

Reclaiming women's history : Do not ignore the songs of threads when viewing a quilt



Perhaps all artists were, in a sense, housewives: tenders of the earth household. -Erica Jong

You can have Jesus but give me the world. -Nikki Giovanni

We may eat the fruit of the trees of the garden. -Eve

Men, their rights and nothing more, woman their rights and nothing less. -Susan B. Anthony

Women & revolution! What tragic, unsung epics of courage lay silent in the world's history! -Yang Ping

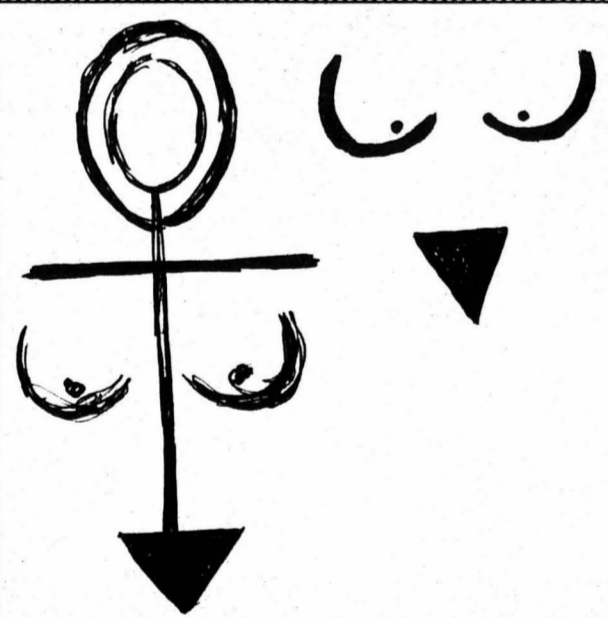
The Anglo woman is always there with her superiority complex. The Chicana woman will be looked upon as having to prove herself even in the smallest task. -Enriqueta Longauey y Vasquez

"Our work brings people face to face with love." Mother Teresa

Laughter is by definition healthy. -Doris Lessing

Pray for the dead and fight like hell for the living. -Mother Jones

It is brave to be involved, to be fearful to be unresolved. -Gwendolyn Brooks



You curl your hair and paint your face. Not I: I am curled by the wind, painted by the sun. -Julia de Burgos

I'm nobody, Who are you? Are you Nobody, too? -Emily Dickinson

Today the survival of some ... stereotypes is a psychological strait jacket for both sexes. -Mirra Komarovsky

The ocean is a place of paradoxes. -Rachel Carson

Why indeed must "God" be a noun? Why not a verb - the most active and dynamic of all. -Mary Daly

I would venture to guess that Anon, who wrote so many poems without signing them, was often a woman. -Virginia Woolf

I am woman, hear me roar in numbers too big to ignore. -Helen Reddy

One never sees what has been done, one only sees what remains to be done... -Madame Curie

It is so comic to hear oneself called old, even at 90! suppose! -Alice James

When you see what some girls marry, you realize how they must hate to work for a living. -Helen Roland



WOMEN'S WEEK EVENTS

Thursday • 4

A racism workshop for white women will be facilitated by women from Safeplace at 7 p.m. tonight in CAB 110 (the Women's Center).

Friday • 5

Environmental-political singer-songwriter Joanne Rand will perform at 8 p.m. tonight in LH1. Admission is \$5 at the door.

Saturday • 6

Dance with DJs Wendy Jo and Renee, from 9 p.m. to 1 a.m. tonight on the CAB 2nd floor. Admission is just \$2 at the door. Cameo by Bonnie's Backyard.

Sunday • 7

Enjoy brunch and a Women's Open Mike at the Corner this morning, from 10 a.m. to 1 p.m. in Housing's Community Center.

Monday • 8

Today is International Women's Day! There will be an open house at the Women's Center from 10 a.m. to 4 p.m.

Lauren Mecker's films *Remember the Witches* and *A Night without Fear* will be shown in LH2 this evening. A discussion facilitated by the filmmaker will follow. The films and discussion run from 7:30 to 9 p.m.

Tuesday • 9

Leah Green and Rajaa Gharbi will speak at 7 p.m. tonight in LH3. Green, a Jewish member of the Earthstewards Network, will present slides and information about her work in the Israeli-Palestinian conflict. Gharbi, a Tunisian poet and media specialist, will address issues of images of Arab women in the US media.

Wednesday • 10

Two films will be shown in LH2 at 7 p.m. tonight. *A State of Danger* chronicles the role of Arab and Jewish women in bringing peace to the Middle East. *Confrontation: Latinas Fight Back Against Rape* tells the story of a response to acquaintance rape.

Thursday • 11

"Women's Health, Life and Safety: A Regional Perspective" is a panel discussion with three speakers from the Evergreen community. The discussion begins at 7 p.m. tonight in CAB 110.

More coalitions needed

by Seth Williams

Here at Evergreen, we are fortunate enough to have the opportunity to earn a progressive education, an alternative to the standard routine of so many schools across the country. As a result, the students, faculty, and other members of the community are a testament to nonconformity, to radical thinking, and to the dream of finding a better way. Most of us want to see society change for the better, but it seems the powerful ideological differences that give us our identities also keep us from supporting each other in the realization of that dream. If we really want change to occur, we must recognize the necessity of forming alliances, networks, and coalitions to promote understanding and action towards that goal.

Coalition-building is the art of bringing together diverse members of a society or institution to work together in harmony for a common cause. This practice not only fosters unity and understanding among participants, it can effect positive tangible results in the name of social change. By working toward shared goals within coalitions, representatives of varied, often conflicting interests, have the chance to move from a state of contention to one of creative evolution.

The need for coalitions has never been greater. Frequent skirmishes between various campus interest groups point to our lack of cohesion, while looming budget cuts threaten to wreak havoc in unknown ways. On a larger scale, ecosystem destruction, the suppression of one culture by another, economic failure, and basic problems of racial, sexual, religious and class inequity have placed our future on a tenuous standing. As people realize that the dominant world view is bringing about the impending destruction of life on Earth, they look for ways to become part of the solution. The building of people's coalitions is such a way, because true hope for humanity lies in our ability to create unity within the community, from the local clear up to the global level.

