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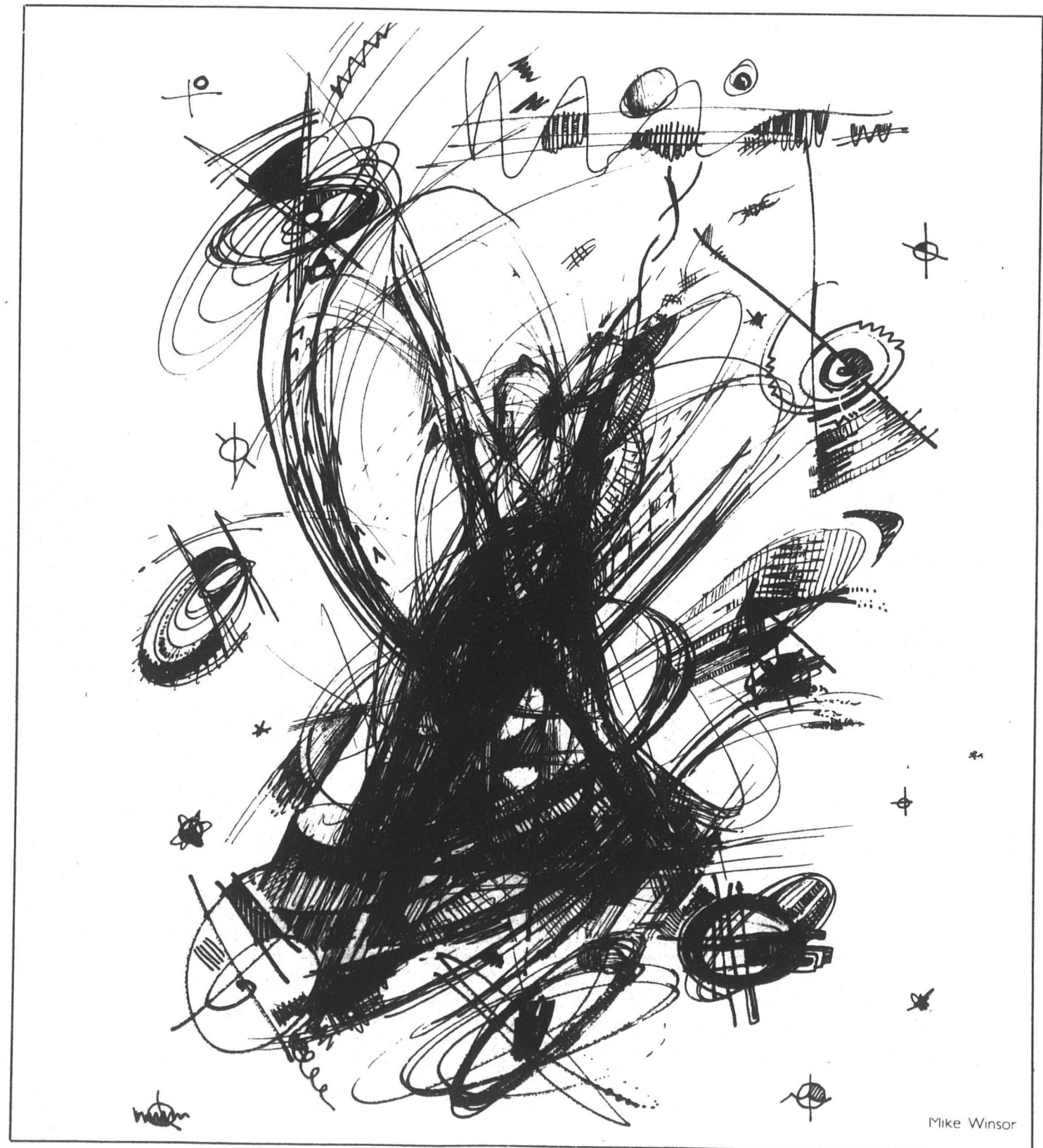
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April 16, 1987

—volume XV—

cooperpoint Journal

—issue XV—



Mike Winsor

Editor's note:

That's me, so if you see me on the street and want to write a story, introduce yourself.

This issue

focuses on spring celebrations, and touches on Pagan, Jewish and Christian traditions. Special thanks to Innerplace and Lynn Peabody for their sincere and enthusiastic help.

I realize that the very subject of spirituality seems corny to some, and I have tried to not heap overt sentimentality on top of that prejudice. However, I would ask the more Cartesian readers to suspend their cynicism in order to better understand those students who find faith a real and vital force.

I would like to see this quarter's paper be a blend of humor and more serious thought, and am especially interested in receiving well thought out, passionate essays and opinion pieces. Please consider getting together with another student who holds an opinion in opposition to your own so that the two of you can write point/counterpoint pieces. I am convinced that we learn the most from listening to diverse opinions.

-Polly Trout

upcoming themes:

Mass Consumption and Social Gluttony: copy deadline Monday, April 20.

Asian and Pacific Isle Week: copy deadline Friday, April 24.

Grad Schools: copy deadline Friday, May 1. We would appreciate any submissions pertaining to these themes, as well as other work.

corrections:

The artist featured on last week's cover is Nancy Sigafoos, and we sincerely regret the misspelling of her name. The photograph of the artwork was taken by Michael Polli. James Dannen, author of the condom buyer's guide, and Dianna Caley, author of the history of condoms, were not credited for their work.

Cover design: Mike Winsor



Michael Polli, CPJ

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STAFF

The COOPER POINT JOURNAL is published weekly for the students, staff, and faculty of The Evergreen State College, and the surrounding community. Views expressed are not necessarily those of the college or of the JOURNAL's staff. Advertising material contained herein does not imply endorsement by the JOURNAL. The office is located at the Evergreen State College, Campus Activities Building, Room 306A. The phone number is 866-6000, x6213. All calendar announcements must be double-spaced, listed by category, and submitted no later than 5 p.m. on Tuesday for that week's publication. All stories and letters to the editor must be typed, double-spaced, signed, and must include a daytime phone number where the author can be reached, and are due 3 p.m. on Friday and 3 p.m. on Monday, respectively. Display advertising must be received no later than 5 p.m. on Monday for that week's publication.

Editor: Polly Trout □ Second Desk to the Left: Ben Tansey □ Art Director: Jason Boughton □ Photography Editor: Michael Polli □ Poetry Editor: Paul Pope □ Reporter and Calendar Coordinator: Timothy O'Brien □ Production: Tim Williams □ Advisor: Susan Finkel □ Business Manager: Felicia Clayburg □ Production and Distribution: Christopher Jay □ Typist: Ben Spees □ Advertising Manager: Chris Carson □ Advertising Assistant: Julie Williamson



Grass Lake

photo by Caroline Skye

▶ embarrassed

OK, let's see here. In the guidelines to writing letters to the CPJ it says not to be "overly malicious". So let it be clear that malice is not my intent. However, as a graduate of Evergreen, and a terminal champion of underdog causes, I must protest the inaccurate and sloppy treatment of my show of work at the Smithfield. It's this kind of poor quality reporting and presentation that keeps Evergreen's reputation dangling in the balance here in the Olympia community.

First of all, it's Sisafus *[sic]* that keeps eternally roiling the boulder up the mountain. My name has a "G" as the third letter. Also, there are five major misspellings in four short paragraphs, and the location of the Smithfield is not 5th and Columbia, it is 212 West 4th.

I also want to say that when you shoot a flash at plexiglas, you get a picture of the flash, and you do not use that picture to represent the artist's work.

And, as my last and most ardent complaint, I must insist that I *never*, upon perusing Andy Warhol's work, said the published quote, "Hey, I can do that."

So let's make a deal. You guys do a big

article on the Olympia AIDS Task Force and the benefit we're planning for early summer and I'll forget the whole thing. Let's just say that it's a tad embarrassing to go around town defending Evergreen, and then have their newspaper spell your darn name wrong on the cover.

N. Sigafoos

▶ Joel speaks

To: CPJ

In reading my letter headed "Free Parties, Free Movies, Free Towels and Free Concerts for Students" in the April 9, 1987 CPJ, I realized that it had been primarily a letter about ends and that I had slighted the means of achieving those ends. I also spotted some errors.

I want to correct the errors and outline the means you, the students, can use to end the S&A Board's policy of pay \$219 and pay again for concerts, dances, towels and other user fees.

First, the errors. I wrote that S&A fees are \$210 per year; they are \$219 per year. I wrote that the administration was asking for 500 more students over 2 years, but it is 200 more next year and

400 more the year after (Stan Marshburn). Thus, the subject of my letter was not \$105,000 in S&A fees as written but \$131,400 in S&A fees (\$219 x 600).

Isn't it amazing how these thousands of dollars can escape one's attention?

How can you, the students, the payers of \$219 per year to the S&A Board, end the policy of being charged for movies, dances, concerts, towels and user admission fees? After all, you have already paid once; why pay again?

