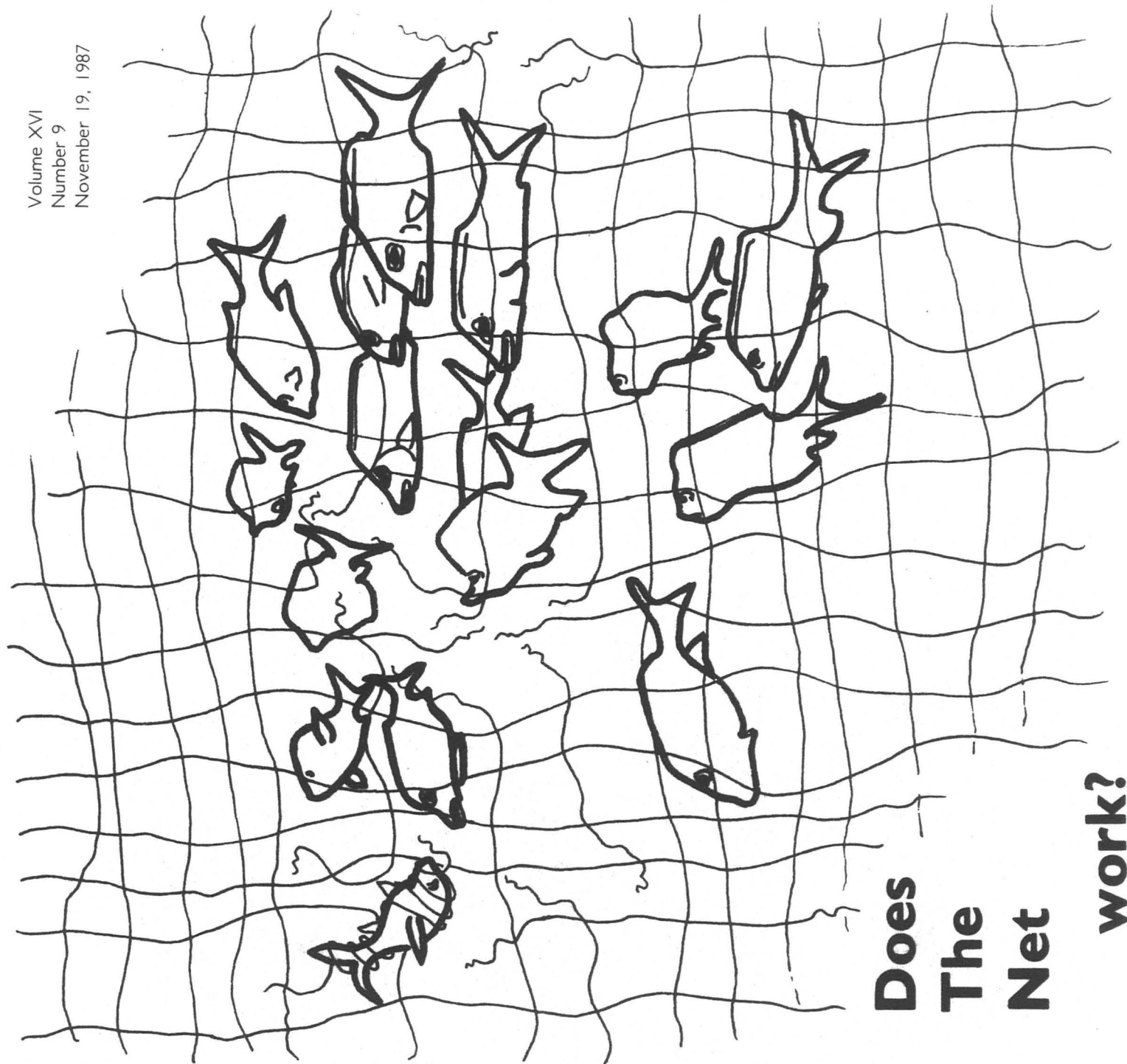


cooper ■ point  
**JOURNAL**

Volume XVI  
 Number 9  
 November 19, 1987



**Does  
 The  
 Net  
 work?**

**'EVERYONE'S CALLING FOR LEADERSHIP  
 -WE'LL HAVE TO THINK OF A GOOD  
 PHOTO OPPORTUNITY'**



©1987 KERBLOCK

Love Song (a platonic one for Sappho)



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- What does it mean to be politically correct?

*Editor pro tem note:* Ben was busy hustling up a job, so I agreed to edit copy and some other stuff. I am not responsible for anything I do, or say, or think.

--Dennis Held

*Other Editor pro tem note:* Well, I'm usually the photo-guy around here but this week I got to do some real-live editorial stuff. Wow! What a revelation! There's gallons of frustration involved in putting this rag out each week but most of it stems from lack of organized involvement. In other words, too few people are working way too hard. We are supposedly a

newspaper embellished with student involvement yet each week a mere handful of students must scramble to peice things together. At last Wednesday's layout, for example, the scrambling went on until four in the morning.

What's happened to student involvement with the CPJ? Why aren't there more writers around to keep up with *important* issues and people on campus like the Board of Trustees, Joe Olander, Patrick Hill (what does a Provost do anyway?), Shawn Newman, the Admission process, and the now almost dead REC-Center controversy?

I'd like to dwell on more examples but I can hear my darkroom calling. Happy Thanksgiving.

--Philip Bransford

Staff: Dennis Held, Whitney Ware, Ben Tansey, Kristin Fontaine, Philip Bransford, Kathleen Kelly, Samantha Chandler, Susan Finkel, Jule Williamson, Andrea Miller, Carol Poole, Chris Carson, Alex Harris and Audrey Mandelbaum.