Coalition building can have enormous impact at all levels because it draws on the power of the people to organize themselves. A small local alliance can send representatives to larger coalitions that encompass wider regions and areas of concern. In this way, grass-roots-level interests converge to guide social planning and envisioning for the common good. The vision, or imagined reality, is vital in maintaining unity at any level. For without a common goal, people lack the inspiration to work

together.

When guided by this shared vision, a network of coalitions evolved from the ground up has the potential to be a true representational body for humanity. The many different governments of today, despite all their differences in principle and practice, do not come close to meeting the needs of the people. We are plagued with institutions in which control and influence comes top-down from employees who have lost sight of an ethical end. This has to change.

By building coalitions and associations, we can reclaim the right to government that is realistically by and for the people. Becoming involved in a shared effort is empowering for the individual as well as the group. It is the best way to overcome the fierce individualism and alienation that mainstream society tries so hard to instill within us. The success of grass-roots organizing is evident here in Olympia, where a myriad of people's associations are already at work. The Thurston Rainbow Coalition, Sustainable Community Roundtable, Evergreen Sustainability Coalition and many other student groups are forging ahead in uniting various interests.

Yet, these few groups, as diverse as they may be, are not enough to effect widespread social change, which requires the participation of all members of society. Each opinion should be voiced and heard, and everyone needs to realize that their view is vital to a holistic vision. For the voices of all participants to be respected, coalition-building must honor methods that insure everyone a chance to contribute to the group process. In practice this may mean regular meeting times when each person has a chance to speak his or her mind. Respect for all members could also be maintained with a level of trust that involves sensitivity to various concerns and allows for their communication when needed.

If a group process fails to achieve an understanding or balance, members become alienated and the common purpose can no longer be called as such. This self-defeating pattern is too often the end of many associations that start with good intentions. Only by first overcoming inequity and repression on the most basic level, within the Evergreen Community, can we hope to effect change on the scale necessary to safeguard the prosperity of the Earth and its diverse community of life. And some day humanity may again find the balance it has lacked for so long.

Seth Williams is a regular contributor to the CPJ.

Natives still face condescending, colonialist attitudes

by Tiokasin Cetanzi Veaux

Qualitative perspectives come from qualitative aspects, and are manifested and controlled through experiences; including physical aspects which are determined by emotive idea-imagery, thus the oral tradition of the Native American cultures. Usually the abstraction precedes the other to gain dimension and yet simplify, to effect clarity and completeness (straight talk and connectiveness), definitions minimal for finiteness, solidity and dynamic tension. Single meanings are emphasized and stressed to lessen complexity versus the Euroamerican "soft-culture" ideas and concepts of materially rationalized communication by "beating around the bush."

The intellectual imparts a truth in culture while the emotive effects esthetics experiences, thus the blended of two perspectives on "View From the Shore." The combination of language and life experiences are blended. For example, Gary's so-called "adoptive" background and coming into his own inherent cultural right as a Pomo/Native American in his teenage years and being educated in "Americana" is a courageous step. Most

"adopted" - of course, we as Natives know the true meaning of the word - Natives take a course of action, once they are told their identity, likened to learning to walk a new path without the crutches of what "the ravages of this materialistic culture" inundates as reality, or rather disillusionment of reality.

On the same hand is my experience of being taken away from a beautiful culture of the Lakota, so beautiful that your tongues of Europe cannot begin to hold the true meaning of expression and existence. Being torn away from a family, hair chopped off, watching others being beaten for speaking a natural language that tells no lies, as well as being beaten. I watched my Lakota brothers and sisters being lied to, I saw the lost stares of four-year-olds, five and six year-olds that haunt me to this day. What would you think of a people who indoctrinate, beat, and lie so as to make six and seven-year-olds hang themselves because they can't take the beatings anymore? For most Native children their monsters were real, for most "adopted" Native children their monsters became real after being allowed to know the truth, after seeing the truth.



cartoon by Robert Cook

Support rugby before hoops

by Rachel Bennett, Erin Shawn and Clover Simon

To the Cooper Point Journal: We are writing in regards to the Basketball Disappearing Task Force. The DTF is proposing to create a basketball team that would possibly draw more students to Evergreen (an ironic goal when the 1993 budget cuts plan to reduce enrollment numbers). It will cost \$30,000 to start basketball teams and \$8,000 yearly to maintain them. It is obvious that there is a lot of money and energy being invested in creating these teams. This amount of attention seems inappropriate considering that there is an existing sport that has received little recognition from the school.

The men's rugby team has been together for four years and the women's since fall of '92. Currently, the school considers us a "rec sport," which is inaccurate since "rec sport" teams are intramural. Our teams compete with other clubside and collegiate teams throughout the Northwest. We have organized all of our games and tournaments without any assistance from the school. The rugby teams have already achieved the goals that the basketball DTF hopes to meet: we have raised all of our money for uniforms, tournaments, and traveling to other schools; everyone is allowed to join the teams; our games are free to watch; games and practices are scheduled around students' academic and work commitments. Furthermore, we have found coaches, insured ourselves, and joined both the United States Rugby Football Union and the Pacific Northwest Rugby Football Union, which are required in order to play. Most importantly, we have done all of this with little support or encouragement from the school. In fact, for the most part we have encountered

hostility and resistance from the College Recreation Center. For example, we are not allowed to practice on the good fields because they must be rented out to soccer teams. Instead, we are told to "be careful" while we practice on a hidden field which is full of mud, tire ruts, and holes. The CRC isn't willing to put a little money into fixing the field, yet they will spend \$8,000 a year on the basketball teams. Something doesn't seem right here.

