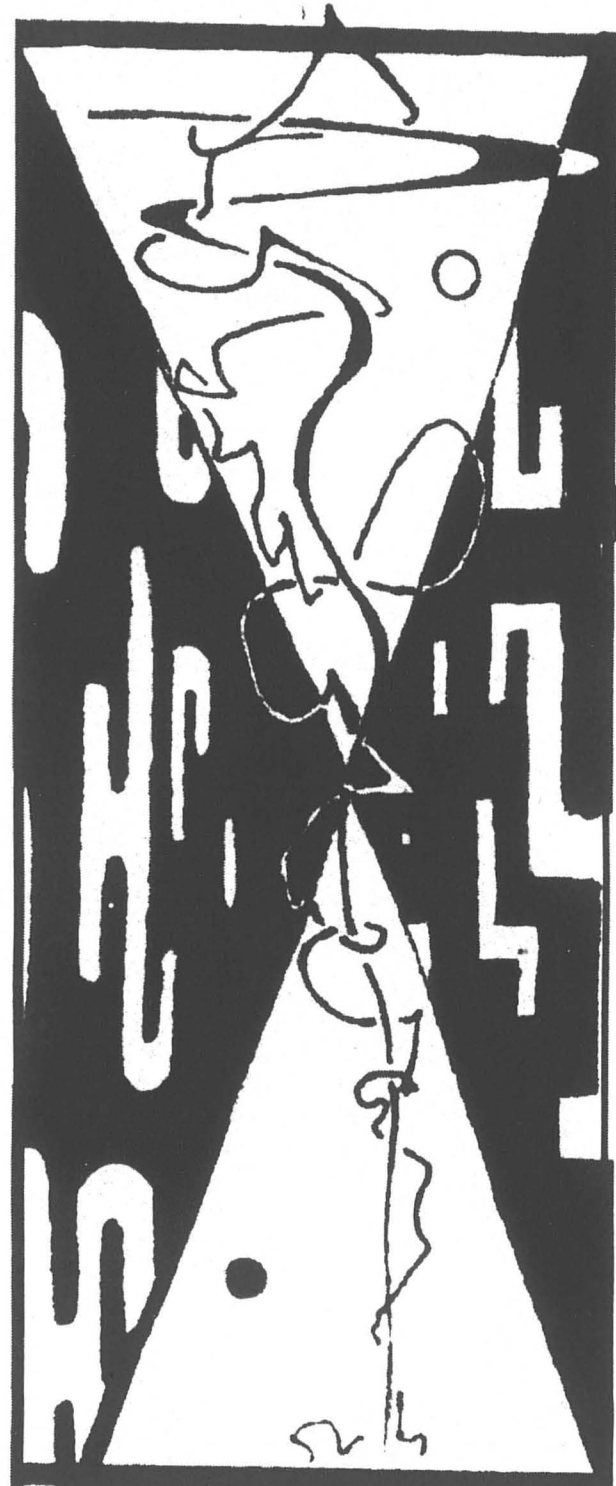


Naughty Lovin' Lines

Baby, you must be an overdue library book, cause you've got FINE written all over you! Hey baby, let's go back to my place for a math lesson. Add one bed, subtract our clothes, divide your legs, and let's multiply. Honey, you're so hot you're a fire hazard. If I told you that you had a nice body, would you hold it against me? You're like a Pepsi- I gotta have it. The energy expended during sexual intercourse is equivalent to climbing three flights of stairs. Get ready to walk up the Empire State Building. Did you wash your clothes in Windex®,

because I can see myself in your pants. Do your feet hurt? Cause you've been walking through my mind all day. If I wrote the alphabet, I'd put U and I together. Did it hurt? (What?) When you fell from heaven. I couldn't help noticing me staring at you. Hello? Oh, your body was calling me from across the room. Did you eat your Frosted Flakes? Cause you bring out the tiger in me. How about you and I go out for pizza and some lovin'. (No thanks.) What's the matter, you don't like pizza? All those curves and me with no brakes!

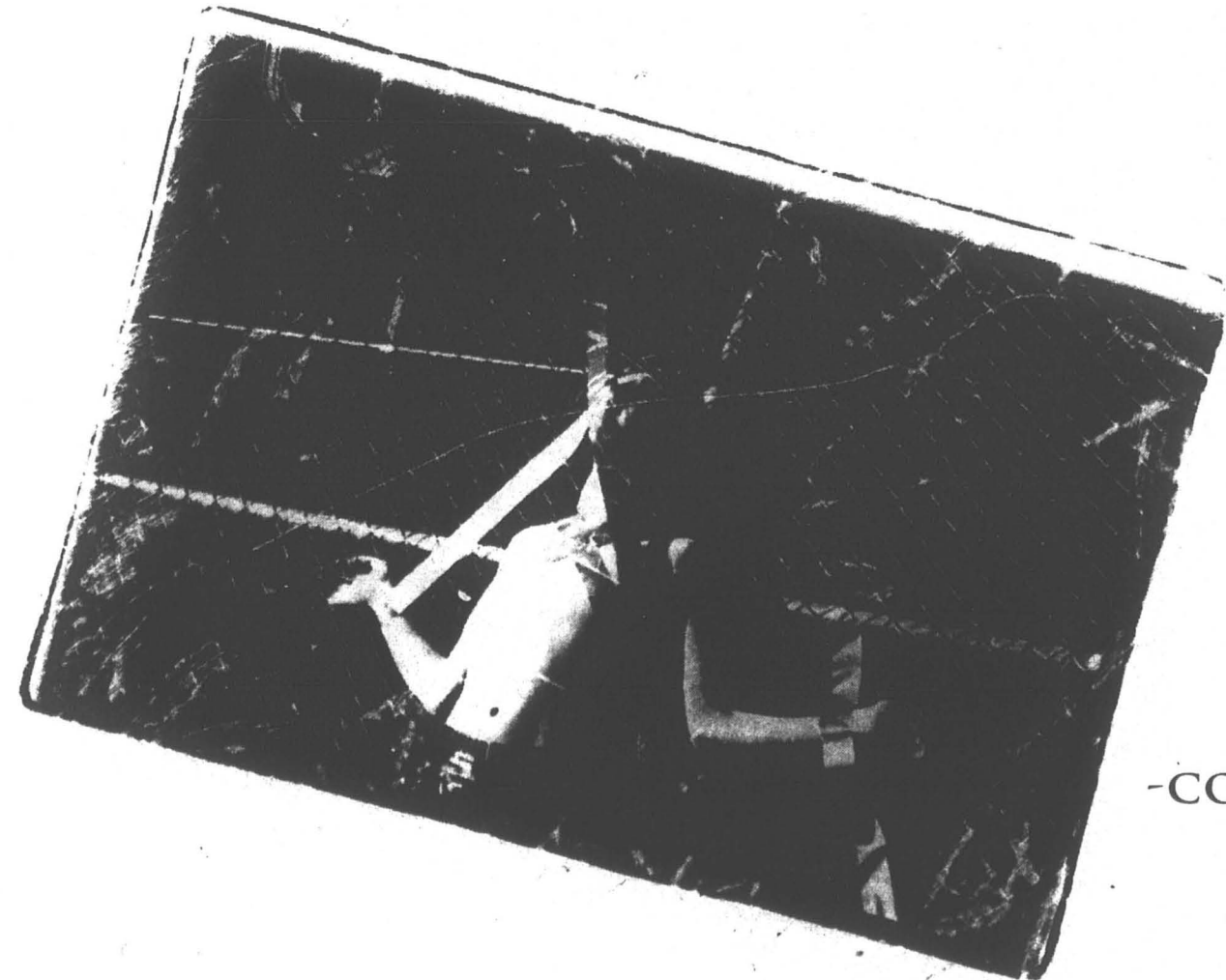
-Contributed by Nicky Dunbar



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Cooper Point Journal

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Presidential candidate #3: Bobby Fong



photo by Paul Hawxhurst

Paraphrased by Jen Blackford

•On division and diversity

What are some of the class division problems you mentioned and how might that change things at Evergreen?
Evergreen has greater opportunities to offer people of working-class backgrounds. High costs may detour students from college, so often the only students who can get in are moneyed or those on scholarship, which rarely happens. The goal here would be to have open access academic support services for all students. Retention is also important: what could we be doing more to help students persist here?

How would you raise diversity among students, faculty, and staff?

Issues of equal access are a primary concern, especially where racial diversity is given to a college if 17 percent of its population are students of color. Thus, they enter a world where their backgrounds, beliefs, and assumptions aren't the norm. The thing to ask here, when dealing with diversity, is what is the institution doing and what is the campus doing? Is it a supportive community for everyone?

•Evergreen and its academics

What do you think of the expectations of the General Education board? [Referring to proposed mandatory classes/skills.]
There are certain forms of knowledge that we're sending students out into the world without, e.g. mathematics and the fine arts. We need people conversant in numbers and figures, just as there are issues out there can be answerable only by poetry and art.

What is your vision of Evergreen?

In the future, will there be a place for appreciation of liberal education? Short-term, we do not see the effects of an interdisciplinary education as we would with a more specialized field. However, long-term studies begin to show the emergence of critical thinking, communication, and the more subtle skills that the study of liberal arts teaches. It is central to fulfilling a person. The problem is that this type of education, and Evergreen as well, is not getting accurate representation in the press, despite the fact that it is the preeminent public liberal arts college in the country.

How might you defend intellectual freedom?

The basic commitment of an academic community is the freedom to contradict. To cut that out would diminish the community or a selective research institution?

•Finances and funding

How would you raise money?

At Evergreen, there is a primary dependence upon legislative appropriation, which is risky. There needs to be a greater effort made towards getting private funding, which can be negotiated with the same energy as is put into getting state monies.

I feel that with private funding the college might become a privatized public community or a selective research institution? How do you respond to that?
Just because you accept private funding, it doesn't mean you have to necessarily accept any strings attached to it. Many colleges will turn down gifts on the basis of their conditions. Private philanthropy is not at odds with Evergreen as long as the college remains faithful to its mission. It would be a mistake to see public funds as less unconditional and negotiable than private ones.

Solidarity knows no borders

by Mac Lojowsky

The success of every social or political movement relies upon solidarity. Evergreen activists witnessed this first-hand during the recent WTO arrests in Seattle. Almost all of the 544 arrested protesters acted together by nonviolent resistance to the police. This involved group refusal to give names, to accept lesser charges and insistence upon court-appointed lawyers and speedy trials. Unable to meet so many Constitutionally guaranteed demands, almost all charges against the protesters were eventually dropped by Seattle City Attorney Mark Sidran. The sole reason for this victory was group solidarity inside and outside the jails.

On Dec. 11, roughly a week after the last canisters of tear gas were fired in Seattle, students in Mexico City were demonstrating in front of the U.S. embassy. The students were standing in solidarity with the anti-globalization protesters in Seattle. After clashes with the police, resulting in many broken embassy windows and bloodied protesters, 98 students were arrested.

Since April 22, 1999, Mexican students have occupied the National

Autonomous University, the largest university in Latin America with over 275,000 students. The students have three basic demands: that open admissions from impoverished public high schools be reinstated (the policy was cancelled four years ago). That a working congress of students, faculty and workers be created to reorganize the university in favor of the public, rather than the private; and that tuition remain accessible to the working-class. The strike began as an immediate response to then president of the university Francisco Barnes de Castro's plan to raise tuition from two cents a semester to 75 dollars a semester.

The student strike in Mexico offers American students a chance to look at our own institutions of higher education. Take my previous education at Kent State University, for example. Two years ago, the college administration cut the Pan-African Studies budget nearly in half and then built the fourth major gym on campus. Here at Evergreen, forums, lectures and written evaluations fool students into thinking that we actually have a piece of deciding our next school President. The fact of the matter is that the Board of Trustees will select the President most

likely to carry out the state's wishes with the greatest degree of finesse.

What is happening at the national Autonomous University in Mexico is not that different from what is happening at American universities. Tuition continues rising in exponential leaps, making college education increasingly economically prohibitive. University administrations' interests increasingly reflect the interests of government and corporations rather than students, faculty and workers. Student recruitment focuses solely upon a certain stereotypical student who will increase the economic (rather than intellectual) coffers of both state and school.

The students in Mexico are fighting the same battles that we as American students *should* be fighting. The corporate global economy affects students in America as it does in Mexico. Before we can even hope to take on this globalized economy, we must globalize solidarity. As Evergreen students, we have a national responsibility based upon our hard-earned reputation, to set an example of student activism. As students, we have a responsibility to stand in solidarity with other students, regardless of cultural, economic or geographical boundaries.

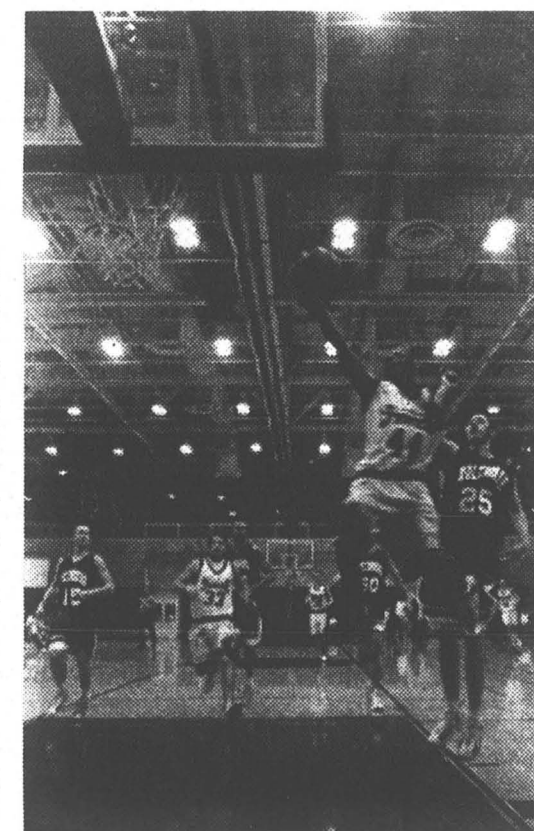


photo by Brandon Beck

For more Geoduck b-ball and sports ballyhoo, turn to page 17

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LETTER FROM THE EDITOR

An apology, an explanation, and an invitation

I believe that when a newspaper angers and hurts a segment of its community it is the newspaper's duty to address that community.

Two weeks ago (Jan. 20), the CPJ published an article, which I wrote, that caused hurt and anger.

The article-"Polished and Bright" on page one-was my analysis of Dr. Rodney Smith's public forum on liberal education. Dr. Smith was the first of five presidential candidates.

Starting the day the story ran, people who were disturbed by my article pointed to my choice of words and wording as inappropriate. Some also pointed to the CPJ's method of covering the presidential candidates as unfair.

The primary concern was that the tone and language of the article were racist. Some felt I had targeted Dr. Smith because he is an African American male and felt the wording used to describe his physical appearance was discriminatory.

I want to emphasize that was not my intention. However, as a writer, journalist, and a human being, I recognize that my intentions don't change the message that was perceived and the hurt that resulted. I have not taken that reaction lightly.

I'm sorry I hurt people.

After being told these things, I recognize my intentions were misperceived for a few reasons: The article was very different than what an editor of the CPJ usually writes, and the style of writing was new to me and my attempts were clumsy. I was trying to show you someone, and I didn't have anywhere near the amount of information or time I needed to write an article like that. If I were to do it again, I would not take that approach. Instead, I would try and ask Dr. Smith to talk about himself, ask students at his college to

talk about their relationship with him, and talk to others that know him. Basically, I would have been more informed.

When writing the article I also made some assumptions that contributed to misunderstanding and hurt. I neglected to recognize race as an issue in the way people would perceive the piece.

My primary intent in writing the article was to engage students in a look at the candidates for president-a position that affects every student. I wanted the CPJ to be an open space where the honest opinions of students could land. I intended to set the stage and open the door so, for the following weeks, there would be no doubt whether the CPJ would serve as a student forum for this matter. However, after the response to the first article, I decided my approach didn't accomplish what I had planned. This brings me to the next concern.

Why didn't the CPJ do the same for the next candidate-a white woman?

Because I recognized it wouldn't serve readers to write another article in the same style and with the same tone. This was a "damned if I do, damned if I don't" situation. If I continued to write articles like that for each candidate, I would have been continuing in a manner I've learned to be ineffective and inappropriate. But if the CPJ covered the next candidate differently, it really would seem as though Dr. Smith was singled out. I decided I would face the heat rather than perpetuate this kind of coverage.

