

Feb 9, 1989

Opinion: we rallied against hikes, but now what?

by James Dannen

The first volley of the assault on students by the Higher Education Coordinating Board was standardized testing. Despite students best efforts standardized was not stopped and the "Master Plan" continues; this time taking form of uniform tuition rates.

Uniform tuition rates are no great evil but when uniformity includes increasing the cost borne by students, it can only be considered an attack on those of us already struggling to get an education on a limited budget.

Once again, students are working to derail a set of policies that serve to mock all aspirations at achieving diversity, at enrolling and retaining

people of color, and at making higher education a right and not just an opportunity.

Students planned and held a rally on the State Capitol steps last Thursday. The rally came off relatively well, drawing a crowd of about a hundred students and its share of media attention but even the culminating march into Governor Booth Gardner's office left little impact.

Rallies are fun. They provide an opportunity to let out frustration and for making grandiose claims of impending victory. Unfortunately, as last year's invasion of a HEC Board meeting proves, the sight of a handful of angry college students fails to strike fear in

makers' hearts. At least not when rallies are the culmination rather than the beginning of a struggle.

Organized opposition to any plan, while certainly including a great deal of ranting and raving, must move to another level; a proactive stage. It's not enough to oppose what the HEC Board (or any other body) proposes.

A well defined and viable alternative must be presented in order to be taken seriously. We can't possibly expect to achieve the goal of a more just and egalitarian society if we are always caught defending ourselves against the actions of others.

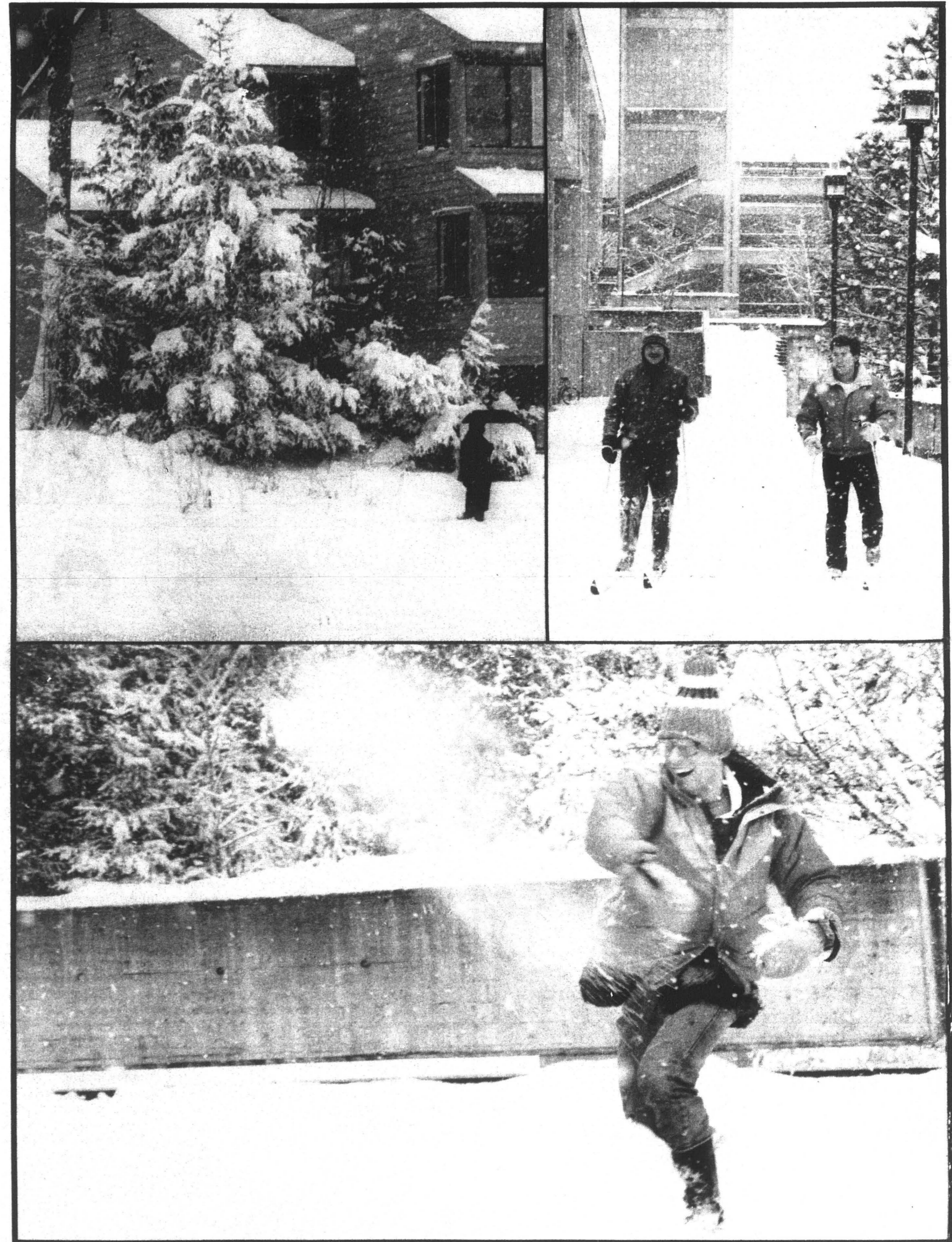
Hope lies in actively pursuing our own agenda. Other colleges have

student lobbyists pressing for legislation on issues of concern and relaying information back to students about what is actually happening in our capitol. Evergreen has not only the location and the resources to do the same but, unlike the typical college, a student body unhindered by a disempowering fear of authority.