Evergreen's philosophy encourages students to be dedicated and passionate about their studies and extra-curricular activities and professes to support them in their pursuits. The school's attitude concerning the rugby teams is a stark contradiction to its philosophy. Apparently, it is the administrative figures at the CRC, rather than the students, who are so intent on having collegiate basketball. We are not aware of any basketball teams created by students that are currently competing against other schools and states like our rugby teams are.

If Evergreen wants to spend \$30,000 to start a basketball team to bring more sports to TESC, first we ask that the rugby teams be fully acknowledged and supported. We have successfully created, maintained and improved two teams for only a few hundred dollars. Yet, in order for Evergreen rugby to be seen as serious and competitive by other schools and teams, we need encouragement and financial support from the school. We are an organized responsible group and we want the same respect that the soccer and swimming teams currently receive. The rugby teams can make a vital contribution to school spirit and Evergreen's greater community.

Rachel Bennett, Erin Shawn and Clover Simon are Evergreen Women Ruggers.

culture and activities, being actually there and experiencing and enjoying their lives in nature. They described in detail a beautiful culture - so beautifully and so precise with so clear a picture with words and songs. I have never read a book on "Indians" that equaled what I heard from these Lakota people. I heard the truth from their mouth, their words come from a language of respect that it cannot tell a lie.

I had hopes that, because it is the "Year of the Indigenous People," we might have been allowed to voice the true spirit of Turtle Island, but, no, I still see the condescending, trivializational attitudes toward the Native of this land... in 1993 the colonizations continue.

So you see, for Gary Wessels Galbreath, who kept his "adoptive" name out of respect for his white society and for this one Mnicoujou Lakota, we know the pain... in hopes that someday we all may know the power that is peace. Mitaakuye Oyasin "All My Relations"

Tiokasin Cetanzi Veaux is an Evergreen student.

DeLaria talks dildos, dykes

LEA DELARIA: MUFF DIVA
CAPITOL THEATER
SATURDAY, FEB. 27

by Heidi Morkert

Lea DeLaria is a total powerhouse (major babeage). I'd go dildo shopping with her in a second! Speaking of having sex with Lea DeLaria (i mean dildos), she claims to be a little old fashioned because she likes her strap-ons to "look like a real live big ole' dick." (Na, you're not old fashioned Lea, you're just obnoxious and blunt [or do i mean interesting?]) Many lesbians would rather have a porpoise dildo (I shit you not), than compromise the elusive state of purified-organic-available-at-your-local-hummus-hang-out-lesbianism, by riding the simulated reproductive merry wand of patriarchy!

Jaworski to perform a one woman show

by L.N. Pearson

Razor-sharp wit (you laugh when it hurts), a flair for controversy (did she really say that!), and a deep bluesy voice singing tales and truths: all these are part of Teresa Jaworski. Jaworski, famous for her irreverent "Evergreen Blues," no doubt will be claiming further notoriety for her performance of her original one-woman show, *THIS SIDE UP*, on Wednesday, March 10 at 7:30 p.m. in the Recital Hall. *THIS SIDE UP* is a montage of scenes exploring one woman's journey to the outer reaches of society, the edge of sanity, and the inner sanctity of the body. Leavened with satire and salt, Jaworski's work rises and expands the notions of how a woman struggles with the constraints of her world. Through poetry, music, and monologue, she examines hypocrisy, taboos, and the too often unseen image of a woman seeing herself.

Jaworski spent last quarter studying African-American literature by women; she initiated her work in response to these voices. In the interim, her work has taken on her own voice, and tells her stories through characters she has created. Each character is an individual striving to see her own reflection, daring the forbidden, waiting impatiently for maxims from God.

If you have seen Jaworski sing, you know that you won't want to miss the opportunity to hear her speak next Wednesday. The performance is free and you don't need to reserve tickets. If you need information, call x6833.

L.N. Pearson is a regular contributor to the CPJ.

(weeeeee! [hey Lea, what was your number?])

When Lea is faced with the age old question "when are you gonna get married and have children?" the belligerent beauty's response is "PROBLY! WHEN I STOP EATIN' PUSSY!" (did you really say that to your tiny li'l old great aunts?)

Who needs to visit home for tension when Lea can have you on edge for 90+ minutes (and SHE has a sense of humor)? Lea receives bonus points for not baby-sitting sensitive (pronounced thenthitive) queers (or is that gay men and lesbians?) about currently hemorrhoid-like political issues like S/M & classism. She got booted in San Diego for the joke "What's the difference between a dyke and a lesbian? About thirty thousand dollars!" (Ooh! issues! there must be a lesbian involved! [let's see, hemorrhoids + a sense of humor = ...lesbians?])

Her "Dis Holly Near" quota was met by performing a rousing rendition of the song "We are a gentle angry people" and interpreting a choice quote. Lea, looking (and feeling i'm sure) angelic recited "I feel like a... LESBIAN... when I'm... making love to a... WOMAN. Very GOOD, Holly! I feel like a lesbian when I'm BREATHING! I feel like a lesbian when I'm takin' a big ole' DUMP!" Lea's song goes something like (now sing along kids): "We are a gentle, angry people, We are a gay and lesbian people, we are a sado-masochistic people," followed by, "Yeah! she kinda forgot THAT part, didn't she?"

The audience had a mixed response of confusion, offense, and the spitter spatter of encouraging hoots [not that this is a point of contention [or bigotry and idiocy]... or anything]. Personally, I'm havin' a hard time visualizing a dominatrix feelin' gentle and angry at the same time with a whip and pair of cuffs in her grasp (ha ha ha... snort). Anyway, what could be more heartwarming than a dyke who gets away with forcing seven or eight (mostly gay) men to yell, "I'm a lesbian" at the top of their lungs? (My god, that's practically a direct reference to wet muffs [i.e. well-lubricated female genitalia] for gay men. They'd probably rather talk about eating pigeon shit than pussy. Aha ha ha ha...)