Some of the other differences in the Jan. 20 and 27 issues people pointed to were the photos, and the difference in calling Dr. Smith's questions "concerns" and Dr. Minnich's questions "questions."

First, the photos. Dr. Smith's photo was shot from farther away than Dr. Minnich's and he appeared less engaged with the

students. These were the photos the CPJ had, and these were the shots the photographer captured. The only other choice was not to have a photo at all. At the time, I did consider the implications of the differences, but decided that having no photo would have been worse.

Second, the difference in wording. This came down to a difference in writers. Honestly, it didn't occur to me until it was brought to my attention. What the difference in wording said to people about coverage of the candidates is an important reminder for me to keep my eye on the details.

The CPJ is a learning lab. I and other CPJ staff members recognize, in particular, the rights that come with the First Amendment also come with immense responsibility. I also recognize that when clumsy attempts and inconsistent coverage appear in the paper it doesn't seem like these things are understood. They are.

The most important thing to me, as editor, is that all of us take a look at what's happened here. In addition to my mistakes, there's another issue-While Evergreen preaches diversity and equality, it has been made very clear to me that people of color do not feel equal and there's a lot of anger associated with race on campus.

I want you to use the paper as a place where you can write your feelings about race on campus. There's no need to be a literary genius or a master of grammar. People relate to opinion, it's about being human and that's what people care about most. I'm not talking about ranting from various angles. I'm talking about addressing this problem.

One way or another, we have to.

Ashley Shomo
Editor-in-Chief

Lunar Dragon Celebration

Feb. 4 marks the beginning of the Year of the Dragon. A number of countries in Asia traditionally follow a lunar calendar, which has its origin in China. The lunar year is divided into 12 lunar months; each represented by an animal. These 12 animals also signify a year. For example, the year 2000 is that of the dragon. Next year belongs to the snake, followed by the horse, sheep, monkey, rooster, dog, pig, rat, ox, tiger, and rabbit. The next year of the dragon will fall on 2012.

Lunar New Year celebrations begin this year on the 4th, but vary annually according to the cycles of the moon. Traditionally, people age a year at this time. In many Asian societies, a new-born child is considered to be a year old. So if a child is born on the 3rd of February, he or she will be one year old, but on the 4th, that child will turn two.

Every country that observes the lunar calendar has its own traditions for the New Year. Some countries, including Japan, don't celebrate the lunar New Year at all. In China, New Year's celebrations would include a lion dance. In Korea, people pay homage to their ancestors, and eat a soup containing rice cakes. The Vietnamese New Year, Tet, is celebrated for a full week.

Resulting consequences can include confinement, fines, or both as determined by a court. In addition the college or institution depending on associated factors may take administrative actions. Of course nobody wants to be lectured on the detriments of alcohol in society. Yet as society changes so do the laws, and laws regulating youth and alcohol are very clear and concise. We've all seen the movies in drivers training and know the results of most DUI accidents. Even with all the recent media coverage regarding alcohol abuse on college campuses around the US. College students are still falling victim to alcohol and/or drug overdoses on and off campus. So, what is the point?

A Minor Thing?

Why alcohol on campus is a major deal

Well, is it a minor thing? According to Webster the definition of minor is: lesser, smaller of little importance. But according to police and Evergreen students, this little word has some bigger meanings and stiffer consequences lately.

The Revised Code of Washinton (RCW) 66.44.270.2A defines MINOR IN POSSESSION OR CONSUMPTION OF ALCOHOL as:

It is unlawful for any person under the age of 21 to possess, consume, or otherwise acquire any liquor. A violation of this subsection is a gross misdemeanor. Requiring a mandatory court appearance.

Resulting consequences can include confinement, fines, or both as determined by a court. In addition the college or institution depending on associated factors may take administrative actions.

Of course nobody wants to be lectured on the detriments of alcohol in society. Yet as society changes so do the laws, and laws regulating youth and alcohol are very clear and concise. We've all seen the movies in drivers training and know the results of most DUI accidents. Even with all the recent media coverage regarding alcohol abuse on college campuses around the US. College students are still falling victim to alcohol and/or drug overdoses on and off campus. So, what is the point?

What is the point of sharing the MINOR IN POSSESSION issue on campus? Officers have been bombarded with questions from students as to why we are enforcing the laws here on campus especially alcohol-related laws. There are several other alcohol-related laws. Here are a few:

1. Minor Intoxicated in Public
2. Minor Purchasing or Attempting to Purchase Liquor
3. Minor Frequenting Tavern
4. Misrepresentation of Age

Besides this list we have over 21 categories that I won't even go into. So why are officers making life miserable for those students who just want to have fun here on campus? Here are a few points to ponder:

1. State and College regulations/College housing standards
2. Liability Issues for college and officers
3. We care about lives/We know what can happen

We have been asked if we can look the other way when we see alcohol consumption on campus. Let's do a role reversal here, you're the officer.

You and the RA's are walking through the dorms on a Friday night and you visit a party in A-Dorm where beer is flowing freely. It soon becomes obvious that several of the guests are under age (*minors*). You ask how many are under 21. Four or five of the guests raise their hands honestly, you confront another young lady (Suzie), and she admits that she is under 21. As you begin to explain the law, you determine that everyone is being cooperative and no one was causing a problem. You decide to let them slide and leave.

Two hours later the dispatcher calls, there's a serious accident on Driftwood Rd.

at the dorm loop area. You arrive before the aid units and see some of the partiers from A-dorm crowding around a mangled car. You clear the crowd back from the car and there is Suzie pinned inside the crumpled car, there's blood everywhere. You numbly reach to check her pulse. There's no pulse; she's not breathing. Aid units arrive and begin to extract her from the vehicle as you begin to secure the scene for the investigation. Why did you look the other way? Here are a few more examples of what has or could happen:

Because of impaired judgment from alcohol consumption:

1. A student slips on the stairs and ends up with a head injury or loses their life.
2. A verbal confrontation ensues resulting in a physical assault and someone getting stabbed.
3. A student passes out from alcohol poisoning and drowns in his own vomit.

To sum up the points above, ALCOHOL IMPAIRS ONE'S JUDGMENT AND IS ALWAYS A CONTRIBUTING FACTOR IN OTHER CRIMES i.e.: DATE RAPE, VEHICULAR HOMICIDE, DOMESTIC VIOLENCE, ETC.

One student told me that we are ruining it for the college by giving citations. Students want to be able to make their own choices, and exercise those choices, without being penalized. He feels that most students select the Evergreen State College because everyone believes this school is about FREEDOM, CHALLENGING AUTHORITY, AND REBELLING AGAINST THE ESTABLISHMENT. He claims citations ruin people's records, create financial hardships, and will cause enrollment to drop. We appreciate the uniqueness known here at Evergreen. However, it is my understanding that Evergreen is an institution of higher learning respected and envied by educators through out the nation for its academics and being at the forefront of the future of education. Though we know that we can't control the students' use of alcohol, officers can contribute to the aspect of higher learning by protecting the educational environment.

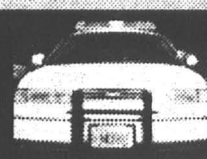
Regardless of what some of you personally think about police and the law most officers become Police Officers because they care about the lives and safety of others. The motto "To Protect and Serve" means exactly that. We've sworn to protect and serve the citizens of this college, this state, and this nation. Therefore we must protect all, not just students, who enter the hallowed halls of Evergreen, and we must serve all those who come here to learn, teach, work, or just visit equally. The diverseness of this college dictates that we enforce all laws equally, therefore, we can not have selective enforcement. Selective enforcement would violate and mar the very core beliefs of this establishment.

Pamela Garland is the Community Oriented Policing Officer for The Evergreen State College. She can be reached at x5157 or GarlandP@evergreen.edu. Brian Ashby, who co-wrote, is also a police officer for The Evergreen State College.

Police Blotter 2000: Highlights

edited by Jen Blackford

photos by Brandon Beck and Whitney Kvasager



It's an action-packed police blotter this week! Like a post-apocalyptic drag race, vehicles raced around campus, perhaps in a futile attempt to avoid the doom that is fifth week midterms. They sped wildly, crashed into ditches, and even did donuts on soccer fields. There were skateboarders careening off tables, fugitives hiding in bedrooms, and a round object breaking through windows. The only thing that was missing was Tina Turner waiting about how she didn't need a hero, she just needed Evergreen, and we would have had Mad Max: The Next Generation.

If you weren't out gallivanting on campus with the rest of the vehicular vandals, then your car was probably booted. A great deal of that happened this week as well.

On with the mayhem....

Monday, Jan. 24
Who knows what evil lurks in the heart of men? Apparently no one does today.

Tuesday, Jan. 25
12:48 a.m. Student is rushed to the CMC for observation after suffering a seizure brought on by an accidental overdose of medication.
4:11 p.m. Student has a skateboard accident near Lab 2 and possibly has a dislocated shoulder. She is transported to the CMC.
5:03 p.m. Four skateboarders are caught jumping off a picnic table propped against the loading dock in the CAB. They deny responsibility for the table's teleportation from outside the Greenery to the dock. The table is moved back to its rightful place and order is restored.
7 p.m. A vehicle is booted in C-Lot. Students gape in astonished wonder.

Wednesday, Jan. 26
3:20 a.m. Vehicle towed from dorm area. I would suggest getting its parking space while you still can, unless you'd like to park in glorious F-Lot.
3:09 p.m. A student sets down her purse in the CAB and goes to the computer center. When she returns, remembering she left it there, it is gone. Witnesses suspect a 40-year old male.

Thursday, Jan. 27
1:30 p.m. A vehicle is booted in B-Lot.
4:00 p.m. Another vehicle is booted, this time in F-Lot. I wonder if there are any cars on campus that haven't been booted. Probably not.
4:31 p.m. A student reports that a friend of hers has not been heard from since Dec. 14. The student is advised to talk to Police Services as soon as she hears from her friend as he has outstanding warrants.

Friday, Jan. 28
12:14 a.m. A man with outstanding warrants is found trying to hide in a dorm room by sitting at the foot of the bed in a crouched position. The police are not fooled by this daring ruse and he is arrested.
12:30 a.m. Another man is arrested for having outstanding warrants of the drug kind. He is told not to return to campus.
2:44 a.m. A driver is stopped for minor vehicular infractions. His breath smells of alcohol, he's given the field sobriety and breathalyzer tests, and fails all of them except the ABC test, thus earning him a DUI. Suspicious vandalism circumstance still under investigation.

Saturday, Jan 29
2:40 p.m. An officer responds to a call of someone doing donuts on the soccer fields. When he gets there, a student says he saw the car leave five minutes earlier. The driver is reported to be female, which rules out at least 40 percent of the student population in this crime.

Sunday, Jan. 30
12 p.m. A driver reports his car has been broken into. Nothing is missing from inside, but the driver's back seat rest had been pushed forward.
2:13 p.m. A broken window is reported on the 9th floor of A-Dorm. Surprisingly, it wasn't smashed from the inside of the building.

Police Briefs

Drivers and the People Who Love Them

Tuesday, Jan. 25 2:12 a.m.
An officer spots an abandoned truck in a ditch by the side of a road. Police suspect that the car lost control at a high rate of speed and went into said ditch at around midnight. Dispatch confirms the vehicle is stolen and the owner is contacted. He arrives and says his truck was stolen the day before sometime in the early morning. He decides not to try to tow it out of the ditch with a rope as the vehicle is tilted and he suspects it may roll over.

The owner later reports that his friend saw the truck in Olympia and tried to follow it. While his friend was tailing the truck, a white Toyota Celica apparently tried to run him off the road. The driver of the Celica is suspected to be a friend of the truck thief. The owner believes his truck was stolen in retaliation for his report of the truck thief to the police for stealing checks.

A tow company arrives on the scene, the truck is removed, and is not processed to the police for evidence.

Tuesday, Jan. 25 1 p.m.
An Evergreen student calls up to report that three of his tires have been slashed the night before after a friend called him up to tell him. The student had last seen his car on 1/24.

When asked who he thought might have slashed his tires, the student says that he had just broken up with his girlfriend and that he believes she is the one responsible. However, he doesn't reveal her name, since he doesn't want her to get into trouble. No further action is taken.

Friday, Jan. 28 4:31 p.m.
A student comes in to report that his bike has been taken from inside the CAB between lunch and class time. However, this vehicular incident ends well as he calls up 30 minutes later to state that a friend picked it up and just forgot to tell him.

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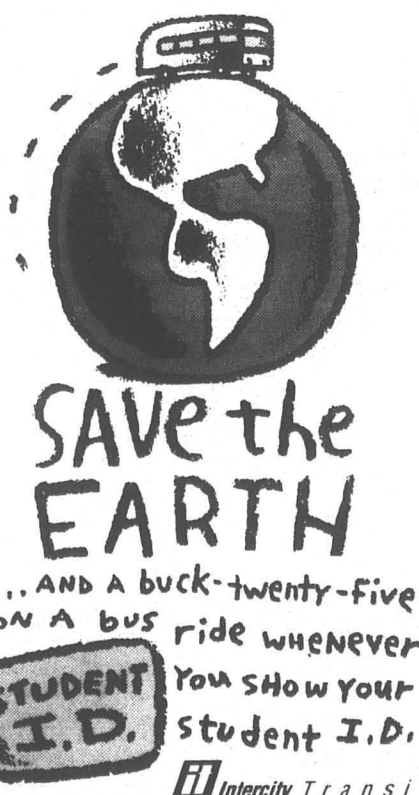
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Were you at the WTO protest?

Want to share your story? Several Mediaworks students are working on a video documentary about the WTO and would love your perspective. All you'd need to do is come to Lib 2103 on Wednesday, Feb. 9, 2-5 p.m., prepared to talk on camera about your thoughts and experiences, or get in touch with us to arrange a time that better suits your needs. If you'd like to hear more information or to arrange an alternate time, please contact us at quebrada67@aol.com or at 705-0371.

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INTRODUCING BAHA'I

by Misha Maynerick

If the development of the human race through the ages was to be likened to the growth process of an individual, it could be said that we have struggled through the stages of infancy, childhood, and adolescence, and we now stand on the cusp of a collective coming-of-age. We live in an unprecedented time where it is finally possible to view our development as one organic process, and we have the potential to establish a lasting unity based on the recognition of our inherent oneness.

The Baha'i faith is an independent world religion that testifies to this oneness, and it is in this spirit that its founding Prophet Baha'u'llah declares "It is not for him to pride himself who loveth his own country, but rather for him who loveth the whole world. The earth is but one country and mankind its citizens." Beginning in Persia in 1844, the Baha'i faith now includes more than 2,100 various ethnic and tribal groups and is the second most widespread religion, after Christianity. Because there are no schisms or sects within the faith, it quite possibly may represent the most diverse and far-reaching organized body of people on Earth.

In line with the faith's emphasis on the oneness of humanity, an emphasized tenet is that of race unity, and Baha'is often gear their attention in the world towards strengthening bonds across cultures and nationalities. Some of the other basic principles of the Faith also include the following:

The independent investigation of truth

There is no clergy in the Baha'i faith, nor is any one believer to preach their own interpretation of the writings for others. All members of humankind are told to set aside their superstitious beliefs and patterns of blind imitation, and to investigate reality for themselves. "Inasmuch as the fundamental reality is one, all religions and nations of the world will become one through investigation of reality," states Baha'u'llah's son and interpreter, 'Abdu'l-Baha.

The oneness of humanity

It is possible in this age to recognize the total interconnectedness of humanity.

The progress of technology and telecommunications has allowed for a tremendous acceleration in the interchange between cultures and communities. It is of utmost importance that we begin to take responsibility for our actions at an individual and societal level and recognize how we each affect the rest of the world. Baha'u'llah states, "Let your vision be world embracing, rather than confined to your own self."

The oneness of religion

Baha'is see each messenger (Zoroaster, Abraham, Moses, Krishna, Buddha, Jesus, Muhammad, Baha'u'llah, etc.) as a divine physician who brings a unique medicine for the ailments of humanity in each particular age. Each of these messengers brings a two-fold message: the divine truths that are eternal and one and the same in all religions, and the aspects that deal with practical life according to the evolution of humankind. All of the messengers speak of the same God, and only appear different due to the age and place that each message is brought to.