What is needed is a clear mandate, unequivocal, from the student body to the S&A Board. Since there is no student government other than the S&A Board there are three effective methods: personal lobbying, sending letters and petitioning.

Personal lobbying by students is extremely effective. Because the S&A Board receives so little input from students as a group (while desiring a lot), when the voice of students does speak it carries great weight.

For instance, in 1982 it was proposed that the S&A Board fund the Recreation Center being open 48 weeks instead of 40. Some of the S&A Board members were very opposed to this due to cost.

But as conscientious Board Members they polled students of different political perspectives. All the polled students wanted the CRC open for 48 weeks. These student Board Members, though they were opposed and had the veto power, conferred by the S&A Board consensus process, chose to let the CRC be open 48 weeks a year as the student body desired.

Even 10 students making their views known carries a lot of weight.

Appear as a group and talk to the S&A Board. Talk to Board members individually.

However, 10 different sets of students individually talking to 7 S&A Board members cannot be said to be a clear mandate from the majority of students. To get a clear mandate you need a petition. If an individual student drew up a short petition and passed it around, it would be a beginning. Start now.

I have run a rough estimate of the cost of ending user fees and charges from different group's budgets. Off the top of my head here is the rundown. 30 student groups have about \$500 and in estimated revenue from ticket sales to concerts, dances, etc; total cost: \$15,000. The CRC towel fee is approximately \$4,500 per year. Thursday Night Films and EPIC: \$5,000-10,000. KAOS: \$2,000-4,000 (they hold two large dances). The Bike Shop: \$2,000? Supplemental Events: \$10,000. A total of about \$45,000.

I haven't included Driftwood Daycare's estimated revenue because Driftwood parents already receive \$600 per child in return for \$219 in S&A fees. The Evergreen Expressions, co-funded by S&A, would require detailed negotiations (which is what you have the S&A Board for) and is beyond my ability to

estimate. Gee, only \$45,000 or so out of \$131,400; somehow I think you'll figure out what to do with the fest.

In the end, all S&A fees come from students and are yours to dispose of. S&A is about to receive what may be its last surge in uncommitted revenue for the foreseeable future. Once that revenue is committed in a historical sense it is very difficult to pry loose from groups' budgetary turf.

You must act now, lobby, organize and sign petitions and send letters. Use your power act to change your world with your money. If you don't tell the S&A Board what to do with your money, someone else will.

Joel J. Barnes

► slammed

To: CPJ Editor,

I think Joel makes a good point. In reality, however, there simply is not enough money in the S&A pot to fund both fundamental services and optional services. When there is not enough allocated money to fund all services, then managers have two choices: 1) to devise other methods of raising the necessary funds, or 2) to eliminate the service. It is necessary that a manager establish whether a service is essential or optional.

Joel mentioned the towel service at the CRC as one which should be free. That point of view is only valid if enough students feel that the towel service is a fundamental need or strong enough desire to warrant using allocated funds rather than to pay for that service as an option. While I agree with Joel that campus films should not cost more than films at commercial houses and that

Evergreen is unique in the degree to which it pays coordinators of special interest groups, I have never felt, even as the CRC manager, that having someone else launder a towel for you was a particularly pressing need or high priority. Students are free to bring their own towels and locks each day that they use the CRC. Students who prefer the luxury of having a towel laundered for them and having a permanent locker may choose to pay for that service. The allocated S&A dollars pay for essential operational costs such as lifeguards. Revenue enables us to offer a number of services which students can choose to purchase. To me this makes perfect sense, so long as the S&A board is responding to current student interest. Should students begin to demand free towel service then the board should consider allocating funds for that. Until then, towels will continue to cost \$3 per quarter for those students who choose that service. I think it is wise to provide for basic needs and healthy to charge for individual choices.

Jan Lambertz

► insulted

Dear Joel:

I found your letter most appealing; you paint a hopeful picture of bettering student life at Evergreen. But your slam of student coordinators is misinformed.

Not all coordinator positions are S&A funded. The services of student coordinators do much to preserve cultural diversity.

If you remove coordinator positions, what body of people would you replace them with, and how much would you pay them, or how would you have volunteers assume the responsibility and accountability of coordinating these groups? College students tend to be most dedicated to their coursework, their jobs, and their families. How do you propose to find dedicated people to spend additional time with student groups? We can actually consider ourselves lucky that so many dedicated people are willing to work so hard, so long, and for such little pay. Many coordinators get paid minimum wage for 12-19 hours per week; many, like ourselves, regularly put in 30-60 hours weekly, and are full-time students. You are right; most coordinators at other campuses don't get paid, nor do they offer the ser-

vices and support we do here.

As for towel fees and student user fees for access to Evergreen equipment, that sounds like a separate issue, and perhaps a separate budget.

Incidentally, I've not met anyone zealous enough to reproduce the library. As a research resource, the Environmental Resource Center is more involved with suggesting reference and periodical material to the library collection than attempting to reproduce it. Frankly, we haven't their storage space.

Joel, which issue is more important to you: slamming the student coordinators, or a better life at Evergreen? Please define.

Howard Scott, Rusty Post x6784

► admission

Dear Joel,

After reading your article regarding "no admissions," we can't help but respond to the narrow-mindedness of your comments. We would like to help educate you by clarifying most of your comments. You compared Evergreen to U of W and mentioned movies, concerts, and dances are free there. Do you realize that the student population there is about ten times as many as at Evergreen? With ten times as many students, money, they can afford to provide entertaining films, concerts and dances. They have student clubs whose main function is to provide fun games and dances. Here at Evergreen we have student organizations, whose jobs are to organize, promote and provide student support; limited academic and personal advising; cultural awareness; political awareness; and, yes, also fun and entertaining events. We do all that and much more with a very limited budget and very little support from the administration.

Every year, the Asian/Pacific Isle Coalition receives an average of about 2500 dollars for goods and services. I suspect that other student organizations get about the same amount. That is a very minimal amount of money for providing quality cultural events. The cost of throwing a quality live band dance ranges from 400 to 800 dollars. Getting a guest speaker costs about 55 to 100 dollars in honorariums. Bringing a poet here costs about 150 dollars. Putting on a cultural event like Asian/Pacific Isle Heritage Week (coming up April 27-May

1) costs from 1000 to 1700 dollars.

Your comment about coordinators having no commitment with students' money and how we are wasting money getting paid for our office hours is the most unappreciative and insulting thing we have ever heard. Most of us get paid for ten hours a week. However, we put in forty hours a week to put together events and to provide student support. We are doing a professional job for very minimal pay. So as you can see, we have every right to be paid. Suppose there are no student organizations and no coordinators? Then there would not be an Asian/Pacific Isle Coalition. There would not be an Indian Center Umoja, MEChA, Women of Color, EPIC, etc. Can you, Mr. Barnes, provide support for Asian/Pacific Isle, Indian, Black, Hispanic students and other student groups? Can you provide cultural events that deal specifically with those cultures? Do you think the administration would? If you want free parties and games, then I suggest that you go to U of W.

You mentioned that the CPJ and S&A Board should do some investigative reporting of the organizations. For once in your narrow-minded article, we agree with you. We cordially invite you, the CPJ and S&A Board, and any administration member to spend a day in our offices. Maybe then you will gain a sense of appreciation for the quality work the coordinators do for the whole Evergreen State College and community. Until then, please don't blindly criticize us.

Shang Nguyen, Asian/Pacific Isle Coalition, 866-6000 ext. 6033

► backhoe

To the Editor,

I am writing in response to your decision to run a photo of "The mighty H-1000 backhoe", instead of photos given to you of the groundbreaking ceremony held on the housing sight. I suppose if you did not hear the words of Suquamish Nation member Harold Belmont, it would seem more fitting to run a photo of a piece of equipment. You would not have had the opportunity to hear Harold speak with respect of the earth that was to be torn up. You would not have seen the sage and sweetgrass that was buried on the site, no doubt under the tracks of the wonderful "mighty H-1000 backhoe". It is hard to imagine why a photo of a groundbreak-

ing ceremony done in such a respectful way, was preempted by that of "The mighty H-1000 backhoe". If you change your mind, you know where the negatives are.

To all my relations,
G.W. Galbreath

► correction

Dear CPJ,

Concerning last week's article about Narrow Focus -- Lee and I co-wrote U.S.S.A., that popular three-part mini-series.

Thank you,
Krista Paulsen

► stirred

To the Editor:

Both civil rights and peace were movements that passionately stirred my generation. We came to learn about those who had preceded us and to hope that others would follow. With the onset of disco in the 70's, punk in the 80's, and the growing collection of "execu-drag" clothes in my closet, I began to wonder about myself and whether I could understand the statements that younger people were making.

When I read in the Daily O about the recent anti-apartheid demonstration at the Capitol, I felt a familiar stirring of passion and I was very, very proud that Evergreen students were the leaders of this act of social disobedience.