However, it was when she answered the question "How can you tell when you've lost your lesbian virginity?" by saying that it didn't really matter what the technicalities were as long as you got naked and had hot sex with another



Lea DeLaria is a vagitarian, not a vegetarian

woman, that every beloved sexual deviant in the room was in perfect agreement. Perhaps Lea DeLaria CAN be the great lesbo equalizer that we've all been hoping for.

Heidi Morkert wants to state that this article is a blatant attempt to endear (seduce) Lea DeLaria and regrets having to leave early to catch the last bus home. (sigh)

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CALENDAR

THURSDAY 4

FOR WOMEN'S WEEK EVENTS, please see page 6 of this issue.

TESC LGBPRC PRESENTS *Paris is Burning* and *The Rocky Horror Picture Show* beginning at 8 p.m. tonight in LH1. Admission is free.

THE GUESS WHO will perform at 8 p.m. tonight at the 4th Ave. Tavern. You might hear "These Eyes" or "American Woman." Tickets are \$10 at the door on a first come/first served basis.



AMANDA! AWETHU! premieres tonight at 8 p.m. in TESC's Experimental Theatre. The play, which was written and produced by Evergreen students and faculty of British Imperialism, features, drama, music, singing, video, slides, mime, and Orissi dance. Admission is free, but advance reservations are required. Call 866-6833 to reserve tickets. There will be other performances on March 6 at 8 p.m. and March 7 at 2 p.m.

EARLY WANTS FREE MEAT. She should move into the dorms.

LISA LINDQUIST and David Wahler Edwards will folk-rock at Dreamz, A Galleria tonight, beginning at 9 p.m. Tickets are \$3. Dreamz is located in New Jersey. Just kidding, Dreamz is at 404 E 4th in downtown Olympia.

SATURDAY 6

FRIDAY 5

JOANNE RAND and the Little Big Band will perform progressive folk-rock at 8 p.m. tonight in LH1. Tickets are \$5 at the door. This event is sponsored by the Women's Center as part of International Women's Week.

YELLOW SNOW, Days in Vain, Pod and Pandora's Box will play in the Library Lobby at 8 p.m. tonight. Tickets are \$3 for students or \$5 for everyone else.

THE JUNGLE BOOK will be performed by the Children's Theatre Company at the Washington Center at 2 p.m. today. Tickets are \$10, available through the Washington Center box office. Call 753-8586 for more information.



COOKING TIPS FOR WEEK TEN is a workshop sponsored by TESC's Conformity Center. Learn to revive rotting tofu, make a special dessert with marshmallows and ramen, and get vitamin B12 from that stuff on your shower curtain.

SUNDAY 7

I CAN'T TELL YOU WHAT to do today or with your life, but I can offer advice. Why don't you rinse your toothpaste globs out of the sink, buy an old trench coat and become addicted to espresso? In any case, I hope your day is fab.

MONDAY 8

STUDIO PROJECTS STUDENTS continue to exhibit their work in Galleries 2 and 4 through tomorrow, March 9. For more information, call the Evergreen Galleries at 866-6000, x6488.

TUESDAY 9



A WOMEN'S NETWORK Dinner meeting begins at 5:30 p.m. tonight in the Makah Room of the Tye Hotel. Attendees may network with other women and choose between three speeches on alternative health care, adult education, or self esteem. Tickets are \$10, call 357-1918 to make reservations.

EVERGREEN ALUMNI are invited to a coffee tasting (!) at Batdorf & Bronson's coffee house at 7:30 p.m. tonight. Coffee roasters will provide insights into the process of buying, roasting and brewing great coffee. The coffee house is located at 513 Capitol Way S in Olympia. Admission is free.



THERE IS A BOY with the beautiful dark hair and Renaissance eyes. Peace be with us and joy. He is my little oyster.

WEDNESDAY 10

TOD, THE BOY, TOD opens at the Center House Theatre in Seattle tonight at 7:30 p.m. and will run through March 28. *Tod, the Boy, Tod* is a rap, rock, ritual dance theater piece by Talvin Wilkes which is produced by The Group. Tickets are \$11-\$18, call (206) 441-1299 for more information.

FAHRENHEIT 451: THE MUSICAL opens at the UW Ethnic Cultural Theatre tonight. That's all she wrote. For more information, call (206) 524-3717.

WHERE TO GET TESTED FOR HIV/AIDS

TESC Student Health Services
866-6000, ext. 6200. Anonymous testing 4-8pm Wednesdays, \$25.

Thurston County Health Dept.,
539 W. 4th Ave., 786-5583,
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Rave On!



Black leather, loud music and good vibes made the rave a good time for ravers and entertainers alike. ABOVE: Miss Gay Tacoma '92-'93 Whitley Lexington was the finale for the leather fashion show. Lexington strutted her (his?) stuff in front of an enthusiastic crowd Friday night. photo by "Seth Skippy" Long.

LEFT: Lights and music attract the attention of a properly adorned attendant of the Camarilla's rave. photo by Seth "Skippy" Long.

by Stephanie Zero
Plenty o' black lingerie. Plenty o' exposed cleavage. Plenty o' shakin' butts. Evergreen, where have you been?! This college has so much potential for the fantastic and the bizarre, and the Camarilla brought it out last Friday night at the rave. I was greeted at the ticket counter by a woman in sheer black lace bustier, a g-string and garters. Okay, so I kind of tripped when I turned around to take a second look. Oh! but you should have seen the chicks behind the wire fences - bull whips and bare skin and Oh baby! Give me more! One with merely electrical tape to conceal her nipples took an interest

Although this rave was pre-advertised, school-sponsored, and virtually drug free, nowhere did it fall short of the wild side.