Baha'u'llah likens the Prophets of God to lamps and God to the light. Each lamp is illumined with light, and many times we confuse the lamp with the light. Although each lamp appears different, the light they emit is the same. In this age, Baha'is view the dispensation of the Prophet Baha'u'llah as appropriate for our current station, and yet perfectly aligned with the eternal message of all previous Prophets.

Religion as a source of unity

Baha'u'llah teaches that religion must be the source of fellowship in the world. If—instead—it causes hatred, bigotry, or enmity, then the absence of religion would be preferable.

The harmony of science, religion, and reason

Humans have been endowed with incredible intellectual capacities, yet their expression without a foundation of ethical regard for others or for the earth has led to much violence and destruction in our age. 'Abdu'l-Baha has said, "Should a man try to fly with the wing of religion alone he would quickly fall into the quagmire of superstition, whilst on the

other hand, with the wing of science alone he would also make no progress, but fall into the despairing slough of materialism."

Peaceful consultation as a means for resolving differences

In the Baha'i Faith, difference of opinion is not squelched. In fact, it is encouraged.

"The shining spark of truth cometh forth only after the clash of differing opinions." 'Abdu'l-Baha

The equality of men and women

Baha'is believe that any apparent inequality between the capacities of women and men is due solely to the lack of educational opportunities so far open to women. For the first time, the founder of a major world religion has unambiguously stated that women and men are equal. "Until the reality of equality between men and women is fully established and attained, the highest social development of mankind is not possible," the Baha'i scriptures state. **The elimination of racism and all forms of prejudice**

Baha'u'llah approaches the issue of race relations with a sense of urgency due to the tremendous obstacle that prejudice poses in the attainment of personal and social well-being. In the U.S., the need for racial unity is especially emphasized, as we comprise a microcosm of the diverse peoples of the Earth. 'Abdu'l-Baha has said, "...Again, as to religious, racial, national, and political bias: all these prejudices strike at the very root of human life...So long as these prejudices survive, there will be continuous and fearsome wars.

Amongst other principles of the Faith is the necessity to eliminate the extremes of wealth and poverty, the need for universal education, and the importance of a universal auxiliary language, second to one's own native tongue. Many of these principles have been alluded to in the writings of the messengers of all religions, but never have they been stated clearly without allegory, subtlety, or ambiguity. Baha'is believe that "the religion of God is one religion, and all the Prophets have taught it, but it is a living and growing thing, not lifeless and unchanging." The Baha'i Faith invites humanity to investigate with wisdom and intelligence the vast teachings of Baha'u'llah, with the conviction that "by investigating reality, one may attain the verity of truth and life."

The Baha'i students of Evergreen will be offering a session to learn more about the Faith at 6 p.m. on Friday, Feb. 4. For information call Melinda Dennis @ 867-0427 or Wendy DeMerritt @ 867-9034. We will also have a booth at the Ethnic Fair on Feb. 5 in downtown Olympia.

A question of Jewish identity

by Whitney Kvasager

Evergreen is touted as being multicultural, but this lends no clarity to questions of Jewish identity. "It's the biggest problem of Jewish culture in the world — Jewish identity," said Jewish Cultural Center (JCC) co-coordinator Shmuel Rubinstein.

This was the issue in question at last week's third annual Jewish Identity Workshop. Of the several hundred Jewish students at TESC, however, only twenty-five showed up.

The reason for the low turnout could be obvious. "At last year's workshop there was this guy who wanted to 'spread the love of Jesus,'" said JCC co-coordinator Danya Perez. "He was belligerent and dominated discussions," Perez said, "There are people who didn't want to come back because of that experience."

Or it could have to do with what Rubinstein calls "internalized racism."

"It's a big issue," Rubinstein said. "You internalize negative stereotypes and try to disassociate" from the people who embody. The result is often to jettison one's heritage. "There are a lot of students who deny their Jewish identity," Rubinstein said.

Internalized racism is not just an abstract idea for Rubinstein.

"I had no desire to be Jewish. I didn't feel it was a significant factor in my life. But when I went to Israel, Jewish culture, Jewish history is celebrated. Something awoke inside me," Rubinstein said. "Just being in that surrounding: seeing Jewish people living the culture. It was actually being practiced, actually being lived."

But in the United States "living the culture" of Judaism is difficult. "It's hard to be a Jew in this country. I might have to work on Friday and Saturday sometimes," Perez said. "Is my boss going to understand that it's Shabbat? Will I have the economic privilege to not work those days?"

"People simplify the problem to being a Jew and a non-Jew issue. But it's deeper than that," Perez said. "It's really complicated."

An example of this complexity arose during the recent Day of Absence and Day of Presence. "A lot of Jewish people felt strangely about attending Day of Absence celebrations," Rubinstein said. "They didn't feel it was their place to be there. They didn't feel they fit into either the Day of Absence or the Day of Presence celebrations — they weren't part of the minority or the white majority. There was a feeling that they didn't fit into either of the activities."

Exactly where Jews do fit in is not a question easily answered. "Is Judaism a faith or a race? Is it because I pray every day, or because it's in my blood? Judaism is arguably a race of people with specific sets of physical features. It's also spirituality. It can also be considered a nationality," Perez said.

Jews across the world wrestle with these questions. Perez and Rubinstein hope last week's Jewish Identity Workshop, albeit poorly attended, gave people a chance to explore possible answers.

"We wanted to create a community, create a space where people can talk about things they don't usually talk about."

"Multiculturalism is on a really superficial level at Evergreen. So great: you learn about Blacks or Jews — their foods and traditions — but what do you really learn about the people? The issue of what it means to be Black or Jewish or whatever is never discussed. Real multiculturalism is addressing those issues," Rubinstein said.

"There are a lot of things that go along with being Jewish. There's the beauty, but there's also a part that's painful. I find that I am facing some fears. For me personally, that's what the workshop was about — facing those fears," Perez said.

For Rubinstein, this discussion of identity is key. "You have to know yourself before you can know other people. You have to know where you come from to know where you're going," he said.

"Being Jewish is something you're born with; you can't escape. If there are problems, deal with the issues," Rubinstein said. "Don't just turn yourself off to the whole thing"

Fertility awareness

Natural birth control

The Student Health Center is sponsoring a Fertility Awareness class on February 9 and 16 at 6:30 p.m. Fertility Awareness is a natural method of birth control that offers women and men a better understanding of their fertility as well as greater peace of mind and accuracy in preventing pregnancy.

Fertility Awareness is based on the observation and charting of scientifically proven fertility signs in a woman's body that determine if she is fertile or not at any given time. The three primary fertility signs are: changes in the quality of the cervical fluid, waking body temperature, and size and position of the cervix.

A woman's fertile time during a typical 30-day cycle is usually 8-10 days. A couple can choose to use a barrier method of birth control during this fertile time or abstain from sexual intercourse to prevent pregnancy. Birth control is not needed during the infertile phase of the woman's cycle. By pinpointing exactly when conception can occur, there is

no guesswork in avoiding pregnancy.

Fertility Awareness allows women to avoid the use of synthetic hormones that may have potentially harmful side effects. When used correctly, Fertility Awareness has a method effectiveness rate of 98-99%, which is comparable to other popular birth control methods while being less invasive to a woman's body. It can also help women understand the natural hormonal flows that cause fluctuations in sexual drive and emotions. Fertility Awareness is an excellent tool for assessing normal versus abnormal cervical fluids, thereby increasing health awareness.

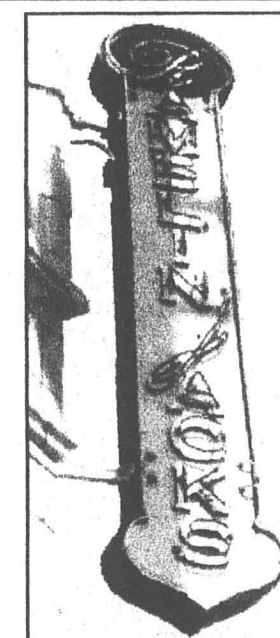
If you choose to learn Fertility Awareness, it is best to take a class from a qualified instructor. Judy Hickmann, Certified Fertility Educator, is offering the next class on Fertility Awareness on February 9 and 16 at 6:30 P.M. The class will be located at The Evergreen Library Room 2129. The cost is \$45 per individual or couple. Book fee (optional) is \$8. If you wish to register for this class, please call Judy at 446-3640.

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FIGHTING UNHEALTHY BODY IMAGES

by Bev Peterson

"You have such a pretty face; if only you could lose weight."

"At least he has a good personality."

"You can never be too rich or too thin."

"Fat people are so disgusting."

"Do you really think you should have a second helping? It has so many calories."

Have you heard any of these messages? How many of them have you said to yourself or to someone else? Are you convinced that attractiveness depends upon weight? These beliefs are quite common to most of us in the United States. We've spent hours watching television and reading magazines over the course of our lifetimes. According to Bating Disorders Awareness and Prevention, Inc. (EDAP), "A study of 4,294 network television commercials revealed that 1 out of every 3.8 commercials send some sort of 'attractiveness message', telling viewers what is or is not attractive" (as cited in Myers et al., 1992). These researchers estimate that the average adolescent sees over 5,260 "attractiveness messages" per year." Also from EDAP, "The average American woman is 5'4" tall and weighs 140 pounds. The average American model is 5'11" tall and weighs 117 pounds. Most fashion models are thinner than 98% of American women." (Smolak, 1996)

Our preoccupation with weight can lead to eating disorders. Although there are many factors that determine if someone will develop an eating disorder, dissatisfaction with weight is often the starting point. Eating disorders include anorexia nervosa, bulimia nervosa, compulsive overeating and combinations of all of these. All of these can be deadly - emotionally, spiritually and physically.

If you would like to learn more about media influences on body image, eating concerns and eating disorders, the Center for Holistic Living and the Counseling Center are sponsoring a series of presentations from Feb. 8 through the 17. Here's the calendar:

Feb. 8

5 to 7 p.m., Laurie Schaetzel-Hill, a local nutritionist and mental health counselor, will present and show slides on "Media Influences on Body Image and Eating Concerns" in Library 2127.

Feb. 9 and 16

From 11:30 a.m. to 1:30 p.m., the Center for Holistic Living will have a table in the CAB where you can pick up information on eating disorders and local resources.

Feb. 14

12 to 12:30 p.m., there will be a video, "Stomaching", by an Evergreen Grad, Allene Hebert, dealing with her own struggles with bulimia, in Library 1316. The video is followed by a panel discussion, "Body, Mind, and Spirit". The panelists are: Maxine Williams, a mental health professional; Elizabeth McHugh, director of the Health & Counseling Center; and individuals recovering from eating disorders. The panel will be held in the 2nd floor Library Lobby from 12:30 to 1:30 p.m. From 6 to 7:30 p.m., "Stomaching" will again be shown in the Edge, 2nd floor of A building in Housing.

Feb. 17

From 12 to 1:30 p.m., we are offering participation in the National Eating Disorders Screening Program in the Library Lobby. The National Eating Disorders Screening Program will also take place from 6 to 7:30 p.m. in the Housing Community Center. This screening is anonymous and confidential. If you would like to explore your relationship to food or if you have a concern about you or a friend's eating patterns, please join us. Information on Evergreen and Olympia community resources will be available.

For further information on any of these events, please call the Center for Holistic Living at 866-6000, x6428, or email Bev at petersob-evergreen.edu.

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Olympia

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The Evergreen State College, Olympia
■ Thursday, February 10, 4:30-6 p.m.
Library Building, room 2219

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For the lover in you...

By Maya Penyon

Madame Zola's Horrorscopes

Astrology for the alienated and the doomed

Aries (March 21 - April 19)

The heavens fill you with energy this week, to add to your increasing power and strength. Nothing can stop you. Nothing except for the fact that you've smoked a lot of pot, eaten nothing but beans and rice, and ran around Evergreen several times screaming at the top of your lungs "I Am The Second Coming." Yeah, I know it was you.
Future careers: aerobics instructor, lumberjack, Martha Stewart.

Taurus (April 20 - May 20)

Your sign is known as the bull. Its wondrous associations include Chicago, red flags, and a phrase ending in shit. Just stay in this Valentine's day and contemplate the unfeeling gods that would give you such an awful animal for a sign. I suggest you convert to atheism, or possibly devil-worship. Either way, you'll probably get a better mascot.
Future careers: basketball player, carpenter, dairy lobbyist.

Gemini (May 21 - June 20)

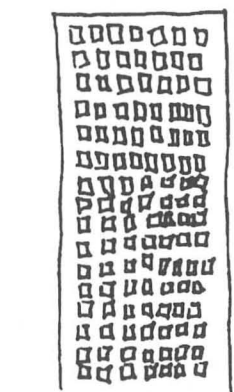
Some people say that there are two of everyone in the world, that each person has a twin. I'm here to tell you to get rid of that weak moron. Just push him off a cliff or something. You'll feel better knowing you're unique and I'll feel better knowing there's one less annoying person I have to deal with in life.
Future careers: stand-up comedian, magazine writer, cult leader.

Cancer (June 21 - July 22)

This sign is supposed to care about home and family. Ask yourself: just what did they ever give you? Months of therapy, a deep abiding hatred of Thanksgiving dinner, and a desire to move away as far as you can to avoid anyone you are remotely related to. Why else would you be at Evergreen?
Future career: counselor, interior decorator, prison warden.

Leo (July 23 - Aug. 22)

You are a supreme god. Everything you do is perfect. No one should question your motives. Someday you will be enshrined and worshipped from afar. Oh, wait. You're a Leo, right? Just forget what I've said. You'll become an accountant and live in either Grand Forks, North Dakota or Eastern Montana. I'm sorry about the mix-up.
Future career: salesperson, artist, inventor of toilet devices.



forget what I've said. You'll become an accountant and live in either Grand Forks, North Dakota or Eastern Montana. I'm sorry about the mix-up.
Future career: salesperson, artist, inventor of toilet devices.

Virgo (Aug. 23 - Sept. 22)

My mother thinks of this as the most anally-retentive signs of the Zodiac. It's the kind of sign that folds toilet paper, follows detailed lists, and dusts underneath the TV. Congratulations if this is your sign. At least you can be secure in the knowledge that nothing you do will ever get you into trouble or leave a lasting impression upon the world.
Future career: nurse, insurance agent, exotic dancer.

Libra (Sept. 23 - Oct. 22)

Finally, a balanced equal sign who can see all sides of the issue. You see the day and night, the yin and the yang, the zealous people who scream at you as you walk by and the apathetic sheep who knock on your door and ask for some money. Aren't you glad you go here? Now, cough up some cash for pizza and sign my petition before I beat you up.
Future career: lawyer, journalist, college presidential candidate.

Scorpio (Oct. 23 - Nov. 21)

You are the John F. Kennedy of the Zodiac. Magnetic, charming, and powerful in all your relationships. But I wonder why you haven't got a date this Valentine's Day? Perhaps it's because you're more like Steve Urkel than you'd care to realize. Why don't you stay home and watch the Revenge of the Nerd's and Meatballs III instead?
Future career: mortician, actor, Hair Club for Men spokesperson.

Sagittarius (Nov. 22 - Dec. 21)

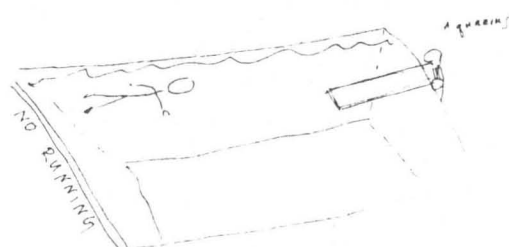
Sunshine fills a room whenever you walk through the door. You radiate good will, joviality, and a Pollyanna-like optimism. But this week, something's changed. Dark skies have come and country western music permeates your soul. It's fifth week, there's nothing but rain, and you've ran out of Prozac. Welcome to hell. Welcome to Evergreen.
Future career: veterinarian, travel agent, cable access game show host.

Capricorn (Dec. 22 - Jan. 19)

You are a cold and calculating bastard. But don't worry. I'm sure when Microsoft takes over the world, Bill Gates will have a position open for a slimy, scheming weasel like you. Just make sure to brush up on your computer programming/robotics skills and drink plenty of Starbucks. The job offers will come...oh yes, the job offers will come.
Future career: engineer, systems analyst, grade school teacher.