Jan Lambertz

► Library

CPJ:

The reference area of the library will be re-modeled during this Spring quarter. The staff will be making every effort to keep materials accessible while this is taking place, but they ask you to expect things to be moved around to new locations. They apologize for the inconvenience that this project will cause and ask for your patience and understanding during reconstruction.

This construction will require that the lounge area by the circulation desk be permanently re-located to another part of the library. If you have any suggestions please let them know. This project is needed to provide more shelf and office space in the reference area.

-- Library Reference Staff

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have said, "GROW UP!"
Love,
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Coordinators challenge S&A

Several student organizations have spoken out in a single voice. Their message, a loud and clear one, was in response to a proposed action that would have limited each S&A group to a single coordinator.

The purpose of the policy change was said to be an attempt to develop a system of managerial accountability. Additional staff could still be used, but a single person would have responsibility for the organization.

An April 1 memo written by Cheryl Henderson-Peters, Student Leadership Coordinator for the S&A administrative office, stated: "As of the academic year '87-88, each organization will be permitted one coordinator." On the following day, Cheryl wrote student coordinators rescinding the memo. She cited "a

united voice" of student opposition as the reason for changing her decision.

Student coordinator reaction to the initial memo ranged from disbelief to outrage. "Actually I thought it was a joke at first," said Daleo Rosa, co-coordinator of the Women of Color Coalition. Esther Howard, co-coordinator of the Lesbian-Gay Resource Center said, "I was shocked because it was counter to what had been discussed."

"The decision was made too quickly and did not take into consideration the feelings of certain people," admits Cheryl. "We need to recognize the fact we made a mistake, but not get bogged down by it."

It is the feeling of both Cheryl and some student coordinators that much of the problem lies in the ambiguous nature

of Cheryl's job, which is a new position. The S&A Administrative Office was re-organized this year. What was once a single position, Director of Student Affairs, has been divided into two positions, Student Leadership Coordinator and Student Affairs Administrative Coordinator.

The Administrative Coordinator position is clearly defined in that it deals primarily with budget matters. However, Cheryl's position is not as clear-cut. Generally speaking, she is responsible for advising and supervising student organizations.

"All along I've heard really clearly from an administrative side what they would like my position to be. This is the first time that I've had an opportunity to hear student voices saying, "keep your hands off the organizations and do training," Cheryl said. "I think we have to balance that to a certain extent, but I think there are ways we can do that."

Cheryl does not question the autonomy of student groups, who in her opinion have the final say in matters concerning their organizations. "I will always...defer to student opinion because it is the nature of this position," she added.

But students coordinators still seem wary. "I think she is still considering limiting coordinators," Kaleo worried. "In some ways it is indicative of a trend to streamline student organizations," remarked Esther. It is a move she fears will limit the effectiveness of student groups.

As a result, student coordinators have issued a memo requesting a meeting with Cheryl, Vice-President for Student Affairs, Gail Martin; Dean of Student Development Ernest (Stone) Thomas, and the rest of the S&A administrative staff. The memo requested that these people meet on April 22 to clarify Cheryl's job description.

Cheryl acknowledges the suspicion of the student coordinators. "Having made a mistake early on created some of that. All I can hope is that there is some willingness to go on from here."

What remains to be seen is if she can effectively supervise the groups while also deferring to student opinion.

--Timothy O'Brien

Glorious leader sugar-coats campaign

by John Kaiser

SEATTLE, April 13...Joseph P. Olander, president of The Evergreen State College, unveiled a new breakfast cereal, featuring corn meal miniatures of himself, during the corn industry's annual expo, held here today.

It marks the first time a college president has launched a national campaign to market a cereal.

"If kids eat it, I'll be rich," Olander was heard to say to a colleague in the men's bathroom of the Seattle Sheraton Hotel.

Speaking later at a press conference, Olander said he allowed the Kellogg Company to use his name so that he can, "touch the hearts of America's Youth" as they sit down to breakfast.

Olander plans to write a weekly column, which will appear on the back of the box, inspiring young people to to "learn and grow," he said.

"America is ready for Dr. Olander and we're glad to be a part of it," a Kellogg spokesperson said.

The sugared, artificially colored, two-inch miniatures of Olander are targeted toward high school and elementary students, to "start them thinking about education and its potential," the spokesperson said.

Reaction at the college has been mixed.

"The fact that our president would market a green, sugared replica of himself in cereal goes against all known Evergreen values," said seventh year student Tip O'Brien.

"If he was going to do it, he could have chosen a healthier cereal," added a student who identified herself as a concerned vegetarian.

But Vice-President Patrick Hill defended the campaign, arguing that mass exposure can only serve to help the college and its mission. "It will enhance the school's reputation with business and parents."

However, sources say Hill is privately upset, since he himself was working on a cereal contract for himself when Olander stole the idea.

Hill could not be reached for comment on these reports.

He was last seen sulking in his office, watching re-runs of last year's World Series, sources said.

O'Brien said he and other students are organizing a boycott of the cereal and urging that a disappearing task force be formed to look into what he calls "cerealgate."

Coalition fights SDI

The Thurston County Coalition to Stop Star Wars (T.C.C.S.S.W.) held its first meeting at the Olympia Timberland Library. Forty people heard members Dr. Lisa Johnson and Tim Kelly explain why they believe that Star Wars (SDI) should be dropped by Congress immediately.

Dr. Johnson related a brief history of U.S. attempts at ballistic missile defense since the 1950s and the many technical hurdles that would leave the trillion-dollar system vulnerable to attack or deception. Kelly reviewed a study published in *The New England Journal of Medicine*, which discussed medical aspects of a Soviet attack with a "95% effective" (very optimistic) system in place: more than half the U.S. population would die within the first week. For less than 5% of the Star Wars' cost, the Soviets could double their current warheads and virtually assure complete U.S. destruction.

In view of these flaws, Star Wars makes sense not as a defense, but only as part of a U.S. first-strike scenario, Dr. Johnson said. In other words, a leaky shield would only be effective to blunt Soviet retaliation after our missiles had destroyed most Soviet missiles in their silos. She thinks this explains the Soviet uneasiness about the proposed Strategic Defense Initiative.

Kelly said most people don't realize that Star Wars also will offer no protection against the newer ground-hugging cruise missiles, and within 5-7 years the

Soviets will have about 2500 of them. Moreover, since the U.S. has gone from being the largest creditor nation to the largest debtor nation in the world in only three years, it makes no sense to continue to waste money on a system that not only won't protect us from nuclear attack, but may actually precipitate one, he said.

According to former Secretary of Defense Clark Clifford, "We will have 'Star Wars' or arms control. We can't have both." The T.C.C.S.S.W. wants to prevent SDI from being implemented. The next coalition meeting is on Thursday, April 30, at 7:30 p.m. at the downtown Olympia library. The group is open to anyone interested in opposing Star Wars; it includes local chapters of Physicians for Social Responsibility, Computer Professionals for Social Responsibility, Beyond War, and others.

The goal of the coalition is to educate Thurston County residents about three important facts about the system: 1) it is very dangerous, 2) it won't work, 3) it is extremely expensive. They want to convince people to oppose it. The group has planned an aggressive action campaign, including bumper stickers, newspaper ads and demonstrations. Your help, ideas and/or donations would be greatly appreciated and make a difference. For more information about Star Wars, future meetings or activities, call John Finnan at 357-7272 in the evening.

--Betsy Warder, a coalition member

Wildlands internships

Wildlands Research is a special field study program sponsored by San Francisco State University. It is a nationwide, nonprofit program that takes college students to wildlands and wildwaters throughout North America, Hawaii and Nepal to work in small research teams under the expert leadership of prominent environmental authorities. No previous fieldwork experience is required of team members, and all necessary skills are taught on-site. In addition to gaining an understanding of the complexity of environmental decision-making, students often contribute directly to the future of wild


areas through their own findings and projects.