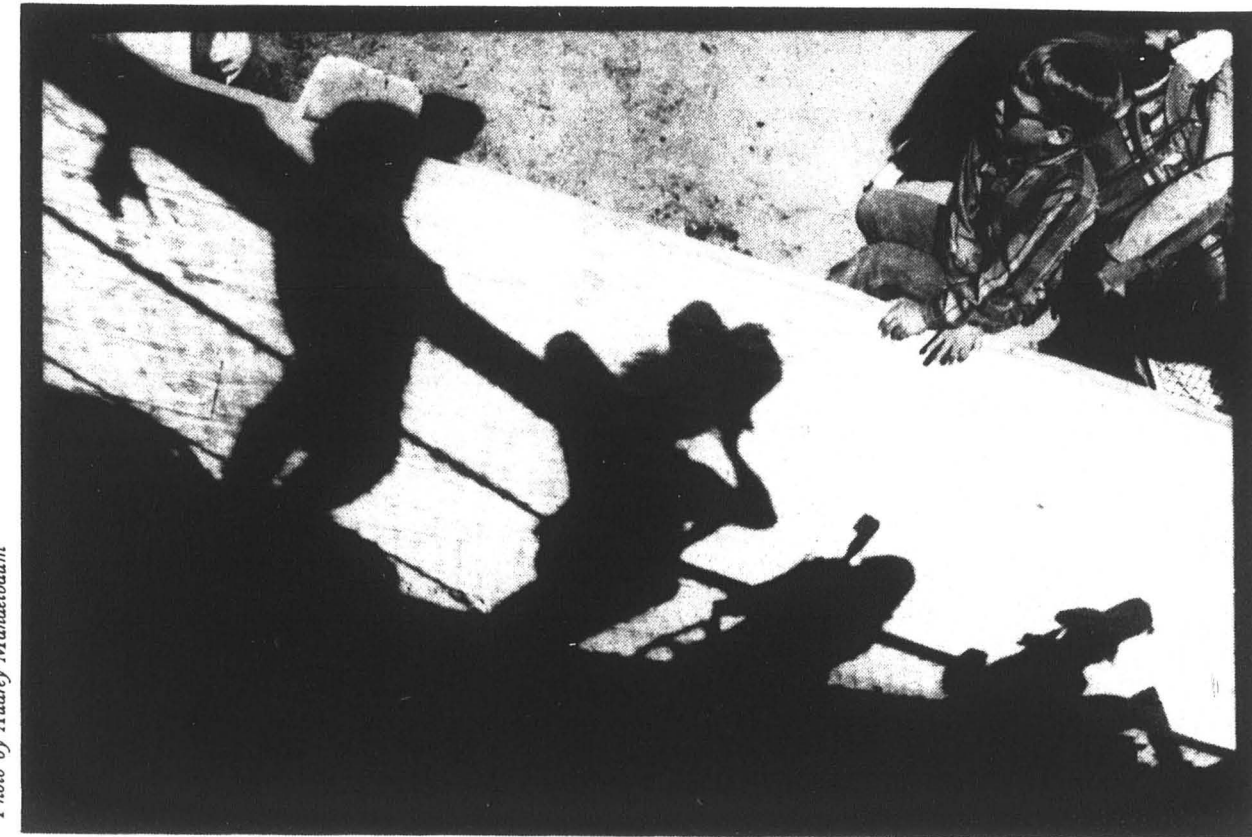


Photo by Audrey Mandelbaum

## Letters

### Thanks

To The Evergreen Community:

As organizers of the two-day Olympia visit of the Northwest CoMadres Tour, we would like to acknowledge all those who helped with security, childcare, hospitality, transportation, event logistics, media coverage, and translation. In particular, Patricia Gilbert and the Women's Center for producing the noon event, contributing to printing costs, and problem-solving in general; Lillian Ford and the Peace and Conflict Resolution Center for the ease with which the noon event occurred; Patrick Hill and the Academic Deans for budget support, especially Rita Pougiales who took our request to the Deans; the faculty and students of the academic programs who interrupted their schedules to receive us; and Gary Russell and TESC Security for their cooperation. We thank you all.

Additionally, the Evergreen community is to be acknowledged for the respect and warmth you extended to CoMadre Maria Teresa Tula and her son Oscar.

During her stay here, Maria Teresa shared with some of us that giving her testimony is difficult since in the telling, she relives the pain and degradation. The attentiveness and openness which she encountered here helped her to share the painful experiences of daily life in El Salvador.

These experiences, as documented photographically and now on display on the first floor CAB, have given rise to a controversy as to the appropriateness of the placement of those photographs, and in some cases, individuals have questioned their usefulness at all. We would like you to know that the photographs were not part of the tour but a separate project by students Dominique Sepser and Jim Freeman. While we would have preferred better networking with the NW CoMadres Tour in presenting the exhibit, we want to share with you that when she was shown the display, Maria Teresa was neither traumatized or outraged.

The purpose of the tour was to educate and inform. We encourage those of you who have strong feeling concerning the photographs to dialogue with each other and the students who produced the ex-

hibit. It would be unfortunate and unjust if the dignity and courage of the of CoMadres, Maria Teresa Tula, and the people whose deaths are documented in the photographs were sullied and invalidated by this controversy.

Andrea Winship  
Beth Hartmann

### Sacred Files

Dear CPJ:

In your November 5, 1987 edition, you received a letter from Leif Wahlborg, who expressed dissatisfaction for having been accused of being a "Network" spy.

Mr. Wahlborg brought forth some very legitimate complaints in his letter, and I would like to acknowledge those grievances.

First of all, the actions of this one individual do not reflect the actions of the SACRED organization as a whole. This person was acting on his own accord continued on following page

## Letters

continued from previous page

when confronting Mr. Wahlborg, and had not consulted with the other members of the organization before doing so. This person felt that, based on what people had told him, Mr. Wahlborg was in fact a spy for the Network. Because of this, he proceeded to give Mr. Wahlborg what he thought was a "treatment of his own medicine."