Aquarius (Jan. 20 - Feb. 18)

Innovation is your middle name. Well, it would be if you hadn't changed it as soon as you got here. That's really original, changing your name to something found in nature. It's not as if people thought of it 30 years ago. If you want to be truly daring, why don't you call yourself "Mildew" or "Fungus Mold" on Log." They're more fitting with what's out there in the woods and I'm sure they haven't been taken yet.
Future career: scientist, astronaut, infomercial creator.



illustrations by Whitney Kvaszer

Pisces (Feb. 19 - March 20)

People use you as a doormat. You take like a sponge and do things for others without complaining. That's smart. That way, when you finally go postal and massacre half the student body with throwing knives, they'll never suspect it was you. Just repress the rage and wait...wait for your moment.
Future career: social worker, musician, spouse of famous sports figure.

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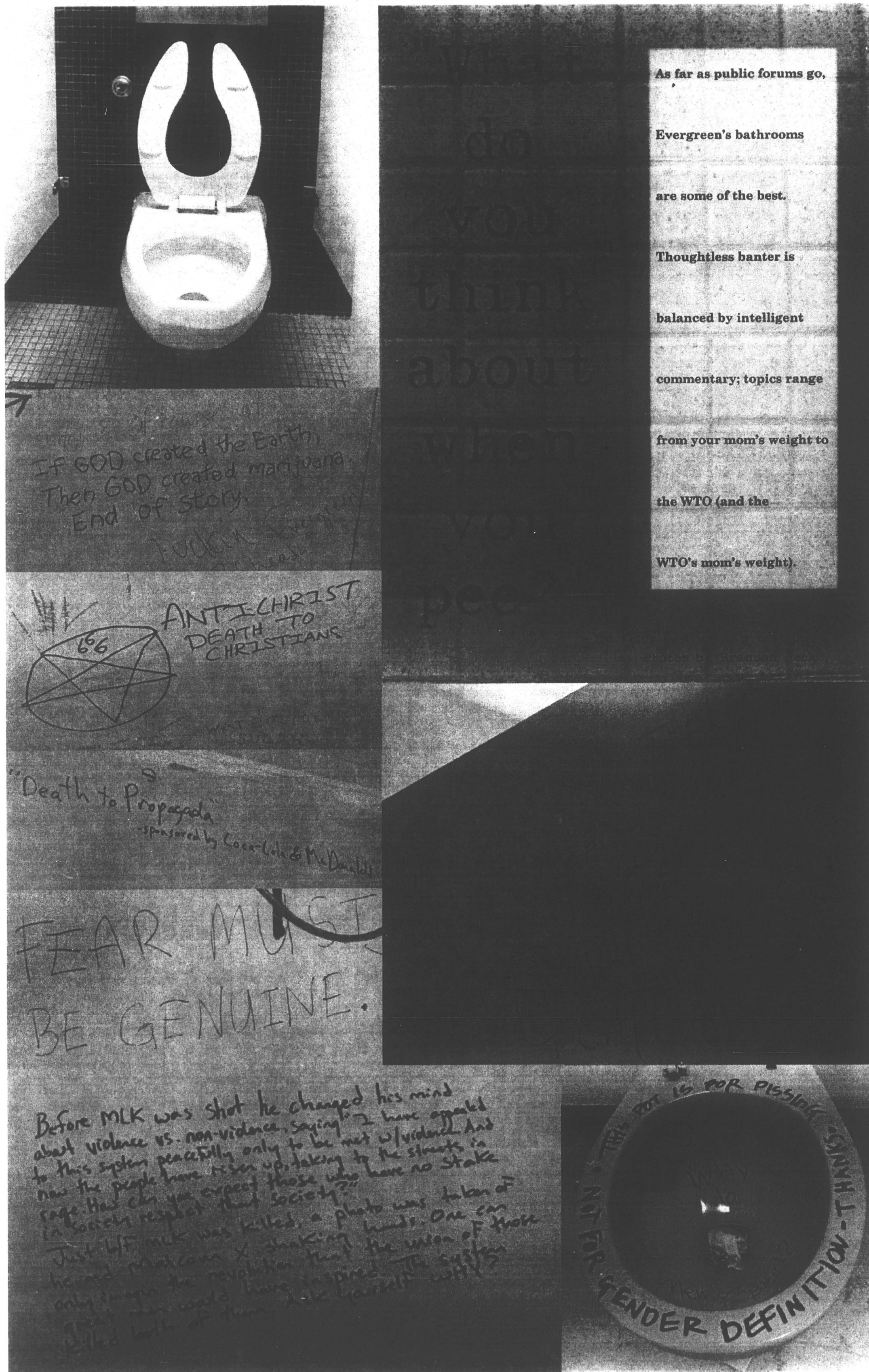
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Talk, damn you!

I recently saw some graffiti in the women's bathroom in the third floor of the CAB building that is a perfect example of the problem with race relations at Evergreen. The graffiti started with "What do you think about when you pee?" and continued:

"Are you ready for the WTO!"

"Is the WTO ready for us!"

"Why don't you get out of your colonial mindset and realize you're on someone else's land? Your solutions don't work here!"

"What does being on someone else's land (whose?) have to do with the WTO?"

"Guess someone's due for a Native American studies class, eh? Protesting the WTO is your solution to your problem you've created."

The next person then began a diatribe that ended with the advice "I would suggest advising people and teaching instead of merely attacking people's efforts to make the world a better place."

As we all know, Evergreen is billed as a haven of cultural diversity. And, as we all know, it's not living up to its reputation. The question that hasn't been adequately answered is: Why isn't Evergreen living up to its reputation?

The first (and simplest) answer would be that the student body, as well as faculty, is mostly Caucasian and middle class. I have no idea how to remedy this, so I won't talk about it right now. I do believe, though, that a truly diverse student body would almost immediately change most of Evergreen's race problems for the better.

However, one reason that a diverse student body would create a better racial situation is that it would force students from different backgrounds to communicate every day. This is exactly what Evergreen currently lacks. Communication.

For all of the flyers, the clubs, the performances, the lectures, the classes and the slogans, there is little interracial or intercultural dialogue happening. There are over 60 student organizations at Evergreen and each one serves as a niche for different members of the student body. But how many organizations that pertain directly to culture and/or race actually come together for events? Has the Women of Color Coalition, Umoja, The Ninth Wave, the Native Student's Alliance, MEChA, the Middle East Resource Center, the Jewish Cultural Center, the Latin American Solidarity Organization, ASIA, the Queer Alliance, the Men's Center and the Women's Center ever gotten together for one big group activity? And what part does Talking About Race play? How much is Evergreen really communicating about race? Or are we all just reading books about it?

If you meet me in the hallway, I look pale. You would probably call me white, or Caucasian. Yet, I come from a mixed background, half of which my family isn't even sure. If you met me in Southern California in the summer (when I have some color) you might even mistake me for a Hispanic woman (as has happened to me several times). And yet I am constantly being accosted and accused of being "white". I am being told that things-terrible things- such as the WTO, are *my* problem and that *my* solutions aren't good enough. I am being told that white people are responsible for slavery and genocide (true) and that these white people are my ancestors (not true). Personally, I resent implications that I have a debt to pay because of my ancestors. I have no debt to pay but my own.

Argue as you may with the way I feel about myself and race, the fact is that whatever I may feel, whatever that may be, *there is a cause for that feeling somewhere*. Some may argue that my feelings stem from a white supremacist outlook that resents being put in its place. Some may argue ethnocentricity. My argument is that they stem from that one word I mentioned before: Communication.

Or lack thereof.

I believe that most race problems stem directly from misconceptions, or prejudices, that people have about other "types" of people. The only way which these misconceptions may be overcome is direct communication. Reading a book, going to class or attending a lecture is a good start but what Evergreen needs is public events in which people of all different "types" may come together in a spirit of exploration and talk to each other.

For instance, maybe a sort of international event where different groups present performances and/or guest speakers about their culture. Then, at the end of the event, or at some point during it, a panel of students representing each of the different groups could come together and answer questions and provide a public forum for discussion.

This wouldn't be as easy as it seems though. Everyone would have to loosen up; to reign in the anger and hurt that is almost always linked to race and culture. It would have to be a time and place where it is safe for a Caucasian to ask why it's better to call a certain person of color African American instead of black. It would have to be a time and place where it would be all right for a Native American to voice distress about Caucasian preconceptions of native religions. And everyone would have to make an extreme effort to hear beyond their own prejudices to answer and ask questions.

I think that a culturally diverse campus is possible. We have the first pieces already, all we need to do is come together to put them together.

Jayne Kaszinsky

Think locally, act locally

Good morning, y'all. Let's get a few things straight. Exploitation and capitalism are inseparable—democracy and capitalism incompatible. Communism is not Marxism, and yes, there are alternatives.

In terms of supporting democracy, creating liberty, or promoting equality, the political system of the western world is a failure. It is even defensible to say that western industrial "democracies" like the US have effectively impeded these goals. The very roots of capitalism are stained with slavery, genocide, theft, and over-consumption of natural resources, all in the name of profit. It is a system that rewards one slice of the world's population at the expense of the rest, a system, it could be argued, inherently productive of inequality. Since the birth of a money economy in the 1400's, wealth has become highly concentrated in a very few hands.

Of course, this relationship of rich to poor exists in a spectrum, creating a range of varying degrees of economic privilege. Certainly one cannot deny the vast gap between rich and poor in our world when seen from the aggregate perspective. However, one common misconception about capitalism, enforced by Marx, is that there are only two classes, and they are in competition: the rich, and the poor. Capitalism is more sinister than that. No matter how rich you are, you are necessarily still in competition with others. Hence, all members of a capitalist society are vulnerable and insecure, not simply the "exploited masses."

We white American men occupy the pinnacle of this hierarchical power structure, and are historically responsible for suppression of the remaining population. It is no accident that the vast majority of the world's wealth is held by white men, and it is a mistake to separate issues of class and race. (There are, of course, poor white men; they too are victims of capitalism.) At any rate, capitalism was founded by the wealthy; the wealthy remain its staunchest supporters.

It is our responsibility as college students "reaping the rewards of capitalism" to explore our privilege, understand where it comes from, accept its illegitimacy, and work to see ourselves and each other in a new light. By owning our privilege, we reduce the probability of its perpetuation. The notion that white Americans have no cultural background or heritage serves to excuse us from implication in the production of privilege. Of course, we all come from SOMEwhere, and our lineage can be traced—it is ridiculous to think that we have no history. Indeed, our only history may carry a legacy of oppression, a history we may be ashamed of or wish to refute, ignore, or forget. It is still our history, and its effects are plain to see in the present socio-economic catastrophe that we call society.

It is undoubtedly true, as Kris Hooper asserted in last week's CPJ, that many great minds have pondered economic structures over the ages. However, I disagree strongly that these minds were any "greater than ours," or that these minds ever consented "that capitalism, despite all its flaws, works the best."

Stranger in an insensitive and apathetic land

I normally pick up the "Stranger" paper from Seattle each week and am overcome by a general sense of happiness. This past week's issue (Vol. 9, No. 19, Jan. 27-Feb. 2), however, filled me with a rush of rage and anger over an advertisement put out by the "Consistency in Compassion Campaign" (page 10) which compared the killing and eating of animals to the slaughter of over 6 Million Jews in the Holocaust. In the advertisement they depicted a large swastika surrounded by pictures of dead pigs and pictures of exterminated Jews bodies side by side.

I've seen this disgusting comparison before by other so-called "animal rights" organizations, and each time I am irate with the idea that these "activists" dishonor the death of my ancestors in order to gain some type of political fanfare for their campaign. Of course, these "sensitive animal activists" predicted an objection to this ad, and thought that they could use the quote of a token Jew who believed that their comparison was a legitimate one, in order to prevent any controversy or guilt. Well, I must educate them on a little fact (they may have not encountered too many Jews in this all-too-white Pacific Northwest). This specific Jew they quote, nor any of their supposed abundant Jewish volunteers and contributors (as

Who were these minds? Are they known to have possessed any greater intelligence, reason, or judgement than yours and mine? Were they simply superior in nature to the minds of today's greener?

Though the partnership of commerce and militarization has dominated our world since the 1300's, who really is to say that capitalism works best? In what context does capitalism "work best?" I don't believe that consent to such economic domination was ever given by any of the world's conquered peoples, on whose backs capitalism was made viable. Whether they be African slaves imported to the Canary islands to work the sugar cane plantations for the Portuguese in the 1450's, or Inca Indians forced to mine silver in Potosi, Bolivia for the Spanish beginning in the 1550's, the landless peasants of England's middle ages, the children of Mexican immigrant farmworkers, or apathetic children of middle class Americans. People are subjected TO capitalism, though we are certainly not asked for our opinion. Unfortunately, rejecting capitalism is not as easy as giving up money and living in a shack in Montana. Are those shacks free? Most westerners are enculturated to the point of incompetence when it comes to wilderness survival, and most of the wilderness that remains is private property. (Last I heard it was illegal to reside permanently in state or national forests...) My point is this: as one does not need to be Jewish to know that the Nazi holocaust was evil, one need not be a target of capitalism to know it is unjust.

It is of course asinine to think that 20th century "Communism" is any sort of alternative, and I doubt that any true Marxist would advocate its return. Indeed, they would assert that Marx's utopian communism never materialized. Anyway, it has no bearing on the legitimacy of capitalism, and there ARE real alternatives alive and well, right here in Olympia. Consensus-based collective organizations, trade in goods and services, traditional subsistence agriculture ("permaculture"), community supported agriculture (csa's), and personal relationships founded on equality and reciprocity are challenging, rewarding, and sustainable. To quote John Mohawk, professor of American studies at the state university of New York, "Local self-sufficiency is the bane of global markets."

Responsible individuals build responsible communities. I applaud those Evergreen students whose "bourgeois" heritage has not kept them from questioning the source of their privilege, and who have become radicalized against economic oppression. I encourage them to continue their work; it is only through the intentional reclaiming of our identities, necessarily confronting the elements of privilege and oppression that we may begin to change such structures from the inside out. It is our responsibility: let us embrace it with dignity and courage.

Nathaniel Larsen

they claim in their web page) give them the right or authority to reduce the purposeful death of my family to that of a fucking pig! This ad not only deeply offends me as a Jew, but likewise, attacks the memory of all those Jewish souls who perished at the hands of the Nazis while the ENTIRE WORLD stood by and allowed it to continue.

If these animal activists are so bent on reducing the oppression and genocide of my ancestors to that of animals, I would like to see the public reaction if they published an ad in this week's CPJ comparing the death of a pig to the genocide and destruction of the Native American population, or to the enslavement and brutalization of African peoples in this country! If they are such "radical" activists, then let's see it! If they aren't as radical as they are trying to portray themselves as, then I demand a public apology to the entire Jewish population!

And to all you Greens—where's your outrage? Or is that just your apathy—the same which allowed for the extermination of my people?

Shmuel Rubinstein

“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 peaceably to assemble, and to petition the government for a redress of grievances.”

— First Amendment, U.S. Constitution

Letters & Opinions

**“FREEDOM OF SPEECH:
Every person may freely speak, write and publish on all subjects, being responsible for the abuse of that right.”**
— Article I, Section 5, Washington State Constitution 1889

Letters to the Editor

Editor:

The CPJ entered a raging historical and community debate when it thumbed its editorial nose at presidential candidate Dr. Rodney Smith's request to be called "Dr. Smith."

The sub-headline, "Call me Dr. Smith," and the repetitive use of the titled name implied a mockery of the request. I suppose the purpose was some attempt at irony, as in commentators and comedians' jests at Bob Dole's reference to himself not as "me" or "I" but as "Bob Dole" in the 1996 elections.

Hopefully, at Evergreen you've encountered the idea that systems of oppression are reflected, supported or resisted through language. Grrrrllls can explain this to you if you missed it. In the United States, and particularly in the south, where Dr. Smith has been teaching, the discussion over forms of address between blacks and whites is particularly central. I lived in a South as deep as north Florida and as shallow as Washington, D.C. from the late 1960s to the mid 1970s, just a few short years after the fall of legalized segregation, and I learned a few things about this.

Language is a pillar of white supremacy. Most whites in the South referred to Blacks only by their first names while insisting that Blacks only be addressed by Blacks with "Mister," "Missus," "Sir," or "Ma'am." When whites didn't know a Black person's name, they would often make up one to avoid using a polite anonymous form.

One example that persists in modern language is the phrase, "Let George do it!" From the 1890s to the mid 20th Century, white passengers of luxury Pullman railroad cars were waited on by the Pullman Porters who were always Black. They used "George" to call the porters, they wouldn't say "Excuse me, sir..." because the uniforms bore Pullman insignia and "George" was boss Pullman's first name. Clever, huh?

