ is a powerful communication tool. A great disservice is done if not everyone

utilizes it - everyone. We invite everyone on campus to come and be a part of the CPJ, not just this month, but every month.

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EVERGREEN

Survey to reduce single driver trips

As of 1991, when the Washington State Legislature passed the Commute Trip Reduction (CTR) Law, large employers such as Evergreen became responsible to reduce single driver commute trips and miles traveled over the next five years.

This law also mandates that Evergreen now be responsible to survey their employees about their commute and work schedules. This survey shall be distributed and collected until Feb. 17 by members of the Evergreen CTR committee.

To obtain a copy of the CTR survey, or for any other concerns regarding the CTR program, contact Sonya Smith-Pratt at x6152.

OLYMPIA

IT to pick select a new General Manager

Intercity Transit is going to be selecting five finalists for the position of General Manager. IT will be conducting the interviews with input from employees, union representatives, and the Accessible Services Advisory Committee.

A total of 81 applications were received and applicants were interviewed this past January. A formal announcement of the winner is expected by the end of February.

Olympia keeps ties with sister city

The Olympia City Council is seeking to renew ties with its sister city of Samarkand, Uzbekistan. Since June of 1989, Olympia and Samarkand have been affiliated as sister cities.

Samarkand is located in the former Soviet Republic of Uzbekistan in Central Asia.

Today, it is a center of international tourism and is a city of considerable size. If you're interested in helping out with maintaining this affiliation, contact Councilmember Mary Lux at Olympia City Hall.

WASHINGTON

My Children! My Africa! goes to Everett

Tickets for South African playwright Athol Fugard's play *My Children! My Africa!* at the Everett Community Theater are currently on sale. The play itself will be performed on



photo by Naomi Ishisaka

EVERGREEN

Bookstore finalist, Kristy Walker, fields questions about her qualifications and goals for the bookstore last Tuesday.

There are currently four finalists for the position of Bookstore Manager, and Walker is currently a director at Pierce College in Tacoma.

Sunday, March 5 at 8 pm.

My Children! My Africa! is set in 1984 and tells the story of one teacher's belief that the only hope for solving South Africa's problems is through education, not violence.

For tickets, call the Everett Community Theater's box office at (206)259-8888.

New literary magazine seeks entries

Women, persons under the age of twenty, and people of color are all being asked to submit their poetry, prose, editorials, commentaries, very short stories and other works under 250 words to a new magazine of art and literature to be published in the spring of 1995. This magazine will be published and distributed throughout the Northwest and over the Internet. All artists names will be withheld for the protection and creative freedom of the author.

To send a work, send them to:
Daniel/LD Books
P.O. Box 20307
Seattle, WA 98102

Conference on race and justice in Eugene

The National People of Color Student Coalition and the University of Oregon Law School are sponsoring the Race and Justice Conference. This conference shall take place over the last weekend of February, from the 24 until the 26 on the school's campus.

This year's conference focuses in the role of mass media

in shaping legal justifications for certain racially focused policies, intergroup relations between communities of color, and a wide exposure to several facets of higher education and law school.

For more information on how to register for the conference, contact the Minority Law Students Association at (503)346-3879

MONEY

Scholarship for studies in Israel

The George Garmo Memorial Scholarship applications are currently available. The scholarship allows for Washington college students to study in Israel at a college or university.

Additional information and applications can be obtained by contacting Ruth Bovarnick, Jewish Education Council of Jewish Federation of Greater Seattle at (206)448-1202. The deadline for receipt of completed application is May 12, 1995.

Disney World offers deal for spring break

In case you have nothing else to do, and have a lot of money to burn, Disney World is offering special discount fares for college students from Feb. 15 to April 7.

This special price for college students is for a one-day, one-park pass for \$25 plus tax. Also, they throw in free entrance to the Pleasure Island nighttime entertainment complex. To obtain these deals, students just have to present their valid college I.D. upon purchasing a ticket.

Errata

The *Cooper Point Journal* incorrectly quoted the price of the rice and beans in the Deli. We quoted the price at 22 cents an ounce. The price is much, much cheaper. Actually, it is half as much. The price per ounce for rice and beans at the Deli is only 11 cents an ounce. We apologize to all those who didn't eat rice and beans because of our inflated price quote.

The headline for Dan Raphael's column misstated his point. The title of the Hell-Raiser Column, "Fight back against Housing cats, stewards and alarms," was not chosen by the columnist. Raphael regrets any implication that stewards are interchangeable or bad people. The *Cooper Point Journal* does not think that stewards are bad people either. In fact, *CPJ* photo editor, David Scheer, is a steward. We also don't think that stewards are like cats; David Scheer is not very furry and he doesn't purr.

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Former campus escort pleads not guilty to charges of rape

Trial expected to begin within a month

by Oliver Moffat
CPI Staff Writer

Martin McGrath pleaded not guilty to three counts of second degree rape in Thurston County Superior Court on Monday, Feb. 13. McGrath is accused of raping two women on the Evergreen campus during July, August and September of 1994.

McGrath was a volunteer escort with campus Public Safety and participated in a role playing game, *New Dawn* sponsored by the Evergreen Gaming Guild. No connection has been made between the alleged rapes and McGrath's participation in the escort program and the role playing events.

The women are minors and knew McGrath through *New Dawn*.

Detective Sergeant Noble of the Olympia Police Department is the investigator in charge of the case. He said one of the women confronted McGrath on Saturday, Jan. 21 at a *New Dawn* function and McGrath told them he had raped three

women.

Noble said as many as 21 people witnessed the alleged confession at the *New Dawn* meeting and the police have interviewed less than half of them. He said the investigation is still open and he is still interviewing witnesses.

Although McGrath allegedly admitted to raping three women, he is not, according to Detective Noble, a suspect in any more cases of rape because no other victims have come forward.

According to police reports, the two women came forward on Friday, Jan. 27, and McGrath was arrested by Olympia police that night. He has been in Thurston County Jail since then. His trial is expected to begin within a month.

The Evergreen Gaming Guild began sponsoring *New Dawn* events 18 months ago. *New Dawn* is a futuristic role playing game in which participants pretend to be human and supernatural characters such as vampires in a futuristic Olympia landscape.

How safe is your car?

by Doug Smith
CPI Contributor

What can you buy on campus for \$22? Here are a few suggestions: 7.46 Deli hummus sandwiches; 440 Laffy Taffies; 88 postcards of Mt. Rainier; 3.67 Bing Crosby White Christmas CDs; or a parking decal worth three months of parking in the TESC lot. All are good investments, but the parking decal by far is the most problematical for Greens.

According to Public Safety statistics, there has been a total of \$31,421.94 worth of reported items stolen from cars in TESC lots in 1994, and the numbers are slowly climbing. "Thefts from vehicles tend to increase during the fall and level out during the year," notes Sabine Riggins of Public Safety. The average amount stolen per break-in is \$200, and the most stolen from a single car was \$5,000.

Ivan Donohue, a first year student, is discontented with TESC security. Ivan said his car has been broken into four times in the past three and a half months.

He has had \$400 worth of stereo equipment, \$300 worth of speakers, and other small possessions stolen from his car during

this time.

Greens are concerned about the problems of theft in parking lots, and sometimes wonder why they pay \$22 every quarter to have their windows smashed in and their possessions stolen.

But the \$22 does not go toward security. According to Collin Orr, a parking accountant of the Controller's Office, it goes toward resurfacing the lot, lighting (eight to nine thousand per year in power costs alone), the purchasing of new lights and emergency phones, restriping the lines, instituting fees and general maintenance. Orr said the cost of resurfacing doubled in the past six years, and there is present discussion of raising the rates due to this and other rising costs of parking lot maintenance.

According to Bob McBride, a part time Public Safety Officer and former Olympia police officer, Public Safety is a state agency and is not funded from the sales of parking decals. McBride patrols the lots for two hours every night when he is on duty.

Eager to dispel the false myths students

see **Parking** page 5

Long range curriculum DTF hears student concerns



photo by Hilary Seidel

DTF panelists listen to concerns from participants last Thursday.

by Hilary Seidel
CPI Contributor

Students and faculty are divided on what to do about those darn Core Programs, however most will agree that changes are needed to improve Evergreen's unimpressive first year student retention rate. Luckily, the students on the Long Range Curriculum DTF and Subcommittee on Curriculum for first year students have helped prepare an almost compact report to spark some of those healthy Evergreen type discussions on the question of Core.

The Subcommittee's report includes two very helpful sections which list the best and worst of Core. Many students complain that Core lacks choice and challenge. Some first year students like Erica Brehm came to Evergreen this fall looking to get started towards a Bachelor of Science and had to take *Water* because it is the only science Core offered. Once in the program Brehm found that "the math skills were below level and the chemistry was like a review." Brehm considered transferring out of her program but was dissuaded by the promise of what the program would be doing this quarter and the hope that she would have a better chance of getting into an upper-level science class like *Matter and Motion* if she stayed in *Water*.

Many of those who attended Thursday's student forum felt that faculty was the deciding factor in the success of a Core Program. "If the team isn't together and if they don't want to be there, it doesn't work," said Subcommittee Chair Nancy Taylor. Stories about bad experiences with Core faculty float around this school like the smell of beans and rice: limited faculty who want to teach Core, feuding faculty, and the dreaded rotating faculty schedule.

Taylor points out that the faculty are working on a restatement of their responsibilities which

she hopes will make faculty more accountable to students and their needs.

Despite the horror stories about broken faculty teams and trying to get into the only science Core Program, few advocate scrapping Core Programs all together because, as Taylor said, "When it's good, it's terrific."

This is why the report also includes three proposals to modify and repair Core. One of the most popular models is the 12+4 split (when a student takes a 12 credit class as well as a four credit module) which was created by Mikko Ambrose, a student member of the DTF and Subcommittee. Ambrose feels that this option serves students' needs. She feels that, "students really wanted more choices instead of only five core programs to choose from. They liked the idea of either having a module... or a 12+4 split." Ambrose added that, "It's really been a problem for students who wanted to continue with a foreign language or a musical instrument and can't in a program."

Unfortunately, the 12+4 split creates a problem in the staffing of modules, and for that reason this proposal is not likely to be approved by the faculty. Ambrose's interest in providing more options has not gone unnoticed by the faculty though, many support shortening Core Programs to two quarters (fall and winter) while offering various one quarter programs and encouraging group and independent contracts during the spring.

Although the final decision will be made by the faculty, provost and the deans, Ambrose and Taylor emphasize the influence that students have on their faculty. Last week's faculty retreat included a discussion on what students had said in seminar about the report.

The DTF was so encouraged by the number of people at the forum that they will be having another one during the fifth week of spring quarter.

SECURITY BLOTTER

Compiled by Matthew Kweskin

Friday, February 3

- 0035: No response call from B-lot phone.
- 0754: Vicious dog loose on 4th floor of the LIB.
- 0824: TV set thrown from A-dorm balcony.
- 1825: Theft of a wheel from a '66 Toyota.
- 1945: Wallet taken from the bedroom of an unlocked Mod.

Monday, February 6

- 0931: Burglary of keys from Lab 1.
- 1300: A juvenile with a pellet gun sleeping on the 3rd floor of the CAB.
- 2348: Assault of a student in A-dorm. They were hit in the gut by another student.

Tuesday, February 7

- 0518: Disturbance caused by two individuals arguing in A-Dorm.
- 0817: Graffiti in the Library proper's 3rd floor men's room.
- 1412: Fire alarm in P-dorm caused by boiling water.
- 1421: Narcotics violation in P-dorm.

Sunday, February 5

- 0301: Juveniles in CAB attempting to open the Delicatessen's security gate.
- 1920: A-dorm soda machine brutally broken into. All of the soda was taken.

Wednesday, February 8

- 1250: Suspicious person in F-Lot.

Thursday, February 9 was boring.

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Women writers of color share work with TESC

by Ethan Espie
CPJ Contributor

Last Thursday, three women of color writers gave a presentation and poetry reading in the Library Lobby. M. Gloria Pardo, an Evergreen student, Mira Chieko Shimabukuro, an Evergreen alumni, and Gail Tremblay, an Evergreen professor, all shared part of their work and part of their lives with us.

The reading was coordinated by the Politics of Identity program, as part of the Cultural Pluralism Speakers Series. Throughout the past few months, York Wong, one of the program's professors, has hosted over 20 poets, musicians, and other artists from varying ethnic backgrounds to share with the Evergreen community their creations.

It was also part of the Power of Language, a series of readings given here and at the Northwest Asian American Theater. This series is funded by Evergreen and by the Washington Commission for Humanities.

The poems they recited concerned many topics: cultural identity and insensitivity, sexual oppression, and mixed blood issues, among others.

Pardo is a Chicana writer. Shimabukuro is a Okinawan-Dutch-English American. Both have been students of Tremblay, a TESC MIT teacher.

Gail Tremblay, a well respected member of the Evergreen community, is of Onanadaga, Mic Mac and French Canadian origin. Her poetry and art are well known, and her writing is nationally published. Evergreen's library has *Indian Singing in 20th Century America*, an anthology of some of her works.

Some titles of the poems read by Tremblay included "Nothing to Give," "Listening at Chichen Itza — Two Ways of Seeing," "Strategies For Living in White Towns," and "Owning Difference."

"Owning Difference" concerns the problems and contradictions associated with having parents of two different ethnicities, and the problem of being persistently asked the annoying question "What are you anyway?" by both Native and Euro-Americans.

Tremblay's most recent multi-media piece was an exhibit entitled "The Empty Fish Trap." It illustrated the damage that clear-cutting, commercial fishing and dams (and the ideologies which underlie them) have done to the northwest salmon, and the tribes which have depended on the yearly migration of salmon for their sustenance. It was in the fourth floor gallery of the Library last November, and at Stanford University during the previous August.

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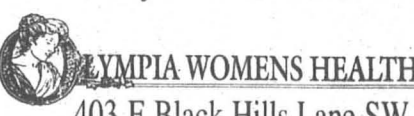


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Fighting logging could become difficult, if bill passes the Legislature

by Oliver Moffat
CPJ Staff Writer

If a bill before the State Legislature passes, it could make fighting logging and land development more difficult.

A group of Evergreen students and neighbors called the Liberty Park Alliance unsuccessfully tried to stop a company from logging near the campus last month. Some members of the group argued that the land developing company had violated the State Environmental Protection Act (SEPA), but was unable to stop the logging.