Anyone interested in building upon Evergreen's tradition of student activism is encouraged to contact me at the student governance office (L3230; X6602).



Cooper Point Journal



Activist shares wilderness adventures Tuesday

"I went into the wilderness to save a mountain," says Lou Gold, "but the mountain saved me."

Born and raised in Chicago, Gold spent many years as a professor of political science before walking away from academic circles in search of a more palpable life. In 1983, he decided

to hike to the top of Bald Mountain, a six-mile-long-ridge that borders the Kalmiopsis Wilderness in Southwestern Oregon, and has since then continued to remain and hold his vigil atop the 3,800 ft. peak.

Having left the mountain after the autumnal equinox, Gold will use the

winter as a time of instruction, traveling and speaking until he returns to the mountain in the spring. He has long sought the protection of old-growth trees and fears the conversion of our divers national wilderness areas into tree plantations through "forest management" policies.

Lou Gold will share his stories and slides in the Recital Hall on Tuesday, February 7, 1989, at 8:00 pm. This is a special opportunity and not one to be missed. For more information please drop by the environmental Resources center in CAB 306B of give a call at 866-6000, ext. 6784.

American history is not neat and tidy

"You let a nigger come in through the front door?"
"I don't want my son involved with a white girl. He can dip his wick but that's all."

I was in Redmond last year walking through a grocery store when I saw a child walking down my aisle. I smiled at him and as I smiled his mother came rushing around the corner to protect her child from "that nigger."

Have times changed?
"Mommy, mommy, come see. There's a horse on two legs." My grandfather looked to see a little boy pointing at him as he walked through a small town in Arkansas 50 years ago.

Have times changed?
The line at the top of the page was from a woman after meeting her daughter's boyfriend (my cousin) for the first time. The second was my aunt's response upon meeting my cousin's girlfriend for the first time.

Have times changed?
Americans tend to think of Black history as something tidy, where they can learn about the exploits of individual black people. But Black history isn't tidy. It's a history intimately intertwined with the histories of the other peoples of this country.

For years my father and his sisters did not know that their grandfather was a white man because their father felt that it would upset them to find out. But Squire Riley, my great-grandfather, was a white Mississippi plantation owner who fell in love with a black woman. He loved her so much that they moved to Arkansas so that they could marry. After they had two children she asked him to return to Mississippi because she was afraid for the life of her children.

Have times changed?
Today I see mixed couples and mixed children all over the Northwest. And I hear stories about their school experiences that resound with the word "nigger."

Have times changed?
It's hard for me to write about Black

history during Black History month. Black history is complex and layered, hard to define. What is Black history and why do we study it?

An Indian woman I love very much once asked rhetorically why Chief Joseph was so well known.

"His most famous speech was 'I will fight no more forever.' Why don't we study the ones who said, 'I will fight until there isn't a breath left in my body or I've killed you all.' Why is our history about those who stopped the struggle and not those who continued to fight?"

Martin Luther King Jr. was a great man. His commitment to non-violence was exemplary, and his bravery and results without question. But why don't we study Malcolm X? His bravery was no less, his commitment no less strong. The difference was that he advocated violence, if necessary, to gain rights.

Blacks were slaves in this country for a long time. They escaped from domination not because the nation found it morally repugnant but because of the introduction of machinery. Haitians were also brought from Africa to be slaves at about the same period. Yet they had a rebellion of great violence. The domestic servants poisoned their masters until the whites fled back to Europe. Why don't we study that revolution, the revolution of a Nat Turner rather than that of a Harriet Tubman.

Have times changed? Or are we continuing to perpetuate the same myths and stereotypes that have always plagued us, servile criminal blacks who need to be oppressed.

I worked with one of the nicest people you would ever want to meet. But when he spoke there was often a palpable air of fear in the room. Now that he's gone no one talks about him. But when a black man speaks his mind in an educated way people are often threatened.

Have times changed?
I can't leave this subject without noting the irony in our perception of Black history. The adventure novel, the

romance novel, and the greatest Russian literature were all created by black men; Alexander Dumas Pere, Alexander Dumas Fils, and Pushkin. Why aren't they studied more? Mark Twain was influential, but these three men have created genres of writing. Who reads them today? The Three Musketeers was written by a black man. Who learns of that?

Have times changed?
One thing has changed. Barbara Tuchman, one of the greatest historians in our time died this week. I remember a speech she made at the Seattle Opera House. The place was packed, even the upper balconies were loaded with people. She looked out at the huge crowd and said, "All these people for a writer?"
Happy Valentine's Day.