Meanwhile, whites insisted they be addressed with titles and steadfastly refused to use those titles addressing African Americans. The offense is deepened when a Black person explicitly requests to be addressed formally (as Dr. Smith did) and a white person still refuses, or worse, mocks the request.

A present day example with roots in the past is the case of Preston King, an African American who is a professor of political philosophy in England. He is still seeking a pardon for a conviction for draft evasion after requesting that the Georgia draft board address him as "Mr. King," as they did all white draftees, in 1958. He was willing to report for the draft (imagine!) if they would only grant this modest request. They refused and continued to write to "Preston." He left the country.

Many people can and do make honest mistakes in this system of forms of address. Emmett Till, a Black teenager raised in Chicago paid with his life for his; the highest penalty exacted from whites might be a red face or a frustrated job or sales opportunity.

In the historically Black colleges like Hampton, where Dr. Smith works, students and faculty are keenly aware of this legacy and often make a conscious and deliberate decision to use the most polite forms in their community. They're not trying to be stuffy.

In all likelihood, the CPJ's error was made out of ignorance (a term that has its own interesting subtleties in the South). Nonetheless, the article missed Dr. Smith's entry in to another raging debate—the one over promotion tests in public schools and "measurable outcomes" in education. Of course, if you were all bent over his dress and language, it would be hard to catch a point like this, though he made it in at least two different interviews.

Still, I think the paper and the whole Evergreen community owe Dr. Smith a considered, sincere and personal apology.

Sarah Ryan
Faculty, Part Time Studies

Dear Ashley,

I write in response to your characterization of Dr. Rodney Smith in the January 20, edition of the CPJ.

Part of the "Evergreen way" is to embrace all people—in their similarities as well as their differences. In mythology, "Greens" fit one mold—in attire, attitude, and aptitude. In reality, we are quite diverse and often don't get the credit we deserve because people stereotype us. I was saddened to read your critique of Dr. Smith's character and demeanor, not his capabilities. Were you suggesting that well-educated, well-mannered, well-spoken, well-tailored people aren't welcome here?

No one at Evergreen appreciates the college or its students being stereotyped. As a Greener grad and someone who works hard explaining to the external world the value of Evergreen, its commitment to equality, and its many other strengths, I was disheartened by your coverage of Dr. Smith.

When I was an Evergreen student, we worked hard within the learning communities to unpack the many ways people use prejudices as weapons. I'm disappointed that you used your journalistic responsibility and power to perpetuate prejudice.

In contrast to the characterization of Dr. Smith, the coverage of Dr. Minnich presented some of the questions asked of her, and then her answers. Sometimes we need to be stretched and pulled by people who are different from us. In most cases, we come out the other side knowing a bit more about them - and even a bit more about ourselves. I hope as a community, we will continue to work on identifying the many ways prejudices find their way into our lives and how we can challenge them.

Kim Merriman
Class of '94
Assistant to the President
for Governmental Relations

A Comment on the CPJ's Presidential Coverage

Recently I have heard a lot of talk about the disparate coverage of Evergreen's presidential candidates Rod Smith and Elizabeth Minnich. Certainly it is unfortunate that the two candidates received such extreme difference in their coverage, especially when such difference was not entirely reflective of their campus interviews. In my mind it is unfair that Rod Smith was represented in a negative light. However, I am hesitant to point fingers at the staff of the Cooper Point Journal.

Although the Chief Editor's criticism of Rod Smith may have been questionable in some respects, we must remember that the CPJ is a forum unlike the sources of mainstream media. A paper of diverse viewpoints and equal representation of perspectives rests squarely on the shoulders of the Evergreen community. The CPJ is open to contributions from students, as well as staff and faculty. Input from campus constituencies is regularly encouraged and was even the focal point of the "Search" issues. The best way to ensure that coverage like Rod Smith's does not occur again is to utilize the true purpose of the CPJ by regularly contributing to dialogue. I urge students, staff and faculty to submit their opinions, even after the fact. As demonstrated by Rod Smith's poor treatment, our CPJ speaks too loudly for the campus to surrender ownership.

Richard Myers

Where did all the white folks go?

by Maya Peynon

Where did all the white folks go? Oh where did all the white folks go? They were once in abundance, but now they're no more. Some tired of their oxford shirts, straight denim pants, or short mini skirts...so now many will do the best to assert their white privilege to culturally desert, by grabbing up other cultures when they feel theirs no longer works. Some will dress ethnic or Hip-Hop, or naughty head dreading, with concepts of white guilt deeply embedded. Others will be like "all of this race stuff...why even sweat it?" These are usually the ones who just didn't get it.

Many whites truly feel that they lost, or rather they lack—what is commonly associated with most Asians, Latinos, and Blacks. Senses of culture or ethnic identity, they miss, but would quickly see if they stopped to study their own—rich heritage not just in others, but in their own homes. Often whites think of concepts like race, culture, and diversity—as if they were excluded...devoid of all ethnicity.

THIS IS A LIE! One that hurts white people...and non-whites too. The social construct of Whiteness is historically new. White was seldom applied, to those whom spoke Hebrew—or Polish, or Italian, Gaelic, or Chech—only those whom spoke the Queen's English would get any respect...and providing their skin was light enough, that was the key. Once it was the only factor that decided if you were slave or were free.

Before 1801 and many years after, most Europeans weren't white...this fact often brings laughter to those whom haven't done study on their grandmothers and Grandpapas—maybe their to busy studding East Timor, Big Mountain, and Chiapas. In the 21st Century it may be hard to consider the treatment of the Irish and other Europeans was ever so bitter, as it was in the year 1830. They were treated as inferior, immoral and dirty. Even in 1922, in the high courts of this nation—this issue freed a black man being tried for miscegenation—the crime charged when people of different races tried to mix. The perceived race of the woman got him out of the fix. The case of *Rollins v. Alabama* argued that a woman born of the Italian persuasion was not truly white...more like Hispanics or Asians. More specifically, the woman was considered Mediterranean—a term now only uses for people whom look more Arabic...or Iranian.

Just 1924 with the *Johnson-Reed Act*—a major revision of the past laws of Immigration, allowed Greeks to be white when they got to this nation. Along with Irish, Italians, and Poles...with Black people legally free, who would now get the coal from the mines, and slave away in the mills? History now reveals a new class of White slave laborer bonded by wage, doing maximum work for minimum pay. Unlike the Black slaves before them, these new ones were made zealous—to give up their cultures and language at the Island of Ellis. All in the hopes that their children be treated with fairness—just trade in your languages and cultural awareness, then and only then you could be White Americans. THEN AND ONLY THEN COULD YOU BE WHITE AMERICANS!

Decades later their children would reflect, on this cultural sacrifice and feel the effects. When confronted with the issue of privilege some will exclaim, "I'm not white...I'm Italian, or Irish, or Slavic...just look at my last name." Some others, to offset this feeling of loss, will talk radical liberal politics, wear cultural jewelry, and take lots of trips. But actions speak louder than the flapping of lips or a stamp in your passport. Only through work on your self will guilt feelings abort. People with no cultural backgrounds, as some would like to be dubbed, within the stench of their cultural envy many noses would be rubbed. They would dare criticize the organizations of the People of First for hosting celebrations designed to quench the campus cultural thirst. This was done in the way of the worst, by asking who needs culture? Who needs it at all...we have hot dogs, potato chips, and food from the malls.

Who needs a heritage that's rooted in sorrow? Just use what you like and the other stuff borrow. Like punk rock from Ska and Reggae, and Cubism from West Africa. Try to explain to these folks that they didn't invent these things, they'll just look and laugh at ya. This brings up some facts that are very revealing...when they do it, its borrowing, when others do it, its stealing. I guess the feeling of Whiteness must come and go...like the rain, the sunshine, and even the snow. Next time at the campus drum circle or Olympia hip-hop show...look around and ask...Where did all the white folks go?

Ps. Skippy X... "Who's Ya Daddy?"

How to submit: Please bring or address all responses or other forms of commentary to the Cooper Point Journal office in CAB 316. The deadline is at 4 p.m. on Friday for the following week's edition. The word limit for responses is 450 words; for commentary it's 600 words.

The CPJ wants to use as much space as possible on these pages for letters and opinions. Therefore, in practice, we have allowed contributors to exceed the word limit when space is available. When space is limited, the submissions are prioritized according to when the CPJ gets them. Priority is always given to Evergreen students.

Please note: the CPJ does not check its e-mail daily; the arrival of e-mailed letters may be delayed and may cause the letter to be held until the following issues. We will accept typed submissions, but those provided on disk are greatly appreciated.

All submissions must have the author's name and a phone number.

On the Subject of the Days...

Day of Absence/Presence Commentary

Open the Door and Yell.

On Thursday, Jan. 20, the Day of Presence seemed to be a large success. Some of the day's activities included a well-informed and articulated speech from Eric Ward about White nationalism, and two life-changing anti-oppression workshops (it changed my life) which were attended by three Evergreen programs, as well as dozens of students, staff, and faculty on their own time. Many thanks to First Peoples' Advising Services, Eric Ward, workshop facilitator Dr Leticia Nieto, and all who came.

On Friday, January 21 however, I got the impression that many Anglo-European people perceived the Day of Absence as not effecting them very much at all. I talked to many people who did not know that the "Day" was even taking place, and many others who had little understanding of what it represented. Apart from the Women's Resource Center, who held an open mic and discussions (more later,) little organizing took place for on-campus activities during the Day of Absence. The on-campus organizing for the Day of Absence should not be the responsibility of First Peoples' Advising Services, (who spend countless hours and weeks each year organizing the Day of Presence and off-campus Day of Absence activities.) Instead, these on-campus activities during the Day of Absence need to be organized and promoted by Anglo-European students, faculty, and staff I am as much at fault of this year's lack of organizing as any other "white" person. But OK, enough of my bitching and white-guilt, let's talk about strategies and solutions.

Thanks to Karen, coordinator of the Women's Resource Center, and four other individuals, something amazing did take place on campus during the Day of Absence. Karen organized two discussions in the Longhouse in order to better inform Anglo-European people about what the day represents, and in order to discuss strategies that the privileged sector of our campus can practice in order to promote anti-racism. The number of people who showed up for these discussions represented the lack of awareness and intervention on our campus: Morning discussion - 0; Afternoon discussion - 5. Well, you have to start somewhere - and we did. The five of us who met in the afternoon made a commitment to organize next year's on-campus activities during the Day of Absence. We will be meeting weekly for the rest of this year, and are asking interested students, faculty, staff and administration who are Anglo-European to join us in brainstorming and creating momentum in order to make the Day of Absence more integrated into the lives of all Evergreen students. Meetings will be held Fridays from 3-4pm in LIB 2218.

I would also like to ask all Evergreen faculty to seriously consider making this day more a part of their class or program each year. As educators who see students every week, you can effectively assist in making this day more a part of the wider Evergreen community. I commend faculty who have already integrated the Day of Presence/Day of Absence into their programs. This can be done in many ways. Programs can attend event activities, such as the anti-oppression workshop; faculty can integrate the Day of Absence into their curriculum by discussing contributions made by people of color in their particular discipline and ask, "What if these people had not been here?" And at the very least, faculty can take five minutes out of their class in order to explain day's meaning, promote the activities, and encourage students to attend. This integration however, does not seem to be taking place with the majority of faculty and programs. Most disappointing, is my understanding that some

science programs do not consider Day of Presence/Day of Absence programs an excused absence.

The action which I am proposing needs to take place for many reasons. The role of the privileged sector within our society's entrenched system of racism (or any system of oppression) should not be to "celebrate" diversity, or preach phrases like "One world - One people!" Most often, this only denies or minimizes the oppression and differences that exist within our society. The role of the privileged should first be accepting that oppression and difference exist, while listening with open ears and hearts to the experiences and concerns of those oppressed. Then we need to go out and do something with our unearned privilege, in order to create change. We need to talk to people - challenge other privileged people when one hears subtle forms of racism, whether they come from your friends, family, colleagues, boss, or congressperson. And perhaps most importantly, we need to stand up and not accept the oppression that exists institutionally within college admission requirements, the media, the justice system, government, banks, and civic organizations. Since those of us who are privileged have already been given an unearned "foot in the door" within these institutions, we need to open the door and yell.

Nick Challed

A Call for Change

It's ten in the morning.
It's Day of Absence.

I sit alone in the Longhouse looking at a circle of empty chairs set up for the first of two discussion groups I have opened up for the community here to participate in. The silence in this room is immense as I think of how the students of color have left campus on this day.

I know there must be other students who have thoughts and feelings about this. Why is this something we don't talk about? Is a discussion group the wrong forum? Do white students not understand what has been happening on campus these last two days? Last year on Day of Absence I felt confused, angry, sad and frustrated. Last year I wasn't involved in any student groups on campus.

This year I have gotten more involved by becoming a coordinator for the Women's Center on campus. On this day I still feel all the same emotions: confusion, anger and sadness, but not frustration. Becoming active on these two days has taught me so much about Evergreen and myself. I am sad no one has shown up for this group but at the same time I understand why that might be. Talking about issues such as racism in your own community is hard. It is something to avoid. We, as white students, have that choice. We have the privilege to look the other way.

I have a daydream of what I wish the Day of Absence would look like with the white students who remain on campus on this day. We would workshop together to dismantle the racist brainwashing we are oppressed by because of growing up in a racist culture. People would not go to class to make a statement about the institutional racism that exists here on campus. Instead we would demand from our mentors and administration that they assist us on this day to be educated as a community. We need help in healing some of the pain and divisions that exist here. At the end of this day all students would come together to not only celebrate but also to

seriously look at what has been learned. I want to scream out today to the students who left. I notice the change. Without you here my education is flattened. The campus looks sickly homogenous.

My privilege bites me on the face. I think these days hold incredible potential for change to occur. I think that that potential will be realized as much as we want it to. I encourage the white students on campus to challenge themselves by taking risks and stepping out of their comfort zones. I hope that those of you who were confused about Day of Presence and Day of Absence will at least make an effort to learn more about it and to think about how we contribute to an environment here on campus that is hurtful and disrespectful toward students of color.

Karen Zimmerman

Letter in response to the "Day of Nothing" Article by Mr. Raffin

I found the David Raffin article very disturbing and offensive to the Evergreen community—despite its questionable attempt at humor. The people who participate in Day of Absence are people who are not usually included in mainstream society, much less the Evergreen's Community with out losing a lot of their sense of cultural identity to assimilation. The point of day of absence and day of presence is not to exclude certain students on this campus. Its focus is to facilitate the campus in a celebration and exercise of awareness of the integral presence and contributions of the students, staff and faculty of color.

The "non-culture" that Mr. Raffin refers to is actually a culture very apparent to anyone connected to any sort of media in America (and the world). From the family values displayed in shows and commercials on the television to the humor in sitcoms, and the issues and concerns dramatized in the most popular prime time programming—the media tends to represent characterizations reflective of people like Mr. Raffin. Even with shows on networks like Fox, WB, and UPN, which feature shows with predominantly people of color casts or people of color as the key characters—the situations and dialog tends to cater more directly to the taste and tolerances of Majority White America.

At schools like Evergreen, many people may talk the liberal rhetoric and theories about issues concerning people of color, but when they go home, like Mr. Raffin, they can watch the news, television shows, and movies and see themselves, their views, or views catered to their level of cultural understandings. Many times in seminar I have been afraid to speak about the issues that concern me. This is because I am afraid of becoming a representative for all Latinos, Hispanics, or all people of color on this campus. Even as Mr. Raffin attempts to speak for a group, to the mainstream campus he is merely seen as speaking for himself—a luxury people of color are not always afforded. I am often in fear of how my fellow students will perceive and treat me (both people of color and Whites due to the environment of questioning and criticism fostered here). In an effort to prevent being misunderstood, I usually choose not say anything about my race or identity out loud. Day of Absence and First Peoples' gives me the confidence and the venue to speak about these issues. During the activities held this on

day I realize that I am not the only one with these types of views—that there are other peoples like me that do not feel represented and feel that they must cater to somebody else's worldview. Day of Absence allows me to intermingle with other students of color who I wouldn't otherwise know. Everybody has culture to talk about. It just so happens some cultures are talked about so much that by nature of that fact, some members of those cultures are fooled into thinking that the volume of their presence is a void. Some cultures create such a volume in the way they are talked about and so widely represented that other cultures can barely exist and stay afloat. For a person who sees other cultures always represented as the antithesis to their dominant one, it can seem like, in their experience, they have no culture since they have nothing else to compare it to.