The Republican's *Contract with Washington State* threatens to eliminate the state's ability to enforce environmental, health and safety, and other regulations.

The Republican supported regulatory reform bill SHB1010 would strip state agencies power to enforce state rules. This means, for instance, the Department of Natural Resources, which regulates the logging industry, would have to visit an illegal logging operation three times before they could enforce state rules or fine the company.

Glenn Johnson works with the

Evergreen Environmental Resource Center and has been an activist in forest issues for several years. He sounded cynical about politics, "No politicians are going to protect nature or bio-diversity," he said. "The underlying theme is nature has no rights, even with the best administration." He added, "With the situation as it is now, people are going to have to stand up to protect autonomy for wild places."

Representative Cathy Wolfe from Olympia voted against SHB1010. Wolfe said that instead of cutting bureaucracy and government spending, the bill would cost the state hundreds of millions of dollars and add 275 full time bureaucrats.

She said, "I want regulatory reform, I just want to do it in a way that ensures health and safety... maintaining the wonderful environment we got out there... and I don't want it to cost \$275 million."

Wolfe said she did not know enough about the bill when a vote was forced. "I would love to work on some compromises," she said, "... they're just ramming them through committee and bang [snaps fingers] this is it, take it or leave it." She said

other *Contract With Washington State* bills are being rushed through the legislature.

Wolfe is also concerned about the property rights initiative 164 which would allow property owners to sue the state if regulations keep them from logging or developing their land.

According to documents filed with the State Public Disclosure Commission, the initiative was funded mostly by logging companies and developers.

When counting signatures on the petitions the State Attorney General's Office found that thousands of signatures were forged on the petition.

Representative Wolfe and other critics of the initiative worry that it will cost the State millions of dollars in legal costs and will tie the hands of elected officials to protect the environment.

If you want to testify on SHB1010, too bad, by the time you read this the public hearings will have ended.

You still can call the Legislative Hot-line at 1-800-562-6000 to share your opinions with your elected officials.

Lesbian Avengers hit Olympia

by Derek Birnie
CPJ Staff Writer

On Sunday, six members of the newly formed Olympia Lesbian Avengers arrived en masse in formal attire at the Capital Mall and proceeded to "kiss" as many of the passersby as they could, wishing them happy Valentine's day. They were only allowed this activity for about fifteen minutes before mall security ordered them to stop or leave. They met with the same reaction at Target, where they continued their kissing spree.

Each person who received one of the HERSHEY kisses from an Avenger could open the candy and read the inscription: "You've just been kissed by a lesbian," "You've just been kissed by a dyke," or "Hate is not a family value."

This was the first public action by the chapter since its inception in November of last year. The Avengers considered it successful. "We just wanted to get people

moving and to build visibility for the group," said chapter coordinator Samantha Miller. The Avengers now count as many as 25 members, and hope to build more.

They have worked in coalition with the Evergreen Queer Alliance, although both groups are clear on the distinction between the two. The EQA is a school-sponsored organization while the Avengers are not. "The Lesbian Avengers is a direct action group focused on issues vital to lesbian survival and visibility," reads the Avengers mission statement, stating two other distinctions: a focus on specifically lesbian issues, and an emphasis on direct action. The EQA's mission and character includes a range of activities that are not direct action.

The Olympia Lesbian Avengers is a chapter of the national organization, Lesbian Avengers, which has been gaining notoriety in the mainstream and alternative press due to their actions in New York where the group was formed, to

Idaho, where the Lesbian Avengers Civil Rights Organizing Project helped to defeat last fall's Proposition One — a rigid anti-lesbian/anti-gay initiative similar to Oregon's Ballot Measure Nine.

Recent analysis in *Z Magazine* gave the Lesbian Avengers significant credit for the defeat of that initiative, citing greater percentages voting against the initiative in traditionally conservative areas where Avenger-style visibility campaigns were conducted than in the more commonly understood liberal areas of the state. The Avengers will be holding a meeting this week to plan their next steps, which could include some kind of follow-up to the Mall ejection, or some work around state legislation affecting lesbians, such as a bill that would deny lesbians and gays the right to adopt children. The meeting will take place Tuesday Feb. 21 at 6 pm in the CAB 3rd floor. Questions can be directed to Samantha Miller at 866-6650.

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Unita Blackwell: A crusader for freedom

In 1976 Unita Blackwell became the first black woman mayor in Mississippi.

She says, "This very place where I am now the mayor, the people used to arrest me every day and harass me every day. They turned cars upside down, burned crosses in my yard, threw homemade bombs at us."

Blackwell was one of the key organizers of the Mississippi Freedom Democratic Party, which challenged the seating of the all-white delegation from that state to the 1964 Democratic National Convention. She recalls the critical voter registration drives of the '60s. "I was involved in the voter registration drives, trying to get people down to the courthouse. If you did that, you took your own life in hand. You knew that you might die or if you happened to live that you would be beaten like Fannie Lou Hamer was beaten, till her body was just hard as a rock."

Blackwell says she has filed a civil rights lawsuit against "almost every agency and operation of white people in the state of Mississippi." She says during that time she was arrested every day for 30 days straight. Now, Blackwell has served as the chair of the Black



Graphic by Reynor Padilla

Women Mayor's Caucus and as the president of the National Conference of Black Mayors. — From *I Dream a World*, by Brian Laner. Compiled by Naomi Ishisaka

Viewpoint

News from the Zapatista conflict

by Mauricio Garcia-Johnson
CPJ Contributor

Thousands of people swarmed Tuxla, the capital of Chiapas, Mexico before the Dec. 8 inauguration of the fraudulently elected governor Robledo Rincon, in fear of the military closing access to the city. Although United States government representatives seemed satisfied that fair elections were held, accounts of mass fraud continue from non-governmental eye witnesses.

Campesino organizations announced plans for a massive mobilization to take over the state palace. The government, foreshadowing something big, moved riot troops to all neighboring cities, including San Cristobal, to protect all government property. In the first week of December, a demonstration in front of Los Pinos, the presidential palace of Mexico City, turned violent when marchers were charged by police. Demonstrators were beaten and gassed in the conflict. Four journalists were also beaten very badly by the police. *Personal Account of the swearing in of the popularly elected, yet officially unrecognized, Governor of Chiapas, Amado Avendano. Tuxla, Chiapas, Mexico, Dec. 8, 1994.*

On the 8th [of December], we went to Tuxla to witness the popular swearing in of Amado Avendano. Despite the exaggerated amount of Feds, military and plain clothed cops, (displayed more than anything to intimidate and produce reaction), the event went on peacefully. Amado was sworn in as Governor of Chiapas in front of the palace in Tuxla,

(guarded by more than 500 highly armed soldiers inside and snipers atop the roof). People were really careful not to let provokers within the park, and although pretty tense, the event went on. A Mayan ceremony proceeded the [swearing in], entrusting the powers of the gods to Amado and accepting him as their leader.

Two days later, the shaman that performed [the ceremony was] dead. The official report claims it was cholera. Dozens are really sick for having drank water in Tuxla that day and having eaten some sort of ice cream that an unknown group of people were passing out free... Scary.

So now there are two governments: that of the PRI, and the Revolucionario de Transicion government, the government of the people. This latter one has based itself in San Cristobal at the National Indigenous Institute (INI), that was taken over the afternoon of the 8th [of December].

Today, Dec. 13, the latest 14 page communique from the EZLN: "Anytime Now," was given. We are considering a visit to the jungle now; see if we can move with the troops there. The air is tense and one out of four people in town is a cop, military or a gubernacion agent. The rest are journalist and blind tourists enjoying the "beauty of Mexico." ¡Viva Zapata!

The 3rd Floor Hidden Agenda: Assumptions We Make

This is the third year that "The Third Floor" has appeared in the *CPJ*. It has had at least as many authors. The main function of this space has been to provide information about the activities organized by the various student groups working out of the college's Services and Activities office. The goal is based on the understanding that one of the main obstacles barring students from participating in activities of interest is the difficulty of finding out what is happening. But there are a few underlying assumptions this column makes that probably belong out in the open:

The first is that the fundamental guiding mission of the S&A groups is understood and held by most students. Is it? While each of the over 40 student organizations, as well as KAOS, the Rec Center, the Child Care Center, the S&A Administration, and the S&A Board has its own mission statement, all of these groups are funded by the part of your tuition earmarked for the Services and Activities Fund, and operate under the same guidelines. One of the agreed upon values is to provide opportunities for members of underrepresented groups to address the factors contributing to that underrepresentation, to foster diversity.

February is Black History Month. Bravo to those bold folks in the other Washington who stepped out on a limb to do that one! But

really, what is it but an administrative PR move unless folks who care about it move in a concrete way to give it meaning, to really expand personal, cultural, and political representation for this one underrepresented group? Witness the work of student organizers to give us opportunities to do just that. Witness this paper put together through the cooperative efforts of UMOJA and the *CPJ*.

A second assumption is that student groups are organizing activities that adequately reflect the value placed on diversity and that they are activities that you would want to participate in. A look at this week's calendar reveals opportunities for personal, social, and political engagement in ways that can develop the cross-cultural understanding necessary for true diversity.

This schedule put together by the various coordinators for this week alone holds personal education opportunities like the slideshows sponsored by the ERC (on forest ecology, featuring biologist/photographer Trygve Steen, Friday Feb 17, Noon-3 pm and 6-9 pm, LH 1) and by LASO ("A Visit to Cuba",



Wednesday, Feb 18, 4:30-6:30 pm, CAB 108). It's overflowing with films of political and cultural nature: EPIC's Political Film Series Monday 6pm LH3, the ERC's Tuesday 5:30 pm LH3, IASO's Irish Film Series Tuesday 7 pm LH1, and Mindscreen's Wednesday 7 pm LH1. Beside student sponsored film, there is Student-PRODUCED film and animation Thursday, Feb 23 in COM 313.

The schedule also boasts ways to cut loose, in approaches that foster diversity. This is the week of the famous Big Band Valentine's Ball put on by the EQA! Wear formal attire to this wacky free event Saturday, Feb 18, 14300. The ERC hosts singer/songwriter Alice DiMichele (Wednesday, 8 pm LH5, sliding scale \$4-8). The Irish dance class also continues on Wednesday night (x6098). In the spirit of diversity and overcoming differences, members of the Irish American Students Org. have invited British soldiers to the Tommy Sands Irish music and dance performance Thursday, Feb. 16, 8 pm Experimental Theater. You could be there too, for the student price of \$3.

One of the many political efforts on the

3rd floor is The Native Student Alliance's campaign to have Columbus Day formally recognized as Indigenous People's Day here at Evergreen. Members are staffing a table in the CAB on Tuesdays, where you can sign the petition and buy a tasty baked good.

Finally, a third deep-seated assumption is that participation is a good thing. More participation is the primary objective of many of the third floor groups. Why? Why do coordinators spend all this effort on outreach? Why do the *CPJ* and KAOS devote so much print space and air time to Public Service Announcements for upcoming events?

Many people who have been involved in Student Activities have seen that it is through participation in planning and putting on events, and through attendance at those events by new faces, that "diversity" comes off the page of the catalog. Some people seek to lift it out of the realm of rhetoric accurately identified by cynics as characteristic habit, and give it the opportunity to express its concrete value to the community. This can only happen through open dialogue on as many levels as possible. The extent to which this happens is the extent to which the college lives up to the promise it made to each of us as prospective students, and which it continues to make to those who will follow.

Confronting Christian Challenges: Look to Jesus' Life

When I first went to college, I thought a Christian was one who believed in Jesus and went to church. I now realize that this is just the beginning of being a Christian and that what seems a simple command to love God with all my heart and my neighbor as myself is the greatest challenge I will ever encounter. And yet, it is the only challenge worth facing if I am really a Christian.

St. Augustine said, "To follow Jesus is something much different from following anyone else. You must put your whole life into it and leave behind whatever hinders you from following Him."

Since I went to Latin America last year, my concept of what it means to be a follower of Jesus has grown. This year, as part of a program that has focused on resistance in Latin America, I realized that faith in Jesus means to be willing to act as we believe Jesus would act. We looked at Liberation Theology as one of the ways in which Christians have acted out their faith in recent years. Liberation Theology was born when a living faith confronted years of injustice to the poor, often justified and supported by the Institutional Church.

When the oppressed in Latin America were given the right to read the Bible for themselves, they realized that Christ's message was not one of misery and ignorance but one of hope and freedom. It is a faith that revives the original message of the Gospel, which reveals a Jesus who identifies with and is an advocate

for the poor. He chose to be one with them and Liberation Theology asserts that that is where the heart of the church should be today.

Because of what He taught and what He did, Jesus knew that He would be put to death.

He said things that angered and threatened the political leaders of His time. I do not know enough about the Bible to be able to say whether Jesus had a tolerance for violence in certain circumstances, such as the armed fight against oppression. But it is clear that all Christians are obligated to participate in the struggle for justice. In the Bible, justice is seen not through the eyes of the powerful, but through the eyes of the powerless. In his book, *Loving God*, Charles Colson says the prophets declared that the moral worth of a society is measured by the life of the poorest, not of the richest. For the rich to prosper at the expense of the poor violates God's standards.

In Latin America, colonizers excused the Conquest of native people as an unavoidable evil that would redeem "savage" Indians. Although the real motives were economic, the conquerors used the Christian banner as their justification for killing and punishing millions of native people and stealing their land.

As one of a few Christians in my seminar,



I realize how the Church can appear self-serving to one who has not personally known Jesus Christ. I can be embarrassed by my Church's history, but never by Jesus. When asked to defend the role of the Church in Latin America, I have learned to say that if you look at Christians you will sometimes be disillusioned, but if you look at Jesus and how He lived and what He taught, you will never be disillusioned, only challenged.

In Mexico today, the majority of the people still live in poverty and are powerless in making decisions that affect their daily lives. While I was in Mexico, I lived with a family who had a vital faith, not only in the Established Church but in the person of Jesus. They know that He stands with the forgotten and the poor. They do not question God's goodness but they often do not see the Institutional Church being obedient to God.