Upon further review of the SACRED "files," this person found that Mr. Wahlborg's name was never mentioned. Upon further review of his own actions, this person realized that Mr. Wahlborg was entirely justified in his response. Relating what this individual did to what members of the Network do in practice was a very good comparison. This person was using his accusation on "secret" files, and on reports using "hearsay" evidence, without any sort of hearing. This individual accused Mr. Wahlborg of the crime of being a Network spy, thereby passing judgement on Mr. Wahlborg's guilt without first giving him the benefit of answering to the charge.

I know that you are not a spy, Mr. Wahlborg, and I wish to apologize for accusing you of being one. I also want to thank you for taking the time to constructively criticize our organization. Due to the magnitude of injustices which have occurred through Network-related practices, we are very emotionally wound up in what we are doing. We do get carried away and lose perspective at times, and objective criticism is more than welcome. As far as the reference to SACRED's "secret" files, the SACRED files are open for inspection to any one at any time, and won't cost you a dollar a page.

Sorry, "Not A Spy",

Paul A. Westmoreland

## Fatal Line

Dear Editor,

In the November 5, 1987 review of

"Fatal Beauty" in the Cooper Point Journal I came across this line: "For all of Goldberg's streetwise rap, she behaves like any other white detective." How does a "white detective" behave? Not only is "white detective" racist but it fails to provide meaningful information. The phrase is even grammatically incorrect. How can she behave like any other white detective since she isn't white? This review was a waste of the writer's and readers' time, money, and considerable talents. Please, people, think before you write or speak, this is getting ridiculous.

Very truly yours,

Darrel Wayne Riley

## Assaulted

Editor, CPJ,

Last Tuesday I was assaulted on campus. It happened in the afternoon, on the first floor of the CAB, just outside the entrance to the Greenery. Twelve 8x10 black and white photographs had been hung in the Student Art Gallery. They were graphic images of mutilated, tortured and murdered peasants in El Salvador. After innocently stumbling upon this display I turned away in horror, shocked by what I had seen and where I had seen it. Indeed, without any warning and with no choice on my part, I had been assaulted by these images. As a parent/student who often brings his children on campus, I was angered. Because of the very public and uncontrolled nature of this display, virtually any age child could also see them.

My objection to this exhibition is not its content nor its message. I fully support Mr. Freeman's efforts to display these photographs. Like him, I agree that as individuals we need to take action to discourage our government's continued

support of death squads in El Salvador, or in any country for that matter. Unlike Mr. Freeman, I do not agree that people should have to see these photographs. Nor do I agree with those who have said that for children, viewing these images is no worse for them than watching Saturday morning cartoons. No matter how just and noble the cause, the right of the individual to choose to see or not to see the display must be protected. I very much resent anyone deciding what I should have to see or using public space for images which hurt or damage a young child.

As I read Evergreen's "Social Contract," this display directly contradicts the intent of at least sections three, five and six. As of the writing of this letter the display has been up for nine days. Its presence in its current location has been a flagrant violation of the right of choice for both adults and children. I have spent many hours trying to work through established channels in the hope that my reasonable and rational concerns would be recognized and acted upon. As of this moment I have been listened to, but the only rights people seem truly concerned for are those of the "artist," Mr. Freeman. I want to see his right of expression protected too, but not to the point where his message intimidates and exploits myself and/or anyone else on campus.

I know that there are many others who may read this that agree that despite the validity and the necessity of such an exhibit, its location is entirely inappropriate. Furthermore, the repeated refusal of college administration, staff, students and Mr. Freeman to do nothing more than give lip service to the repeated concerns of many people is an open challenge to individual rights on this campus. I urge anyone who shares my concerns to contact the Student Art Gallery (Ext. 6412), EPIC (Ext. 6144), and Gail Martin (Ext. 6296) and let them know how you feel.

Sincerely,

Burke Long

## Censored

Dear Evergreen Community,

I have been censored. I scheduled a program with the Evergreen Political Information Center: The Palestinians and State Censorship, for Wednesday, December 2, 7:30 pm, Lecture Hall 3.

Mr. Ben Tansey, CPJ editor, responding to an offer of an article to publicize the event, effectively if not precisely stated that the Palestinians are one of the three groups in the world that he doesn't care what happens to, and that he will gladly trample all over their First Amendment Rights.

My sources on the Palestinian issue include Noam Chomsky and Edward Said. What do you suppose it is that the CPJ editor "knows" that these intellectual giants lack? Could it be racism? Do you want to learn it?

I was news editor for a newspaper with 50 consecutive All-American ratings. It was also selected several times as the "best" student newspaper of its size in the U.S. What Mr. Tansey has tried to present as high journalistic standards are not.

I have contributed to the CPJ in the past because it was a community forum for discourse, education and information about events. Unfortunately, it seems to have become a rather biased filter.

I feel as though I have been censored on two other counts. The CPJ failed to use a news release that The Olympian saw fit to publish. The release announced last Tuesday's showing of *The Shadow Government*. The video documents the details of a federal criminal lawsuit in process against Ollie North and 28 others who were involved with Conragate. The event cost a lot of money and work to put on and was sponsored by five student organizations, but the community was not informed about the content through the CPJ. It is a different kind of censorship--what one is concerned with and what one is not.

My First Amendment Rights and human rights were trampled this summer. I was jailed for six days on false charges

## Letters

and beaten after my release, because I and many others nonviolently blockaded the shipment of bombs to El Salvador. I wrote a story about the media's self-censorship of police brutality and how such complicity allows violence to grow. Another newspaper will publish the piece but not the CPJ. I have become disgusted with Mr. Tansey's process of excuses, that failed to edit, perhaps even read three drafts that languished in his office for better than a month.