Today, America appears to be in a critical decade of decision-making about wildlands use. "Long-range plans are now being drawn for management of national forests and wildlife populations which, once established, will be locked in place for decades to come," Bay explains. "In addition, the opening of Alaska to oil, mining, and foresting interest presents an exciting new challenge to environmentalists. It's a kind of "last first chance" to see that wildlands are developed responsibly."

continued on next page

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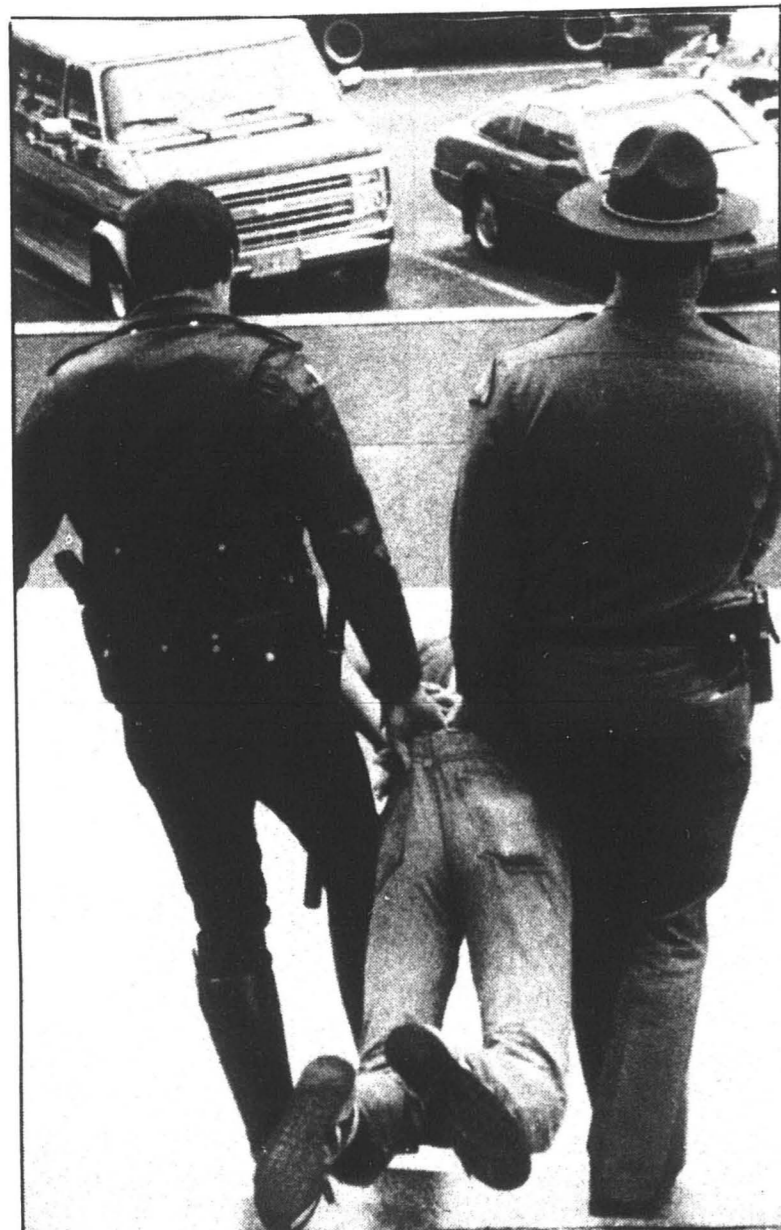
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Seven students were arrested in front of the State Capitol Building last Wednesday for protesting U.S. policy towards South Africa.

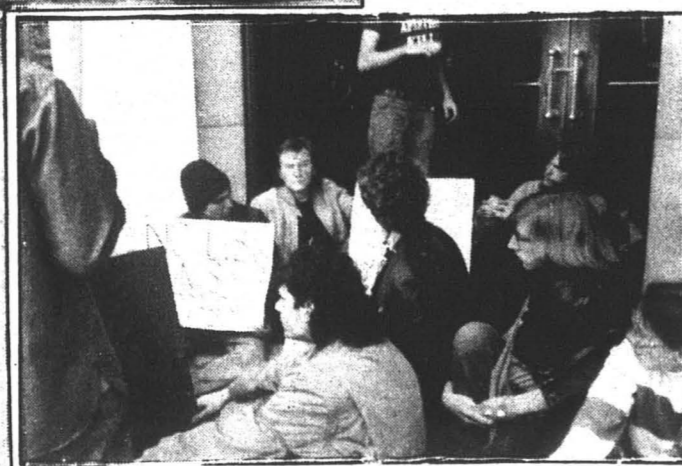
The seven were among 40 who rallied in support of a bill which would require the state to divest its funds from corporations doing business in South Africa. The Senate had defeated an earlier bill calling for review of the investments.

The demonstration began as a sit-in in the office of Republican Senators Zimmerman and Saling. Students were dragged out and locked out of the building.

The demonstrators then marched to the Capitol Building, where they attempted to enter the Rules Committee hearing where the bill was being discussed. They were prevented from entering by state police and went around to the front of the Capitol where police again barred their entrance to the building.

The students were ordered to leave the area in front of the doors. Seven refused to do this and were arrested. They were charged with public disturbance, processed, and released.

--written by a participant of the rally



photos by Deborah Skyles

Peer counseling positions open

The Counseling Center is seeking applicants for internships for the next academic year.

Peer counseling internships offer a unique opportunity for outstanding undergraduate students to benefit from training normally offered only at the graduate level. After initial intensive training, peer counselors perform individual therapy, intervene in crisis situations, and co-facilitate therapy and support groups. They receive on-going, high-quality supervision which aims to integrate training in counseling skills with development of the personality as the instrument and vehicle of therapeutic work.

The work requires a high level of maturity and commitment. Considerable personal resources are called upon in close work with emotionally distressed people. In supervision, peer counselors often work with their own personal issues as these relate to counseling. They receive direct feedback, both corrective and affirmative, about their counseling and about themselves as counselors. Working with this feedback

to maximize professional and personal development requires a fairly secure sense of self and self-esteem.

The Counseling Center aims to create a supportive environment where staff members help each other cope with the stresses of the work. That help often takes the form of unscheduled debriefings where one counselor tells another about a particularly difficult or marvelous counseling experience. At other times counselors help each other through personal crises and times of transition.

Peer counseling positions require a twenty hour week, nine month commitment with work study or internship status, as well as participation in a relevant academic program.

We encourage all students who will be juniors or seniors next year, and who want to be part of this kind of intensive training program, to come by the Counseling Center and pick up an application. Applications are due May 15 and include essay questions.
--Robin-Ann Cogburn, Hiring Committee

continued from previous page

More than 125 students from universities throughout the U.S. and Canada were involved in the program in 1986; a comparable number are anticipated in the Summer and Fall of 1987. Their work will have important influence upon North American wild areas and endangered wildlife species including wolves, grizzlies and bald eagles. This year, participating students will earn 3-14 transferable units of academic credit from San Francisco State University.

Additional summer projects include: measuring the effects of acid rain in the high lake basins of the Northern Rockies; radio-tracking endangered timber wolves, as they recolonize the Greater Glacier Ecosystem in Montana and British Columbia; on-site examination of behavior and habitat use of bald eagles, mountain goats and bighorn sheep in Idaho's Snake River and Teton mountain ranges; and field-assessing the marine mammal habitats of Vancouver

Island by canoe and on foot.

Fall offerings include endangered species projects in Glacier National Park, and firsthand investigations of key environmental problems facing parks and wildlands in Hawaii and the desert southwest. Additionally this fall a W.R. student team, working with U.S. and Nepali researchers, will explore on-site critical conservation and development issues in Nepal as that nation struggles to build an ecologically self-sustaining society.

Starting dates for 1987 projects run from June 21 to September 23; programs last from three to ten weeks, take place entirely in scenic wilderness back country, and earn 3-14 units of transferable credit in Biology, Geography and Environmental Studies. Enrollment is limited, so early registration is advised.

For more details, write Crandall Bay, Director of *Wildlands Research*, 3 Mosswood Circle, Cazadero, CA 95421; or phone (707) 632-5665.

--press release

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Future looms heavily for Native American Studies

Time is closing in on the Native American Studies (NAS) Disappearing Task Force (DTF). The DTF is charged with determining how the NAS program functions for Native Americans and other students, studying the philosophy of NAS pedagogy, determining how well the program serves Native Americans, and discovering to what extent inter-cultural literacy is served by the program. It is due to make its final product

available at the end of this quarter. Currently, however, a far more ominous appointment with fate awaits it at the coming faculty retreat scheduled for the end of this month.

One DTF member said the retreat will be a "watershed" for the group. The educational traditionalists (if they can be called that at Evergreen), whose belief in specific kinds of academic criteria will have the courage of expression at the

retreat, will come face to face with the Native American educational philosophy, which has a significantly different view on the requirements for a good education.

Although a presentation by the DTF is not yet confirmed on the retreat agenda, it is still a strong likelihood, and the DTF is planning as though it will happen. They have a day-long meeting scheduled for April 22nd. At that meeting, it is hoped, a sufficiently sound integration of the empirical data which the DTF's more loyal members have been diligently gathering will be made.

As politics would have it, it is reasonable to assume that the consequences of the DTF's work will be founded more on the feeling left by the presentation at the retreat than by the group's final presentation later this year. Either way, the Higher Educational Coordination Board will be in to

review the program during 1987-88. No one thinks the DTF is going to solve all the problems, but the coming weeks are effectively the days of NAS's trial before the Western educational establishment.

This, then, is not a bad time to assess how the DTF is doing in answering the concerns which brought it together: the role of NAS in individual studies at Evergreen, racism, the commitment of the school to Native Americans, and the effectiveness of the program as a link in the chain of a degree-granting institution.