Can a Christian be obedient to God and condone violence as a means to end repression? I know that great Christians, such as Dietrich Bonhoeffer, have come to the conclusion that violence can be justified in extreme cases, such as the plan to assassinate Hitler. I still have not come to personal decision about whether or not violence in response to oppression is justified for a Christian. But I

know that one of the questions I can ask in any situation is: "Can I imagine Jesus doing this?"

A recent newspaper article titled, "More Troops Deployed in Mexico" caught my attention. Especially two paragraphs in the article which reported that a bishop named Samuel Ruiz who is a diabetic and insulin dependent had been fasting and not taking insulin in two weeks in protest to the violence and injustice that the native people of Mexico have been suffering. Here, I think is God's response. Sometimes there appears a person so like the example of Jesus that it is like a gift. God gives us an example of a life so filled with love for God and for others that it seems clear this is the Body of Christ on earth.

In the eyes of the world and perhaps even of the Institutional Church, this bishop's response to injustice seems foolish — to be willing to give up your life for a group of people who are politically powerless. This man needs to do nothing more to prove himself. In the hierarchy of the Church, he has made it. He has risen to a position of prestige and authority. And yet he is willing to lose his life in order to be a reconciler. This, I believe, is what St. Augustine meant when he said, "To be a follower of Jesus, you must put your whole life into it." This, I think, is loving God and your neighbor as yourself.

Fighting Sexual Assault After the Fact: Tips for Survivor Support

In the light of recent events on campus we thought we would give some information to family and friends of rape survivors.

Question of the week: What can I do to help if someone comes to me and tells me they have been sexually assaulted?

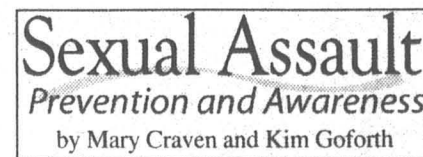
Answer: After a rape the survivors may be openly upset, even hysterical, or they may be numb and seemingly calm. You can help the survivor to:

- Obtain medical assistance
- Feel safe. Rape is a traumatic violation of a person. Especially in the beginning, it is often difficult for the survivor to be alone.
- Be believed. With date rape especially, survivors need to be believed that what occurred was, in fact, a rape.
- Know it was not their fault. Most rape survivors feel guilty, somehow believing the attack to be their fault.
- Take control of her/his life. When a per-

son is raped, they may feel completely out of control of what is happening to them. A significant step on the road to recovery is to regain a sense of control in little, as well as big things.

Other things you can do to help:

- Listen; do not judge. It is not your place to play prosecutor and make her/him prove their story. Accept her/his version of the facts and be supportive. You may have to deal with your feelings separately if you feel that it was somehow her/his fault. Many rape counseling services can be helpful to friends and relatives of people who have been raped.
- Offer shelter. If it is at all possible, stay with the survivor at their place or let them spend at least one night at yours. This is not the time for the survivor to be alone.



• Be available. She/he may need to talk at odd hours, or a great deal at the beginning. She/he may not have a lot of people to talk to and she may

rely on one person. Be there as much as you can and encourage her to either call a hotline or go for counseling.

- Give comfort. Let her/him know she is not to blame.
- Be patient and understanding.
- Encourage action. For example, suggest the survivor call a hotline, go to a hospital or health center, and/or call the police.
- Respect her/his decision if they decide not to file charges.
- Don't be overly protective. Encourage her/him to make their own decisions. Accept the survivor's choice of solution to the rape,

even if you disagree with what they are doing.

• Put aside your feelings and deal with them somewhere else. Feelings of rage and anger may help you to deal with the situation, but the survivor has enough to deal with without worrying about you.

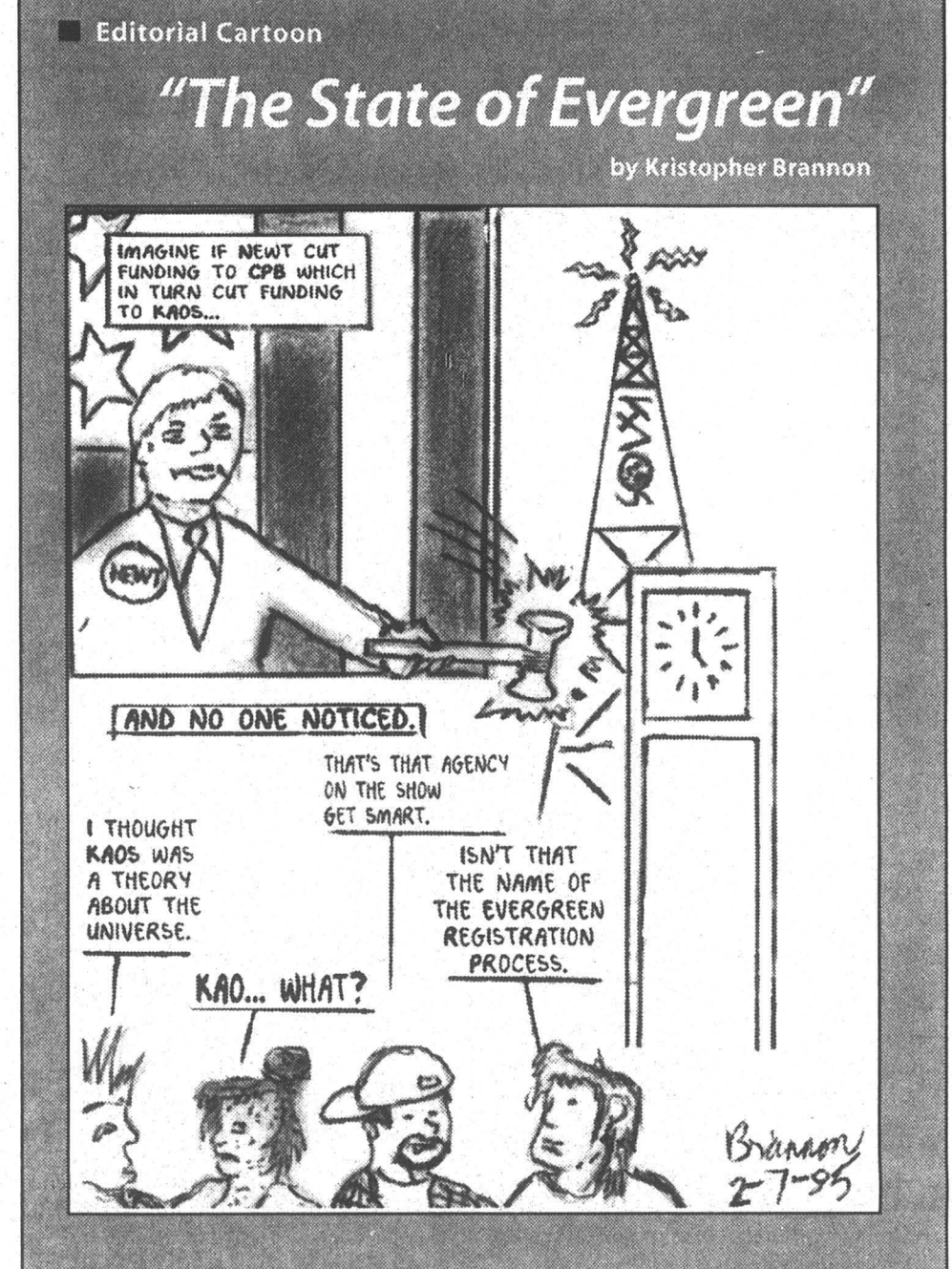
Dealing with a friend or family member who has been raped is a very difficult thing for most people. Please don't be afraid to get help yourself. When traumatic things happen to the people we love, we often don't know how to deal with our own feelings of rage and confusion. There are services out there to help you and the survivor. If you are unaware of them, the Vice President of Student Affairs' Office, at Library 3236 and at x6296 has copies of resource information as well as the Rape Response Coalition in CAB 320 at x6724 and our office, Sexual Assault Prevention Education Coordinator, in Library 1411 x6421.

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press; or the right of the people peaceable to assemble, and to petition the government for a redress of grievances.

The Evergreen Social Contract

Members of the community must exercise their rights and then express their opinions with respect to basic matters of policy and procedure. The Evergreen community will support the right of its members, individually and through groups, to express ideas, judgements, and opinions in speech or writings.

Forum



Evergreen Community

KAOS losing their satellite might not be a bad thing

The greatest thing that could happen to KAOS would be if they lost their Satellite programming. The General Manager denigrates student deejays by saying, "Anybody can string a bunch of records together." Well, hey there Mr. Michael Huntsberger, it is a lot more creative to have local community people put together their own radio shows than just turn the "on" light on a satellite dish and pipe in non-local, non-Olympia-area boring, predictable programs. Why did KAOS get rid of "Mouthing Off?" I

loved calling in to Mouthing Off and having a community dialogue live on the air. I hope KAOS gets rid of its silly satellite dish, with all the talent in the Olympia area in the areas of music, art, religion, politics, alternative health care, ecology, there is no real need for the dish. KPLU is a slick pro-deejay station, you will never be able to pass them up, so don't try. Do what you do best; funky student and local community citizen produced shows. Thank you.

Tom Kenstowicz

Environmental Action

Liberty Park Alliance energy good, but a bit misdirected

I think the enthusiasm exhibited by the Liberty Park Alliance, et al towards the local logging should be channeled to environmental issues of higher importance with bigger stakes. That piece of land was flat, private, with second or third growth trees, the kind of place where logging would be suitable.

I'd like to see that enthusiasm directed against Slade Gorton, Linda Smith, Jack Metcalf, "Doc" Hastings and all the others. Senator Gorton has plans to weaken the Endangered Species Act and other environmental protection laws. Linda Smith would like to abolish some Park Service

holdings and privatize (ruin) some other public lands too. Instead of protesting and climbing trees, environmental activists should be joining organizations, making phone calls, writing letters and doing it by the thousands. Getting busted at a protest doesn't do any good.

I invite those people to join the Sasquatch Group — Olympia Chapter of the Sierra Club at P.O. Box 474, Olympia, Wash. 98507-0474 and/or The Wilderness Society, 900 17th St. NW, Washington D.C. 20006-2596. Yours Truly, Jeremy Boyer

WashPIRG's "Free the Planet" fights against Rep. Smith

by Dawn Hanson

WashPIRG Coordinator

Over the past few months, U.S. Representative Linda Smith has been slammed in the press over her character. Reports have surfaced that Smith may have used her staff to do her campaigning while on the job, being paid at tax-payers' expense. *The Olympian* came out prior to the elections in an editorial calling Smith "a liar."

This is not another attack on Smith's character. This is an attack on Smith's environmental platform.

During Smith's six years as a Washington state Senator representing industrial-driven Vancouver, she defended special interest companies that make a profit on raping the environment. Her work during this time especially benefited the timber industry and corporations like the James River Pulp and Paper Co. and Hewlett Packard.

A look at Smith's 1992 legislative environmental record shows her platform as decidedly pro-business. She supported a bill that would have weakened wetlands protection, advocated destructive forest practices, and prevented local governments from regulating the use of pesticides on agricultural and forest lands along state roads.

In addition, Smith has continually advocated "takings" legislation which is essentially a ploy by the Right to make people fear that environmental laws are a threat to their private property. She has vowed to

continue to support these legislative actions in the U.S. Congress.

Smith has already been working with her fellow Republicans to weaken existing environmental protection measures, including the Endangered Species Act. As a member of the House Committee on Natural Resources which is "revisiting" the Endangered Species Act, Smith is urging that the ESA be made less stringent, creating loopholes for logging companies and developers and ensuring little protection for over 900 endangered species.

Knowing what the environment is up against in Linda Smith's platform, it is not enough to stand by the wayside and allow for her not to represent our interests as her constituents.

One easy way of doing so is by joining the WashPIRG Free the Planet Protest against Linda Smith's environmental platform on Fri., Feb. 17.

It is time that people know what Linda Smith stands for, to know who we elected to supposedly represent our interests and concerns. It is time to let Linda Smith realize that we are strong and are ready to fight to save the environment. If you care about ancient forests, endangered species, wetlands, the air you breathe or the water you drink, then come to the protest on Friday before there is nothing left to fight for.

WashPIRG Free the Planet Meetings are Wednesdays at 1:00 pm in LIB 3228. For more information on the protest or other WashPIRG related campaigns, contact Erin Katz at x6058.

S&A Board soon to decide KAOS and CPJ budgets

by Dante Salvatierra

S&A Board Coordinator

The S&A Board is in the midst of the Tier One budget presentations for the 1995-97 biennium. The Student Activities Administration, Child Care Center, KAOS, the Campus Recreation Center and the *Cooper Point Journal* will be coming before the student board to present their budget proposals. Every one of these organizations is seeking a share of the student activities fee that every full-time student pays each quarter.

The students are crucial to their ability to serve the Evergreen Community for the next two years. Over \$900,000 of student fees is available to allocate annually. In addition to these organizations, over 40 Tier Two organizations such as EPIC, the Women of Color Coalition and the Jewish Cultural Center will vie for a piece of pie.

Two of the largest recipients of the Tier

One share of the budget are historically the CRC and the S&A Administration, each with over \$150,000 each year. KAOS and the Child Care Center have been allocated \$76,000 and \$94,000 for 1994-95, respectively. Bringing up the rear is the school paper, the *CPJ*, with \$35,000.

The factors that determine each recipient's amount are many. Student participation and the ability to serve the student population are the main factors. Others are the efficiency of the use of their funds from the last biennium and the plans that an organization has for the next biennium.

The S&A Administration and the Child Care Center have presented their budgets to the Board. Scheduled to present next week Wednesday, Feb. 22 is KAOS. The CRC will come before the Board on Feb. 27. The *Cooper Point Journal* will present their budget on March 1. Each presentation will begin at 3:15 pm in CAB 315. Meetings are open to all students and everyone is welcome to attend.

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Evergreen

Evergreen's a cool place, so there!

by James Schulmerich
Contributor

Three years ago when I made the decision to become a Greener, I knew full well that this wasn't your average, everyday, run-of-the-mill college. This place is different. This is a place where difference is embraced and creative minds can be cultivated. There are many ways to get from point A to point B, and Evergreen embraces the idea that it's not how you get there that's important, it's that you found your way there.

None of this has changed. But if you have always lived in Washington, you'll know that most people outside of this college see this institution with an image much like that portrayed on *Almost Live*. As a Senior, that doesn't make me feel good when I am getting ready to look for a job. "Says here ya went to Evergreen (struggling to restrain laughter). We'll give ya a call when we open our basket weaving division."