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COVER:

SNOW FALLS AT EVERGREEN FOR FIRST TIME EVER!!! Evergreeners play when snow shuts down TESC for two days.
Photos by Peter Bunch

The Cooper Point Journal is published weekly on the Campus of the Evergreen State College, Olympia, Washington 98505 (CAB 306A); (206)866-6000 ext. 6213 & 6054. Copyright 1988.

The policy:

The Cooper Point Journal (CPJ) editor and staff may amend or clarify these policies.

Objective:
The CPJ editor and staff are determined to make the CPJ a student forum for communication which is both entertaining and informative.

Deadlines:
Calendar—Friday, noon
Articles—Friday, 3 p.m.
Letters—Monday, noon

Rules for submissions:
Submissions must be original. Submitting work which is not original is a legal, ethical and moral violation and an injury to those members of the Evergreen community who do complete original work.

Submissions should be brought to the CPJ offices on an IBM formatted diskette. Any word processing file compatible with WordPerfect 4.2 is acceptable. Disks should include a double-spaced printout, with the author's name, daytime phone number and address. Disks will be returned as soon as possible.

For information about other types of computer submissions, call the office at 866-6000 ext. 6213. Some help is also available at the office.
Double-spaced, typed copy with one-

inch margins will be accepted. If you are unable to comply with the submission requirements for any reason, contact the editor or managing editor for assistance. Before undertaking time-consuming projects for the CPJ, it's a good idea to call the CPJ office about deadlines, future plans and suitability of materials.

Because the CPJ is a college newspaper, priority will be given to student submissions; however, all community members are encouraged to contribute.

Letters:
Letters will be accepted on all subjects. They will be checked for libel and may be edited for grammar, spelling and space. Letters should be 300 words or less. Every attempt is made to publish as many letters as possible; however, space limitations and timeliness may influence publication. Letters do not represent the opinions of the CPJ staff or editor.

Advertising:
All forms of advertising will be considered.

Objectivity:
The editor does not believe objectivity is possible. Instead, the editor and staff believe in fairness. We will make every effort to get as many viewpoints on a subject as possible. If you have an opinion about something you've read in the paper, please write and tell us.

Letters

Art shares beauty, doesn't oppress

I'd like to offer some comments in response to Lee S. Pembleton's letter suggesting that the purpose of art "...is to maintain the status quo, to entrench the rich and powerful even more firmly into their positions of control, and to ensure that the poor can not change their status." I would argue that the exact opposite of this is true. The purpose of art is to share beauty, offer new perspectives of the nature of our reality, and to liberate the human spirit.

When we look at art, we see the world through someone else's eyes. This is a very valuable way of being able to appreciate another person's point of view. Take a famous painting like Van Gogh's "Starry Night" for example. Sure, there may be an elitist collector somewhere willing to dish out millions of slimy bourgeois capitalist dollars to own it, but a cheap reproduction conveys the same message.

You look at it and at first you just see a pleasant countryside stretched out beneath a night sky filled with fiery stars. It's really just a night time landscape. But

suddenly you realize, "Ah, I never really looked at it quite that way before!" That's the triumph of art. It opens us up to seeing things in new ways as we share the artist's creative perspective.

For this reason art has a greater capacity towards liberating people from convention rather than controlling them as hapless victims of oppressive psychological warfare. Remember those "Contra Cocaine" posters that swept through Olympia last year? Now there's a triumphant example of how art can challenge and provoke the status quo.

The message conveyed through this display of art was so disturbing to the ruling elite that most of the posters were promptly torn down or defaced by roving gangs of hoodlum oppressive right-wing, fascist, fanatic Ollie North fans.

Art does not oppress. People with power, wealth, and a gross disregard for humanity oppress. Art, like educational systems, the media, or any other medium for communicating ideas, can be a powerful tool of oppression if used improperly. But like any other tool it can

be used either constructively or destructively. It just depends on how you apply it.

I would venture to say that most of the artists in this community are aware of a sense of social responsibility and incorporating this awareness into their art. Few artists ever achieve any great amount of recognition or wealth. Most of us create art for the purpose of sharing our vision with others or providing a small amount of beauty in an increasingly ugly world. When art is created for this purpose it can't help but generate ideas.

A picture, as they say, is worth a thousand words. By the same token a song might be worth a hundred feelings and a poem a dozen dreams. (The "My Bike" cartoon on the back of last week's CPJ, by the way, is worth considerable praise. That was one of the most imaginative and original cartoons the CPJ has seen in a long time.)

Happily enough, the Evergreen community is still a thriving regional haven for both artists and progressives. Let's keep it that way.
Gary Diamond

Students' perception of reality clouded by diversity

We all know Evergreen students pride themselves on their diversity-- whether that be cultural, political, physical, sexual, religious, or philosophical. And this is as it should be.

Exposure to diversity can only expand perception of our world and ourselves. But there is a price to pay. Some Evergreen students are so intent on their diversity that their perception of reality has become clouded, resulting in the erosion of their capacity to reason. Two recent letters to the CPJ from (respectively) Sandra Schadd and Lee S. Pembleton are exemplary of this lack of rationality.