It is safe to say that all these concerns and more have been raised, but sorry to note that little serious discussion has followed them. People taking positions on the DTF are a dime-a-dozen. Sincere efforts of compromise and conciliation are rather more rare.

The most important problem the group has is the level of commitment by its members. Two members, between

them making up three minorities, have foresaken the DTF entirely. Several student or alumni members, who were chosen by their peers with the understanding that they would commit themselves to the DTF, have been sparse in their recent attendance. Many DTF faculty members have conveniently found other assignments to keep them occupied.

One said he was keeping up "in spirit" by consulting his file of written materials from the DTF, which is an act blind to one of the fundamental aspects of the problems, namely, the disparity between the Anglo and Indian cultures on their emphasis on the importance of written and oral communication.

The one representative of the administration on the DTF has been at best irregular in her attendance. This is especially a pity, as she was perceived as a needed mediating influence in her subgroup which, dealing with some of

the most volatile issues, has been practically incapacitated by disagreement.

Of an original list of 20 names, possibly half of the members meet regularly. The attendance of the DTF is not just shameful. It is indicative of the desire on campus to avoid the issues. As a participant observer of the group, I find myself quite angry at those whose non-attendance effectively sabotages the process.

No, there is no reason to be totally devoid of optimism as to how this will all come together. Those who are committed to the DTF are doing good work. The tasks are huge, laborious and tedious, to be sure, but they are getting done. Whatever the adequacy of the final results, each will be sound and well thought out. It is my sincere hope that they will also be enough to at least bring a fresh perspective to the Native American Studies area controversy. □

--Ben Tansey

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"Spring seems to be about calling the energy up from the center, wherever it's been hanging out during the dark/winter...and some kind of dynamic pulling back, inward..." above drawing and cover art by Mike Winsor

Truth doesn't have to be factual

Easter and the principles behind the metaphor of Christ's death and resurrection.

This is how the story goes: God created the world, and created us as his children, so that we could love and grow. But we fell away into disharmony and sin, and since God was just, we had to face the natural consequences of our wrong actions. Yet he loved us too much to see us suffer, and he took that suffering on himself, as any parent would. He symbolically sent part of himself here to teach us, lead us, and take our pain onto himself so that we could be free of it. This part of God was Christ, who was crucified, died, and was buried, although he was innocent.

After three days in the underworld, Christ overcame death and returned to life, physically, a living and jubilant sign that good ultimately wins out over evil, and life over death.

It doesn't matter to me whether or not this is historical fact. Truth doesn't need to be factual. Mythology speaks a language more mighty than that of history. Jung's analysis of why the myth has meaning and the long diatribes I could go into right now on symbolic significance and so forth really don't matter much either.

What really matters to me is that the story strikes a chord too deep to be dissected. It teaches me that that the order and law of science is only part of the universe. Underneath the order is a spirit of compassion and creativity, and with that spirit comes uncertainty and mystery. The law of death cannot overcome the spirit of love.

This Sunday, I encourage you to wake before dawn and watch the darkness melt into light. Give praise and thanks that this is so, and know that it will always be so. □

-Polly Trout, Editor

In my struggle to piece together a metaphor for understanding my relationship to the rest of life, I have been sorting through Christianity as if I'm spring cleaning my closet. Some things strike true; others clash with my own sense of what is right. The celebration of Easter, however, remains for me a vital lesson.

When I was seventeen I woke before dawn on Easter morning and shook my young sister awake. We drove in the darkness to the state park, and met for a sunrise service with other members of my family's church.

Families drifted in to the amphitheater overlooking the Puget Sound as the sky turned grey. A heavy mist hung over the water and dripped from the trees. A bonfire was crackling and around it I could see the faces of my community. Mrs. Sugden had taught my third grade Sunday school class. Dharla Mobley had taught me how to put on makeup. These were people who had known me since I was a child; and of the children, I myself could remember many

of their births. I had rocked them in the nursery during the services.

We sang together as the sky grew light through the drizzle; simple songs that we all knew by heart. The pastor spoke of life after death, spring after winter, of a God great enough to create the universe and personal enough to know us and love us. What he said paled next to what we felt and saw: a world that was not accident but a work of art, and one that proclaimed a cycle of rebirth from every budding limb.

We celebrated quietly that morning. We praised the spirit that drew us together and filled us with a peace as tangible as the heat from the fire. We celebrated each other and the acceptance and love that cuts across personal differences. We came away nourished, and went home to our families understanding resurrection, just as we understood that the sleep and indifference had fallen away and been replaced with a quiet power.

My own spiritual journey has taken me away from Christianity. This does not keep me from finding meaning in

Each drop of wine we pour is hope and prayer that people will cast out the plagues that threaten everyone everywhere they are found, beginning in our own hearts. The making of war, the teaching of hate and violence, despoliation of the earth, perversion of justice and of government, fomenting of vice and crime, neglect of human needs, corruption of culture, subjugation of science, learning, and human discourse the erosion of freedoms. (All raise their cups of wine) —The Haggadah, Jewish book of Passover prayer

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Right, student Lynn Peabody celebrates spring in an unorthodox manner as students dance to African drums. Here is what Lynn had to say about the experience:

It was definitely a peak experience. I believe the inspiration came from the little girl that lives in my heart. I was meditating with a friend with the sound of African drums in the background when both of us began to laugh. "All I saw was purple and orange" he said as his eyes flew open. "All I saw was myself streaking across Red Square," I said. I began to peel the layers.

My heart was pounding as I stepped from the ivy beneath the trees. "It's springtime!" I yelled as I burst onto Red Square. "Wake up!" The drums grew louder, the people began to laugh and cheer as I ran a loop around the people dancing in the center. ("This is fun!" I thought to myself. The little girl in my heart was jumping up and down and clapping her hands.)

I burst into the CAB building. "It's spring!" I sang and watched heads swivel. People's faces seemed to drop into their laps. Mind-reading, I heard several people exclaim, "Don't sit down at my table!" Only one person cheered me on my dash through this scene of inner doubt and darkness.



Photo by David Hoos

have my I.D. card with me and while her eyes grew big and her brain scrambled for words I walked with poise down the stairs and into the lady's locker room. Once dressed, in a bright red sweat suit, I returned to Red Square. My body was buzzing and coursing with springtime energy and so was the spirit of my little girl. □

Reclaiming spring celebrations

Spring. A time for the emergence of life in all its glory from the grey sheath of winter. Since time immemorial, humanity has celebrated this season of renewed hope, of fertility and growth.

As our modern culture has advanced, we have grown further and further from the kind of primal unity with nature our ancestors had. Our rituals of spring often revolve around candy eggs, new clothes, and other commodities. We seem to have lost contact with an awareness of the Earth as a living process, self-sustaining, and ever-changing.

Some people are reclaiming celebrations of just such a vision of the Earth as a means toward attaining balance, both as individuals and as a species. They are looking into the many traditions of Earth's people and finding much of value that has been discarded. Many are also creating rituals to celebrate their sense of connection to our planet. Following is a description of two of the methods some are using to celebrate Spring.

Easter, of course, is one of the biggest Spring celebrations, and though its trap-

pings have roots in traditions far preceding the Christian culture, many have lost sight of its deeper meaning. Look to the followers of Rudolph Steiner for one observance of the esoteric aspects of Easter.

As well, many look to Easter's older counterpart, Beltane, observed on May First, about midway between the Spring Equinox and Summer Solstice. It is the celebration of full flower, of the dance of male and female. It is celebrated the world over with joy and merriment. May-poles, May wine, fresh fruits, flowers, can all be part of the festivities.

Some elements that might be useful for creating "cultural rituals" include:

► A salute to the four directions. Here are some aspects associated with each:
EAST-sunrise, wisdom, dawning of the light.

SOUTH-warmth, fertility.
WEST-sunset, reflection.
NORTH-cold, the light purification.

► A blessing with the 4 elements, here given with symbols for them and related

to aspects of the human being:
EARTH-crystal or rock-body.
WATER-water, emotions.
AIR-incense, mind.
FIRE-candle, spirit.

► Some kind of personal element. A toasting cup or other symbol of one's turn to talk may be passed around a circle, giving each person an opportunity to share with the circle.

► Music and/or dance. The music can be singing, chanting, live instrumental music or rhythm making.

► Ritual sharing of food or drink.

Such celebrations can be truly religious as we honor Mother Earth, the life force within us, and the cyclical nature of all that is. In creating such rituals, we make them our own, make them live. Festivals like these can bring us closer to life, to balance, and can thus be one of the greatest forms of service we offer ourselves or our planet. And they can be lots of fun. □

-by Austin Kelley

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Spring rituals tap a world-wide vein

The path to self-growth and service is often reflected by the seasons. Let us be nourished by Nature's seasons and, in turn, nourish Her. Nature can teach us how to live. We only have to listen and obey.