Mr. Raffin's anti-culture "Day of Nothing" thesis would reduce all peoples to the William F. Burroughs "Naked Lunch" state of pure id—void of all culture boundaries, where there would be no rules or taboos. I certainly would not like to exist in a state of "non-culture" for a day (or more depressing, for a lifetime). I am proud of where I come from and of where I am at. Both perspectives have required self initiated research in addition to the occasional "dances with my Grandma."

I think it is both ignorant and arrogant for someone of the dominant culture to make such an assessment of his own culture. Were a person of color to make such an assessment of the dominant culture it would be called reverse racism or reverse discrimination and, rightfully, many people would get offended. Furthermore, as a person of color, if I were to make similar statements about my own culture people would, rightfully, consider me to be a sellout.

Being a student of color on this campus is very challenging. There is a tendency to be both exoticized and demonized by the TESC mainstream. People who visibly identify with the mainstream culture have the privilege of choosing to identify themselves as individuals and to look past their group identification issues while benefiting from the privileges afforded to them by such exoticism. It is challenging for me to maintain a sense of individuality within a community that tends to see people of color as groups who all share homogenized ideas and values. In this I can sympathize with Mr. Raffin. His feeling of loss for lacking a cultural identity is comparable to the feeling of loss people of color experience in trying to find an individual identity within the dominant culture in America and at TESC.

Heather Monica Blair

L O
Keep those letters and articles coming!

The GeoCon cometh!

This weekend, the geeks rule the campus

By Mikel Reparaz

A diverse horde of "nerds, geeks, and freaks" will descend on the campus beginning this Friday. Over the course of the weekend, they will occupy much of the Library building, as well as the Lecture Halls and the Longhouse; these areas will be used as a staging ground for activities ranging from simple games to live weapon demonstrations. What, you might ask, is the occasion for this momentous gathering? In a word: GeoCon!

GeoCon (pronounced gooey-con) is Evergreen's own annual gaming/science fiction/vampire/fantasy/anime convention. It's starting at noon on Friday and continuing through until 5 p.m. on Sunday. \$5 buys a weekend-long pass to all the festivities, which will include, among other things, networked computer games, guest speakers, two dances, live steel demonstrations by the Seattle Knights, live music, a bondage discussion panel, round-the-clock showings of Japanese animation, various merchants, free food, an art show, and live music by Seattle-based gothic-industrial band Murder of Crows. Oh, and plenty of Dungeons & Dragons-style role-playing games, too.

So who's responsible for organizing all this craziness? GeoCon is the combined effort of several S&A student groups, including the Gaming Guild, the Giant Robot Appreciation Society, the Evergreen Medieval Society, the Camarilla, and Legacies. Respectively, these groups represent gaming in general (with an emphasis on video, board, and role-playing games), Japanese animation, the Society for Creative Anachronism, live-action vampire role-playing, and live-action fantasy role-playing. In short, they represent the "geek" interests on campus. And with the help of a small army of student and non-student volunteers, they pull off a convention by the skin of their teeth every year.

Michael Osgood-Graver (a.k.a. Mog) is the convention chairman, as well as the coordinator of the Gaming Guild. Usually, he's a fairly perky individual, both in appearance and manner; now, however, he looks like the living dead. Unsurprisingly, he readily admits that running a convention is not without its share of problems.

"The biggest problem is that we're doing this on campus," says Mog. "These things are normally held at hotels. That means that these conventions normally have the place reserved a year or two years in advance." However, space for GeoCon can't be reserved until the beginning of December. Also, because GeoCon is happening in the middle of the

quarter, it comes into conflict with classes on Friday and Saturday.

"It's really hard to get the space to actually hold a convention," Mog adds.

Another problem is the restrictions that the college places on student groups and their events. As an example, Mog mentions the budget that the Gaming Guild receives from S&A. "It can't be used for food," he says. "That means we have to fundraise at the end of each year just to get enough food to hold hospitality for all the con-goers to keep them from passing out."

Mog says that there is about \$300 that can be used to buy food this year, and that the convention planners will have to "go out and buy more food with donations."

"This is a shoestring convention," Mog says, pausing for emphasis. "We're charging \$5 at the door. The only other convention I know of that's held on a college campus charges \$15, and they're in New York."

He continues, saying that most conventions not held on college campuses often charge \$25 to \$75 for registration, not counting the cost of a hotel room. "The rooms are another problem," he adds. "Since we aren't held at a hotel, people have to go off-campus to sleep. Normally, [when] it's held in a hotel, your party space and your crash space is all just above the convention. We can't do that here."

The convention committee has also been having problems with finding volunteers to help organize the event, and according to Mog, there are two big reasons for this. The first, he says, is that "we had a lot more people graduate last year that had worked on the convention than we usually have, and about 90 percent of our experience went out the door. And I get the impression now that I'm about nine percent of the rest."

The other problem is that the convention date was moved up a month this year; usually, it's held at

the beginning of March. "I think a lot of people were caught off-guard by it, 'cause it's earlier this year," says Mog. "There's a lot of people that like to help out or attend, but they don't show up 'til the last minute. The last minute's a month earlier now, and a lot of people aren't aware of it."

"Once people get used to the change in the schedule," he adds, "people will be aware that it's happening earlier, and they'll come out with more support earlier in the year."

According to Mog, GeoCon was started nine years ago by "a couple of guys that wanted an excuse to get together and play games all weekend." Since then, it has grown from a simple role-playing game event into one of the most eclectic events on campus, and with the exception of Super Saturday, it is the largest single event that Evergreen hosts on a yearly basis.

Mog feels that the broadening of GeoCon's focus is a good thing. "It allows us to draw support for setting up the convention [from] a much wider scope... to have a better selection of... people to come speak, people to do performances."

Despite this, however, he feels that the diversification of interests has brought some problems with it.

"We've got all of these new groups coming in that aren't game-related," he says. "I'm not quite sure how to balance out the people from the different groups that don't have the same interests and don't want to spend so much time together, because we've only got so much space for everyone. And it's hard to fit everybody in."

The more people in attendance at the convention, Mog explains, the greater the strain on the campus. "In coming years, if we continue to grow," he says, "we're going to have to... spread out into other parts of the campus."

Last year, GeoCon only occupied the Library building. This year, however, space problems have mandated that the convention branch out into the Lecture Halls and the Longhouse. "And we're still going to be running out of room," says Mog.

There are two possible ways that GeoCon can deal with these space problems, Mog says, and both of them carry their own set of new problems. Either the convention can spread to other parts of upper campus, or the convention can be moved to Spring break so that it doesn't conflict with classes.

If the first option is chosen, "we're going to have people who aren't familiar with the campus - because it's a very spread-out campus, it's not on

a simple grid or anything - with people walking around, trying to find events in buildings that they don't know [the location of], even with a map."

The end result, says Mog, is that people will inevitably get lost and wander into places where they aren't supposed to be.

"We don't want people interfering with classes," he says. "So it means a lot more manpower in keeping the crowds under control and dealing with security, both for the participants and the people who are using the campus for other things, like academic uses."

If, on the other hand, the convention date is moved, then it will be the second time within two or three years that the convention has had to be rescheduled.

"We had just sort of settled in previously to a different date when some of the other conventions changed their schedules, which put us in conflict with some of them," says Mog.

To move the convention date again might mean putting GeoCon in conflict with other conventions around the state. "We don't want to hold our convention with another one... 20 or 30 miles away, at the same time, supporting some of the same interests as us," Mog explains.

"The eclectic crowd that we draw will make that less of a problem, but even so, it'd be really bad to... have one third of [the convention's] population just suddenly not show up, because they're going somewhere else."

Mog says that although he hopes that the convention's focus continues to broaden in the years to come, he's "concerned about how that'll affect us in the long run. If that'll water down part of the convention, or if it'll just make it that much better."

"This place is a collection of the most diverse and conflicting ideas that you can find in the country," he says. "I think that the Gaming Guild and GeoCon and the other groups that are associated with it, we're the pressure valve for the campus... in a world of free speech and political standpoints, we are the stand-up comedians. Even though we're sitting in chairs."

When people are tired of trying to save the world, says Mog, GeoCon gives them an opportunity to come and take it easy for awhile and do something that's useful for them personally. Because, he continues, "you can't save the world if you're ruining your own life trying to."



For more info on GeoCon, visit <http://i.am.geocon>

Art by Josh Lange and Alex Mikitik

GeoCon speaks!

Testimonials by some of the people behind the con

gathered by Mikel Reparaz



Photo by Paul Hawxhurst

Name: Michael Osgood-Graver (Mog)
Position: Convention chair, Gaming Guild coordinator

CPJ: How much work have you been putting into this?

Mog: Do you mean this last week, this last month, or the whole last year?

CPJ: Let's start with today.

Mog: Today, I woke up... in time for my other job, doing tech support at the support center on campus... which will soon be minimum wage tech support, which I think is really funny.

CPJ: What kinds of things have you been doing for Geocon?

Mog: This last week, figuring out all the stuff I've done wrong in the last month and trying to fix it. Helping Starla out as much as possible, since she is picking up the slack where I'm burning out. Actually, it's kind of a good sign this year that I'm the only one who's burned out before the convention, because normally, half the convention committee's burned out before it even starts. My goal this year is to make it so that I'm the only casualty.

CPJ: Do you think you're going to meet that goal?

Mog: I think Jade Broglio, who is alumni and who is our advisor for this - she does these professionally - I think she's coming in really close. But once the convention starts, we should be able to calm her down and get her to relax.

CPJ: So you've been working pretty hard on this...

Mog: Yeah, I have been.

CPJ: Why?

Mog: Because when I attended the convention for the last two years, when I first arrived on campus, I enjoyed it a lot. It's an event that provides a lot of people that normally can't get together and meet with people that have the same interests... it lets them get together at an event that they normally wouldn't be able to afford. Since it's a \$5 convention, people who normally can't afford \$200 plus room and whatnot can attend and have fun. It's pretty much the only one like it in the country. I didn't want to see something like that just disappear. I'm getting a lot of help now, at this point, for putting it together... It's like I'm getting manpower, but I don't know what to

have people do first. So basically, if I hadn't done it, no one else would have. And it would have probably disappeared.

CPJ: Do you think it's worth putting all the effort into it?

Mog: Since I'm running it, I'm not gonna get nearly as much time to actually play, relax, or have fun at the convention. I'll be busy a lot of the time. Since Starla's taking over a lot of the work, I'll have more time than I would have. But even so, I'm still going to be busy a lot just to keep anyone else from getting burned out to the point that I have. So I won't get to have that much fun with it. But what I will get is the knowledge that all of the other people that did attend that had a fun time wouldn't have been able to enjoy it if it weren't for people like me and Starla and Jade. I think that makes it worth it, at least it does for me.

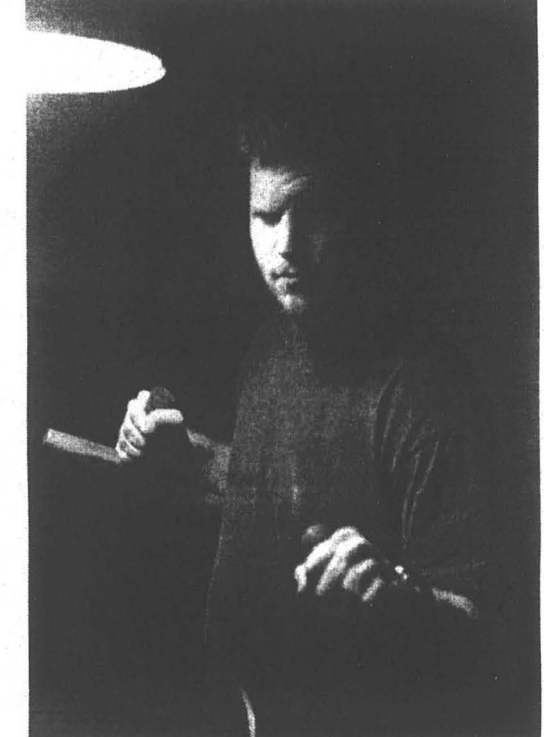


Photo by Paul Hawxhurst

Name: Michael T. Eastham (Kuo)
Position: Webmaster, gofer

CPJ: What have you, personally, had to do for the convention?

Mike: First off, I'm in charge of the web page. Done a lot of pre-planning with Mog and Jade... basically, when asked, I do what they tell me to do.

CPJ: Would you say that you've been running yourself ragged?

Mike: Not until last weekend, really. All this last week, it's been constantly going, going, going... I haven't even registered for classes yet, because I haven't had time to do so, because Mog basically dumped everything on Starla and [me].

CPJ: What is "everything"?

Mike: Dealing with people, for the most part... a lot of the responsibilities that come with this thing. I'm constantly updating the website, I've got things that I've been doing with that. Just general stresses have been hitting me upside the head, so I have been going ragged... in fact, Thursday night, I was in the office for seven and a half to eight hours straight, doing nothing but web page and flyer re-dos. I've been running around town, distributing flyers, distributing con packets, apologizing to merchants, because of how long it's been since we've contacted them. And here it is, two weeks, a week and a half ahead of the con, and we're just getting some packets out to local places. I've been doing a lot of apologizing to people... to anyone and everyone that says, "I think I'm slightly insulted."

CPJ: You've been devoting most of your time to the con, is that right?

Mike: The last week and a half, yeah. On Thursday... I woke up, went to the office, came home, and went to bed. There was no time in between for any sort of little fluff things that I could have done to take my mind off anything. Just straight work. It's been impacting my sleep, too, which is why I had to go buy sleep aids.

CPJ: So why go to all this trouble?

Mike: Two reasons. One, I liked Geocon the one year I've been there. And I really wanted to see it fly. The second one is that I made an obligation. I became a coordinator because I had some ideas that I wanted to do for Geocon. Because I made an obligation... I'm one of those people who [believes] that once you make an obligation, you can't back out no matter what. Quite simply, the first con I've ever attended was Geocon. I worked on it that year... I'm a gamer, and gaming has really been important to me ever since... 8th grade. I like the con, and it was a lot of fun despite all the troubles that I had gone to. And I would really like it to turn into something better than what it has been. I like the way things went at Geocon 6. They could have gone better, they could have gone smoother, and I wanted to fix it. I wanted to try to make something for the school that would just blow the socks off of anything else that we'd done. And if we'd managed to put publicity out faster, and gotten things together sooner, this year's con would have been a blowout. We could have expected 400-700 people. We've got some big names in the gaming community coming in. [with] Knights of the Dinner Table and Cheap Ass Games. We've got big names with the SCA groups... and we got a rather big name for industrial music here, called Murder of Crows. I think they're Seattleites.

CPJ: Is there anything else you'd like to say?

Mike: There's something for everyone at this damn con. Please come. Please spend your money. If you like knives, there's gonna be knives. You like swords, there's gonna be swords. You can beat the hell out of people [with foam-rubber/PVC swords in a Legacies-sponsored event]. There's gonna be two dances, a rave and there's going to be a dance with Murder of Crows. There's going to be drum circles, Native American stuff going on, Celtic stuff... this is probably the most "Greener" of cons that I've seen so far. We may or may not have a blade-forging demo, too. And of course, we're going to have our bondage panel. It's five bucks for the

whole weekend. Plus, we've got free food. So if you pay five bucks, you get three days' worth of food.




Photo by Paul Hawxhurst

Name: Mathew Coyne
Position: Student coordinator of Legacies

CPJ: What does this convention have to offer the average Greener?

Mathew: With all of the benefits that you get from a place like this, where diversification is the rule, you can't really... look at all the consequences and responsibilities but never look at the benefits. And GeoCon, at least as far as I see it, has always been the benefit of looking at the very different side... there is fun beyond going to a baseball game or spending \$48 to go see a concert put on by TicketMaster. There is still such a thing as inexpensive fun with people that you find different and weird. And even those that you don't find different and weird. If you have something that you think is fun, and you want to bring it up and show us, and it's not going to poke

Continued on page 16



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Old-time Oly



Words and pictures by Melanie Bates

Have you ever heard of Contra dancing? You're about to...

I've only been Contra dancing once, but I highly recommend it to all! It is a fun and healthy way to spend Friday night. Besides all the physical activity, Contra dancing is healthful because of the contact you'll have with an assortment of strangers and enough laughter to fill the night. And laughter is good for ya!