Schadd argues (January 12) that opposition to graffiti is censorship, and that this censorship is indicative of repression from "the state bureaucracy." Schadd is expressing her diversity by advocating a society with unconditional freedom of expression. On the surface, such a society may sound ideal.

However, Schadd fails to understand that the authority she blames is designed to protect her. Laws are written to preserve the rights of the individual against injustices i.e., murder, destruction of property, etc. Unwanted graffiti-- no matter how artistic --is one such injustice.

If I was suddenly artistically inspired to destroy her home, I doubt Schadd would support her argument or my artistic expression. (Limited) censorship, although an ugly word, is a necessary aspect of a just society.

Another example of Evergreen sensationalism was the letter (February 2) from Lee S. Pembleton. He argues: "Art's purpose is to maintain the status quo. To entrench the rich and powerful even more firmly into their positions of control, and to ensure that the poor can not change their status."

Pembleton's anti-establishment philosophy-- his diversity --has disrupted his clarity of thought. His mistake is a

relatively simple one: he simply confused the method with the result. He posits that art is a "tool" of division, a conscious conspiracy of authority to "subjugate classes."

True, art is distinctly aristocratic in nature, but this is only because the upper-class was historically the only class with leisure time to appreciate and promote art. Art is not a method of oppression, but rather a result of the separation of classes.

The flawed arguments of Schadd and Pembleton are indicative of the impaired reasoning facilities of many Evergreen students. They want so badly to jump on the proverbial "anti-authority bandwagon" that they have lost the capacity to look critically at themselves and their world.

Todd Mauer

Graffiti artist offers apology

As one of the people involved in spray painting graffiti on campus last spring, I would like to take this opportunity to publicly apologize to the maintenance crew of the Evergreen State College.

Our intent was political in nature and in no way was it meant to slander the grounds crew who work so hard to keep our campus attractive. I have a great deal of respect for the difficult job they do and applaud them for the obvious amount of pride they take in their work. This is a beautiful campus and we have George Leago and the folks in the maintenance shop to thank for that.

Thank you for all the work you do. My education and work here at Evergreen owe much to your efforts.
Vincent Brown

Evergreen teaches lifetime skills

After reading the Editor's Note in the February 2nd issue, I can not let your notions concerning "job skills" pass without comment.

You said: "It is entirely possible to come to Evergreen and leave without any specific job skills..." I certainly hope so! In fact, any student looking for specific job skills had better look to vocational school or the job market.

But if a person is looking to learn, and polish, essential lifetime skills, Evergreen is the place to be. However, these skills do elude some graduates as illustrated by your friend's problem. If all she has gotten out of Evergreen is the ability to "discuss any book...in an analytical manner and explain its ideas..." then she wasted her time here. Education is only what you make of it and a degree does not guarantee easy passage into the job market.

Evergreen does not promise any of us that. The catalog does say that "you will learn to research your ideas, to express yourself clearly, and to work cooperatively..." This is exactly what a prospective employer would like to hear (and have evidence of) when s/he asks "what skills can you bring to us?" You'll learn the specific skills only after proving in the interview that you are worth the time, trouble, and expense that it takes to teach them to you.

Skills learned in the course of a liberal arts education, especially those emphasized at Evergreen, will help the learner in any job that s/he takes. If learned well, they will open more doors than any specific skill can ever hope to. After all, open doors are what it's all about.

Barbara Reid

Jane Hunter to speak at Evergreen

Jane Hunter, editor and publisher of *Israeli Foreign Affairs*, will speak in two noon lectures, February 13 and 14 in the Library Lobby of the Evergreen State College.

"Victims and Connections: From Iran-Contra to 'International Terrorism,'" the Monday lecture, will address the systematic use of the doctrine of international terrorism to justify foreign policy initiatives of Israel, the United States and their allies.

Hunter, co-author of the *Iran-Contra Connection*, will also probe deeper into the Iran-Contra scandal, the Central Intelligence Agency's role in foreign policy and the international arms trade.

"The Hidden Story: Israeli and U.S. Foreign Policy in Central America and South Africa," will expose the complex relationship between Israel and the United States and their duplicity in foreign policy initiatives in these two strategic areas of the world. Hunter has authored three books on this subject: *Israeli Foreign Policy: South Africa and Central America*, *No Simple Proxy: Israel in Central America*, and *Undercutting Sanctions: Israel, the U.S. and South Africa*.

Several other activities are also planned for Monday. "U.S. Policy in Southern Africa," is a chance to catch up on the current situation in Angola, Mozambique and the new peace accord over coffee in The Greenery at 10 a.m.

"Nuclear Proliferation in the Third World," a discussion and response session, is scheduled from 1:30 - 3:30 PM in the Lecture Hall Rounda. "Destabilization of Africa" from 4:30 to 6:30 p.m., is a potluck and reception for the author. We will discuss the current situation in the African continent. Bring your favorite African cuisine.