I care less for what people say they believe; more for what they reveal in acting. But the intent here is not to attack the personage of Ben or to interpret his intentions. He is as much a symptom as a problem, for people on this campus, in that he embodies much of what passes for "common sense" in America. Becoming critical and articulate in dissecting this common sense, is essential. Ben has failed me as an editor. I raise the issue of whether he is sufficiently fair or competent to hold the position.

Hector Douglas

## Virtue

An Oldie but a Goodie,

Once upon a time, a few thousand years ago, somebody got the idea that participating in the governance of the community made us better persons. Public debate and decision made us somehow more human. Most people aren't used to thinking that you have to do something to be human--you just are. That view makes sense from an abstract perspective of complete individual isolation but in the regular world, humans are quite social. What does this have to do with becoming human? Well, it helps us see the interdependence of our lives and maybe learn to empathize with one another. When we get together to communicate and decide on our collective future we open ourselves up, we nurture the fragile seedlings of human dignity through mutual understanding and trust. We develop, to coin an old-fashioned word, virtue. I have hope for the future

and it lies in you and in your participation in an on-going creation and criticism of a social vision. I guess some old ideas are worth repeating, perhaps now more than ever.

Joseph Luders

## Experience It

To The Evergreen Community,

There has been a lot of talk on this campus lately about the pictures of the victims of the El Salvadoran/U.S. government which are displayed outside The Greenery.

Much of the talk has been about taking the pictures down, putting up a partition or moving them. As a Jewish Lesbian I must speak out against this hypocrisy.

Some people find the location of the pictures offensive, others their content. To these people I ask, how dare you? How dare you compare the shock you experience looking at those pictures with the pain of the tortured, murdered and their families.

I challenge you to consider the fact that in El Salvador, people do not have a choice about where or when their lives will be interrupted by brutality. At any moment a person could be subjugated to torture, murder and the death of their loved ones. At Evergreen, we do not experience the daily anxiety of death by our government.

During World War II, millions of my Jewish and Gay predecessors were brutally murdered. For years the Nazis killed because non-victims were not made aware of the existence of the Nazi killing machine. In fact, some people still deny that that ever happened.

I'm offended when I hear people talk about how they've been victimized by being given no choice about viewing those pictures. My predecessors had no choice and neither do the people in El Salvador. If pictures of the daily and nightly reality of concentration camps had been displayed on college campuses, in stores,

continued on following page

continued from previous page

at churches and other places of congregation, maybe millions of lives could have been saved.

You say you are not capable or ready to deal with these pictures at this time. I say, do you think those people were ready to be tortured and killed?

## Letters

Proceeding with my eyes open,

Jenny Strauss

## Reflection

Dear Me,

Ben, I just wanted to let you know how I feel about some of the stuff that is being said about you. Since I am you, I feel I can speak with some authority about your feelings.

I draw your attention first to a letter from Hector Douglas, published in this week's issue. Hector's statements about what you think of Palestinians represents neither your true feelings nor the editorial policy of the CPJ.

Interestingly, Hector knows this to be true, because you spoke to him about it for over an hour last Monday. How can we account for the fact that he still wishes to make your readers believe that it is true?

Many things come to mind, but, since I know I can trust you, I will tell you what I think it is. I think that there are a lot

of people around who are more interested in righteous rhetoric than they are in constructive dialogue. It excites them if they think they can use the feelings of others to satisfy their need for attention and moral martyrdom. Hector, for example, would rather have people believe that you are racist than that you are a long-time supporter of minority rights. In this way he is able to form an alliance people who do not question him beyond wanting to know if he has discovered a hate-object, regardless of whether that object is what he says it is or not.

I know that this is painful for you, not because people are spreading falsehoods about you, but because you have this need to believe that people at Evergreen are a little more level-headed than that. You have this seemingly minority opinion that people ought to make informed judgements. And I know that nothing has been more disappointing to you at Evergreen than to find that a lot of people here so neatly fit into the category of Eric Hoffer's *True Believer*, that is, blind obedience to a cause that seems just, in spite of whether it is just or not.

I know that as editor, you have found this sad behavior to be so dishearteningly prevalent, that you have often considered re-assessing what Evergreen means to you.

I know that when you decided to come here it was because you actually believed that people here would want to take responsibility for themselves and, most importantly, work to make this world a better place.

I know that you, foolishly perhaps, refuse to be discouraged from idealism. Practical idealism, but idealism just the same. If you cannot find similarly committed people at Evergreen, then you will find them some place else.

Faith and reality are dangerous lovers. More often the hopeful die wanting. But faith is also strong, and belief the only thing that guarantees a happy life. Choose what you believe carefully; don't be afraid to change, and never lose faith in people.

Sincerely,

Ben Tansey,  
Editor, Cooper Point Journal

## Information

### President Initiates Forum

Wednesday, March 2, 1988,  
4:00-5:00 pm, CAB 110

For over two and one-half years, I have tried to develop a number of different kind of communication opportunities with each of the major constituencies on our campus. Part of this effort has taken the form of a president's forum for faculty, for undergraduates, for graduate students in the evening, for staff, and for people of color. In October, I notified you of the schedule for these forums through the end of this quarter. Several of these forums I have already held; the remaining ones I am cancelling in order to initiate a community-wide president's forum. Many of the issues discussed by individuals in constituency-based forums are really college-wide issues. Therefore, in an effort to develop more effective communications on the campus, I am going to initiate a President's Community Forum once each month and invite interested faculty, staff, and students so that there can be more effective communication between constituencies.