Dress casual and comfortable, and not too warmly to be ready for a night of Contra Dancing. The night starts off with a short lesson to make sure everyone knows the basics. The lesson is intended to get everyone familiar with the steps so that the dances flow smoothly. There will be a caller who directs the steps during

the whole night.

Everyone dances together, doing the same moves at the same time. There are different formations including line dances, circle dances, and square dances. Almost every dance requires a partner - but you don't need to bring your own. In fact, partners switch off so much during any given dance that if you do bring a partner be prepared not to be looking into their face the whole night.

There are many different smiling faces to be seen at a Contra Dance. That's part of the fun! Its great to be able to dance with perfect strangers. Contra Dancing allows just that!

If you have some stamina, you'll be able to dance all night. Most people dance a few dances and then take a break.

There is water available for the dancers as well as other refreshments. Sometimes a bake sale is also under way.

Contra Dancing is all about the community getting together to have some good clean fun. People of all ages will be seen at a Contra dance...from bare babies to grey geezers, and everywhere in between!

The music which accompanies the calling is best described as hoppin' old time country. On Friday the music at the South Union Grange will be performed by Sandy Bradley on the piano and Lindon Toney on the fiddle. The caller will be Carol Piening. All three have been active in the local old time music and Contra dance scene. The dance is scheduled to begin at 8 p.m. See you there!

The South Union Grange's dance is to be held this Friday, Feb. 4 at 19939 Tilley Rd. in Tumwater. Cost is \$5. For more information, call 438-7120

The South Bay Grange dance, sponsored by the Traditional Arts Council, will be held next week on Saturday, Feb. 12 on the corner of South Bay and Sleater Kinney Roads. Cost is \$6. For more information call 357-5346



Sell out with me tonight ...

CSN&Y can sing about revolution all they want, but what's the point?

by Mac Lojowsky

Although it took three weeks of faxes, telephone conferences, relayed messages, pleading and eventual threatening, the CPJ was finally granted access to the Crosby, Stills, Nash and Young concert Tuesday night at the Tacoma Dome. Ticket prices to see the four men who once sang "Singin' songs for pimps with tailors/ Who charge ten dollars at the door," ran from \$40 to \$201. The crowd of roughly 19,000 (the show did not sell out) was dressed more for a dinner party than a rock and roll concert.

Entering the concert, fans were assaulted by mammoth merchandising booths with \$18 program books, \$40 tee shirts and \$220 jackets. Tucked off in distant corners of the Tacoma Dome were some activist organizations, including the Rainforest Action Network and Greenpeace. The fans appeared more

excited about investing in tour goodies than in environmental, political or social issues.

The band emerged around 8:30 p.m., complete with Stephen Stills stumbling and forgetting to grab his guitar. "Miss us?" he yelled. "Yeah, well we did too!" They opened with shaky renditions of "Carry On" and "Southern Man." During both of these songs, and the remainder of the evening, Stills looked and sounded like a bloated skeleton. He required a personal aide to push a stool under his rear, adjust his microphone and tighten his guitar strap.

After a poorly-received "Stand and Be Counted" from their new album, David Crosby showed the audience that even pudgy gray-haired men with liver replacements can still rock and roll. Crosby belted out "Almost Cut My Hair" with the energy and force of a hurricane to the thundering response of the audience. Graham Nash later joined Crosby for the duet "Guinevere," surprising the crowd that, after almost 30

years, they can still give the song justice. Besides David Crosby's few shining moments, Neil Young clearly carried the show. While the rest of the band remained largely stationary, Neil bounced and danced around the stage. "Cinnamon Girl," "Ohio," "Mr. Soul," and of course, "Keep On Rockin' in the Free World," forced the crowd out of their seats and onto their feet. Many times during the show, it felt like a Neil Young concert with Crosby, Stills and Nash singing backup.

When Neil began playing "After the Gold Rush" on the organ, a young couple next to me lit a joint as he sang the line "...and I felt like getting high." To the seated, middle-aged folks around them, it seemed as though the biggest scandal since Watergate was occurring right under their noses. Shortly thereafter, the young couple was told by their older neighbors that "smoking is against the law in the Tacoma Dome."

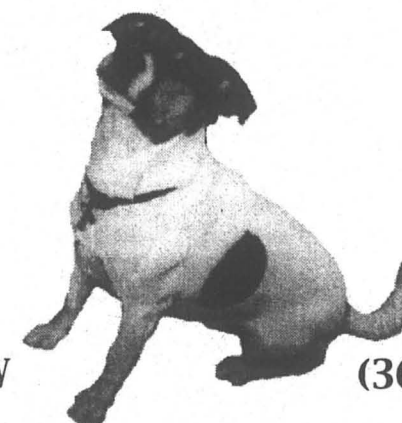
Despite the seemingly inherent conservatism of middle age, an older man

behind me confided, "All of us 50-year-olds are wondering, 'Does smoking pot for 30 years hurt you?' Well, here I am—got a nice job, nice house, a car—been smokin' pot all my life."

It is apparent in the early days of the "CSNY2000" tour that the band is still shaking off the rust. Staple songs such as "Woodstock," "Our House," and "Teach Your Children" need some serious work. Other songs, like "Mr. Soul," and "Marakesh Express" show the band's potential to again capture the musical energy that made them famous.

Throughout the evening the crowd cheered for such classic anti-establishment anthems as "For What It's Worth," "Long Time Coming" and others. Even so, the whole event seemed like a Warner Brothers attempt to market nostalgia. Ever heard (or asked) the question, "Whatever happened to all the hippies?" They ended up at the Tacoma Dome Tuesday night, trying to relive a revolution most have abandoned in favor of \$200 seats.

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Bittersweet week for men's basketball

The Geoducks amazing 91-39 victory over Multnomah Bible College Friday night ended their four game losing streak. Wayne (Wizard) Carlisle led five Geoducks in double figures with 17 points and six rebounds. The Geoducks began with a 21-2 lead in the first six minutes of the game. Junior A.J. LaBree led a solid contingent off the bench, scoring a season high 14 points, including four three-balls. "Coach told me he wasn't going to take me out of the game if I kept shooting," said LaBree, a former walk-on. "The stroke felt good tonight."

Unfortunately, Evergreen's 5-0 record in the CRC gymnasium ended after their loss to #6 rated Concordia Tuesday night.

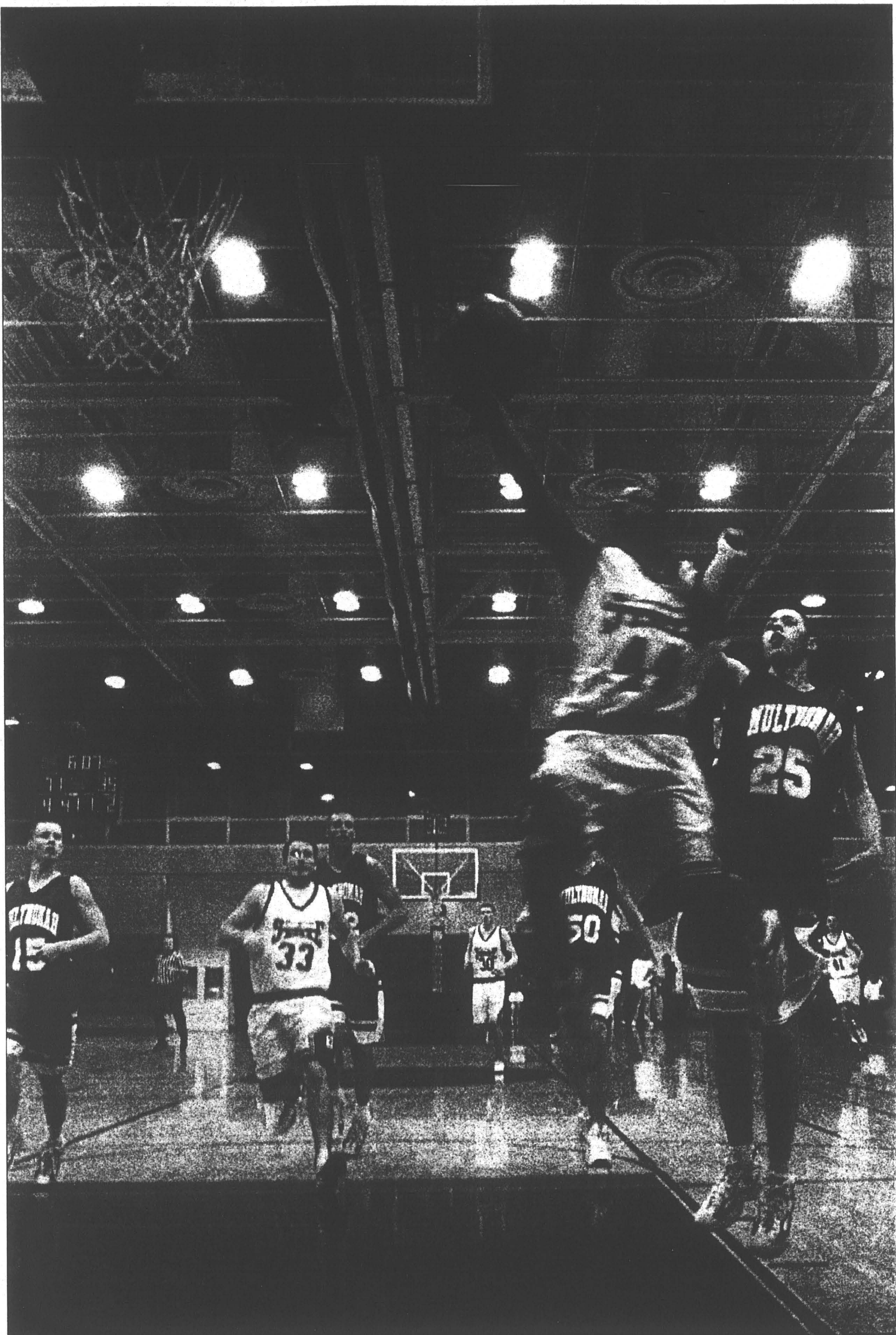
Concordia used a substantial rebound advantage to defeat Evergreen State 77-68. Post Don Carter, a seven-foot tall mountain dominated the Geoducks for 22 points and 13 rebounds, as the Cavaliers won for the eighth consecutive time.

"If you are going to be successful in this conference, you have to take card of business at home," said Evergreen head coach John Barbee. "Concordia is a solid ball club, but no one will win games if you don't rebound, and we didn't tonight."

The loss spoiled a breakout game for Evergreen freshman Jimmie Richardson, as the youngster scored a career high 17 points.

The first half included four ties and six lead changes, with neither team getting more than a five-point bulge.

The Geoducks road gets tougher as Evergreen travels to Santa Clarita, California to face the fifth-ranked Masters College on Friday.



Brandon Beck photo

Losses Rain on Women's Parade

After pulling off a shocking upset against a ranked opponent six days ago, Evergreen was defeated 66-28 by the #2 ranked Northwest Nazarene in a home game Friday night.

"We had too many turnovers," said Geoduck head coach Rick Harden. "I was pleased with our first half defensive effort, but as we have learned all season, you have to play forty minutes every time out."

Erin Day scored nine points and had nine boards for Evergreen. The sophomore also had four steals, breaking Alex Dagnon's school record for most steals in a season (39) and career (53). With six games remaining, Day has 40 steals on the season and 56 steals in her two-year career. Evergreen's losing streak continued in

a disappointing 71-33 loss Saturday night against #14 ranked Albion.

For the second consecutive night, Evergreen struggled from the field, hitting only 12-of-51 shots against the stiff Albion zone. "It's tough to play two nationally ranked teams on back-to-back nights," said Evergreen head coach Rick Harden. "You could see it in their legs."

McLeod had her fourth double-double of the season for Evergreen, scoring 14 points and grabbing 10 rebounds. "It shows how good a player is to get a double-double against the 14-ranked team in America," Harden said.

Evergreen faces off to Southern Oregon in an away game February 3rd.

LAYUP — The Geoduck's fastbreaking couldn't stop the rebounding prowess of #6 rated Concordia

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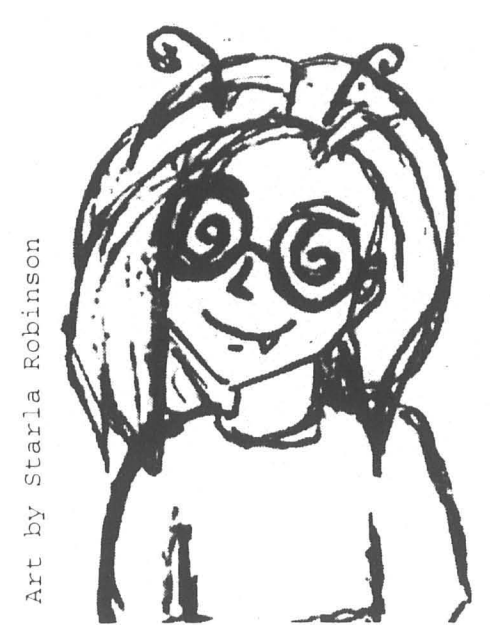
out somebody's eye... then yes, feel free. In the community itself, there's a lot of unrealized creativity... there's a lot of really just imaginative things that tend to get missed. I think that in conventions, you have an arena for that, where you can bring that out and show it to others.

CPJ: What kinds of measures are being taken to ensure that GeoCon is a safe event?

Mathew: We're dealing with a lot of groups like the SCA, or the group I come from, Legacies, where we have personnel in place, and in many cases trained to specifically deal with policing our people and with security and with ensuring safety and everything like that. It makes things easier in planning a convention... where you're dealing with these groups. Most of them tend to be gaming groups, but there are others like them as well, where they have people in charge of this. We go on the same basis... at least I know from the group that I'm in... we have people that police our own members. It's not just security, you actually get people working with one another to police themselves.

With a convention that's held in a hotel... there's a lot more variables. But because it's being held here at Evergreen, and most people are going to other establishments and hotels and things like that... there's a lot less tension, because of the fact that it's a little more removed, and the fact that when people are here... they've come all they way to be here at [GeoCon]. If they want to go do any other nefarious acts that they

might think of, they can do that in their own space in their own hotel room, at their own house, whatever, off-campus. And so that puts us in a good situation with Police Services.



Art by Starla Robinson

Name: Starla Robinson
Position: Giant Robot Appreciation Society co-coordinator

CPJ: You've been putting a lot of work into this. Why?

Starla: I enjoy the challenge. I like to see the ideas brought forth, and I like to see them be born in real life.

CPJ: What ideas are these?

Starla: Dances, the artwork, the program book... the artwork in the program book. I also like to see all the interesting people show up. It's an interesting challenge to actually survive until... after GeoCon.

CPJ: What kind of stuff have you been working on?

Starla: Working on honorariums... before that, I was working on posters. The last couple of days, I've been working on honorariums, e-mail, public relations... making sure that everything's scheduled... kind of running around with my head chopped off.

CPJ: Do you enjoy doing all that stuff?

Starla: I have to admit that I do like to be busy. And I like to feel like I'm accomplishing something.

CPJ: Do you have any concerns about the convention?

Starla: Well, I'm worried because I'm really not up to date on everything that's happened so far. It doesn't sound like there's been a whole lot of publicity, not as much as we wanted. A week ago, we were worried about having coordinators, because there haven't been a lot of students volunteering, or wanting to put the time into that kind of a position.

CPJ: Why do you think that is?

Starla: I dunno... I think it's intimidating. We're all new here, we're really trying to figure out what to do. Last year, we had some people that had done it before, and knew what they were doing, or had some idea what they were doing. This year, we don't know what we're doing. We're getting there.

CPJ: Why did you get involved?

Starla: I need something other than schoolwork. I need some sort of release... there's so much stuff involved in doing GeoCon that I'm constantly learning new things. I get to be artistic, with signs and posters... although this year, I haven't really had time. I think that we need events like this. It's the only event that I really go to on campus, and I look forward to it each year.

CPJ: Do you anticipate having a lot of free time during the con?

Starla: No, probably not. Last year, I thought I'd be there a lot helping... I ended up sleeping all of Saturday, I was so tired from the prep.

CPJ: So if you intend to be working through this, how is it a release?

Starla: I still get to see everything turn out. I get to see how many people are there... I get to see if it works or not, and I'm looking forward to that. It's like seeing all your dreams for the year accomplished. That's kind of a silly way to say it.