At the same time, on a national level this college has a very strong reputation. Every year numerous publications name Evergreen as one of the best, most innovative colleges in the country. And there's the difference. On a national scale, we are innovative. On a local level we are at best alternative. Edison, Ford, Gates are all innovators. People who actually created change. Alternative is too often looked upon as an option rather than a collective shift in beliefs. Innovative is strong, all encompassing and imposing, alternative is seen as a personal localized choice.

Now don't get me wrong. I am not saying alternative is bad. If I thought that, I sure as hell wouldn't be here. But if the key to my future is held in a single word, I am going to do everything I can to change it. That is why I have helped to create a new student group called PEPE.

PEPE stands for the organization to Promote Evergreen through Public Education. It doesn't mean changing ANYTHING but perception. I am not in anyway asking people to run around here in designer suits and Ralph Lauren polos. But I wouldn't mind it if a few of the more forward thinking

individuals who are into that kind of thing wouldn't cringe every time they hear the name Evergreen. The fact is, whether we like it or not, those polo types are in charge of the coffers, and until that changes we need to at least be able to communicate with them.

PEPE's goals are to champion the various accomplishments of the Evergreen community, academic or otherwise. We wish to promote Evergreen's environmental and institutional achievements, political actions as well as artistic expressions.

Evergreen is an exciting and colorful place to be. It's time other people knew that as well. Unless you have spent time at a place like the University of Washington, you will never fully appreciate how lucky we are here.

PEPE's current efforts are being thrust at an attempt to change the way we eat here on campus. Currently, the Deli is preparing to change back to plastics as their exclusive eating ware. Rather than take this lying down, the students of the Native American studies program *Home: The Hospitality of the Land* have, with the direction of instructor Tom Foote decided to back a product called THE KIT.

It's a utensil set much like a camping set, held together on a key ring. People could carry their own utensils, rather than being forced to use whatever is made available.

We see this as an exciting opportunity. Not only to help the environment, but to show the kind of foresight and innovation this institution cultivates.

Alternative has been twisted around and stomped on by the same folks who destroyed the word liberal. I don't want to change who I am or what I think to please anyone. I would much rather they make the effort to understand where I am coming from. If changing a word can open up a much needed dialogue, then I am all for it.

PEPE is currently looking for members, or for that matter, anyone who would like to be a part of the organization or the KIT project in any way. If you are interested, or would just like some more information, please give us a call.

Writer wonders "How safe is F-Lot?"

by Jeff Axel
Contributor

I was interested in doing this article because I fear for my vehicle when it is parked in F-Lot. So I set out to interview Public Safety to see what they know, what they are doing, and what is involved in the whole break-in scenario.

Officer Riggins was happy to answer my questions, and I found out that students have a mistaken view of what Security actually does for parking lot safety.

There have been at least 20 cars vandalized since September, and the number is probably much higher. I would venture to say at least 10 cars per month are being tampered with. And, because F-lot is the only lot full of cars all night, it is victim to vandalism and theft most.

If you want to know where to park your car, do it near the front of F-lot, not back in the trees or near the beach trail. I had thought that perhaps the lights would be a bad place to park, because anyone can look in your car and see what you've got, but the lights are enough of a deterrent to keep vandals near the fringes.

For those of you who have had your car vandalized, most likely, it was for theft. This may seem obvious, but it does mean that something productive is being done with your staff. This is good, because there is a greater likelihood for the thief to be apprehended with your stolen material.

I asked Officer Riggins what she and the other officers

were doing to handle the situation. They do their famous drive-arounds, and they even stake out the parking lots to the best of their ability, due to the allotted time they can be there. At the moment, they are trying to set up electronic surveillance and more stakeouts, plus other nifty James Bond stuff Riggins couldn't tell me about.

But, Public Safety is victim to the administration, who for some reason, is not permitting them to do what they need to do. I am going to ask da' boss, [TESC President] Jane Jervis, or whomever, what the holdup is, but that is another article, another time.

Do you have a bad opinion about Public Safety? I suggest you shove it. They are dedicated to the purpose of their job, and several of them volunteer their time to catch the punks that are committing these infuriating acts. They aren't paid for this extra work, and they are doing their best to be productive for our well being.

So, who is behind the break-ins? It's mostly the high school punks from area high schools. They are bored, or they want easy money, and they come over here to alleviate that emptiness with the old browse and break routine. Well, Security is doing what they can to crack this racket up.

What can students do? If you hear strange things in the lot, call Public Safety, and they will send their new Caprice Classic over to investigate. If you are in the lot, feel free to use the emergency pillar phone to report suspicious activity, or use your own phone. Any report is appreciated.

Logging protestors get points for effort

by Joshua Kilvington
Contributor

Recently, dedicated Evergreen youth decided to face the steamroller of progress head on in a showdown between the status quo, and the examples of idealism not uncommon in student activists.

In terms of this showdown, I am impressed with how far everyone was willing to go, and was further impressed with the level of difference which was affected by this series of outstanding actions.

I am sorry that the ultimate result was not the entire pardon for the trees extant on the site.

The expressed ideals of the Liberty Park Alliance show that nonviolence, networking, and passion can be effective tools in

such situations. There is, however, an avenue with slightly less hype, than the desperate prospect of standing in the way of logging vehicles. If you are able to catch this particular manifestation of NIMBY-ism onto a community agreement of what areas can and shall not be logged, then there will be something more permanent, with more legal basis, for the future of environmentally inspired studentry.

I would suggest that TESC should come to a more permanent arrangement as to what areas on this one time nature sanctuary shall be forever committed to nature. Lets begin a movement for a Forest Maintenance program, and continue to avoid such direct confrontations with private citizens.

If the students can amplify their example to the staff, then Evergreen may become a permanent example to the world of environmental sanity.

The Evergreen Social Contract

Members of the community must exercise the rights accorded them to voice their opinions with respect to basic matters of policy and other issues. The Evergreen community will support the right of its members, individually or in groups, to express ideas, judgements, and opinions in speech or writings.

Evergreen

Safety officer unfair to woman

by Heather Rosenberg
Contributor

A few weeks ago, I was threatened by a man on campus. I went to Public Safety to report the incident. All I wanted was to put it on record, so that if someone were to have a problem with the same man in the future, there would already be an official complaint. When I got there I was surprised to find not a sympathetic or even impartial listener but a man who seemed to enjoy making women feel powerless.

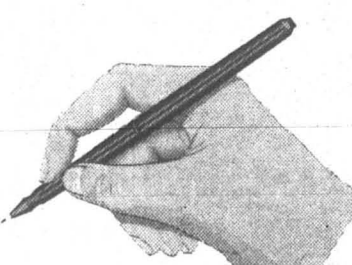
From the outset, the situation in the Public Safety office was skewed. I had arrived escorted by another woman, and when the officer came in he asked "Who's the victim?" Immediately he had cast me into a role which was to dictate the rest of our conversation. He refused to let my friend come with me to file a report, and when I entered his office alone, he asked me to sit, which I did. He then proceeded to stand over me with his arms folded across his chest, looking down at me with scorn.

He had gone to speak to the man who had threatened me and apparently found him to be completely polite. Upon seeing the officer, the man had transformed himself from a drunken, sneering harasser into a perfectly good citizen, and the officer couldn't seem to imagine how I could have had a problem with such a charming fellow. He implied blatantly that the whole situation was somehow my fault, and that I was being a typically overly sensitive, hysterical female, saying "You should have just walked right on by." Only after asking him several times did he even bother to take down my name.

Perhaps the officer on duty did not think this incident was worth his time. He made sure the experience of going to the authorities was even more degrading than the original experience of being threatened. Over the summer, the Rape Response Coalition ran sensitivity workshops which all security guards were required to attend. Either this man was not listening, or he forgot the lessons he learned there. This type of behavior from a man in power toward a woman who was asking for assistance is totally unacceptable, and it is precisely what keeps people from reporting incidents of harassment and assault in the first place. In a place like Evergreen, where supposedly there is greater awareness of issues of power and gender dynamics, we cannot afford to tolerate sexist and patronizing attitudes from the people who are supposedly here to protect us.

HOW TO RESPOND

Our Forum and Response Pages exists to encourage robust public debate. Forum and Response submission represent the sole opinions of the authors and are not endorsed by the CPJ staff.



- Priority will be given to Response letters under 450 words
- Priority will be given to Forum submissions under 600 words

Please save in WordPerfect or Word and bring your submission to CAB 316 on a 3 1/4" disk. Call us at 866-6000 x6213 if you have any questions or comments.

Constitution of the State of Washington

Article 1 § 5 FREEDOM OF SPEECH
Every person may freely speak, write and publish on all subjects, being responsible for the abuse of that right.

See-page artist's rebuttal shows barriers to diversity

In reading the artist's rebuttal to a critique of his cultural insensitivity and awareness of his See Page artwork in vol. 25 issue 11, I was saddened and frustrated to see another example of the existing and rising barriers in Evergreen's commitment to cultural diversity. It seemed to me that the artist felt as if he had been personally

that just too difficult to do?

I also found the letters to be informative and to have brought awareness of the manipulations different cultures have had to suffer in the history of colonization, and is still occurring through subtleties. Sadly, it will continue in one form or another if arrogance and ignorance is to stay.

"The response to the Mayan See Page were angry letters, but by no means were the writers "blinded" by the anger invoked in them. They raised very important questions, brought awareness to many who probably would not have given a second glance to the See Page..."

attacked and wanted to retaliate, trying to justify his innocent intentions and reasons behind his "collage of our personal experiences during the [Mayan] trip," and in turn attacking those who had written in response to his artwork.

It saddens me because I feel most people, not just him, have missed the important point of having such issues of cultural misrepresentation, appropriation, stereotyping and insensitivity questioned and brought out into the open; made aware of and understood by everybody, and I mean everybody. These issues are every day realities that many people have to suffer from. They are too important to be ignored, however subtle and even if not apparent to the artist or someone from "outside" of the culture misrepresented.

The response to the Mayan See-Page were angry letters, but by no means were the writers "blinded" by the anger invoked in them. They raised very important questions, brought awareness to many who probably would not have given a second glance to the See-Page, nor a thought about what it means to be really culturally diverse; having respect, consideration, understanding and appreciation of differences, and awareness of ones insensitivity to other cultures. Or is

I am also frustrated with the antagonistic mockery I receive more and more as the days go by, from disgruntled whites who complain of being sick of hearing angry whining from people of color. In fact one day a classmate of mine accosted me and said, "I'm a young middle-class white man. I'm sick of minority groups and their whining." How would you have responded? It is not a light comment for me, and my response is that I am sick of those who whine because they no longer have the whole piece of the pie, and feel as if their opportunities, freedom of speech and luxuries are threatened, and I am tired of the ridiculing of people who try hard to achieve equality and respect.

It's all very well for Evergreen to try to emphasize and encourage cultural diversity, but it is evident where the dominate students' interests lie and how little effort and consideration they are putting in to work for "the goal of cultural diversity involving finding common ground balanced with an appreciation of difference." It is an idealistic goal if people can not talk about important cultural diversity issues.

Hla Yin Yin Waing.

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or extending the special privileges or immunities of one state over another, or granting a title of nobility, or the right to the people to assemble, and to petition the government for a redress of grievances.

Response

NIMBY factor influences logging protestors

I have been observing with much amusement the antics of the Liberty Park Alliance (LPA) with regards to the logging of the ten acres behind ASH. There seems to be a severe case of NIMBYism infecting the campus.

That ten acres is the environmentally correct place to log. It is a fine tree farming spot; it is flat, low elevation, and has good drainage. Much better than the steep, high elevation slopes of the Olympics and Cascades, where what was little top soil that exists, is quickly washed away to cover the salmon spawning beds of the rivers.

In fact, if the LPA is truly concerned with preserving the natural environment, I suggest they advocate the logging of the unnatural forests of the campus. This would lessen the pressure to get stumpage from virgin forests.

The forest lands of TESC could provide a wonderful learning laboratory and demonstration site of good, sustainable logging practices. Or at least we could give the forest a chance to regain the balance of natural characteristics — nothing a good ripping fire on a hot August afternoon couldn't fix. But it will never happen, can't let a tree die.

So where were the tree huggers when the 30 acres off of Breener Road were clear cut last year — a mere two miles from Liberty Park? Where were they during the hearing for the original logging permit of Liberty Park? Where were they during the elections for County Commissioner? If this county had a clearing and grading ordinance, maybe they wouldn't of needed to chain themselves to the tress

Nope, when the chainsaw fires up in your back yard, it's too damn late.
Mark Noble


See-page artist shows no respect for Mayan culture

It is not always enough to apologize for mocking one's culture. Especially if that apology sounds sarcastic. I am appalled that someone who went down to Central America for only three months abuses the sacredness of the Mayan culture by placing some pictorial artifacts on the See-Page. If you had any respect for the Mayan culture, you would have just left it to be. By putting it where people who know little about the Maya can see it as laughing stock, that's disgraceful. However, I'm not trying to hunt you down.

The Mayans have been stabbed in the

back by anthropologists on numerous occasions, why should they trust someone to take pictures and publicize them in the United States? The only time I feel comfortable studying one's culture is when those who live within that culture invite me to share with them, and if I don't publicize it for consumer joy. Especially if they want their culture to remain theirs. Besides, do the Maya even know that you placed them on the SeePage? And even if you asked them if it was okay, would they agree to let you? Think about it!

Mike Calderon-Zaks, offended student



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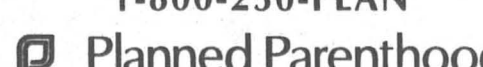
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The CPJ and the First People's community offer you this section IN HONOR OF BLACK HISTORY...

M.L.K.

by Antonio Brown
A 10 year-old student at Tyrell Elementary School in Hayward, CA.

In his life Martin Luther King
said something that caught and changed the world.
About 10,000 people were there.
Ten Thousand.
He said a speech.
It was: I have a Dream, and in that Dream is that we will all get
along.
Schools will change,
The law will change,
Everything will change,
The world will change.

And that is exactly what had happened to the world.