The schedule for these community forums for the remainder of 1987 and for next quarter will be:

Monday, November 30, 1987,  
4:00-5:00 pm, CAB 110

Wednesday, January 6, 1988,  
4:00-5:00 pm, CAB 110

Wednesday, February 3, 1988,  
4:00-5:00 pm, CAB 110

I shall use these forums as an opportunity to make announcements about important college-wide matters, and to discuss issues which affect all of us in the Evergreen community. If you would like a particular topic to be structured as an agenda item for these forums, you can do so by contacting your representative on the President's Advisory Board. The current membership of that board is as follows:

Faculty: Byron Youtz, LabII; Dave Hitchens, Lab I; Judy Bayard, L1414  
Staff: Walter Niemiec, Lab I; Eleanor Dornan, L3112; Jan Lambertz, CRC 302

Students: Jessy Lorion; Scott Buckley; Jackie Kettman

At Large Members: Joye Hardiman, Tacoma Campus; Yvonne Peterson, Lab II; Willie Parson, Tacoma Campus

Dates of forums cancelled are:

President's Student Forum, November 18

President's Brown Bag Staff Forum, December 1

-- Joseph D. Olander

### EPIC Resurrects Newsletter

by Maria Gudaitis

The eye of an earthquake, the unshaken heart amidst the tumult and fury: such a still point is known as an epicenter. A campus publication needs to have that clear focus, it needs to intrigue, arouse, inform, incite, invite.

Students, faculty, and community members will soon have an opportunity to present alternative and insightful views of the college and world around us. The Evergreen Political Information Center (EPIC) is resurrecting its newsletter, the Epicenter, which last year received acclaim for being on the cutting edge of issues and ideas.

The Epicenter is intended as a forum for creative and meaningful expression, news, opinions, views, and information. Your support and participation are welcomed and needed. All manifestos, news items, opinions, articles, photos, poetry, exposes, and cartoons are needed by November 30 for the December issue, which will be distributed on campus, in the community, and to other parts of the country and world.

Please bring typewritten or neatly printed submissions with your name, phone number, or place of contact to L3222 or to our mailbox in CAB 305. You can contact us at X6144 for further details. Thanks.

### Greeners Want To Press Album

It has been a tradition in past years that a group of students get together and produce a record album here at Evergreen. The Evergreen Album is a great way to showcase the local talent and offers good experience in high-quality production. There has not been an album for the past two years for various reasons; however, this year a contract has been sponsored for the project.

At this point we are aiming at a cassette release because of a lack of funds and support for an album. If we find enough support, perhaps through presales, or if we raise enough money through fundraisers, we would like to press an album.

A selection committee comprised of students and faculty will review all the submissions for the project. There will be 13 finalists selected, three of whom will be alternates. The selections will be based on musical quality and potential, rather than the production quality of the tapes submitted. So get your pieces on cassette and submit by December 8th. If you absolutely cannot get a tape together, contact the number below and we can arrange for an audition.

A maximum of three songs may be submitted by each composer. If you are selected you will be recorded and produced in Evergreen's 4, 8 or 16 track studio during the winter quarter. All rights for future recording and publication will be retained by the artists. Any and all proceeds from sales will go back to the Evergreen Album Fund. So don't hesitate, get your material in now.

"The students are the initiators, the planners and the doers in producing the album. The fact of our interdisciplinary programs encourages students to work together as a team to produce results of such significance."

--Dan Evans, on the 1981 Album Project

Tapes may be submitted to--The Cassette Box at KAOS-FM, or in COM 302. For more information, contact Adam Kaspar, 866-9082, or Terry Setter, 866-6000 X6055.



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## News

### Social Contract Revamped

by Tim O'Brien

The Social Contract has been re-formatted and a list of prohibited rules has been added in a new proposed Code of Rights and Responsibilities, drafted by Shawn Newman, College Legal Counsel.

"The Social Contract did not meet the requirements of substantive due-process," said Gail Martin, Vice President for Student Affairs. Martin says the changes to the Social Contract are minor and were needed to clarify the document.

The proposed code has been in the works for over a year, according to Martin. Much of the code came out of recommendations made by a DTF formed

last spring to discuss college grievance procedures. The main part of the code that was not addressed by the DTF is the list of prohibited rules, an issue that the DTF did not have time to tackle.

The President's Community Forum, on Monday, November 30, 4:00-5:00 pm, in CAB 110, will be used as a preliminary meeting to discuss the proposed code. Formal hearings with the Board of Trustees are scheduled for January 6. Copies of the code, which will replace Washington Administrative Code (WAC) 174-107, will be on reserve in the Library tomorrow, also a limited number of copies will be available in Gail Martin's office.

### Community Honors Peace Corps

About 40 Peace Corps Volunteers from the Olympia area will join over 6,000 Peace Corps Volunteers in 150 other U.S. cities to receive the 1987 Beyond War Award. The award ceremony will be held in Tumwater at the Tye Hotel on Sunday, December 6 at 1:30 pm, followed by a reception. The ceremony will be linked by live television via satellite with the formal Award presentation in San Francisco.

The 120,000 past and present Peace Corps Volunteers and staff are being honored for their continuing efforts to seek peace through humanitarian service and to promote mutual understanding among the peoples of the United States and developing nations.

The Beyond War Award is presented annually by the Beyond War Foundation, a non-profit, non-partisan educational movement active in 40 states and several foreign countries. Past recipients of the Beyond War Award are the National Conference of Catholic Bishops, International Physicians for the Prevention of Nuclear War, the Five Continent Peace Initiative, and the Contadora Group.

Everyone in the community is invited to join in this celebration. Tickets are

\$6.00 per person, which includes dessert, coffee and tea. Peace Corps Volunteers and a guest will be admitted at no charge.