There will be a lecture on "International Terrorism" Monday at 7:30 p.m., 4th Floor, Mallon Hall, St. Martin's College, Lacey, and an interview on KAOS Radio on the same subject at 10:30 a.m. Tuesday, February 14.

Israeli Foreign Affairs is an independent monthly report on Israel's economic, diplomatic and military activities outside the Middle East, with a special focus on the impact of those activities on the U.S. political process. Since its inaugural issue in December 1984, the magazine has built a worldwide circulation.

Hunter has spoken on campuses, at conferences, conventions and demonstrations in the United States and Europe. She has discussed and debated Israel's international role on Cable News Network, BBC World Service, and many local television and radio stations. Her books are available at The Evergreen State College Bookstore.

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Rainbow Coalition has founding convention

by Suzette Williams

The Washington State Rainbow Coalition is holding its Founding Convention this Friday and Saturday at Evergreen. It is open to everyone, but registration is required. There is a \$25 registration donation fee and low income support is available by request at the Registration table.

At the convention, the coalition's goals and organizational structure will be decided upon and members will elect officers. Although anyone can attend, only Rainbow Coalition members can vote on convention business. There is a \$10 membership fee for those who wish to join.

In addition to Coalition business, workshops will be offered such as: the Rainbow Coalition in the electoral arena, lobbying skills and strategies at all levels of government, coalition building, the role of the church in building the Rainbow, Rainbow positions on foreign policy, environmental dangers and the politics of AIDS. All workshops are open to nonmembers.

One of the goals of the workshops, and the conference in general, is educating constituents and sharing ideas. Evergreen faculty Lucia Harrison, a convention organizer, calls the event "a real historic moment."

She says the Founding Convention will attract people from throughout the state. "It's a chance to meet people statewide who are concerned about peace, jobs and justice issues," she explains.

The Rainbow Coalition emerged from Jesse Jackson's 1984 presidential campaign as a group dedicated to speaking for the "dispossessed." The Coalition is generally known as the "progressive wing" of the Democratic party.

The State Rainbow Coalition is required to have a founding convention in order to be recognized by the national organization. Jackson, the head of the national organization, was invited to speak

at the founding convention, but declined because the Reorganization of the Democratic National Committee is Friday.

Instead, Jackson will speak at the Mt. Zion Baptist Church in Seattle at 8 pm February 14. For more information about this event call 328-7158.

The founding convention still needs volunteers to help with registration and hosting workshops. To volunteer or for

more information about the convention call Lucia Harrison at extension 6486 or Student Activities at 6447.

Three key decisions by Board of Trustees

by Philip Bransford

The Evergreen Board of Trustees took action on three key issues Wednesday resulting in a tuition hike for summer school, the implementation of a five dollar late fee for health service bills neglected by students and the indemnification of several Evergreen administrators pursuant to a law suit filed by a former Evergreen student.

Continuing with their 1976 decision that Evergreen's summer school should be self-supporting in terms of revenue, the board voted unanimously to increase summer quarter tuition by seven and a half percent as proposed by Karen Wynkoop, associate vice-president for academic budgetary and financial planning.

Wynkoop said the rate of tuition increases was down slightly from the usual 10 to 13 percent to allow enrollment to continue increasing at current levels.

The board also instituted a five dollar late fee to be added to health service bills left unpaid by students after two weeks.

"I think this might be motivating to students that aren't paying their bills up front," said Counseling Center Director Shari Smith who proposed the action.

Under the advise of President Joe Olander, the board indemnified Evergreen officials cited in a lawsuit filed by former Evergreen student Arthur West. An executive session was called to determine which officials were cited. Information about the nature of the lawsuit could not be determined by press time.

In other news at the meeting, students James Dannen, Vikki Michalios and Matthew Green presented the board with the governance plan which they said will be distributed to the student body within the next week and a half.

Several members of the board responded favorably to copies of the final draft of the Geovoice interim student governance proposal.

Students may vote to ratify the plan between February 20 and February 25, Green said.

"There will be voting booths in the CAB between 11 a.m. and 8 p.m. every one of those days," Green said, "so that there will be ample opportunity for every student to vote on it."

A two thirds positive vote is needed to ratify the plan, he said.

"From a trustee standpoint, the frustration over the years has been, you know, what do the students think?" said Board Member William Robinson. "My concern would be making sure that where there is an overwhelming majority for a point of view that that point of view not be blocked to us."

Dannen responded by suggesting that, while decisions under the Geovoice plan will be made on a ninety-five percent majority basis, election results totaling less than ninety-five percent can be made available to the board of trustees.

A governance plan of some sort should be ready for submission during the board's March 8 meeting.

The board also heard a report on the status and comments of Evergreen alumni from Steve Hunter, Evergreen's official survey taker. Three hundred forty-three people who graduated from Evergreen between 1985 and 1987 responded to the survey which began last May, Hunter said.

Compared to national norms, more of those surveyed indicated that Evergreen contributed highly to their personal growth in the following areas (starting with the greatest differences in norms first): understanding different cultures and philosophies; understanding the interaction between humans and the environment; writing effectively; exercising better citizenship; thinking critically; working cooperatively in a group; defining and solving problems; appreciating and understanding the arts; speaking effectively; and working independently.