in our photographer Skippy when she dangled her whip over the fence in front of his camera. This wasn't just a dance, it was entertainment. The dance was the main attraction but there were plenty of side shows: three bands, a tattoo raffle, a leather fashion show, role playing, Dancers acting out S&M, and the appearance of Miss Gay Tacoma. Because it was organized by the Camarilla (a Vampire fan club), there was

an excess of black garments. Surprisingly, I only saw one pair of fangs. I was happy to see someone in a Cat in the Hat hat, what I relate to as rave wear. Rumor has it that raves started in San Francisco as all night, drug enhanced, dance-a-thons held in abandoned warehouses and advertised only by word of mouth. The first time I heard of a rave was three years ago, when I met this guy from England at the OZ dance club in Seattle. He said that the way we Americans danced was tame compared to the raves at home. He said there were no good writers except for himself. A bloody ol' wanker in the US on intern with Microsoft. Damn good dancer though. Oh, but that's another story. So, although this rave was pre-advertised, school-sponsored, and virtually drug free, nowhere did it fall short of the wild side. The music? "Acid party. Let's have

a party..." When they broadcast acid house, the floor got wet, but otherwise it was lame. Fitz of Depression did a set and attracted a thrashing throbbing mosh pit (or was it just male bonding?). Another uncharacteristic feature of this rave was the presence of the Olympia AIDS Task Force and the condom drop. No dental dams. (Who uses them anyway? Lea Delaria says saran wrap is better because you can see what you're eating, or was that a joke?) What it comes down to is, people actually showed up for an Evergreen dance. It was advertised as far North as Seattle and as far South as Portland. Hey, who needs to go to the city when you can have the city brought to you. Stephanie Zero is our resident groovilicious mama and our ever so dignified big cheese.

Mr. Maniacal circumlocutes 1/3 Hitler marks

by Andrew Lyons
There is an ominous presence on campus. Many of you have undoubtedly walked by it unawares during the daylight hours. Just yesterday, I noticed it while observing the bevy of chalk drawings and scribbles adorning this campus... this, Evergreen.



Chalk has become the mainstream for passing information along the pathways here. From reminders of Wounded Knee, to the Happy Squad squalor to, "you may be a wingnut, but you're my favorite wingnut(?)" to elaborate murals detailing defecation feishes. But buried in these exists the unfathomable rambling of the dark and mysterious organization, 1/3 Hitler.

"I'm thirsty." Oh sorry. (I get him a glass of water.) "Is that strongest thing you've got? Is this glass clean?" Yes, it is.

Just who are these subversives who run amok during the witching hours, scrawling their coded propaganda? Are they the bombers of Twin Towers now hiding out in the woods of the Northwest? Chagrined hippies, leftovers from the free love era? Some radical faction of former members from the local Elks Lodge, gone bad? Or some age-old secret cult which has now descended upon Thurston County with ill intent?

As you have spent the majority of this afternoon deciphering the coded message of 1/3, I wonder if you have come to any conclusions as to its meaning or, indeed, its mission here on campus? "The main focus of my research was the 'SPAM IS 1/3 HITLER' message. I cross referenced the use of Spam in cult activity with *The New Webster's Library of Practical Information* and my volume of *The Encyclopedia of Ultra-secret Evil Cults That Nobody Knows About [1967 edition]*. According to it, the reference to Spam symbolizes death by extreme gastronomy... or it is the symbol of life, depending on your school of thought.

Concern and wonder about this group has risen to an all time high with last week's take-over of a local public radio station, KAOS 89.3, when listeners were bombarded with the "Manifesto of 1/3."

That's fascinating, Xavier, what else? "Don't interrupt me. I was unable to approach the epitaph-like chalk tome for up-close inspection, as any attempt resulted in attack by an unruly pack of tree frogs. The leader of which was a beast named 'Rolo' who croaked in tongues and who, along with his tribe, would turn and bow in reverence toward the chalk whenever jets or light aircraft pass overhead."

Xavier Maniacal, renowned witch hunter, vampire-killer, and professional watanabi, is with us today to help decipher, and if possible explain, the foreboding existence of a group with such an obscure pen name as 1/3 Hitler. Welcome Mr. Maniacal, do you mind if I call you Xavier? "Not at all, just don't touch me." As you have spent the majority...

This is very unnatural, Xavier. I can understand your apprehension, is there anything else you can add?

"Well, considering the length of time that it has been exposed to the environments, I feel it is safe to ascertain that who ever wrote it pressed really, really hard."

and all I'm saying is that it's not so!" Point taken. Have you any clues regarding the perpetrators behind 1/3? "There are two possible scenarios. Either it's a sign of impending armageddon, in which case we are all doomed, or it's just a bunch of smarmy core program students with too much time on their hands." Anything else? "Can I have a different glass? There's something floating in this one." Andy Lyons has a little (ominous) voice in his head that tells him what to write. No, he doesn't.

Channel surfing soothes soul

by Sara Steffens
At this point my nervous system is airborne. After my fifth cup of coffee, my internal combustion process starts. The world is alive! I can do anything! Excepting, of course, scrutinize inferential statistics for another hour. TV, my friends, and lots of it, is the prodigal students' best ninth week pal. TV is my soulmate.

quite inspiring as I rest comfortably on my rump. Sizzler is flipping tiny shrimp carcasses in heavy black skillet for delighted diners to devour. The shrimp look like little grubs. Sizzle, sizzle. Excellent choice, sir. AM/PM: giant jerking wienies in the sky, disembodied eyes wide with the wonder of it all, the wieners are throbbing, the wieners are alive, the wieners twitch across a field of yodelling technicolor, rumba into the wide-open mouths which will be their ultimate demise. But there is a certain wisdom here: these wienies do not fight their destiny, they embrace fate with a poignant joie de vivre, dancing to the grave. The Bon Marché has a towel sale. To celebrate, a woman frolics with her children across a sunlit field, waving bathtowels like flags. Her hair streams in the gloriously refreshing wind. Bathtowels! Bathtowels! I... must... buy... bath towels.

Eyes glazed, mouth frothing slightly, I lift a shaking hand to the channel control. Click. Click. I channel-surf with the nimble grace of a seasoned expert (it takes a very steady hand), rolling over waves of *Three's Company* (Jack thinks that Janet wants to do the do with him), *Supermarket Sweep* (It's the Ajax! The Ajax is on sale!), *thirtysomething* (ahh... Hope to Michael, "I want somebody like you, only nicer." She's been considering an affair). I don't let anything crawl into my head, don't blink, let the images pour over me, a perfect poi of nonsense and profundity. Daring, I walk the razor's edge between absurdity and enlightenment.