.38 Chrome

by Arthur L. Dennis III

I'll give my life, just to see my peoples' just ta kicking your ass! I
have a dream as while, to your ass in jail. Little white man think
he's tough, but bring your ass to my hood and we'll call your
motherfuckin bluff. It is clear to me that you won't come along,
but just a little white man you would bring your house niggas'
with your 38 chromes. Kill Kill, foo I don't give a dame; but I put
this on your god; I am going to get your ass Sam! Black history
month to me is an indication that I remain to be locked in your
society. Fuck!



Cassidy Arkin stands proud with her mother, Sandra.

Life in Political Economy, A Journal Entry

by Cassidy Arkin
Journal Entry from Friday, January 20, 1995

Progress in Political Economy seems so painful sometimes. I feel so angry at
people, white people in general. And I can feel so hurt and embarrassed
because I feel as though I am a constant threat to my class. I bring things up in
seminar which people don't want to hear. And I feel stupid, dumb and hurt
because I know that it is not fair to always raise issues that are repetitive, but
what am I supposed to do. I live in a society that can rationalize problems so
well, rationalize violence, rape, crime, racism, poverty so well! And then I am
supposed to swallow all of this, without having a qualm, fuck that! I lived in
this. I was in fear of society seeing a black mother because I knew that white
was right. I was embarrassed to take people to my home because my house was
not perfect, it was small, messy, and there was nothing normal about my home,
nothing normal about me. It's hard because white people they feel pity but they
don't feel my pain, I do, and I don't know how to stop it. I see so many
powerful people, Gingrich, Clinton and even unpowerful who feel that they
know the answer to every solution, every problem, every crime, when they don't
know, they were never a part of that life, in fact they took part in helping put my

family and all the others into a hole. Yeah, of course my mother has the
opportunity to live somewhere really nice, but why when she is accepted
without a fight in a community that loves her, and will always love her. I guess
I wish that people would see that every day of their lives something happens to
hurt people of color, not to devalue the harm that whites go through, but this
harm a lot of times is done without thinking. Some people are afraid of me,
my uncle, my friends, my family because of the way they look, how loud they
are, for whatever reasons. I hate this. Who has and had the right to label my
community ugly, scary, dangerous, what did we really do to harm white people?
I want to know because I don't want to hate people anymore because I feel
them intimidated by me or my family, I really don't want this. I don't want to
have to worry how to behave depending on if a person is black, white, Chinese,
I really don't I am so tired of these racial descriptions and views I really am. Is
there some way to make sense of this anger? Of this isolation that I feel? Can I
really ever be a part of this society, if I stand for what I believe or do I have to
sell out and buy into the American dream, the trap that we all call freedom. I
want to know! Because I am tired of the mind games, of the politically correct,
of having to remind people that we really are in pain. I am so tired of it.

Yes and Greens Black-Eyed Peas Cornbread

by Marisa DeSalles
An Essay on Food

There is a character in Suzan-Lori Parks' play, *The Death of
the Last Black Man in the Whole Entire World* named Yes and Greens
Black-Eyed Peas Cornbread. Someone in seminar asked me what
that meant and after I spouted the obligatory Black Person's
Perspective, which we people of color on this campus often are
called upon to give, I sat down and thought about what food
means to me and my family.

Most people, I'm sure, are familiar with the stereotype of
slaves happily drooling over watermelons, holding greasy fried
chicken, eating every form of pork imaginable: chittlins, pig feet,
fried pigskins, and of course ribs and ham and bacon and all
those little chunks of fatback and neck meat that float greasily in
a pot of turnip or collard or mustard greens.

Well, for my family, that's Christmas dinner. But it also
includes roast beef and turkey, monkey bread, rolls and home-
baked bread, three kinds of salad, several jello molds, baked mac-
and-cheese... you get the picture, right? Food is probably one of
the most important aspects of my family's gatherings.

In many tribes in Africa, inviting someone over automatically
means inviting them to dinner, and it's the same way in the
American South. (Read: Black people everywhere do it!) It's

also considered an insult if you refuse to eat with people. You
are refusing their hospitality if you won't eat their food, and
hospitality is everything in a community that believes in keeping
people together.

I am bringing this up because it is a cultural perspective
and it's the reason why I get so exasperated with my friends if
they won't take at least a polite bite of whatever I have, especially
if I know they're hungry. It's also the reason I look forward so
much to potlucks and why I absolutely dread eating alone.

Now I am a vegetarian, and about the nastiest thing I can
think of is wrapping my lips around a nice greasy salty pork
chop, but this custom means enough to me that on Christmas
Eve, I ate chicken tamales with my brother and his Mexican wife,
because tamales and coffee and Midnight Mass is a Mexican
tradition. I can't stretch my religious beliefs enough to sit through
a Mass, but I damn sure will eat with my family because they are
my family and eating together keeps people together. And Unity
is Strength.

Happy eating!
Marisa used to edit the Food section in the Spelman Spotlight.
She misses the free restaurant dinners.

Children of the Ghetto

by marisa desalles

Children of the ghetto

In the ghetto, where liquor flows like water,
cigarettes are the currency and parkball is the national pastime,
children spring up like weeds in concrete,
monstrous beauties old before their time

Children of the ghetto

Where time moves according to when
the checks come and Daddy's a stranger and
the earth is asphalt and the sky is soot

The ghetto

The ghetto, the urban jungle where lambs grow into lions and
cars

slowly scavenge the streets looking for nay sign of life

Livin' just enough

Living

Living

Living not even enough for the sit-tay

Because the city will eat you alive

like a Venus Flytrap.

SNAP!

A trap, a trap of movies and drugs and prostitutes

and fast cars and slow lights and

DAMN I GOTTA GET OUTTA HERE

DAMN I GOTTA GET OUTTA HERE

Thirty years later you haven't moved

and the roaches have beards now

Children of the ghetto

Children playing with empty bottles, growing into alcoholism,



stepping over cigarette butts on their way to the
crackhouse

children

children

children

don't exist in the ghetto

They're born cynics

who play war games

and hate each other silently

in schoolyards filled with discarded needles

and sterile soil

Children of the ghetto

I never knew blue sky

I never knew a garden

Hell I didn't know what "fresh" really meant

I thought it was the latest clothes

the latest hair the latest drugs man that's fresh,

that's cool, that's

really happenin

but it really wasn't

happenin

at all

Now the train tracks go nowhere

And dead eagles don't fly

Oh, children of the ghetto

Keep your heads

to the

SKY



An inquisitive Sharain meets Santa Claus at the shopping mall.

A taste of discrimination

by Sharain Elizabeth Jones

Discrimination has been a part of my life from the very beginning. Days after my birth my mother was given a darker colored infant and I was given to a European American woman. My complexion was so light the nurse wasn't sure of my ethnic heritage. My mother had to go from room to room looking for me. Fortunately, a nurse that was in the delivery room with my mother found me. I still to this day don't know for sure how my mother coped. My father and I had a run in with the evils of discrimination. When I was five years old my father and I went to a drug store in Seattle. The manager of the store whispered in my ear "Are you sure you belong to this Indian man?"

It's sad to say but I have many stories regarding my bout with discrimination. However, I'm not writing my story in the *CPJ* to bore you with my life story. I want you to understand that we all (I don't care what your ethnic heritage is...) must celebrate each other as people. Let's make every month and every day a time to remember all of our histories. As a West Indies, Cuban, Navajo, East Indian American I believe we all can get along but we all must set aside our difference for good. I don't believe one ethnic group should receive a half or a quarter of what they deserve because of their color.

Let's stop apologizing and giving excuses.

The Net: As diverse as you want to make it

This week I'd like to talk a little bit about diversity on the Internet. A lot of the people that I talk to seem to be under the impression that the Internet is a place where mostly upper-middle class white males hang out and talk about old episodes of *Star Trek*. While it is true that you can find plenty of the aforementioned on the net; it is not true that this is all that you can find there.

The net is a huge and extremely diverse resource for the sharing of ideas and the dissemination of information.

In my wanderings I have found everything from interactive worlds of possibility, to blatantly racist discussion groups, to an on-line hospital that you can use to help you save a little money on the old doctor bill. This diversity is what makes the net potentially one of the most important communications tools in recent history. But only if it is used.

So anyway, let me get off of my pedestal and get on to the business at hand. I've put together a list of places to go where you might just find something different than you expected from a place that started off as a military communications network.

I'll start off with the *African Studies Web* for Black/African resources (Art Mcgee's List). Here you can find documents on African and American history, Jazz primers and downloadable pictures of people that maybe you should already know about, but it's never to late to learn. Just hop over http://www.african.upenn.edu/African_Studies/Home_Page/mcgee.html.

When you are done there, zip on over to the *Native Net* WWW homepage. They've got access to information on Native languages with the Oklahoma Native Voices Project. This page will also lead you to different Native organization, newsletters and journals. The address is <http://ukanaix.cc.ukans.edu/~marc/intro.au>.

Ok, now I'm rolling right on into *U-Lanic* at gopher://lanic.utexas.edu/. U-Lanic's goal is to provide Latin

Americanists with information from and about Latin America. They offer access to academic databases and information services worldwide.

Think there's no women on the net? Think again. Beam yourself over

to the *Women's Studies* (U Maryland) page. It's huge. You'll find employment opportunities for women in the computing industry, calls for papers, film reviews and much, much more. This is one of the finer web sites that I go to. It's really well put together, and what little I've mentioned above doesn't come close to covering what's there. How do you get there?

gopher://info.umd.edu:901/11/inforM/Educational_Resources/AcademicResourcesByTo.

Our last stop for the day is at one of the best maintained and supported sites out there. For whom it may concern, there is a large gay presence on the Internet. Get used to it. At the *Queer Resources Directory* you will find: games, news, AIDS information, lists of nondiscriminatory companies and information about civil rights laws in some states. It's just a good place to go: <http://vector.casti.com/QRD/.html>

QRD-home-page.html.

What I'm trying to say, is that this information is out there. If you use it and participate, there will be more of it. If you don't, then the Internet will really become what some folks think it already is, just another "Old Boys" network.

This week we got an e-mail from a Rachel J. Larris. She wanted to know how she could talk one on one to someone on the Internet. Here goes.

You can use something called *UNIX* talk. With talk you can have a conversation with anyone in the world, provided that they are logged into the net, and you know their e-mail address. All you have to do is at the elwha prompt type `talk <e-mail address>`. The party that you are trying to reach will be prompted to answer with "talk <your e-

mail address>".

When they do this, you'll see a line appear in the horizontal center of your screen. All you have to do to talk to them now is type. You're the top half, and they're the bottom half. When you're done type `ctrl-c` to end the session.

There are other ways to talk to people that I'll try to cover as the year goes on, but this is the most direct and easy to use, and I'm out of room for this week.

Remember, you can send your comments on this column to cpj@elwha.evergreen.edu. And if you miss an issue you can always get yourself up to date on all the latest news by going into lynx and jumping to `file://localhost/usr/users2/pasquale/www/cpjonline.html`, where you'll find the last quarters worth of *Cooper Point Journals*.

A Quick Guide to some Diversity on the Internet

To access any of these resources, type lynx and then the address below.

- African American Studies**
http://www.african.upenn.edu/African_Studies/Home_Page/mcgee.html
- Native Studies**
<http://ukanaix.cc.ukans.edu/~marc/intro.au>
- Women's Studies**
gopher://info.umd.edu:901/11/inforM/Educational_Resources/AcademicResourcesByTo
- Latino Studies**
gopher://lanic.utexas.edu/
- Queer Studies**
<http://vector.casti.com/QRD/.html/QRD-home-page.html>

What are you? America's newest racial minority

by Cassidy Arkin and Marisa DeSalles

"Reality is never black and white, but you would never know it from the United States Census. Ninety-four percent of Americans were listed as either black or white in reports from the 1990 survey.

"That year had fifteen different racial classifications: white, black, Indian, Aleut, ten variations of Asian/Pacific Islander and, for the first time, a new box labeled 'other'. But federal statistics cannot account for 'other' so the 10 million people who checked that box were divided up proportionally among the other categories...Though a multiracial category seems to make racial accounting more accurate, Census statisticians claim it is too broad to be useful.

"Who's in there? You could fit all the U.S. in that category," says Juanita Tamaya Lott, a Census consultant. "In order to do statistical analysis we have to have mutually exclusive categories." Most Hispanics, for example, are multiracial, and they now make up 97 percent of the 10 million people who checked 'other' on the 1990 Census race question. And Census officials estimate that at least 75 percent of American blacks are technically multiracial."

-Boxed In, by Hanna Rosin, *The New Republic*, January 3, 1994.

What does my nephew call himself? His father is mixed, mostly black, and his mother is from southern Mexico. He looks like he's straight out of Mexico City. What does my cousin call himself? His father is black, his mother is white and so is his stepmother. He looks like me. For that matter, what do I call myself? My father's mother has white skin and blue eyes. Her grandfather was half Cherokee, half German. My mother won't call herself mixed, and doesn't want me to call myself mixed, although she has the hair of a Native American and her father was the result of the maid and The Man.