If you know of any returned Peace Corps Volunteers living in Thurston, Mason, Lewis and Gray Harbor counties, please call 352-814 or write Beyond War, 720 Governor Stevens Ave., Olympia 98501 with names and addresses, or for more information.

### Free Box Coming

by Dennis Held

The S&A Board will be voting on the proposal by the recycling center to build a new Freebox on Friday, November 20, LIB 2205, 12:30-2:00 pm. The members of the Board have asked that any concerned community members voice their opinion regarding the new design, etc. The new box will cost approximately \$135.

### Queen and King Clams Sweep Swim Meet

by Bruce Fletcher

The Evergreen State College swim team had a very luck day on Friday the 13th. Both the Men's and women's swim team edged out Highline Community College by winning the last event, the 200 yard Freestyle Relay.

In the women's division, Highline won ten events to Evergreen's two. Evergreen's depth won the meet by placing second and third in all events. Individual winner Romy Church sizzled to a victory in the 100 yard IM with teammates Annie Pizey and Alison Metheny finishing second and third to sweep the event. Newcomer Sophia Barashkoff placed second in the 100 yard freestyle and was a member of the meet winning 200 yard freestyle relay with teammates Rachel Wexler, Jenny Allen and Claire Littlewood.

In the men's division, it also came down to the last relay for a win. Tino Ruth, Scott Bailey, Max Gilpin and Pieter Drummond were the winning combination. For the men, the King Clams came through with four straight individual winners with Mike Hurwitz (100 butterfly), Max Gilpin (200 IM), Pieter Drummond (200 freestyle), and Howard Rose (100 Breaststroke). Other Geoduck swimmers contributing to the win included; Aaron Soule, Jerome Rigot and Justin Pollack.

When the final scores were announced, the swim team went wild and threw the coach into the pool, clothes and all.

## Opinion

### Angry at Violence - Not Photos

The photo exhibition of death squad victims in El Salvador (1 st floor CAB) is an attempt to overcome the media blanket thrown over the U.S. government's secret war in that country. The news that is largely available reflects a campaign of disinformation coordinated by the CIA, and the State Department.

Unfortunately, this exhibit has raised a controversy. Is it unethical to display the obscenity of what human beings are capable of doing to each other? The main issue raised by the handful of complaints has been that the exhibit is so public that it interferes with a person's "right to choose" whether or not to view it. The second issue is that of the possible viewing by children or emotionally vulnerable adults.

It is the feeling of the exhibitors that a person can make a conscious decision not to absorb these pictures in any detail, much as one can do when driving past a freeway accident. Within a moment one can make this choice without having to deal with the graphic details of torture and assassination. It is our feeling that these victims were given much less choice, and that their suffering is almost completely the result of U.S. policy in their country. It is widely held that the U.S. embassy in San Salvador is the first seat of power dictating policy to the Salvadoran military and its puppet president, Napoloen Duarte, and that the "death squads" are mainly composed of military and police security personnel.

Last week the U.S. Congress approved another 7.4 million dollars for the Salvadoran police force.

Someone has mentioned that holocaust pictures from World War II are available in films and books, and that this process respected a person's right to choose to view them. This is true. However, although the U.S. and British governments knew of the death camps early in the war, the public wasn't widely informed until the death factories were overrun by the Allies at the end of the war. Consequently, twelve million people were killed without any public outcry. This exhibit represents a genocide that is being undertaken today in Central America. Thus far it has been responsible for between 150,000 and 200,000 deaths in three countries. Can we afford to allow this to continue while we decide whether or not to endure these diluted images of horror? After all, they are only black and white 8" by 10" photos with the cries of anguish and smell of death deleted.

As for it being view by children, most parents queried have responded that it is necessary for their children to understand that war and killing are not the romantic adventure portrayed by Sylvester Stallone, Chuck Norris and Arnold Schwarzenegger. Secondly, it has been pointed out that this is a college campus where the cutting edge of protest and controversy is traditionally found. Many of the prime targets of the death squads have been the teachers and students of

our sister college, the University of San Salvador. Scaling down the available campus displays, artistic or political, to a level appropriate to a day-care center seems unacceptable. If one's children are on campus, perhaps one has to be responsible for them just as it is necessary in other adult environments.

At this point it is important to mention two factors of the effect of this exhibit. One is that there has been extensive discussions about this exposition in a variety of classes which have called attention both to the problems in El Salvador and the challenge of bringing these problems to the attention of the public. A second, and admittedly unexpected, response has been the organic nature of the display. By the day it has grown and changed with the addition of information about other Central American injustices and possible solutions. Perhaps the most heartwarming supplement has been the erection of the "Flor de Muertos" as a tribute to the dead.

In conclusion, it seems more rational for the people of the campus community to focus their anger or indignation on the causes of this terror and violence, namely our government's support of the brutal dictatorships in El Salvador and Guatemala, as well as Contra aid, rather than trying to censure the public exposure of this modern day holocaust.

Submitted by Jim Freeman on behalf of the exhibitors and EPIC.

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## Opinion

# Education Needs Master Plan

by Kelly Hawk

In all our fervor to STOP the Master Plan, we as a community have overlooked what would happen in the future that has no Master Plan.\* Ten to fifteen years from now one, might see that the adoption of this terrible document at our state capitol would not be as terrible as if nothing were adopted at all.

The racist elements in the Master Plan are not nearly as constricting as what may happen without it. If both the state and federal governments continue to place less and less emphasis on educational funding, it will not be long before only the upper classes will be able to afford the rising tuition. By comparison, the Plan

necessitates increased spending to help compensate for this trend.

Further, many persons, including those of color, are "placebound." Without a state plan of some sort, the proposed opening of annex campuses would never occur, and these individuals would remain outside the system, discriminated against based on their work, marital or income status.