Little Mighty Dogs leap three times their height, promenade proudly pulling against the cord which restrains them. Like helium balloons tethered to a child's chubby wrists, they are not truly free. Their fur is streaming, their teeth gleaming, flanks rippling as they trot and pose. Oh, the caninity. It doesn't take a big dog to be a Mighty Dog, it takes a special dog. We are Flintstone's kids, ten million strong - and growing. (Has generation X found a name?)

Of the shattering of fleeting image, severed voice, floating type, a strange sentence emerges. The commercials - where do they come from? Could it be...

I am enraptured: I imagine drinking Taster's Choice in Paris with a soft-eyed, fuzzy-headed lover. I will go blonde with Clairol and become the new strong woman I've always dreamed of being. And Jack, they're good for take-out or delivery. I will soothe my troubled guts with gentle pink Pepto goop, like a bridge over troubled waters. Frothy, creamy cappuccino: it's now so simple, the miracle of modern science surrounds us. God bless America. I found a reason to be glad.

A message from the heavenly, immanent and transcendent father/mother/camel/mysterious orb assaults constantly, and only a few (the humble) begin to sort the threads of the call. And I am one.

A nervous H&R Block customer rubs sweaty palms, chafing skin against skin, worries about hair loss, whines filing about his income tax. But then: "Ignorance breeds fear," he says. Somewhere in the distance, a candle is lit for justice. We're taking our Mastercard to the grocery store.... Everywhere, bananas glisten in perfect phallic ordination, bottled water lines up like soldiers trimly on the shelves. The check-out woman smiles. (She, too, is Jesus. I must have her.) The new Diet "one awesome calorie" Coke commercials are beautiful, subtle, insightful. Taste it all... it's what's inside that counts... surgeons who sculpt... live your life as an exclamation, not an explanation! Tan smooth silkaline people bounce in front of sepia canyons -

See you all at the Computer Center next week. Courage, comrades, and godspeed. Sara Steffens is out of clean clothes.

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struggle, from cover

seventy days and ended with the arrest of Leonard Peltier.

"We don't attack anybody," said Veaux, "we only defend ourselves, and that's what we were doing. They were attacking a church, that's the irony of it, a church."

They were able to hold that defense for seventy days. Last Wednesday, people who were there spoke of their experiences at Wounded Knee and what it meant to them.

"The veterans that came heard the music in the parking lot," said Veaux, "they heard that and they got to the totem, the welcoming figure. Two of the ladies began to cry because they saw the big banners and the drums, and read the chalkings."

"All the speakers were unbelievable," said Campione of the twentieth anniversary. "People were very receptive, we got an incredible amount of support."

"For me," said Veaux, "doing this gives credence to my culture. We're still here, we'll not fade like people want us to. We want the truth known that we're still here and that we won't go away. For us to bring that forum and those films about us in this century, which is almost over, that makes us modern."

"If one or two people in the crowd get it, then it's worth it," he said. "Their minds are changed and set in a different way now. Once you are allowed to know the truth, you will thirst for it always."

The Native Student alliance is planning to hold a native environmental film festival. Films made by natives and films with a non-colonialism out-look will be featured. Other events planned in the future include a Paw Au (pow wow) and a Potlatch. For more information contact the Native Student Alliance at Ext. 6105.

Andrew Lyons is a CPJ staff writer.



Chalking Red Square for recognition of Wounded Knee '73: 20 years later. photo by Ned Whitaker

Galbreath, from page 9

Advancing at TESC and is one of the most dedicated and supportive people for students of color as well as a vocal and active proponent for non-oppressive situations for all people at the TESC campus and beyond.

Also, Gary has been an integral part of making KAOS and Evergreen what it is today, so to suggest that Gary diminishes these efforts is, as I said before, an obvious contradiction.

Secondly, I want to address the statement about Gary adopting his Indian heritage (as if that had anything to do with the content of his show). The comment was racist and bears no similarity to someone adopting a spiritual heritage that is not indigenous to his or her ancestry as Zodrow and Maun suggest. Like many Native children, Gary was adopted by a white family and raised in cultural traditions foreign and oppressive to his ancestral ways. This is a common experience for many people of color because of the brutally imperialistic ways of white cultural norms onto non-white families. Gary reclaiming his hereditary identity has an extremely personal and political meaning and is in no way similar to someone filling their empty life caused by white imperialism by appropriating someone else's spiritual practices. This comment alone enrages me to no end, and I find it to be completely ignorant and condescending.

Lastly, I want to address the issues of burning sweatlodges and non-Natives practicing Native spirituality. I am a white woman who finds Gary's criticisms on this

subject to be challenging and accurate. I burned a sweatlodge that was on the land I rent because I felt that its existence and disuse was disrespectful as most Native peoples burn the lodge after its use. Also I knew that it was made by a white male, "respectfully."

I feel that as long as Native people are being persecuted for their spiritual practices in a country that is rightfully theirs, white people should not be appropriating Natives' practices. WHITES SHOULD BE FIGHTING FOR THE RIGHTS OF NATIVES TO FREELY PRACTICE THEIR SPIRITUAL WAYS OF LIVING. There are not enough white people actively challenging their genocidal legacy and white privilege and racism to think they can bridge cultural gaps by practicing other cultures' spirituality. When all these white males in the men's movements start working to fight sexism and racism and support Native sovereignty movements then maybe they can ASK if they can join their Native sisters and brothers in spiritual celebration and healing instead of reaping the benefits of their unchallenged privilege.

I think Zodrow and Maun should continue to listen to "View from the Shore" and really listen to what Gary is talking about. Anyone who has had the chance to talk with Gary will know that he speaks from the heart and is willing to talk to anyone who will take responsibility in learning the truth and treating others with respect. Zodrow and Maun did nothing to encourage a respectful dialogue and wrongly criticize someone who gives so much of his energy to supporting community.