Where are the boundaries? Where does one race end and another begin? When do I stop being a nigger and start being a spic, or can I just jump on over and be the capitalistic dominating appropriating colonializing murdering Whitey? The point is that all these are just names, all these are just labels attached to their own corresponding

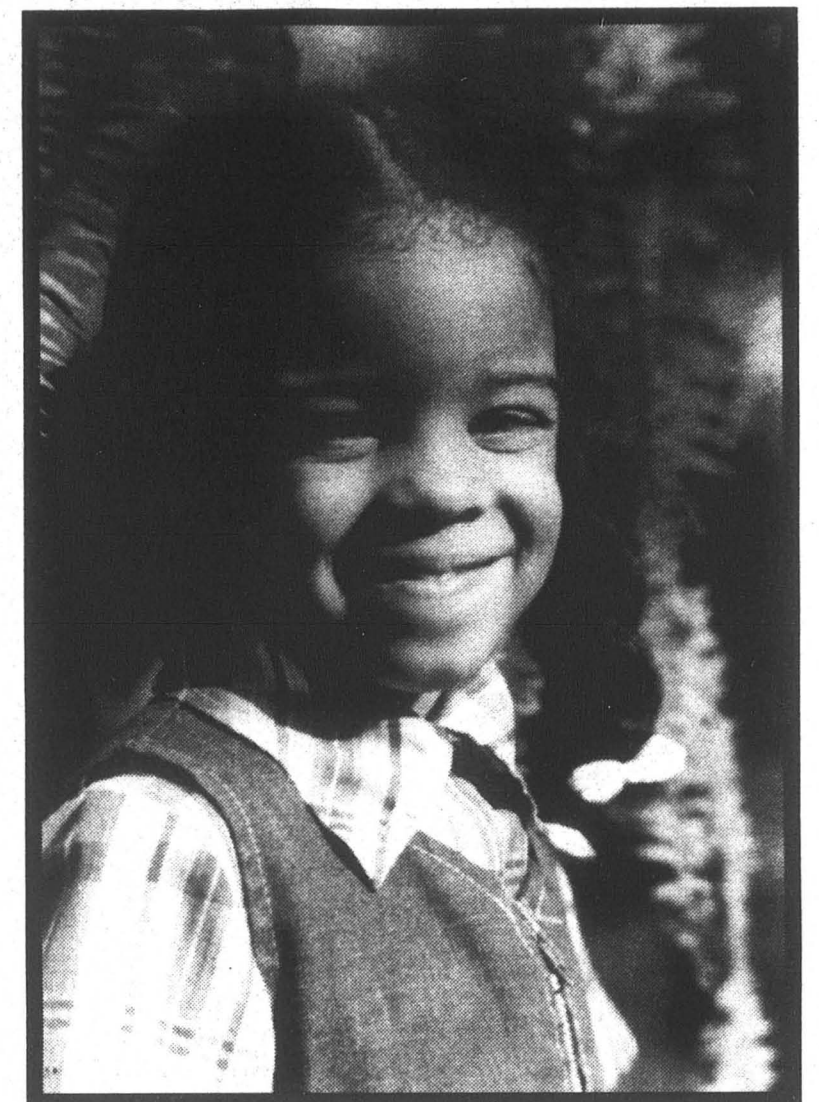
demeaning and degrading stereotypes, even of white people. We need to be concentrating on the commonalities in people, not on our differences. Let's leave the counting to the stupid Census people and talk about the real shit: racism, sexism, homophobia, able-bodyism, fat oppression and all the rest. Unity is Strength!

-Marisa

My mother helped to fight to give me the right to feel strong in myself and give me the freedom and will power to actually believe that I am deserving. My Norwegian Grandmother also gave me the freedom to be a human being in this society. My mother and grandmother both lived in a time when it wasn't appropriate for Whites and Blacks to be together; my Grandmother fought to keep unity among all people. In a time when white people had to creep down in the bottom of a car in fear that the police would see them with a black person, my Grandmother fought. We must remember that this is an everyday struggle and that, believe it or not, we have people white, black, yellow and pink all trying to help.

We must believe in ourselves enough to realize that it truly is a human, conscious problem and yes there are differences but those differences don't make you any better or worse, different yes, but definitely not any better or worse. And we must work together, not by smoking bud, or holding hands and feeling free, we must unionize ourselves in the freedom to be together, by educating ourselves; only then can we truly be at peace with ourselves.

So when I think of those who helped to fight for my freedom, I think of people like my mother, my grandfather, my grandmother, my teachers, my father, my step-father, my step-mother, the local bus



Marisa DeSalles as a child.

driver, the librarian, my friends, we must not forget the whole picture because what has been made possible today is my freedom to be with my mother and my father and my brother with no constrictions, not even if one of them is darker than the other.

-Cassidy

From the lighter side; respect and culture

by Ryan Keith

To open up, I'd like to say Yokoke to Umoja for including all students of color in this "takeover" in honor of Black History Month. UNITY with all the sisters and brothers. And I'd like to commend them on this fine idea.

Now I want to just 'speak' from my own first hand experiences, and personal views on just a few things. There are always, and have been since the beginning, attempts to take Native people's history, lives, future, and culture and homogenize them to fit the good old American way. This was a way to empower the dominant white culture. As if Indians can't think for their "savag" selves. They need an outsider to dictate their lives. If the people put themselves in that position to be redefined it would be different, but nobody did.

The people have been murdered, starved, tortured, raped, enslaved, stolen, displaced, imprisoned, relocated, confined, had their history, culture, spirituality, land and language stolen. And then were given a tribal enrollment number that many are now denied because of the government's stipulations. The people are still fighting for their lands that are forever being taken, destroyed, and polluted with toxic waste. The Native people still deal with many of these things such as archaeologists that dig up the graves, and anthropologists who tell the Indians what an Indian is. There are severe health-problems, poor education, high mortality rates (a high number of infant deaths and the life expectancies for reservation based adults is between 35 and 50), environmental racism and

some of the highest poverty rates in the country. This is a price many native people must pay in order to remember who they are.

Natives are the subjects of anthropological studies and documentaries. Why are there Native American, Xicano and African-American Studies for white students and not Euro-American Studies for students of color? Why are these methods of studies not designed for the students of color to study their own history and social issues through their community? If those methods of study are designed to reach that goal, it is a rare and valued occasion when it is actually followed through with. It usually turns out to white students getting "cultured."

One must understand that people who always disregard a Native person as an "angry Indian" are missing the truth. They patronize Natives by saying that Natives are "understandably upset" about the "terrible" past their ancestors endured. The past has not yet been dealt with, and the people are still struggling for the survival of the culture. Individuals who try to disregard Natives as "angry about the past" are people who can't handle the fact that they play a role in the perpetuation of institutionalized racism. Those individuals do not understand because they are coming from the background that profits from this "past." It's hard for people from two different sides of the same issue to understand the other. And those differences should be acknowledged.

People need to be aware when they stumble along through their confused day here at the EverGringo State College, that this land TESC is built on top

of is Sacred Land. You should keep this in mind and respect the people who have always been here. They are the true caretakers of this land. This shows the lack of respect for a culture that TESC is, literally, built on. It is time to break that tradition.

I've noticed that many white people here at Evergreen have a hard time listening to the truth. If someone of color presents them with a reality, that white person dismisses what that person of color has to say. The "whites" usually take what the "people of color" say as personal attacks, and accuse that person of color of being "angry." They'll ask "How can we work towards a multi-cultural society and understanding when you are so angry?" Why are people of color always expected to teach others and bridge some gap? There are open wounds that are systematically cut wider every day. Multi-culturalism is defined by people who come from a Mickey Mouse, individualistic, competitive, domineering suburbia culture. And when white students are confronted with this, they become defensive. They won't try to understand; they'll try to justify their actions. When that doesn't work, people of color are always accused of being angry.

I had an experience here at school, where a brief history of the U.S. relations with the Native population was discussed with a class. After the discussion, an 'educated' member of the audience stated that "what I heard here today was that all Indians are good and all white people are bad." If one presents history as it is found on record, as it is found in a book, and the observer takes

in that way, that is that observer's opinion of history, not anyone else's.

It seems that most people would rather read a book and believe that everything is alright, that bad things don't happen anymore. Everyone is equal, and people with lighter skin don't have a privilege. It's easier that way; there is no guilt involved, and books don't talk back. If they do, the reader can close it. White people, and everyone with lighter skin must realize that they do have privilege. If they want to help, they should do their best to educate others. In order for the problems of skin privilege to change, white people will have to give up a little of their privilege in order for people of color to have some. They need to realize that they don't understand everything. White people haven't been on the receiving side of many experiences. For more than 500 years now, white people have been on the dealing side and people of color have been on the receiving side. If a person of color feels strongly about what he or she is saying, there may be some truth in it. White people should take the time to listen, and not try to justify everything they do. If someone feels hurt by another's actions, that should be acknowledged. It should be recognized not justified.

I realize that this article will irritate people. But maybe one person will read it, and understand. Then we'll be that much closer to getting past our judgments and misunderstandings of each other. There is no excuse today for ignorance. There is enough material out there for people to educate themselves on issues such as respect for an individual and their culture.

"The Beauty of Black faces"

The beauty of our black faces inspire days of wanting to feel the beads of sweat cascading down my face from gazing at Kilimanjaro and understanding the meaning of what my ancestors were kidnapped from

engulfed by the coming of the rain that causes rebirth of the land bringing forth the land of the of my forefathers the wonders the treasures that remain as much a mystery as the awe inspiring beauty at our black faces.

— Keenan Holmes

Forced assimilation and conformation America's gift to immigrants

I'm so sick of people telling me that I am complaining and whining about nothing! I've only been on this campus for about five months and I have felt nothing but distance with many of the Evergreen students. I hear sly remarks about students of color whining and complaining about issues that aren't important. I have sat here listening to what you have to say, but this week with the take over of the CPJ it's my turn. Yeah I'm angry, I'm angry because it seems that my silence means nothing to you. All I can do is reflect back on my life and see why I am hostile and angry at times. And no this isn't a direct attack on anyone in particular, and this isn't my petty story for you to feel sorry for me. All I want to do is remind you that we are different.

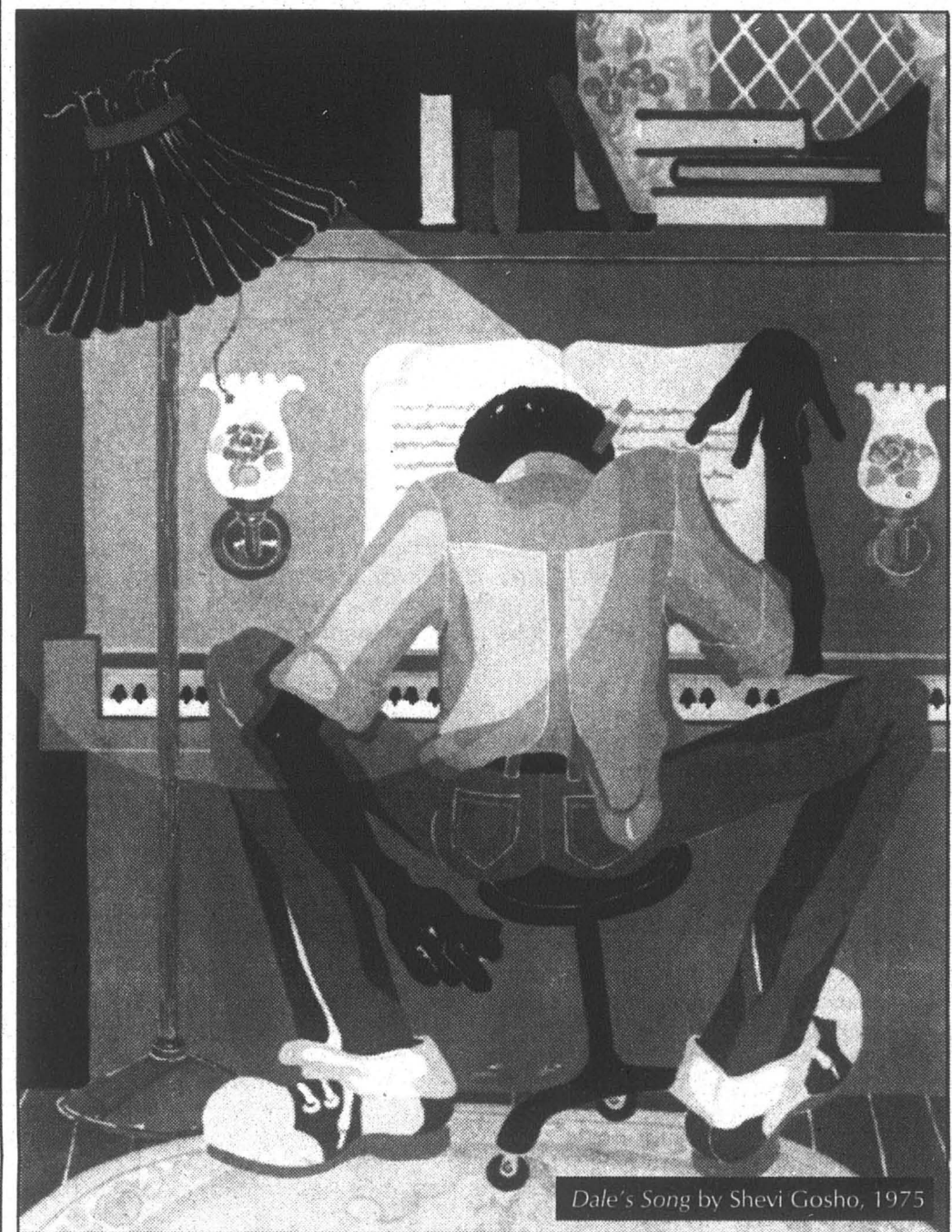
I came to this country as an immigrant from Mexico when I was five. I was put into a school system that made me learn English through ridicule. I was laughed at and made fun of by my peers, teachers and parent volunteers. It even took the teacher three weeks to realize that I didn't speak English. But you see this is where it all began. Just that one year would affect me for the rest of my life. My culture, my language, my personality would be robbed from me forever.

One way that I feel that I

had to conform to the "American" way was the way I was forced to stare into my teachers face when she felt a need to scold me for not speaking English. "You see in this country it's the law," she would say, as she forced me to stare in her face. "you have to speak English in public school". At five, god forbid I break a law! Even though, my friends and I (all the little brown children) would continue to sit in the corner and speak Spanish in whispers.

Even something so small as a handshake was taken from me. I grew up learning that a handshake was an acknowledgment of that individual. That there was no issue of who was stronger, or who had more power. But, in this country apparently, there is a hidden meaning behind a hand shake, one that I still don't understand. But, I went along with whatever it was in order to show that I was strong and powerful. So I practiced my bone crushing handshake, startled people with "such a good grip." By changing something "as small as my hand shake," I felt that I was really changing something that was me. I never connected that my handshake was cultural, until I went back to Mexico and my father pointed it out to me. Saying that I shook his

Artwork and Poetry Inspirations for Black History Month from Rudy Martin, faculty at TESC



American History for John Callahan.

by Michael Harper b. 1938

Those four black girls blown up in that Alabama church remind me of five hundred middle passage blacks,

in a net, under water in Charleston harbor so redcoats wouldn't find them. Can't find what you can't see can you?

hand like a true American.

Silence is something that is seen as weak in this country. I value my silence and see it as a way for me to reflect. Being loud isn't the way I want to get my message to people. I don't want to speak about something that isn't important to me. What I say has to have meaning and importance. When I or my people speak, we speak from the heart. We don't speak to waste air.