A common complaint about the Plan is its proposed admissions requirements. I suggest that many schools on their own would be forced to adopt even stronger policies than those proposed. They will do that to keep enrollment at its current levels as the number of college applicants increases. When central planning distributes students to various campuses

and annex campuses (created with greater funding), more students can be absorbed into the system, thus yielding lower entrance requirements.

I think it is clear now that stopping the Master Plan isn't a good idea. So the lesson is to try and change the Plan, not stop it. There is still the opportunity to have a constructive dialogue with the HEC Board. But the HEC Board has shown its unwillingness to listen to unruly crowds. We must therefore argue on their level: rational conversation in a calm atmosphere. If we do not get our concerns across, the Master Plan will remain much the same as it is now, and the worries of the community will never be adequately addressed.

## Opinion

# AIDS and the college student

*I read this interesting piece of crap, and was about to edit by match, when I reconsidered. Perhaps the Evergreen community should know that an Assistant to the President for Policy Development thinks that AIDS is a good thing because it reinforces the "traditional moral values of our society." I kid you not.*

*This release was distributed by "The Collegiate Network," (there's that word again!) which is part of a non-governmental organization called the "Institute for Educational Affairs (IEA)" located in Washington D.C. Don MacNamara of the IEA invites suggestions concerning their columnists via their toll-free number: 1-800-225-2862. Let them know how you fell about their "valuable efforts" to inform our nation about the moral truth.*

--Dennis Held

by Gary Bauer, Assistant to the President for Policy Development

On hundreds of college and university campuses this year, students have returned not only to be greeted by the usual panoply of activities and issues, but also by a new crusade--safe sex. Reacting to the growing national preoccupation with the AIDS epidemic, student groups and school administrations are attempting to educate students about how to avoid contracting this fatal disease.

Not surprisingly, given the "open" atmosphere on most campuses, the safe sex crusade has not been constrained by many taboos. On some campuses, safe sex packages have been distributed containing not only the more common contraceptive implements, but also a variety of devices for the aficionados of more exotic activities. Despite this, "safe sex" campaigns are not giving students the full story about AIDS. Indeed, many students are arguably being denied the information that is most likely to assist them in avoiding the AIDS virus.

A look at those taboo subjects might be in order. First, few campus efforts seem to be aimed at promoting the most obvious and effective measure to slow

down the AIDS epidemic--abstinence. Yet, as Surgeon General C. Everett Koop has indicated time and time again, abstinence is the only foolproof way to avoid this disease. Are we to assume that highly educated young Americans are so enslaved by their passions that they are unable to limit their number of partners or sexual activities--even if failing to do so risks death? Actually, much research shows that many students do abstain or establish a mutually faithful relationship with marriage as the long-term goal. Why the hesitancy to build on these healthy tendencies particularly when the issue is life or death?

Second, many of today's educational efforts are what could be called "sexually egalitarian." That is, they refuse to distinguish or even appear to prefer one type of sexual practice over another. Yet medical research shows that sodomy is

probably the most efficient method to transfer the AIDS virus as well as other diseases--for obvious reasons. Why is this information censored on so many campuses? Does it illustrate the growing power of gay rights activists who not only want to be tolerated, but want the culture at large to affirm and support the legitimacy of the gay life-style?

In fact, on many campuses students are surprised to find that no one is willing to assert and defend the moral and religious norms they learned from their families and churches. Even though homosexual behavior, if embraced by a sizable proportion of the population, would result in a dying civilization in a generation or so, it is taboo to describe this behavior as socially undesirable, unnatural or deviant. As a result, students are denied the best medical advice available--which is to avoid dangerous sexual activities associated primarily, but not exclusively, with the gay community.

Writing in *National Review* magazine, Jeffery Hart recently alluded to what in literature is called the "presence of the absence." Just as the dog didn't bark helped Sherlock Holmes once solve a case, what is absent in the safe-sex campaign may be telling us an important bit of information about the cultural atmosphere on many campuses.

What is absent is an acknowledgment of the traditional moral values of our society. Even before AIDS, heterosexuality was preferable; stable families were good; abstinence had a medical as well as a moral basis; fidelity in marriage was a good thing. The absence of these truisms from many campus anti-AIDS efforts not only cheats students of information they need, but it helps us understand the hidden agenda of those who all too often control the cultural milieu on campus.

Students themselves will have to ponder the paradox of getting advice that denies the wisdom of the ages while a microscopic virus daily reminds us with its growing list of victims why that wisdom was right.



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# Network Controversy Continues

by Tim O'Brien

The Network, the pseudo-secret group of college administrators, may soon join the annals of Evergreen history and lore. Members say they are in the midst of reevaluating the controversial organization and are seriously discussing plans to put an end to their confidential weekly meetings.

"I think there is a real possibility of disbanding," said Jeannie Chandler, Director of Housing and member of the Network, adding that the group is "worried about the way people perceive us."

Gail Martin, Vice President for Student Affairs, said she would not consider allowing the group to dissolve unless there is an alternative mechanism to deal with campus emergencies. However, Martin did say she supported efforts to make the Network a more open forum, while protecting the confidential work of the organization.

The concept for the Network began in 1975 as an effort to coordinate emergency response among various offices on campus. Redubbed the Emergency Communication Network, meetings became formalized in 1979 with the intent to function as a crisis intervention group able to assist individuals facing an emergency, accident or emotional trauma.

The need for an information-sharing group like the Network was reaffirmed and became more urgent in 1984 when a student was shot to death in the CAB building. In the aftermath of the shooting, several community members discovered that each had bits of information which, put together, might have alerted them to the impending tragedy. "We became hyper-sensitive after that," recalls Shary Smith, Network member. "We began to meet more frequently and members were bringing up matters that normally would not have been discussed."