Spring represents the breaking of frozen, clogged habits and patterns, so that the river of life can flow. Watch two ducks mating in the spring, and in that is the dynamics of all creation. We are no different from our ancestors, as Nature is a symbol, and as a vital force She forces us to listen. It is essential that we do listen, and restore Nature's balance. Otherwise, She can do it Herself. Earthquakes and volcanic eruptions are Nature's way of righting the balance. If, however, we can have volcanic eruptions in consciousness by breaking old and decaying habits, we can give birth to the phoenix of rebirth and transformation.

One ancient way has been the use of ceremony. Thomas Banyacya strongly suggests that we go back and find ceremonies of our origins and use them for healing the Earth. Each of us must

find our own sacred roots, for we are a people of the Four Sacred Colors.

Let us consider the Spring of rebirth and the three major festivals of spring. Each is marked by the full moon.

The first festival, the full moon during Aries, is the festival of Easter-Passover, and the great Western festival. The second festival, the full moon during Taurus, is the festival of the Buddha known as the 'Wesak Festival,' and is the great Eastern festival. The third festival, the full moon during Gemini or festival of the Twins, is the joining of East and West, and is known as the "Festival of Humanity."

Looking at these festivals individually helps one understand how each one symbolizes in different ways the unity of all humanity and all of life.

Easter is an ancient festival, celebrated long before Christianity, at the time of the full moon during Aries. The Scandinavian Morning Goddess was named Esotere. A festival was held each spring in her name, Eostere, which means "Festival of New Life." The Babylonian Goddess Ishtar has a similar

festival. In Egypt, this time was celebrated as the conception of the Sun God Horus by the Goddess Isis, who gives birth nine months later at Christmas. The Jewish Passover is also celebrated at this time. Each of these traditions represents a cycle of birth, death, and rebirth or initiation.


In some cultures, the Easter egg symbolizes the universe hatching from the Cosmic Egg. In another culture, the Easter egg was painted yellow, red, blue, and green, to symbolize the four elements which make the whole. The Easter Rabbit is sacred to the goddess of spring, symbolizing fertility.

During Passover, the Jewish people are saved from the plague of death by the sacrifice of a lamb. The lamb is the young ram or Aries.

At the times of the full moons, equinoxes, and solstices, it is important to direct the increased vital energy for healing the Earth. At the close of a vital energy circle, picture the entire Earth surrounded by light and love -- the spring of rebirth. □


-- by Will Perry

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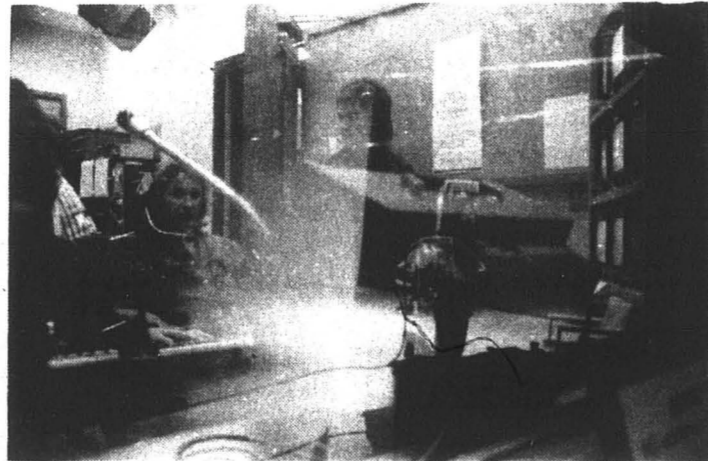
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Community Artist Television (CAT) will air its first show on April 17 at 8 p.m. Shown on channel 31 in cooperation with TCTV, CAT will feature experimental and provocative work based on the notion that television



does not have to be a passive and CATatonic experience.

CAT grew out of a discussion last quarter between filmmaker Bruce Bailey and the students in the program "Experiments With Light And Sound." The talk centered on the fact that television is manipulative rather than inspiring, and that as artists have the opportunity (through Evergreen and Channel 31) to have more control of the images presented on the air.

The first show will be an introduction to the program's production crew, including Executive Producer Sally Cloninger. This may be the only time you'll see these folks in front of the camera all season.

CAT will feature local artists' work and explore unusual themes such as "After Midnight" and "Not Sold in Stores." The public is invited to participate in choosing themes for three shows for late spring. You are encouraged to be zany and creative. Got any ideas? Send them in by May 5th. Write a card to:

CAT, Comm. 301, Evergreen State College, 98505.

Drop it off if you're close by. Also, if you miss Friday's show, you'll have a chance to view it again on Sunday because the show will be aired twice weekly. □

--Barbara Zelano, CAT public relations coordinator

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photo by Gary Diamond

Gary Diamond is a correspondent traveling through Central America. This week, he gives his impressions of Mexico

Mexico is a very poor nation. The standard of living here is not comparable to that in the United States, and is immediately visible the moment you cross the border. Many Mexicans live without flush toilets. To take a hot shower, a small fire must first be built underneath the hot water tank. The average home is made of raw cement and bricks.

Clothes are usually washed by hand in a wash basin or outdoors in a stream or waterhole where women and children will often gather for "laundry parties."

Yet, despite their poverty, the Mexican people are good spirited and reasonably well contented. They rise above the harshness of their economic climate with a truly noble pride. They are among the friendliest and most generous people I have met anywhere.

I am regularly stopped on the street with a handshake and asked where I'm from and how long I've been traveling through Mexico. I've been invited into Mexican homes and shown the utmost

generosity.

At one point I actually had a problem in dealing with Mexican hospitality. I happened to have arrived in Encarnacion de Diaz while a carnival was going on and the mood there was especially festive. I had been given a large amount of potent El Presidente brandy the night before, and was trying to deal with the dizzying after effects of high-altitude drinking. But in Encarnacion I simply could not escape people who wanted to buy me drinks. If it wasn't a beer it was a coke. If it wasn't a coke it was a taco. I literally could not walk down the street without someone putting something in my hand. I didn't want to be rude in the face of such sincere hospitality, but after a while I reached my legal limit and simply had to walk away.

I personally have seen very little evidence of ordinary street crime among the Mexicans or directed toward foreigners. Hitchhiking here is exceptionally easy and personally rewarding. It is as safe as anywhere in the U.S.

Despite Mexico's poverty and primitive sanitation system, the Mexican people keep themselves and their streets exceptionally clean. Every morning, sidewalks in front of most homes and businesses are meticulously swept. This combats the peculiar habit the Mex-

icans have of tossing litter into the streets, where it is rooted through by pigs, dogs and chickens.

An exception to this can be found among the indigenous peoples who live throughout the country. They have not wholly integrated into contemporary Western society and have embraced considerable hardships in their effort to catch up with the twentieth century. They are extremely poor, subsisting on what produce and livestock they can raise and selling whatever extra they produce in the marketplace.

It is perversely ironic that so many tourists flock to Mexico to see the archaeological ruins of the ancient Indian nations that once existed here. The ruins of the indigenous cultures are quite visible, even if one does not visit their ancient pyramids. You need only visit any major city and see how these people live to understand how much ruin they face today. At best, they are surviving, but it is a sad existence that they perpetuate. They age young; many or the older women are so frail they hardly have the strength or will even to beg.

It is a tragedy that the indigenous peoples of Mexico are so poor, especially considering that their inherited culture is so rich. They are a colorful people. Their style of dress is unique and in some places more than 40 percent of the population speaks only its native language. Women still carry their wares to market in large baskets balanced on their heads. Their weavings and embroideries are kaleidoscopic in color and form.

If there is one thing that can bring salvation to the impoverished of Mexico, it is education, but the educational system here in Mexico has serious flaws. It takes a minimal standard of living to induce people to want to seek an education. For many in Mexico, education is an unaffordable luxury, one also seen as probably devoid of long-term benefits. As Franklin Roosevelt once noted, people don't eat in the long term. Many children who ought to be in school instead work the streets, selling whatever they can in hopes of making a thousand pesos or so a day.

Education has always been an initiator of reform and change; sometimes radically so. Throughout the country of Mexico today teachers, or maestros, are working toward achieving educational reform. Recently they have been quite politically active in the streets of Oaxaca.

While wandering the streets in search



photo by Gary Diamond

of tacos, I stumbled upon a large parade marching through the city. There were perhaps a thousand or more people occupying whole city blocks, carrying banners and chanting loud slogans in unison. The protestors seemed to be a varied mix of maestros, students and concerned citizens, both young and old. They were quite vocal and determined, but for the most part passive and courteous. They were enthusiastic, but I would hesitate to describe them as angry.

The following day another march took place. This time the maestros had more visible support and their numbers were greater. I followed them until the march ended at the Z'ocalo. There several thousand people had assembled in front of the state municipal building. A fierce rally took place in which the maestros made their demands clear. I learned that they were demanding more money. The governor of the state had been withholding needed money from educational programs because the state's money was going toward paying off huge debts -- mostly to foreign banks such as those in the U.S.