Hunter said, compared to national norms, there were five areas in which the alumni reported that Evergreen did not contribute significantly to their personal growth. With the greatest gap between national and Evergreen norms listed first, those areas were: understanding and applying mathematics to daily life; managing personal finances; understanding and applying scientific principles; understanding graphic information; and organizing time effectively.

"Patching our way across the USA: Working to keep hope alive"

Thursday, February 9, 1989

5-9 Registration in the Library Lobby

Friday, February 10, 1989

8:30 Registration in the Library Lobby

9:30 Opening Ceremonies in the Library Lobby

10:30 Workshops

12:00 Legislative Luncheon in Library 4300

Speakers: Jesse Wineberry

Gerry Locke

Phil Talmadge

Joe King

1:30 Workshops

3:30 Report back from workshops in Library Lobby

5:00 No host soft drink reception in the Library Mezzanine

6:00 Dinner in Library 4300

8:00 Keynote speaker Mike Lowry in Library 4300

10:00 DJ Dance in Library 4300

Saturday, February 11, 1989

8:00 Registration

9:00 Convention business in Library 4300

adoption of bylaws

election of officers

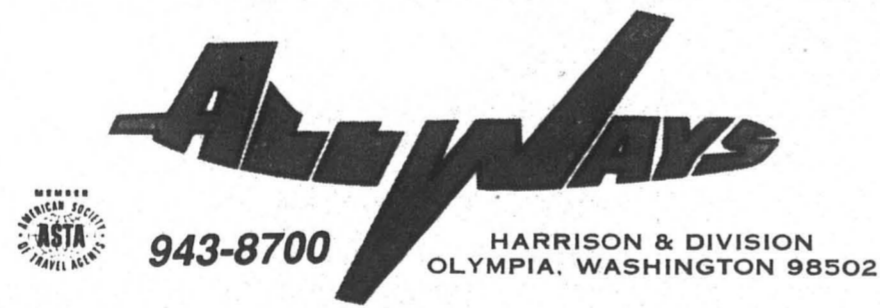
12:00 Lunch in Library 4300 with speaker Congressman