I want to say that I see that I have made generalizations in my writing. I understand that not all Mexicans or Xicanos are quiet or loud, or that Xicanos that have a firm handshake are not Mexican enough. I am speaking about something that was once mine, something that was cherished by me, but had to change to conform to this society. All I ask is that people recognize that we are all coming from different places. My point is that we need to acknowledge our differences. That was something that people never entitled me to.

— by Claudia Lorena Sandoval

"As Mom would say"

The power of the Black woman comes is linked to her strength for the burden bestowed upon her by fate pillars of our community the case of her walk shows pride The poise in which she speaks, displays her grace Her presence captivates

all those around her As my mom would say "God know what he was doing when he made the Blackwoman" and on that point there's no doubt to the credibility of that statement.

— Keenan Holmes

the Blue Dress

She was wearing a blue that only the sky could rival. That blue dress — it was so deep it was almost purple — set her shining black skin on fire. It was a beautiful dress, and she was a beautiful woman.

Not pretty, or nice looking; she was unabashedly beautiful. She made you want to avert your eyes because there was something naked about her, even when she was fully clothed.

Over the neckline of the brilliant blue dress her long dreadlocks hung carelessly. She threw her head back and laughed, and her dreads fell tumbling into the air, pushing and jostling and laughing right along with her.

She had snapping black eyes. She had wonderful snapping black eyes. Beautiful and deep, like an underwater current those eyes could carry you away and you would never know. More than one man had been carried off by those eyes. Those eyes seemed to jump out of her face and into your soul. They were gentle and vicious and sly and entirely free of malice or deception. Folks stayed out of the way of those eyes.

She was not tall but she was

formidable. Folks wouldn't say, "that's a big woman", but they felt it. There was something undeniably BIG about her. She was big-souled and big-hearted. Words used to describe women never seemed to fit her.

If "nice" is vanilla this woman was cayenne pepper. If "pretty" is a seashell this woman was the Atlantic Ocean. If "sweet" is a little girl's kiss, this woman was tiger's embrace. If "delicate" is the scent of roses, this woman was the smell of good sex in an orchard.

She had a big boy, ten pounds at birth, whom she named Paul. As she pushed him into the world the midwife couldn't believe how big he was and she just smiled a tired smile, because what else would you expect?

On that day she wore blue she knew she would have Paul, when she first saw his father she knew he would plant a seed in her dark fertile body. She was moist as the earth on which they lay, deep like the sea in which they played, black as the night in which they hid and every bit as big.

So he came out big, with a head that seemed to be made of something sweet and sticky, like a chocolate and caramel



Marisa relaxes with a friend in Atlanta.

candy. The caramel color came from his father, a tall silent brooding man, half Indian and half mulatto. He was handsome and tall and silent and brooding. But he loved her in his own silent, brooding way.

He was not an emotional man. He rarely laughed and never cried. Never, that is, but once.

He cried like a boy when he saw his only son dragged, beaten and bloody, to a huge stinking ship of the North Coast of his beloved Barbados.

He cried then, and never again, because the grim hairy men had to kill him to loosen his grip on his son.

She was a beautiful woman. Whole, strong, pure, healthy. But she was never the same after that day, when she collapsed in the field all of a sudden, crushing sweet cane and oh my God No. Oh my God No. Oh my God no was all she could think because she knew that a part of her soul was gone.

— marisa desalles

MUMMEN-SCHANZ

Feb. 25, 7:30pm

Mummen-what?
It's a unique blend of mime, dance, music and humor from the famed Swiss troupe with the name that loosely translates as "masquerade." Call the Washington Center Box Office today for your tickets 753-8586.

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KAOS card holders receive an additional 10% discount! Don't forget half-price student rush tickets are sold at the Box Office one hour before curtain, subject to availability. Valid student ID required; available for Washington Center sponsored events only. Box Office Hrs: Tues-Sat, Noon to 6pm.

The Washington Center
512 Washington St.
Downtown Olympia

Have you heard the latest joke?

Q: What Do You Call Evergreen?
A: Diversified.

The general Evergreen-community would like to believe that it contains a lot of "different" kinds of people, that we are inclusive and accepting of everybody. But in reality the dominant opinion reigns — and who is dominant? Take a look around. Most of my peers are Anglo-European, nothing wrong with that, except when it encroaches on everyone else. In seminars I often feel that only one point of view is being presented and discussed. Although I've tried bringing my view into class, I feel like every time I do I get blank stares. Most of my peers don't seem to know where I'm coming from, and show little interest in understanding something that they feel they can't relate to.

The blind racism that permeates Evergreen often goes unnoticed, but this is what it is. When the issue of race comes up most white people feel they don't need to talk about it, that it is a problem they have conquered and the proof is that they go to TESC. There is a certain understanding of racism, different cultures, anything that is not the same, etc. that the white liberal left has come to. When it comes down to it, not very many of those people here are really looking for a diversified community — they just want to pretend that that's what we have, to feel good about themselves.

If the problems of racism are conquered here, then why aren't there more colored people around? When people of color don't feel safe in expressing our opinions and thoughts, we leave. Something needs to be done to increase our numbers at Evergreen. All of the school's rhetoric, claiming to be open to everyone just doesn't cut it.

— Hanna Schiendelman

Arts and Entertainment

Jason' Lyric: a boxoffice smash hit!

by Cassidy Arkin

Composed in an almost trifling way, this love story in the South. Jason's Lyric confronts the issue of African American life-styles appropriated through social changes and inflicted into characters and emotions.

Jason is a Southern boy who has lived in the same house in Texas all his life. He feels an obligation to be the father of the family because he killed in self-defense his father as a young boy. Josh, Jason's younger brother, seems to be nothing but trouble, but somehow gives light to Jason's life. One day Jason meets Lyric, a young tough woman who plays hard to get. After much persistence Jason wins Lyric's heart over. Soon Jason and Lyric are in love and they are quick to find such things as the meadow and the local television store a place to make passionate love while the rest of their ghetto friends are robbing banks and drinking forties at the side of the road.

This movie portrayed the burdens that African-Americans, especially that youth are placed with through social, economic and classist concepts inflicted on them.

In this case it was Jason and Josh's upbringing which resulted in Jason taking on

Video Review
Jason's Lyric
a film by Doug McHenry
starring Allen Payne,
Jada Pinkett
& Forest Whitaker

the role as the father. It was evident that Josh's life was screwed up because of the feeling of suffocation and the realization that he had been cheated out of a part of his childhood. I felt sorrow for Josh

because by the age of seven or eight he had forgotten, made himself tough, closed himself in and chose to give up on the world.

Some movies are not meant to be looked at for their writing, cinematography or even their acting, some are just meant to reflect images, simple images that create pictures that we all live in and are a part of, and only some of those pictures can we actually see the death that we have buried deep within ourselves. That death might have come out of a violent upbringing, a solid surrounding, who knows? Jason's Lyric will intensify you with emotion and feelings, but mostly it will allow you to see how some people are forced into being violent, angry and horrific all at the same time, simply because they were too strong to die and too powerless to do anything less than fight.

Josh, Jason's younger brother, was hardened by violent situations out of his control. He now finds himself in the middle between Jason and Jason's new love, Lyric. All this and more in the film just out on video, Jason's Lyric.

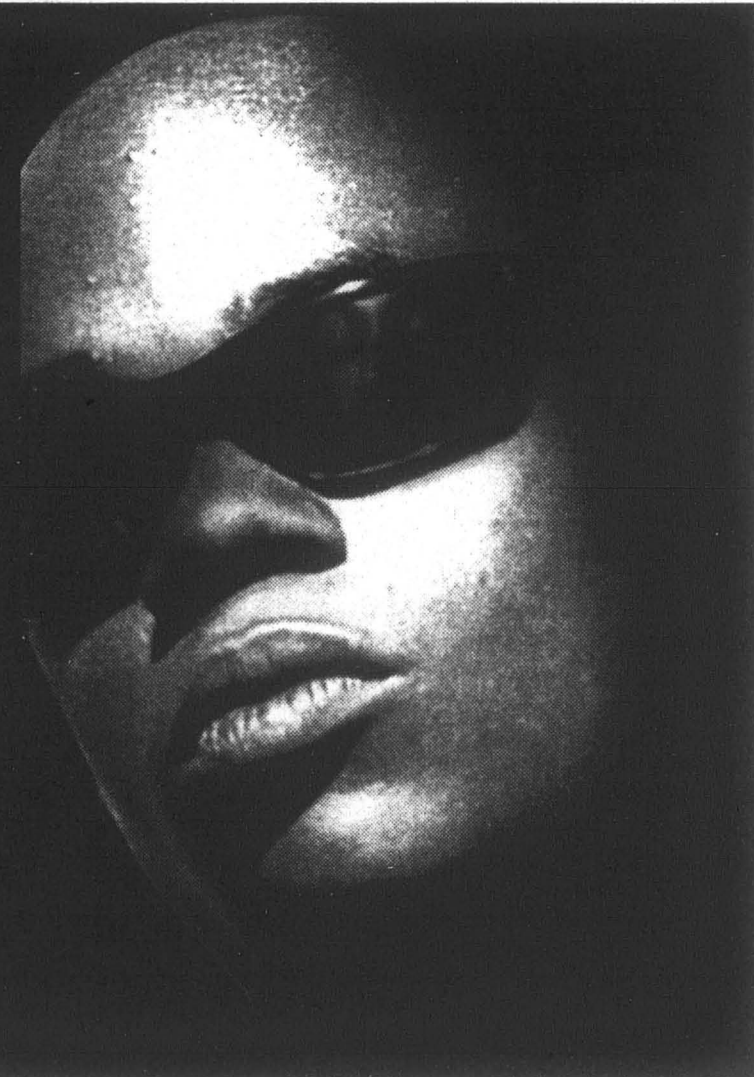


photo courtesy PolyGram Video

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WESTSIDE CENTER
DIVISION & HARRISON

Hip Hop to help fight AIDS in Olympia

by Cassidy Arkin

On Jan. 27, 1995 a group of students set out to party the night away, in Olympia. It was Amy Cruver's 21th birthday so we decided to start easy by eating dinner at the glorious Red Robin and then continue the night away at a club.

So after a few too many fries, and a group full of folks sitting around a table making a whole bunch of jokes and laughing like the world was coming to an end, we set out to explore a cultural experience in down town Olympia. We ended up going to the old rustic Capitol Theater, it was putting on a hip-hop show benefiting the Olympia AIDS Prevention Project. Yes a hip-hop show!

All 12 of our group entered the old theater, realizing that it was much smaller than

what we had expected. We were pleased with the setting, it had a dark, dingy feeling to it, although the music along with the crowd helped to ease the surroundings a bit. Slowly we began to dance to the rhythms of the different beats that the DJ was mixing.

All excited, we began to move our bodies to the sway of what crowd there was. There were a lot of faces that had not been seen before and they were obviously there to see the performers and as supportive friends.

The DJ jumped up to the microphone introducing himself and making knowledge of the benefit, I had almost forgot what the significance of this whole show was about. It was nice to see such a young crowd come together in protest and honor of AIDS. It really made me think of the importance of the youth and students, and what we can actually do. All

of a sudden I got completely philosophical. AIDS, a crowd full of youngsters, not to mention a crowd full of color, it was all so memorable.

The rest of the night was a blast. We ended up dancing at Olympia's local club, but the night had already land marked itself which was the purpose of the importance of community challenging such major problems as AIDS.

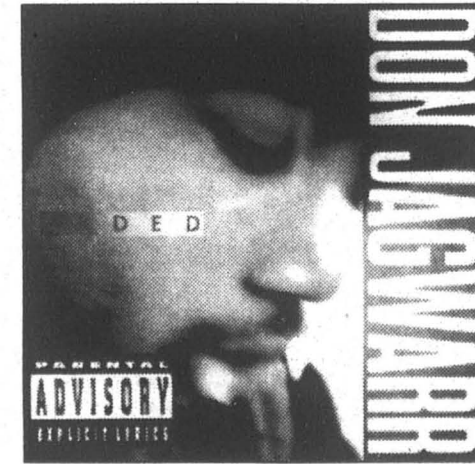
We should not forget; white, black, yellow, orange; we all are capable of fighting this disease, and we all must be able to join together to do just that. So in thanks to the Capitol Theater, I heard your message loud and clear. And for Youth at Risk, John, and people in general, thank you. Don't forget that February is both Women in AIDS month and Black History month.

It's a Rap!

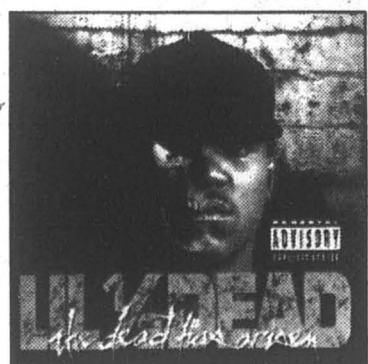
by Reynor Padilla

Lil 1/2 Dead
The Dead Has Arisen
Priority Records

This intelligently named Gangster Rap album was so boring that I fell asleep the first time I listened to it. Lil 1/2 Dead is one of the new artists falling into new subcategory of Horror Rappers. The album cover, at first glance, is reminiscent of old death metal covers. This is the most interesting point on the album. The music is unoriginal for Gangster style rap, and the lyrics are what you would expect from someone trying too hard to be hard. Lil 1/2 Dead himself is practically skill-less, he raps slowly and stupidly, never saying much important. I would never buy this album and I suggest that no one else does either.



Don Jagwarr
Faded
Priority Records



Boys" and later with Tupac in "Skank Wit' You" (a title, as a Ska fan I particularly like, even though it has little to do with Ska). The rest of the tracks are as good if not better than the two I just mentioned. I was only able to listen this album three times before press time, and because of the Jamaican Dancehall "Raggafunk" style (as the press release calls it) of Jagwarr's rapping I was not able to decipher to his lyrics. I cannot really comment on them because of this. I could not make out one overt mentioning of all women being hoes, and he gets extra points for sampling Digital Underground in "Who Do You Fear?" Musically Faded is fresh and powerful. In fact it's the first Gangster Rap album I've ever really liked.

The Quick and the Dead: Ooh. Oww!

by Jeff Axel

Ooh. Oww! Mmmm. Good God, what to say about *The Quick and the Dead*? I wasn't sure if I hated it, or loved it, or loved it because I hated it, or just enjoyed it. After watching it and having a few thoughts, and then reading a review of the film and then having a few more thoughts, I have decided I like it.