Their speeches on the 4th of March were emotional and powerful. Crowds of supporters broke out into angry chants. The mood quickly took on an air of suppressed hostility. Soldiers carrying rifles stood conspicuously in front of the state municipal building. From the bellfry, two stories above street level, the barrel of a well-positioned machine gun pointed out over the Z'ocalo. It brought to mind memories of the massacre that

scene. When he finally emerged, he was charged and forced to flee. He ran up the street and a mob of a hundred or more people began chasing him. The secretary ducked into the Hotel Senorial and mysteriously vanished, but not before the mob had smashed a window and broken a glass table top in the lobby.

This was the extent of the damage incurred during the rally, except for a liberal amount of graffiti which swept through the town that day. No one was hurt, but the maestros had made their point.

The next day headlines of the local newspapers talked about how tourism in the state was on the rise. A small article and a few photographs were devoted toward the rally, but were more a criticism of the event than an impartial account of what took place. The press in Mexico is under the influence of the government. They have nothing but kind words for president Miguel de la Madrid. Even though his administration has failed to strengthen Mexico's floundering economy, the press would prefer to blame this on bad luck rather than a poorly managed domestic policy. As a result of subjective journalism many Mexicans remain ignorant of internal politics.

I wish my Spanish was good enough to allow me to learn more from Mexican newspapers, but my knowledge of the language is scant. I told myself when I set out for Mexico that, as far as the language went, it would be either sink or swim: either I learned it because I

watch what you eat as many foreigners have trouble digesting Mexican food. I've had no problems with it myself. I don't drink the water and if it is at all possible I'll put a squirt of lemon or lime juice on fresh vegetables before eating them; the citric acid kills off harmful bacteria. Aside from that I've eaten anything and everything served as food this side of the Rio Grande.

In a strange way, Mexico reminds me of Ireland. The two countries are very much different from one another, but in parallel ways. Ireland is a nation of green. Mexico is a nation of brown. The color dominates the country. The mountains and deserts are brown, the grass is brown, the people are brown-skinned, and many of the animals and houses are also brown.

Mexico and Ireland are also both countries with a passion for music. There is continuous music in Mexico: in people's homes, restaurants, stores and shops, on the bus, in the market, and in many places it's even broadcast throughout the main plaza in the center of town. Live music walks the streets, hides at home, and seems to pop up wherever there's a crowd. Musicians earn a living walking into restaurants, playing a few songs, collecting a few coins and then moving on. They hop onto busses where they know a crowd of people will have no choice but to listen and then donate a few coins. The musicians are by no means a nuisance. On the contrary, most of them are very good and Mexicans love to hear them play. Many of the instruments they play are hand-made originals with up to 16 strings, although the trumpet is still the trademark of the mariachi.

In addition, Mexicans are for some reason excellent whistlers. They whistle in pitches like tropical birds.

An old saying here is: "Pity poor Mexico -- so far from God, so close to the United States." Mexico has seen its days of glory from the times of the Mayan civilization to the age of the Spanish conquest when gold and silver were so plentiful that pirates surrounded the coastline.

Today Mexico retains its history, charm and culture, but the wealth is gone. What remains is a land of beautiful people and wild animals that come alive at night. Monkeys and wild birds scream in the jungle, coyotes howl on the high plains, and crazy roosters crow everywhere at midnight in a mad chorus with barking dogs. □

had to or I simply failed to communicate with people who spoke no English. So far, I'm doing a fair job of treading water. There is a logic to Spanish which isn't found as readily in English. For instance, everyone must know the Spanish word for hat -- sombrero. The word for shade in Spanish is *sombra*. The connection here is obvious.

In English, the word hat implies nothing except a rhyme for the word fat. The Spanish word for fat is "gordo." Gordo is also the word for thumb, for of course the thumb is your fattest finger. When I hitch-hike here, "yo viajo con el gordo," (I travel with the thumb).

It is a standard precaution here to

"In English, the word hat implies nothing except a rhyme for the word fat."

occurred in Mexico City in 1968 when 400 students were shot and killed while protesting at the Olympic games there, later to be buried in unmarked mass graves.

Fortunately, guns did not have to be used in Oaxaca, but before long a brief amount of violence did break out. As the crowd reached a fervor of protest, lightning struck in the nearby mountains and thunder echoed through the valley. It seemed to fuel the anger of the crowd, and moments later an angry mob stormed one of the hotels on the west side of the Z'ocalo. The Secretary of Education had been eating a meal on the balcony of a restaurant overlooking the entire

On Campus

Indian Heritage Week will celebrate the art, culture and history of native peoples and will recognize their past and current struggles from **April 20-26**. Opening ceremonies will take place at noon on Monday, April 20 beside the Library Loop's Welcome Pole at the entrance to the campus plaza. The Evergreen Indian Center encourages Indian artists, craftspeople and food vendors to contact them at ext. 6105. Raffle donations are also being requested.

An Asian/Pacific Isle Heritage celebration is planned for the week of April 27 through May 1.

Friday, April 24

Cliff Rowe will speak on ethics and journalism in the Cooper Point Journal office, CAB 306A, at 1 p.m.

Tuesday, April 28

Satish Kumar, Indian spiritualist, will present a workshop at 3:30 p.m. in Rm. 108 of the Communications Building. The same evening, and also free of charge, at 8 p.m. Satish will give a lecture in Lecture Hall 3, childcare will be available. Call ext. 6145 for more information.

Thursday, April 30

The Filipiniana Dance Troupe will perform at 8 p.m. in the Recital Hall. The program, held in honor of Asia/Pacific Week, is sponsored in part by Evergreen Expression Theater. Tickets are \$6 general, \$4 students, seniors and Alumni. Call 866-6833 for information and reservations.

Music

Saturday, April 18

The Righteous Mother's Fifth Birthday Concert at the Museum of History and Industry in Seattle at 8 p.m. Tickets are available at Rainy Day Records, Imprints Bookstore and The Underground in Tacoma, or Elliott Bay and Red and Black bookstores in Seattle.

Performing Arts

Wednesday, April 22

Live from the Experimental Theatre at 12:30 p.m. on campus channel 8, Narrowfocus will feature a look at St. Martin's College, garbage and obscure pets.

Friday, April 24

The Famous People Players, a Canadian Theater troupe, will perform at the Washington Center. For ticket prices and more information, call the box office at 753-8586.

Continuing

The Evergreen Hour is shown five times a month on TCTV (channel 31). African folktales, 'Transformative Visions' and two views of Northwest fishing are featured throughout the month of April. For more information contact Wyatt Cates, ext. 6277.

Visual Arts

Showing at **Childhood's End Gallery** through April 28, nature photographs by Kurt Thorson, etchings by Nora Fischer, watercolors by Amy Fisher and lithographs by John Morgan. Call 943-3724

Marianne Partlow Gallery presents *Monotypes* by Chris Kidd, Barbara Jackson, Jonelle Johnson and Bruce Weinberg, **April 17 - May 20**. Call 943-0055

The Public Art Space presents *Vignettes of King County Parks* by photographer Johsel Namkung through May 24, on the fountain level of the Center House at the Seattle Center. A discussion, led by Namkung, is scheduled for April 9, at 7:30 p.m. Call 625-4223/2216

Artworks of seven Northwest artists are being shown in Gallery II located at the Library entrance and in Gallery 4 on the fourth floor of the library. Gallery 4 hours are, weekdays 12-6 p.m. and weekends 1-5 p.m.

Education

Thursday, April 16

Media Production Career Workshop from 2:30 to 4:30 p.m. in CAB 108. Call Career Development for a list of speakers call ext. 6193.

The Energy Outreach Center is offering classes on energy efficient homes. For more information call 943-4595

The Olympia Parks and Recreation is taking registration for spring classes through May 15. Call 753-8380 for more information.

Students in need of **supplemental financial aid** for college are urged to write for a free copy of *How to Play Grantsmanship*, distributed by the scholarship Bank. College students should send a stamped, business-sized self addressed envelope to the Scholarship Bank, 4626 N. Grand, Covina, Ca. 91724

Governance

Joseph D. Olander wants to talk. President's student forum: April 16 and 21, 4-5 p.m. Forum for Graduate Students: May 21, 5:15-6 p.m. Staff forum: May 21, 10-11 a.m. First People's forum: May 21, 3-4 p.m. **All meetings are to be held in Library 3112**

Vice President for student affairs **Gail Martin** hosts open meetings on Mondays at noon, Lib 3236. Call ext. 6296 for details.

Enrollment Coordinating Committee meets on alternate Mondays, 3-5 p.m. Lib 3112. Call ext. 6310

SJA Board meets every Wednesday, 10:30 a.m. Lib 4004 Allocation Hearings in progress.

Faculty Evaluation DTF meets wednesdays 1-3 p.m. Lib 2205. Call ext. 6706

Faculty Hiring DTF meets Wednesdays, 1-3 p.m., Lib 2219. Call ext. 6870

Academic Advising Board meets Wednesdays, 1-3 p.m., Lib 2220.