James McDermott

1:30 Convention business in Library 4300

5:30 Adjourn

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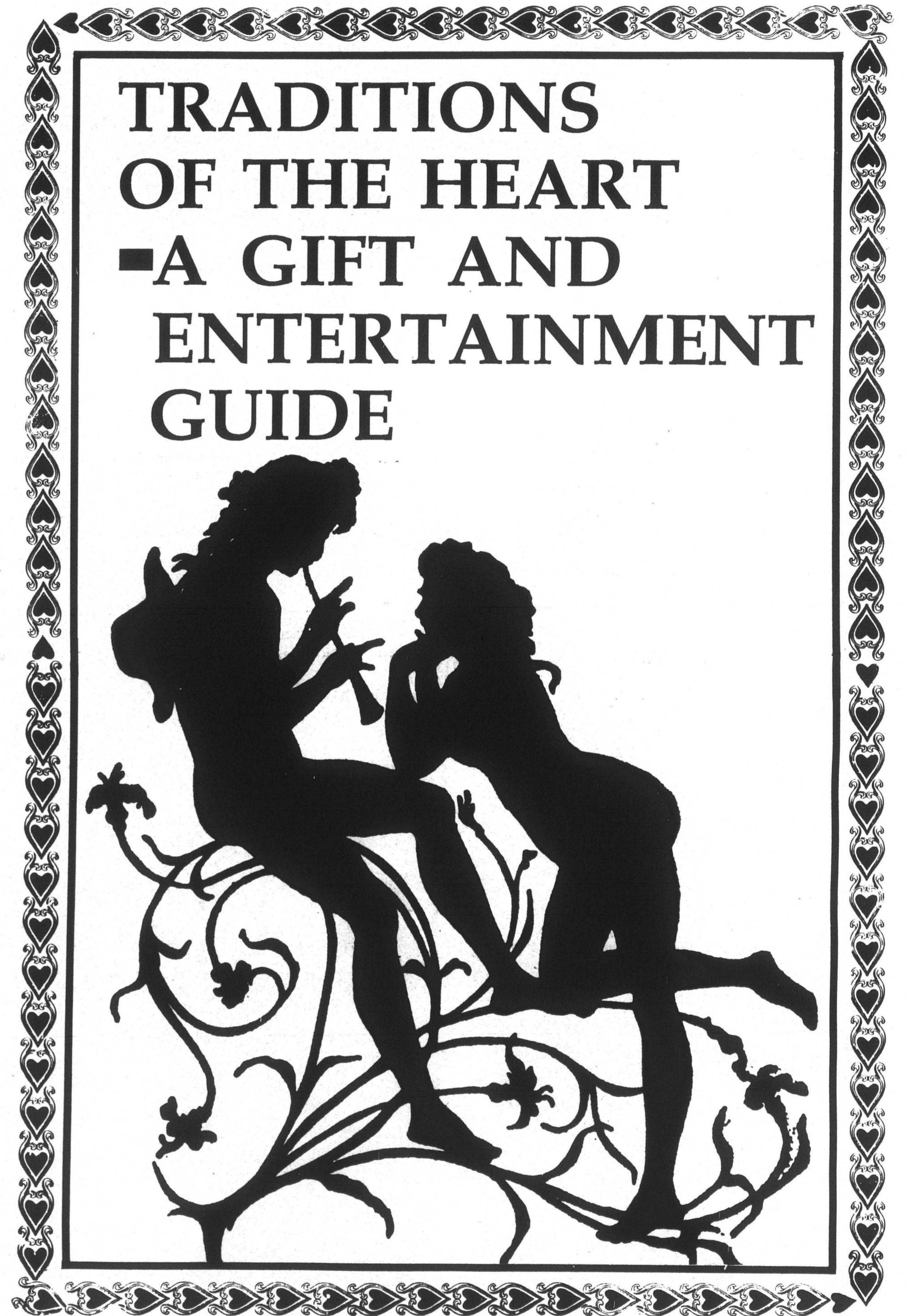
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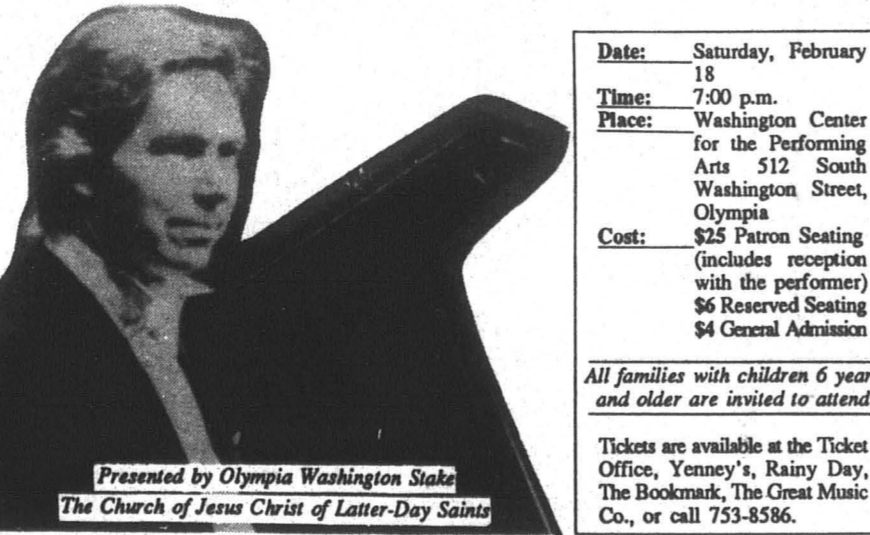
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Christopher: Remember that passionate night in Jamaica? Sugar, coffee, moonlight and madness... Shall we return again to paradise? The mailman.

Marquis you wild dog herder, thanks for all those late nights, early risings, and looking out for me. Genii.

Happy Valentines Birthday Jules! From you 4th Ave Tav fans.

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Mississippi discusses power

By Janis Byrd
...Oh what a day of rejoicing that will be...

A spiritual song, a traditional song of hope for a better tomorrow. It's also the opening refrain to *Mississippi Burning*. As the chords melded with the flames licking across the screen, the song became an anthem.

A Black church burns. It's 1964. Three civil rights 'boys' are missing and the Feds are rolling in.

Enter FBI men Willem DaFoe and Gene Hackman. DaFoe is the a-number-one policy guy--everything by the book--until he starts believing in his mission. Hackman runs to the other extreme, you think. He's a small town, Southern sheriff turned FBI investigator. Doing his job, he's untouched by the plight of the people whose homes and churches--miserable hovels that they were--burn to the ground.

The movie is built around stereotypes; it employs cliches. Yet, it raises serious questions that any progressive, socially concerned individual must consider.

The characters are stereotypes: The hard-assed Sheriff and crew: they'd as soon spit on an outsider as look at her; brutality and murder are their God-given right since they're charged with keeping humanity white and protestant.

A host of white, middle-class FBI guys, with starched short-sleeve shirts, sixties power ties, files, books, telephones and the other stuff it takes to set up a giant bureaucratic investigation for three missing boys.

A beauty salon where the gossip gals gather gaily gabbing is matched by the barber shop where the small-town's big business happens.

One lonely woman, raised in the hatred of the South. She hates the prejudice, the torment and the unfairness of it all. She's married to the baddest ass of 'em all.

Kazillions of reporters shoving microphones in faces. White faces, that is. Blacks by the dozen. Cute kids and unattractive adults. Everybody is long-faced, hump-shouldered and worn out.

Except one someday-going-to-be preacher. He's also the only one with any guts and for that he gets the s... whooped out of him.

DaFoe, a pencil-pushing company man, marches into the South asking questions and watching his informants burn.