Jennifer Shafer

GRE, from page 3

Pythagorean Theorem, but in my case the only numbers I have touched since high-school are those sweet figures in my checkbook, whose contents, incidentally, could easily buy me a perfect score.

The GRE also includes those bizarre situations that are supposed to teach you to think. (Personally, I think it's a collusion between the GRE people and the institutions of psychotherapy).

Anyway, you are supposed to parallel the relationship between, for example, an ant and a foot (ant:foot) to an unemployed musician and a lawyer (unemployed musician:lawyer). Of course, the situations get a bit more complicated (i.e. unemployed lawyer:musician is as shit:fan), and the more complicated they get, the more insane you go. Makes for a good party game, but that's about it.

In a nutshell, the GRE covers all that fun stuff you've forgot about since your senior year in high-school, though ETS (the people who make the test) swear that you've been honing your SAT skills throughout college. Who knows, maybe we have. Perhaps we have all been refining that conformist baah since the day we were born. In any case, I can definitely say the GRE has made me a stronger person. For one, I can now understand that guy in seminar who always speaks in "isms," and much more important, it's another one of those spectacular human events in which I can proudly say I participated.

So, if happiness:graduate school as picket fence:offspring, can we in all fairness, then, surmise that GRE:SAT as ignorance:bliss? Perhaps.

Roxanne Sadovsky is an over-stressed Evergreen student.

budget, from cover

surprise several staff members that were also there. Students voiced serious concern about the loss of Perkins Loans and the recycling program. Some felt that the end of the loans would make the school less accessible to those students that are not from financially privileged backgrounds, while others questioned the wisdom of cutting the recycling program in light of increasing solid waste disposal costs.

Scott LeDuc, a student that publicized the forum by placing red flyers in many campus locations, expressed concern about student participation in the budgeting process. "As long as we can solicit quality student representation, that's my goal," he stated. "It's time for students to speak out," he noted, pointing out that all the school's budget proposals will be made available to students at a public forum in LHI at 3 p.m. on Monday, March 8.

suit, from cover

Gilbert asserts the college had full knowledge of his affiliations with Two Thirds Production and not only was the relationship featured prominently in his resume, but letters of recommendation praised him for the resource.

"The thing is the resources for this type of material, for Latin American culture and Latin American literature, are not abundant," said Newman. "When Gilbert was hired... they said 'this is great, this is at the forefront of this.'"

"It was fine for him to have those

Community members were concerned about losing access to the CRC, while staff members were feeling pressure to deal with layoffs while facing the tasks of maintaining new buildings (i.e. The Arts Annex and Longhouse) and dealing with new technology. Purce himself expressed reservations about cutting maintenance when the school is dealing with problems in the Library Building's Heating, Ventilation and Air Conditioning system.

The bottom line is: school at TESC next year is likely to be more crowded, more expensive, more bureaucratic, while there will be less quality, diversity, safety and cleaning happening around us. Merry Christmas.

Brian Almquist is Layout Editor for the CPJ.

affiliations and connections," said Frickelton. "It is a matter of how the financial part went. He could have brought a copy of all those things that he wanted and taken them over to the state printer and had the state printer print them up, and we could have put them in the Bookstore and we could have charged the cost for the printing."

"I am not in a hurry," said Gilbert, of the length of time it may take to get a hearing date. "I have no intention to quit my job. Time is on my side."

Early Ewing is a CPJ staff writer.

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Next week is our last issue for the quarter. Deadline is Monday at noon, at CAB 316. If you don't make it, we don't publish again until April 8. We'll miss you!

Comics

Cooking for the Apocalypse by Shannon Gray



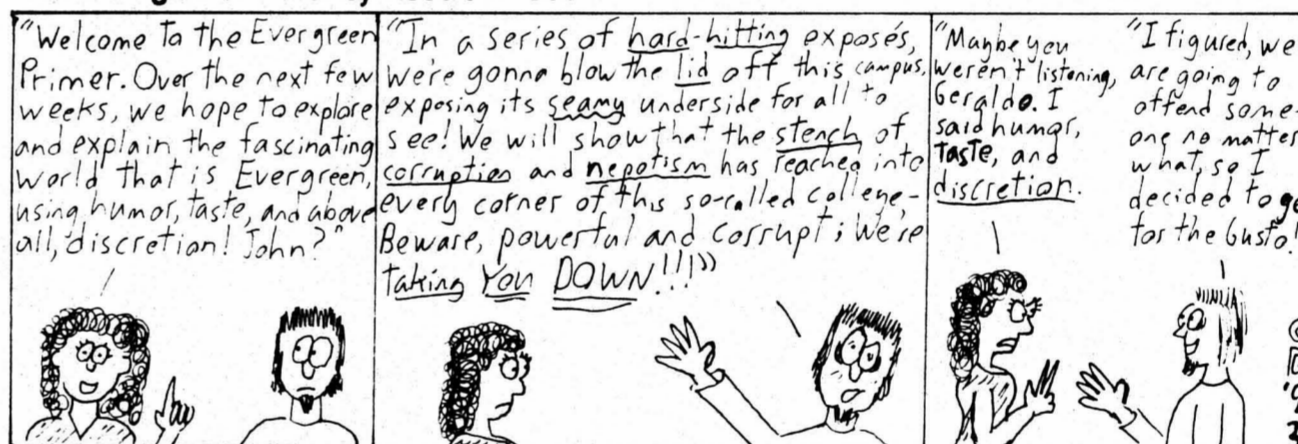
Coven House by Cat Kenney



Doctor Sanity by Steve O.