Planning Council meets Wednesdays, 1-3 p.m., Lib 3121. Call ext. 6400

Infraction Review Committee needs students, call ext. 6300.

Dean Search Interviews, April 20-24. Call ext. 6402

Student Accounts committee needs students, it's your money. Call ext. 6300

President's Advisory Board searching for new members, interested persons please see the Student Communication Center in the Information Center.

Final report of the Grievance and Appeals DTF and Governance DTF are available in the Student Communication Center. Ext. 6300

How would you like your money spent? Tell SJA by filling out an 87 Student Survey. Look for it April 20. For more information call Yolande Lake at ext. 6300.

Governance Hours have been changed to: Mondays, 3-5 p.m., Wednesdays, 3-5 p.m. and Fridays, 12:30-2 p.m.

Academic Computing Users Group meets second Wednesday of the month, 1 p.m. Lib 2610

Academic Computing Forum each first and third Wednesday, 1 p.m. Lib 2610. Call ext. 6232

Native American Studies DTF meets Wednesdays, noon-3 p.m., Lib 1600

The Cooper Point Journal meets every Friday, 11:30 to 1 p.m. to critique the past issue, brainstorm for future ones, and assign stories and photos. Everyone is welcome. Deadlines are: 3 p.m. Friday for stories, 3 p.m. Monday for letters, and 5 p.m. Tuesday for calendar announcements. Located in CAB 306A, ext. 6213.

Health

Tuesday, April 21

Noontime talk on Giardia at the Health Center.

Thursday, April 23

A six-week Divorce Recovery Workshop begins. For cost and more information call, Single Adult Ministries in Seattle at 524-7300

Saturday, April 25

Intimacy and Sexuality: A New View will be explored at an all-day workshop sponsored by the Evergreen Counseling and Health Center will be held from 9 a.m. to 5 p.m. The workshop is open to students at a cost of \$20. Staff, faculty, and the Olympia community are welcome, at a cost of \$35, a person or \$50, per couple. Pre-registration is required at the Counseling Center (Sem 2109) or at the door Lib 1612.

A lecture by Jorge Badillo-Chochron, N.D. entitled, *A Macrobiotic Approach to Long Life*, will be presented at the Olympia Community Center. Cost \$5, includes hors d'oeuvres. Call Sally at 357-9248 or Elana at 754-4699

Tuesday, April 28

Measles and Rubella shots will be given at the Health Center, free of charge, from 11 a.m. - 2:30 p.m.

Committee on Alcohol and Substance Abuse will in LIB. 3151 from 3-5 p.m. CASA meets the last Tuesday of each month.

Continuing

St. Peter's Hospital is offering a host of health and exercise classes. Among these are: a four-part class titled, 'Living with Multiple Sclerosis', beginning April 27. 'Fresh Start', a quit smoking class begins the same date. On April 28 a free forum on AIDS will be held 7-9 p.m. Call 456-7246 for more specific information.

Group Health is looking for volunteers to work in the Seattle/Tacoma areas. Call 326-7633.

Politics

Thursday, April 16

Olympia Pledge Of Resistance Meeting, 7:30 p.m. at Bread & Roses, 1320 E. 8th. Call 491-9093

Careers

The Seattle Opera is holding chorus auditions. To sign up for an audition time, please call the main office during regular business hours at 443-4700.

Summer Internship available in Congressional Office: Congressman Don Bonker is now accepting applications for the Lyndon Baines Johnson Internship, a two-month paid summer position in his Washington, D.C. office. For further information, contact Congressman Bonker's district offices in Olympia at 753-9528 or in Vancouver at 696-7942.

Community

Monday, April 20

South Puget Sound Community College sponsors a presentation on *Art and Medicine* at 12 p.m. in the Student Center, free of charge.

Tuesday, April 21

The Thurston County Board of Commissioners will hold a public work session at 7:30 p.m., Rm. 152, at courthouse building 1. Subject will concern the Haven House Program on San Francisco street.

Saturday, April 25

The Evergreen Wanderers Volkssport Club of Tacoma will hold a volksmarch concurrent with the WalkAmerica/Teamwalk of the March of Dimes. There will be 10k, 20k and 30k walks. Call 271-3053

Thursday, April 23

The Olympia YWCA, 220 Union Ave., will offer a class, **How to Talk so Kids will Listen**, beginning April 23. Call 352-0593.

The Westside Neighborhood Association is sponsoring as part of its annual meeting a City Council Public Meeting on Issues. Members of the Olympia City Council will be available to explain their particular interests and expertise associated with city government, especially as they relate to Westside concerns. This public meeting will be held on Thursday, April 23, from 7-9 p.m. in the cafeteria of the Jefferson Middle School, 2200 Conger Street. For more information call: 586-2257.

Springy Stuff

Friday, April 17

Boomerang Throwing, 2:30-5:30 p.m. Low-key Ultimate Frisbee 3-5 p.m. Call ext.6530

Saturday, April 18

Rain Runners Marathon, 8 a.m.-1 p.m., Pavilion. Cost is \$6 Call ext.6530

Sunday, April 19

Easter ecumenical Sunrise Service at 6:30 a.m. at the State Capitol Rotunda. Call 357-7227

The Olympia Parks and Recreation Department will be offering two spring sailing classes on Thursday beginning May 7. The cost is \$25 for the five week class. Call 753-8380

Other Stuff

Friday, Saturday, April 17-18

Flower children, love beads and peace signs will all be brought to life with a two-day celebration of the *Summer of Love*. Friday will feature a free poetry reading and open mike at the GESCCO office in downtown Olympia at Fifth and Cherry. The Saturday celebration, to be held at the Library Lobby, will include a multi-media slide show, recreating the sights, sounds and colors of the Haight-Ashbury era. \$5 general and \$3.50 for students, seniors and low-income persons. Call ext. 6144

Festa Brasileira celebrates Brazilian culture on Saturday, April 18 at the Mountaineers Auditorium at 7:30 p.m. Call 448-ARTS

The following groups are being sponsored by the Counseling and Health Center spring quarter. *Family of Origin, Dream Group, Pre-Orgasmic, Eliminating Self-Defeating Behavior and Adult Children of Alcoholics Register at the Counseling Center, Seminar 2109. Call ext. 6800 for more information.*

Thursday, April 16

Olympia Pledge of Resistance Meeting, 7:30 p.m. at Bread & Roses, 1320 E 8th. Call 491-9093

Friday, April 17

The Iran-Contra Affair: Government Secrecy and the Public's Right to Know, 7:30 p.m. in Nathan Johnson Hall at University Church, 6556 35th St. NE, Seattle.

Friday, April 30

Andrea Beatty Riniker, director of the Department of Ecology, will discuss *Environmental Concerns in the State of Washington*, in a noon lecture on the first floor conference room of the General Administration Building on the Capitol Campus. Call ext. 6750

To commemorate the Chernobyl tragedy and highlight the message for those of us living near Hanford, a group of Olympia residents are planning an exhibit and a memorial event. The exhibit consisting of photographs and personal accounts will be shown in the Library April 13-19 and in the lobby of the Olympia Hotel Building, 116 E. Leigion Way, April 20-26. The memorial event will be held Saturday, April 25 at 2 p.m. in the Timberland Library, 8th and Franklin.

Training position available at Evergreen Legal Referral. Position starts spring quarter to train and plan for next year. For more information call Gabrielle at ext. 6107.

A Job Search Seminar will be held April 20-23, during the noon hour in Lib. 1213

Orientation to Career Planning will be held Thursday, April 23, from 12-1 p.m. in Lib. 1213.

Six Professionals in the **Wholistic Health** field will offer advice on how to enter the field Wednesday, April 22, from 3-5 p.m. in Lib. 2205.

A Resume Writing Workshop will be offered on Friday, April 24 during the noon hour in Lib. 1213. Call Career Development, ext. 6193, for information.

The YMCA of Greater Seattle will be **here on campus to recruit for full time summer positions** on Wednesday, April 22 from 9 a.m. to 4 p.m. Call ext. 6193

WashPIRG will be on campus **to recruit for full time career positions** on Wednesday, April 22 from 9 a.m. to 4:30 p.m. Call ext 6193

Spring Open House at the Olympia Waldorf School from noon to 4 p.m. on **Saturday, April 25.** Call 754-0920

Celebrate May Day with the Olympia Waldorf School Saturday, May 2 from 10 a.m. to 2 p.m. Call 754-0920

Community radio station KAOS holds a Spring Auction April 21-24 at 7-10 a.m. and 7-10 p.m. Bid on April 25 from 7 a.m. to 1 p.m. Call 866-6822

Continuing

Big Brothers/Big Sisters of Thurston County have an urgent need for Big Brothers now! If you are a male, at least 20 years old, who can share 3 or 4 hours per week with a youth. For further information call: 943-9584.

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