CPJ Info Box of DOOM! Thinking of attending GeoCon? Here's some stuff you should know about:

Hospitality

This, hungry convention-goers, is the "free" food made available to all who have paid the \$5 entrance fee. Snacks, drinks and coffee are freely available on a round-the-clock basis. According to the GeoCon program book, "bratwursts and breakfast" are also available at the cost of a minimal donation. All of this is located on the fourth floor of the library building. Take note: according to the program, "various other activities may take place here, including filking and late-night adults-only panels."

Belly Dancing

That's right, belly dancing. A first at GeoCon, this particular art form will be represented by Jewels of the Knight, a Seattle-based troupe that try to include comedy in their act whenever possible. Check the convention schedule for when they'll be performing.

Gaming

Gaming is the reason this convention was founded in the first place, and there's going to be a lot of it this weekend. Battletech, Magic: The Gathering. And yes, it's a safe bet that you'll be able to find a Dungeons & Dragons game going on somewhere. And if you don't like any of the games that are being played, there are spaces where you can start your own. Simply register in Library 2000 to ensure a spot.

Volunteering

Ever wonder where that "small army of volunteers" comes from? Interested in being a part of it? Stop by Library 2220, volunteer a few hours of your time, and get a prize for your troubles at the end of it all.

Japanese Animation

Think anime is cool? It's even cooler on the big screen in Lecture Hall 1. The anime program runs round-the-clock, so this is a great place to come and vegetate any time, day or night.

Security

You'll see a lot of these guys around the convention; they carry radios and special badges. Are you lost, or do you have a problem? These are the guys you want to talk to.

Dances

Beginning at 9 p.m. on Friday and Saturday, two dances will be taking over the Library lobby. Friday's dance will be an anime-themed rave, while Saturday's dance will be gothic-industrial in theme, with live music by Seattle-based band Murder of Crows.

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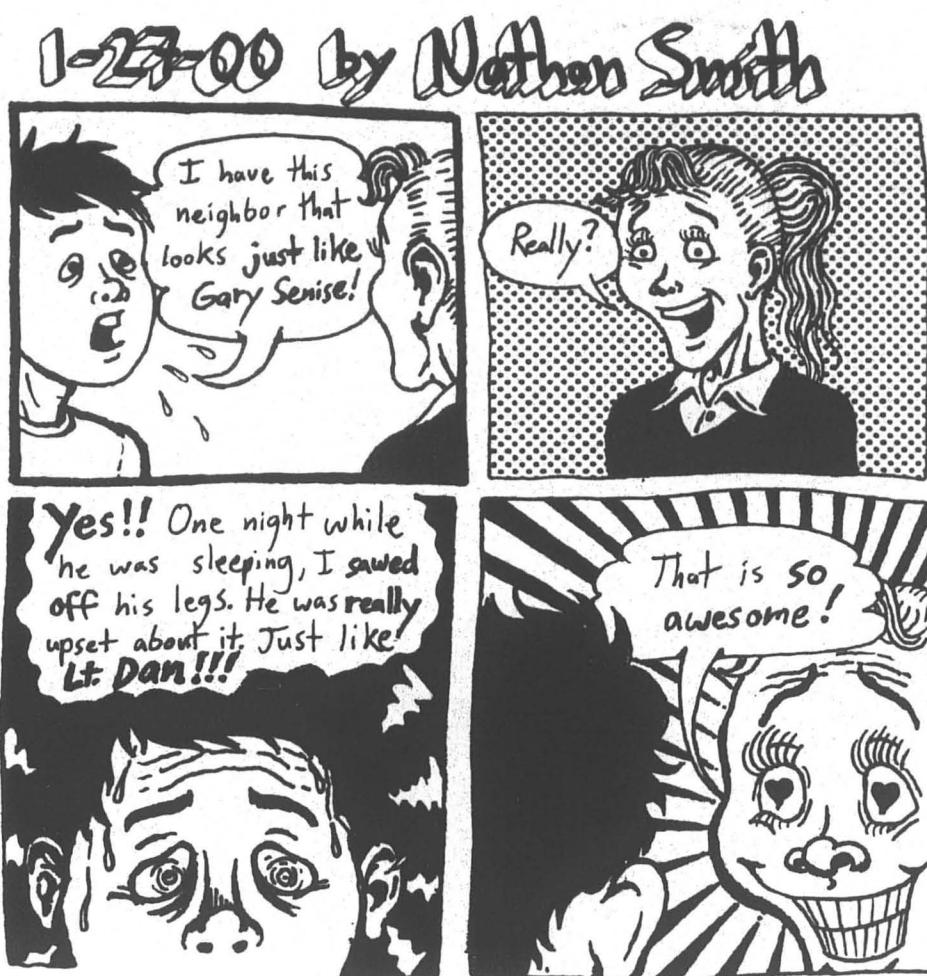
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Backgammon				

COMIX



Word to the wise from the tactless Comix Page Editrix: Cooper Point Journal is a student-owned newspaper and only YOU, the STUDENTS, the life-blood of this incredibly unique place called The Evergreen State College, can make it into the miraculous publication some whine about it NOT being. So, gather your thoughts, drop your pretensions, and submit something. Mosey on by CAB 316 or buzz x6213

Calendar

Week Five- and counting ... and remember February is Black History Month!

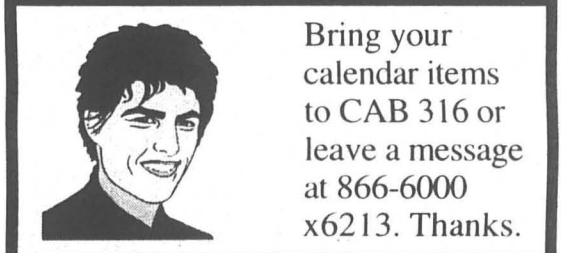
<p>3 Thursday</p> <p>10 to 11 a.m. - Dr. Robert Jaffe speaks on the tobacco settlement. At the Educational Service District 113, 601 McPhee Rd. SW.</p> <p>noon to 1:30 p.m. - Student focused open interview with Evergreen presidential candidate Les Purce in CAB 315 on the third floor.</p> <p>FREE 7 p.m. - Queer Film Night at the Edge in A-Dorm.</p> <p>7:30 p.m. - Carousal runs on tonight, 2/4, 2/10, 2/11, 2/12 at Capitol High School. Tickets \$8 adults, \$5 students. Special catered dinner performance on 2/5 at 6 p.m. Tickets \$25. For reservations, call 866-1799.</p> <p>7:30 p.m. - Open mike at the HCC. Sign up at 8 p.m., closes at 9 p.m.</p> <p>8 p.m. - Super 8 Show at the Arrowspace. Bring movies or make your own there. Music provided by The Human Jukebox. For info, call Kristi or Arwen at 956-1472</p>	<p>4 Friday</p> <p>GeoCon begins and continues throughout the weekend. See Features section for more.</p> <p>Lunar New Year Celebration at the Longhouse: 3 to 5 p.m. - Cooking begins. 5:30 to 6 p.m. Dance performance. 6 to 7 p.m. - Potluck</p> <p>5 p.m. - Critical Mass meets at Value Village.</p> <p>7 p.m. - Jazz/Hip Hop at Olympia World News with Sam Zeine Quartet</p> <p>7:30 p.m. - Carousal at Capitol High School.</p> <p>8 p.m. - Olympia Film Society presents Time Bandits, a science fiction cult classic, at the Capitol Theater.</p> <p>10 p.m. - Samady Trance rave at Praxis Community Organizing Center. Sounds by the Apollo LuteCrew (PDX). \$5-10 sliding scale admission. For info, call 236-8859.</p>	<p>5 Saturday</p> <p>All day - GeoCon continues.</p> <p>11 a.m. to 6 p.m. - Ethnic Celebration sponsored by the City of Olympia at the Olympia Center. For info, call 753-8380.</p> <p>International Day of Solidarity for Leonard Peltier. All events in Tacoma.</p> <p>noon - March for Justice in Portland Avenue Park.</p> <p>1 p.m. - Rally for Justice at U.S. Federal Courthouse, 1717 Pacific Ave.</p> <p>5:23 p.m. - Post WTO Potluck at Praxis Community Organizing Center.</p> <p>FREE 7 p.m. - Le-La-La dancers perform at the Longhouse. See 1/27 CPJ for more info.</p> <p>8 p.m. - Drag Fest 2000 in the HCC. For more info, call the EQA office (CAB 314) at x6544.</p> <p>8 p.m. - Radio Berlin, The Crutches, The Hoodwinks perform at the Midnight Sun. \$4 admission or \$1 w/hand stamp from benefit at the ABC House.</p> <p>9 p.m. - XII at Olympia World News.</p>	<p>8 Tuesday</p> <p>noon to 1:30 p.m. - Student focused open interview with Evergreen presidential candidate James Herbert in CAB 315 on the third floor.</p> <p>4 p.m. - Teach for America Information session in LIB 2126.</p> <p>7 p.m. - Author Bill Lang speaks on William Winlock Miller as part of a series celebrating Olympia's sesquicentennial @ State Capital Museum Coach House</p> <p>7:30 to 9 p.m. - Heroes and Heroines class w/American Buddhist nun Ani Kelsang Sila. Unitarian Universalist Church, \$7.</p>
<p>6 Sunday</p> <p>All day - GeoCon continues.</p> <p>7 p.m. - Open poetry mike at Olympia World News</p>	<p>7 Monday</p> <p>3 p.m. - GenderQueer Film Festival Planning meeting in the EQA office (CAB 314).</p> <p>7:30 to 9 p.m. - African and Caribbean Dance class at the Olympia Center. \$10. Call Sherri at 534-9583 for more info.</p>	<p>9 Wednesday</p> <p>1 p.m. - EQA all queers discussion group LIB 3500.</p> <p>2 to 3:30 p.m. - Alliance for Public Transportation and the Union of Student Workers are holding a forum on transportation in Washington at the Longhouse.</p> <p>3 p.m. - EQA event planning meeting in LIB 3500.</p> <p>6 p.m. - WashPirg holds their core meeting in SEM 3157.</p> <p>6:30 p.m. - Fertility Awareness Method class in LIB 2129. \$45 for individual/couple. For info, call Judy Hickmann at 446-3640.</p> <p>FREE 21+ 9 to 11:30 p.m. - Open mic at Hannah's, 123 5th Ave SW, downtown Olympia.</p>	

All week long (February 3-9)

Gallery Two - "Twenty-Three Thousand Men Once Worked Here." A photography exhibit by Martin W. Kane, an Evergreen employee. The exhibit will remain in the gallery until Feb. 11. The Gallery is open during Library hours.

Gallery Four - "Visionaries, Penitents and Pilgrims" A Sculpture, Print, and Painting exhibit by Lisa Sweet. The exhibit is open Monday through Friday from noon to 5 p.m. and Saturday from noon to 4 p.m.

Also in Gallery Four is a Sculpture exhibit by R. T. Leverich.



Bring your calendar items to CAB 316 or leave a message at 866-6000 x6213. Thanks.

Student Group Meetings

Submit your student group information to CAB 316 or call 866-6000 x6213.

AFISH Advocates for Improving Salmon Habitat. Meetings are at 3 p.m. on Wednesdays in CAB 320

The Bike Shop is a place where you can come fix your bicycle with tools provided by the shop. Schedules for their hours are posted in the CAB and the Library. For more information call Murphy or Scott at x6399.

EARN works to promote awareness about animal rights & vegetarianism on and off campus. Meetings are on Wednesdays @ 4:30 p.m. in Longhouse 1007B. Contact Briana Waters or Deirdre Coulter @ x6555.

Emergency Response Team (ERT) is a student run team that is trained in advanced First Aid and Urban Search and Rescue in preparation for a disaster or emergency. It meets on Mondays @ 5:30 p.m. in the Housing Community Center. Contact Ian Maddaus for more info: ert@elwha.evergreen.edu.

ERC is an environmental resource center for political and ecological information concerning local bioregional and global environmental issues. Meetings are Wednesdays @ 3 p.m. in LIB 3500. Call x6784, 3rd floor of CAB building for info.

The Evergreen Medieval Society is Evergreen's

branch of the Society for Creative Anachronisms. They meet Tuesdays @ 5 p.m. CAB 320 couch area. For info call Amy Loskota x6412.

Evergreen Students for Christ meets Mondays @ 7 p.m. in LIB 2219 for Bible study and discussion on activism.

The Evergreen Swing Club (the other TESC) welcomes ANYONE who is interested in dancing to join us for free weekly lessons. We provide a place to learn and practice both East Coast and Lindy swing. Meetings are Thursdays @ 7 p.m. on 1st floor of the library and @ 2:30 p.m. Saturdays in the HCC. Contact David Yates @ 866-1988 for info.

Film This Hands-on Filmmaking, Film Forum, and visiting artist. Meetings are every Wednesday 3-5 p.m. in Lab I 1047. Contact Will Smith @ 867-9595 or e-mail him @ film_this@hotmail.com for more information.

Jewish Cultural Center: strives to create an open community for Jews and others interested on the Evergreen campus. Meetings are 2 p.m. in CAB 320 in J.C.C. Call Shmuel or Dayla @ x6493.

MECHA & LASO meet every Wednesday @ 6 p.m. in CAB 320 in the Mecha Office. Call Mecha x6143 or LASO 6583 for info.

Middle East Resource Center strives to provide an academic resource and cultural connections to students and the community at large. They meet on Monday 5:30 p.m. - 7 p.m. Contact Yousof Fahoum 352-7757 for info.

Native Student Alliance is committed to building cross-cultural awareness to better conceptualize how people from diverse ethnicity can stand

together with other indigenous groups. They meet Mondays @ noon in the third floor of the CAB. Call Megan or Corinne @ x6105 for info.

The Ninth Wave: The Evergreen Celtic Cultural League is dedicated to exploring and transmitting cultural traditions of the greater Celtic Diaspora. Meetings are Wednesdays in LIB 3402 @ 2 p.m. For info call x6749 or email @ http://192.211.16.30/users/mabus/ecclframes.html.

Percussion Club seeks to enhance percussive life at Evergreen. It meets Wednesdays @ 7:30 p.m. in the Longhouse. Call Elijah or Tamara @ x6879 for info.

SEED works to unite nature, culture and techniques to reintegrate the needs of human society within the balance of nature. SEED meets Thursdays @ 5 p.m. in Lab II room 2242. Call Craig or James at x5019 for more info.

Sexual Harassment and Assault Prevention Education (SHAPE) offers resources, plans events, and educates about the prevention of sexual violence/assault @ Evergreen and within the larger community. They meet Mondays @ 3:30. For more information call at x6724 or stop by the office in the third floor of the CAB.

Slightly West is Evergreen's official literary arts magazine. Meetings are Wednesdays 1:30 p.m. - 2:30 p.m., and office hours are 12 p.m. - 4 p.m. Call x6879, or go to the 3rd floor of CAB to find out more.

The Student Activities Board is a student group responsible for the allocation of student fees. Meets Mondays and Wednesdays from 4-6 p.m.

Get in touch with Joe Groshong for info.

Student Arts Council specializes in all art and fun shows. Meetings held Wednesdays @ 4 p.m. in the pit of the 3rd fl. CAB. Get in touch with Laura Moore x6412 or in the S&A office for info.

Students for Evergreen Student Coalition meets in CAB 315 from 6 to 8 p.m.

Students For Free Tibet meets Wednesdays @ 1 p.m. in Lib 2221. Contact Lancy at x6493 for more information.

Umoja (a Swahili word for Unity) attempts to capture the interest of the Evergreen community who are of African descent. Their purpose is to create a place in the Evergreen community which teaches and provides activities for African-American students at Evergreen. Meetings are @ 1:30 p.m. on Wednesdays in CAB 320. Call x6781 for info.

Union of Student Workers seeks to create and maintain a voice of collective support for student workers. Meetings are Wednesday @ 2 p.m. in L2220. Info: Steve or Robin x6098.

Women of Color Coalition seeks to create a space that is free of racism, sexism, homophobia, classism, xenophobia, and all forms of oppression, so we can work collectively on issues that concern women of color. Meetings are the 1st & 3rd Tuesday of every month @ 3:30. Call Fatema or Teresa @ x 6006 for more information.

Yoga Club meets in CAB 315 Mondays Wednesdays, and Fridays 12:1-30 p.m., and Thursdays 12:30-2 p.m. Bring ideas!