The Evergreen Primer by Robert M. Cook



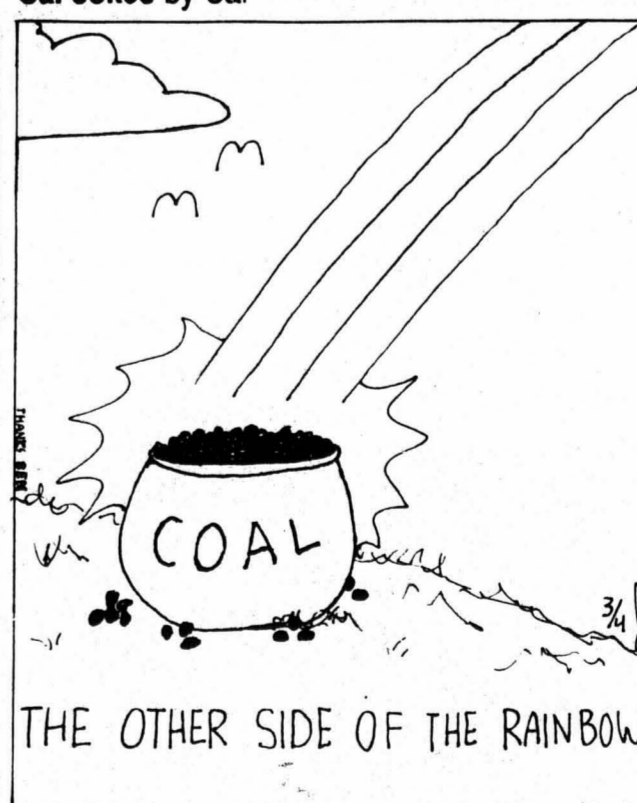
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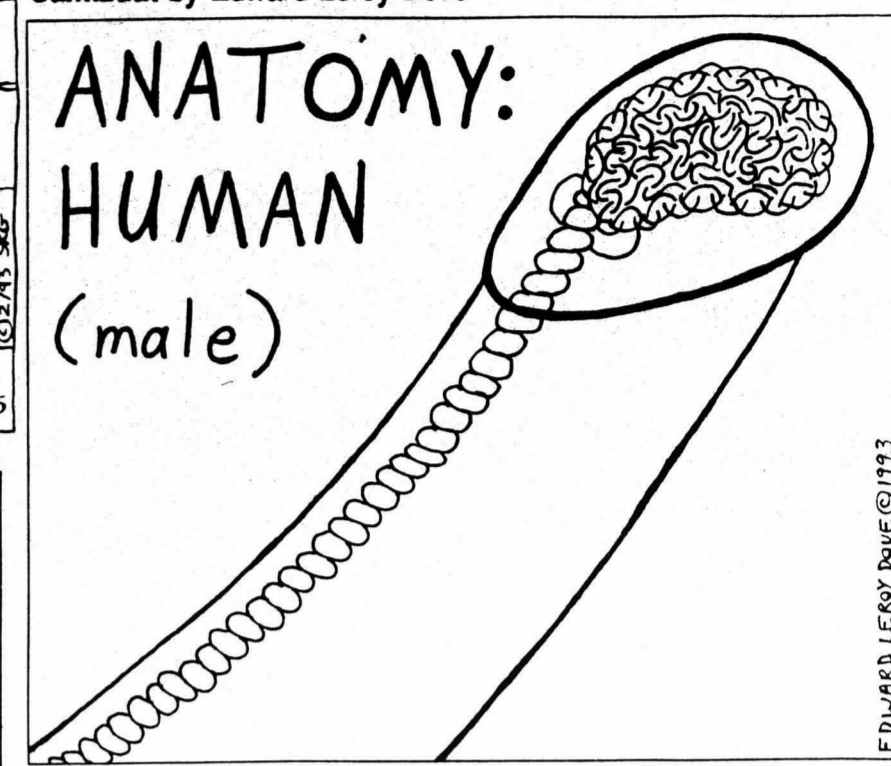
Bullets are Cheap by Edward Martin III



Sal Jokes by Sal



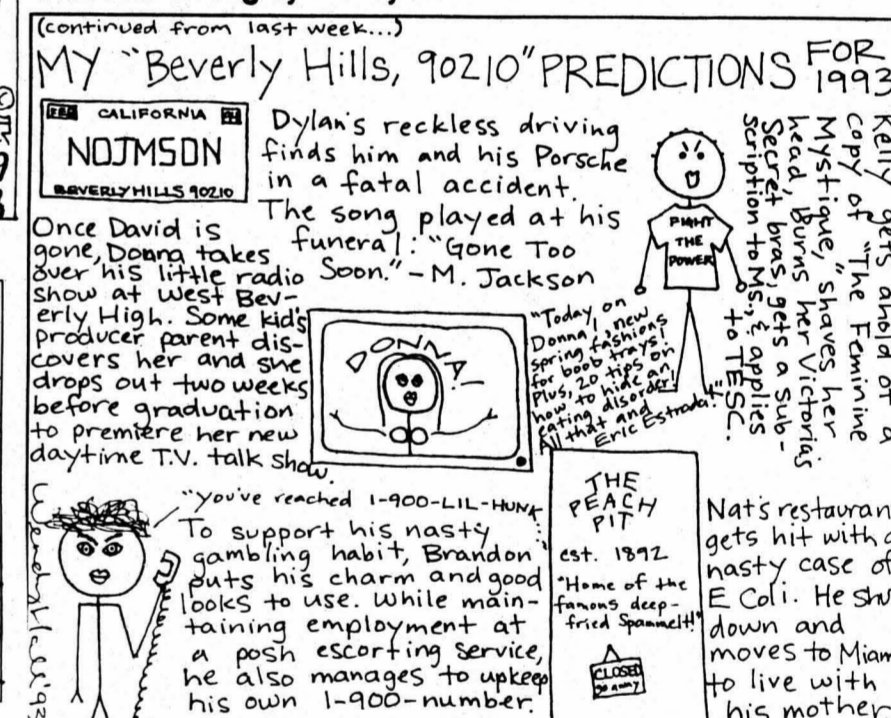
Samizdat by Edward Leroy Dove



The Wrecked Angle by Steve McMoyler



Sick and Wrong by Wendy Hall



A Cliche' in Every Pot by Robert M. Cook