So, if you think you want to see this movie, you'll need a reason. Let me try and explain its profile. Then you decide.

I went thinking it would be another Clint Eastwood, *Unforgiven* style flic, a nice Saturday veg-out. No such luck. This is my very first spaghetti western, but it is more than that. It has black humor most of the time, something that was played up in the trailers. But, it is not a harmless movie, with Sharon Stone's motivation for entering a lawless gun battle being a disturbing childhood episode with Gene Hackman's character and Stone's father. And, some of the violence is, well, vivid. These two aspects tend to degrade the integrity of what I expected to be a blissfully placid western. Then it occurred to me that this was what the director and writer may have intended. *The Quick and the Dead* shocked me by enacting problems, physical or emotional, between uncaring and caring people, and the results. It makes thinking about hurting someone else less appealing. I recommend it if you can stomach violence, because here is a movie that portrays meaningless violence right, as ridiculous. Don't go without expecting to have an emotional investment in its message.



Sharon Stone as the Gun Fighting Woman

photos courtesy Columbia Pictures

Some words and vision from NSA

The Native Student Alliance want to thank CPJ, TESC, Umoja and everyone else for this issue devoted to Black History Month and the students of color. We would like to close with some brilliant words of own, but we found more appropriate ones by Sandy Kewanhaptewa.

And now, grandfather, I ask you to bless the white man. He needs your wisdom, your guidance. You see for so long he has tried to destroy my people and only feels comfortable when given power. Bless them, show them the peace we understand, teach them humility. For I fear they will destroy themselves and their children as they have done so with Mother Earth. I plead, I cry, after all They are my brothers.

- Sandy Kewanhaptewa

Cooper Point Journal

The lot of a CPJ editor:

Tues. 5 pm: Intense soul searching. Should you print a letter that says something offensive even though it's her constitutional right to say it?

Thurs. 2 am: Intense debate. Should you really have used that word in that headline?



Mon. 3 pm: intense anxiety. A demonstration is brewing in Red Square and you can't find anyone willing to find out what's going on and write about it.

Wed. midnight: Intense deliberation. If you put that illustration next to that opinion piece will the writer feel that the illustration devalues the message?

Friday: Intense attempts to explain why in the world you decided the things you decided on Monday, Tuesday, Wednesday and Thursday

You gotta love it.
If you do, maybe you're the next CPJ editor

Applications, along with a job description and qualification requirements for Cooper Point Journal Editor in Chief 1995-1996, are available in the CPJ (CAB 316) from advisor Dianne Conrad x6054.

Deadline: 1 pm Friday March 3, 1995



Calendar



Thursday, Feb. 16

Mmmm! Love that **baked chicken and pilaf** in the Greenery today.

On this day in Black History...

1951 — The New York City Council passes a bill prohibiting discrimination in city assisted housing.

Come to the CAB for that fabulous **WOCC bake sale**. Proceeds go to benefit women attending the Empowering Women of Color Conference in April.

Faculty member Larry Mosqueda will be talking about the **political economy of racism** today at 10 am in the Library second floor lobby.

Find out more about the **new environmental service learning program** to assist local teachers with projects today at 11 am and tomorrow at 2 pm in L3205.

Come and see **A Celebration of Evergreen Women Students' Art**: exposing the not often obvious in Galleries II and IV. The exhibit runs through February 25.

Harlequin Productions presents **Bram Stoker's Dracula** tonight through Saturday at 8 pm on Stage II of the Washington Center. Tickets are \$11-\$15, but student prices are available. Call 753-8586 for ticket info and additional show times.

Get ready to enjoy **An Evening of Irish Music and Dance** tonight in the Recital Hall at 8 pm. Tickets are \$12 for general admission and \$8 for students and seniors.

Digable Planets will be at La Luna tonight at 9 pm. Tickets are \$16 at the door.

Friday, Feb. 17

Why not enjoy an English tradition with the Greenery's **fish and chips** today?

Demonstrate against genocide in Chiapas today at 9:15 am outside the Mexican Consulate in Seattle. For more info call 352-6342.

There will be a showing of **The Honor of All** and a discussion at 10 am in LH 3.

Enjoy the thoughts of Robert W.

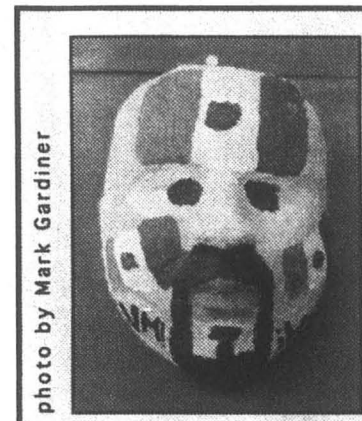


photo by Mark Gardiner

Mask Making

On the Day of Absence and Day of Presence, Jan. 19-20, mask making first caught on at Evergreen.

The masks are intended to reflect community members' personal identity and are created out of molds of participants faces.

The finished masks are now on display on the Third Floor of the CAB in the display cases.

On this day in Black History...

1942 — Huey P. Newton, a co-founder and minister of defense for the Black Panther Party, is born today in Monroe, La.

Demko, co-founder of the **Student Workers Organization**, on KAOS today from 12 pm to 1 pm.

Trygve Steen will be presenting two slide shows in LH 1 on the use of **YOUR public lands** at 12:30 pm and 6 pm.

Capital Mall Theater's evening schedule for tonight and tomorrow is Nobody's Fool at 5 pm, 7:15 pm, 9:40 pm; Just Cause at 4:30 pm, 7 pm, 9:30 pm; Miami Rhapsody at 5:15 pm, 7:30 pm, 9:40 pm; Legends of the Fall at 4 pm, 6:45 pm, 9:30 pm.

Come see **Black Happy** at La Luna in their last Portland performance ever tonight at 9 pm.

Saturday, Feb. 18

Why not bring that special someone to the **EQA Valentine's Ball** tonight at 7 pm in L4300. Admission is \$3.

On this day in Black History...

1867 — Augusta Institute, later Morehouse College, is founded in Atlanta, Ga.

Sunday, Feb. 19

The **Olympia Fellowship of Reconciliation** monthly meeting

Mask Making

On the Day of Absence and Day of Presence, Jan. 19-20, mask making first caught on at Evergreen.

The masks are intended to reflect community members' personal identity and are created out of molds of participants faces.

The finished masks are now on display on the Third Floor of the CAB in the display cases.

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The SCA will hold a **discussion group on the complexities of social interaction within a recreated society** at 8 pm tonight in H210.

Tuesday, Feb. 21

On this day in Black History...

1965 — Malcolm X, one of the most charismatic leaders of the civil rights movement, is assassinated in Harlem.

Come join Jane this morning at 8:30 in the area near the Deli for an intense intellectual conversation while the invitation is still open.

If you are interested in the NSA's **campaign to have Columbus Day recognized as Indigenous People's Day** here at Evergreen then stop by their bake sale today or any Tuesday!

The IASO presents **The Snapper** in LH 1 tonight at 7 pm.

Wednesday, Feb. 22

Mindscreen presents **eight short films** by Caroline Avery, Susanne Fairfax and others tonight at 7 pm in LH 1.

On this day in Black History...

1938 — Poet and novelist Ishmael Reed is born today in Chattanooga, Tenn.

Hey! Why don't you get all decked out for the **Governor's Arts and Heritage Awards**? They will be presented at a ceremony and gala event tonight in the Washington Center at 7:30 pm. Call 753-8586 for more info and for free tickets.

Singer/songwriter Alice DiMiele will be performing in LH 5 tonight at 8 pm. Tickets are \$4 - \$8 (sliding scale) at the door.

A narrative theater ensemble from the **Program Stories and How They Are Told** will present a **story telling performance** in the Recital Hall tonight and tomorrow night at 8 pm. For more info contact Rose Jang at x6705.

Calendar submitters

You can now turn in your calendar item on a handy new form which will be located by the calendar box in the CPJ office. Use it or lose it.

Submit

THIS IS YOUR PAPER. USE IT. THIS IS YOUR FORUM. DEBATE. IT'S YOURS. DO IT. STORY MEETINGS HAPPEN @ TUESDAY 4:30 PM Cooper Point Journal

Classified Rates: 30 words or less: \$3.00. Student Rate: \$2.00. Business Rate: \$6.00. PRE-PAYMENT REQUIRED. Classified Deadline: 5 pm Mon.

CPJ Classifieds

Contact: Graham White Phone 866-6000 x6054 or stop by the CPJ CAB 316, Olympia, WA 98505

NATIONAL PARKS HIRING - Seasonal & full-time employment available at National Parks, Forests & Wildlife Preserves. Benefits + bonuses! Apply now for best positions. Call: 1-206-545-4804 ext. N60911
RESORT JOBS - Work in one of many Resorts in the United States. Locations include Hawaii, Florida, Rockies, New England, etc. Earn \$12/hr. + tips. For more information, call (206) 632-0150 ext. R60912

FAST FUNDRAISER - Raise \$500 in 5 days - organizations, groups, clubs, motivated individuals. Fast, easy - no financial obligation (800) 775-3851 ext. 33
SUMMER ADVENTURE OPPORTUNITY - Work with youth in resident camp setting. Counselors, lifeguards, wranglers, naturalists and cooks needed. Interns accepted. Contact Catholic Youth Organization at 1-800-950-4963

Thule trunk/hatch bike rack. Good condition - used once - Fits 2-3 bikes, \$80 or best offer 866-9136



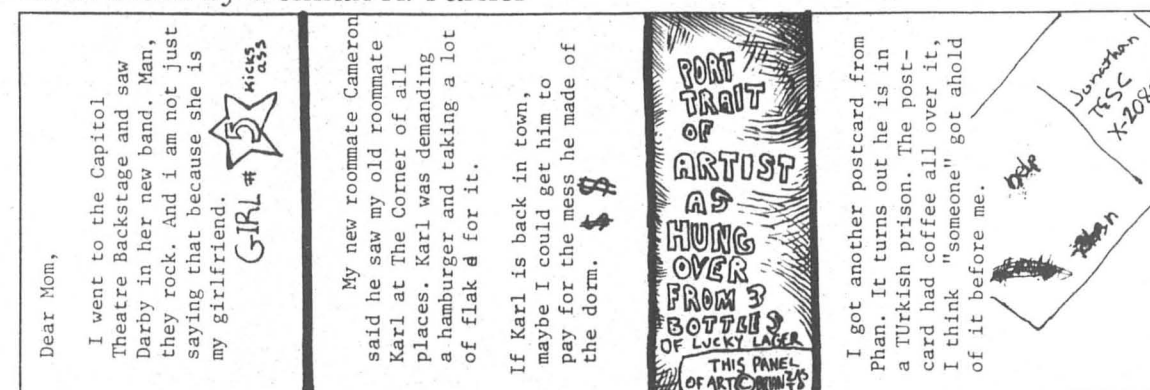
COMICS

edited by Brian Zastoupil

Coven House by Cat Kenney



Dear Mom by Demian A. Parker



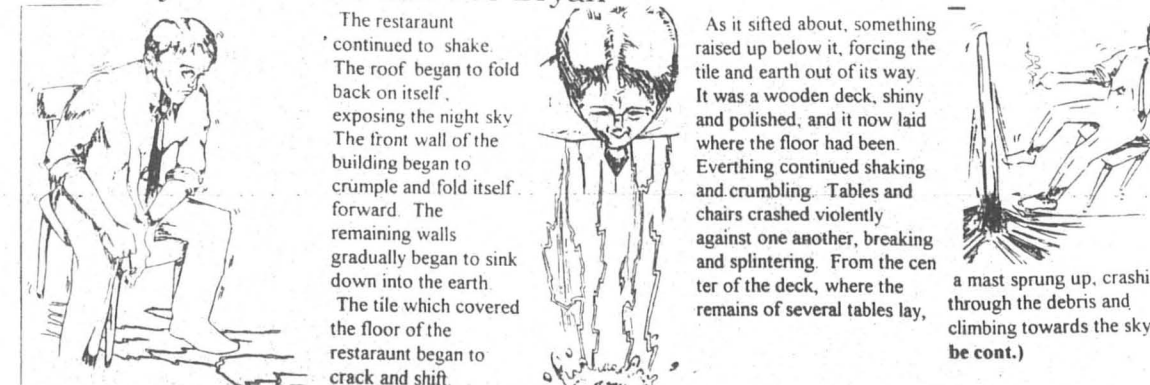
Field Trip by Tony Pelaez



Never Titled by Steve Sprunger



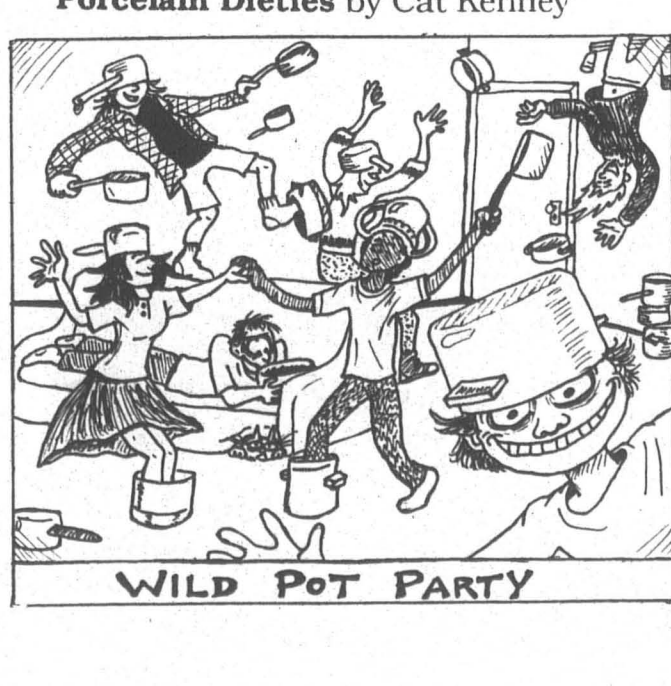
Part II by Zach Miller and Joe Bryan



Order Arex by Lisa Anne Boleyn



Porcelain Dieties by Cat Kenney



World At Large by Kristopher Brannon