Hackman approaches the investigation from a distance. He's not overly concerned, he knows straightlaced questioning is hopeless. He used to run a small town himself. But, when the lonely, miserable wife of the bad ass attracts his attention, Hackman gets serious, in a Southern way.

DaFoe and Hackman end up as physical combatants because of their crime-solving philosophies. Finally, after flames and dead bodies rise disgustingly high, and the wife of the bad ass is beat within an inch of her life, the FBI guys become a team. They're ready to fight fire with fire.

It works because it's real. Three guys, two white and one black, really did disappear--killed by Southern lawmen. This Alan Parker film goes to great length (after the film) to explain that the characters are fictionalized.

I know the story and this stereotype stuff is real. Check last year's newspapers. Lawmen are still beating up the folks they're sworn to protect. How attractive and brave can a Black man be when he's forced to eke out a miserable existence for himself and the family he's spiritually bound to provide for.

The overriding issue--the one that even at our enlightened best we have not solved--is just how to go about truly empowering folks.

People aren't empowered when cops force them to talk.

Power doesn't come from hunting down the one bad apple who unjustly infringed on someone.

People aren't empowered when the Jim Crow signs come down.

We can, I suppose, be glad for the improvements. I can't really empathize with the relief Blacks are expected to feel by the fact that they can sit anywhere in

the bus when at the same time I'm horrified that many can't pay a four-bit fare.

Sure we've come a long way. That's part of what the movie represents for people who need reassurance that the sixties were great years to be alive and that we've done a great job. Now let's make South Africa toe the line.

Wake up. Look around and you see the face of the 'isms looming. Seattle schools are suffering from white flight.

A lawsuit recently decided it's okay in Poulso to burn crosses on the front lawns of non-whites. I know too many folks who are still amazed when they see an intelligent Black guest on the McNeil/Lehrer News Hour.

For all the affirmative action, entitlement programs, education assistance, etc. we ain't come too far, baby. Like the cliché speech the lonely woman gives as Mississippi burns, prejudice and hatred are not inborn, they are learned.

Compassion and respect, at least as I understand them, are learned too. But we ain't teaching them enough. Why else are there hungry people, Blacks without bus fare and a need for cops and administrations to watch us.

Many people, including quite a few of my Black friends, say we've done good, now we've got just the last vestiges of ugliness to prettify. So why do I feel like we're losing ground and things are getting worse?

Maybe, we're too distant. That's why *Mississippi Burning* works. It's a searing reminder that it happened... that humans are all too often inhumane.

Jews aren't willing to let Americans forget that we acquiesced in their near extermination, even if it sometimes seems we're hardened to the repeated news clips revealing stacks of bodies and ash. Over and over and over they drive the message home: "Never again."

I don't want to forget that a few coins dropped in the Salvation Army bucket isn't compassion. We can't afford to forget that sharing a drinking fountain with people of color isn't the same as respecting them.

Racism isn't closed case

by Suzette Williams

Just before I saw *Mississippi Burning* I began reading Derrick Bell's *And We Are Not Saved*, a discussion of the successes and failures of the civil rights movement and prescriptions for its future. I expected the film to address some of the same issues as Bell. I was disappointed.

Mississippi Burning is billed as a "powerful" film dealing with important societal issues. But the film did not address racism in a substantial way.

The events in Jessup County Mississippi are presented as isolated events, nothing gives the film context. A few violent racists are put away by liberals from the FBI while the audience cheers--end of story.

There are no broader issues in this film; blacks are lynched, beat up, and forced to sit at the end of a lunch counter. If the FBI can only convict these ugly men, everything will be peachy.

There is no mention of a larger societal problem save a token scene when the sympathetic wife of a racist deputy utters a cliché about hatred being learned rather than inherent. No discussion indicating racism may be systemic rather than individual.

Attacking racism takes more than just getting rid of a few southern Klansmen or the "Colored" signs over drinking fountains. That is why I found this movie disturbing.

Mississippi Burning reflects a dangerous attitude prevalent today about many civil rights issues--"We took care of that back in the '60s." But, as Bell points out, "We have made progress in everything yet nothing has changed."

"Progress" is one water fountain, integrated schools and affirmative action programs.

"Nothing has changed" means Howard Beach, disproportionate numbers of black poor and unemployed, and skinheads.

Nothing has changed, says Bell, because "as policy makers again seek to abandon civil rights enforcement, certain experts assert that the plight of blacks is the fault of blacks." So the policy of blaming the victim, instead of examining systemic racism, continues to justify the subordination of Black Americans.

The fact is, despite the closed-case scenario presented in *Mississippi Burning*, where imprisoning racists and removing Jim Crow signs cures society's ills, blacks are still treated as secondary citizens. And Bell writes that some of the progress made during the '60s and exalted in *Mississippi Burning* may not have been progress at all.

"The price of black progress was benefits to the other side, benefits that tokenized our gains and sometimes strengthened the relative advantages whites held over us." Bell argues integration of schools displaced Black teachers and principals while securing white control of education; affirmative action programs only allow a few token Blacks into previously white professions; the upward mobility of a few Blacks allows society to proclaim racism is dead.

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