Members of the Network are: Dean of Student Development Stone Thomas, who coordinates the board; Campus Adjudicator Dave Hitchens; Chief of Security Gary Russell; Assistant Director of Housing Bob Carlson; counselor Barbara

Gibson; and the Directors of Housing, Jeannie Chandler; Key Services, Sherry Warren; and the Counseling Center, Shary Smith. Faculty, staff and professionals from the community may also attend meetings should the circumstances dictate.

Since the discovery of a secret campus organization was proclaimed on the front page of the CPJ on June 5, 1986, the Network has been accused of violating student rights and confidentiality, and of ac-

*'I think there is a real possibility of disbanding'*

ting as a spy system to incriminate and disenroll outspoken students.

Members describe the Network as having two primary goals: to plan for and coordinate an emergency response on campus, so that people and resources are used effectively, and secondly, to assist students with behavioral and/or emotional problems so that they may continue their education, while assuring that the community's safety is not compromised.

Chandler explains that in terms of natural and logical consequences. If a person is repeatedly caught stealing candy from the bookstore, the natural consequence might be to charge that person with theft and disenroll her. But given the information-sharing context of the Network, it could be revealed that the student suffers from an eating disorder, in which case the logical consequences would follow and the student could receive treatment while remaining in school.

When a student does come to the attention of the Network because of a violation of the social contract, and is deemed emotionally unbalanced based on the actions and observations by Network members, faculty, staff or students, that student may be required to visit the Counseling Center or other appropriate professional facility as a condition for remaining in housing and/or the college.

One of the most delicate issues surrounding the Network has been the par-

ticipation of the Counseling Center. Last year, the Center stopped attending Network meetings for a time because it was believed that their presence was misunderstood by students. Shary Smith stresses that she and Barbara Gibson serve primarily as advisors to the group and never discuss clients in Network meetings unless the person is believed to be a serious threat to himself or others. At times, a student may be asked to sign a "release of information form" as part

of a conditional agreement between the student and a Network member. The nature of the information to be released is cited on the form and is strictly limited in most cases to specific information, such as if the student is fulfilling an obligation to see a counselor.

The Network is extremely protective of me and the Counseling Center," said Smith. "I am tired of being thought of as leaking information. That simply is not true."

The matter of confidentiality is the main reason the Network has found it necessary to operate with such a low profile, claim members. And while confidentiality has never been broken with the Counseling Center, former adjudicator Ken Jacob claims that it has been breached by members of Housing staff. "I am aware of that happening with some student employees of Housing." Chandler confirms that in her four years as Director she knows of one instance when confidentiality has been broken, and adds that the staff member was not with Housing at the time of the violation or he would have been dismissed.

These were some of the issues brought up during the course of a recent public forum held by the members of the Network. Students at the meeting also expressed concern about the Network keeping files. Members steadfastly maintained that no files are kept by the group and that not even minutes have ever been

*'The process has inadvertently bruised individual student rights.'*

recorded. This has since been found to be false. Minutes of meetings were kept and circulated among members for a time during the early 1980s. Shary Smith, who had received the original minutes and had denied their existence at the public forum, said when confronted with copies of the minutes, "I've forgotten about these."

The Network as a body does not take disciplinary action against a student. However, considering its membership and the consultative fashion in which the group operates, it would seem reasonable to conclude that the Network has direct input into most disciplinary actions. "In some instances they lapsed over [into disciplinary matters]," said Thomas.

An interim re-accreditation report written by Ken Jacob to Patrick Hill, (cc: The Network) in September, 1984 put it more succinctly:

"The outcome of the Network's consultations may lead to any or several of the following actions:

1. Housing and/or college probation
2. Implementation of a therapy program with a psychologist, physician or substance abuse center/program
3. Eviction from Housing
4. Criminal charges
5. Disenrollment from the college
6. Hospitalization
7. Evoking the Criminal Trespass Law."

Perhaps the most blatant abuse of a student's rights was a case originally adjudicated by Richard Jones, in which Arthur West was disenrolled from the college and placed on criminal trespass.

In a note to West, Jones wrote: "I cannot give you the reasons why I cannot allow you to register at The Evergreen State College Winter Quarter, because I need time to think and review the file of evidence." West received a letter detailing the reasons for his being disenrolled four days later, on January 12, 1987.

West appealed the decision, which was eventually overturned by Arnaldo Rodriguez, Dean of Enrollment Services, who was asked to adjudicate the case as an impartial judge. As part of his findings, Rodriguez ordered two items to be

removed from the Campus Adjudicator's file because of a lack of any evidence connecting them to West. "That may have been the result of the Network sharing information," said Rodriguez.

Also cited as reasons for West's disenrollment were four alleged violations of the Social Contract. Rodriguez disallowed two as not being justified and one for not being "properly mediated or adjudicated." Rodriguez wrote, "it is my judgement that you were not given due process when the Campus Adjudicator issued your criminal trespass Richard Montecucco, Assistant Attorney General, agrees that you should have been given an opportunity for hearing before taking action."

"I think a mistake was made in Arthur's (West) case, but I don't think it typifies the adjudication process," commented Martin.

Former student David Koenig was evicted and a criminal trespass citation was issued, barring him from all campus housing areas, without a hearing, when he was arrested as a suspect in a theft that occurred in Housing. Koenig later pleaded guilty to a lesser charge, a move he claims was prompted by financial considerations. College Counsel Shawn Newman claims he is not familiar with the specifics of the case and hesitates to say if Koenig's eviction was legal or not, but does say that as a general rule students are entitled to a formal hearing before suspension or termination, according to state law. Legal or not, Chandler, who issued the criminal trespass, now believes that she was "ethically bound" to give Koenig a hearing before criminally trespassing him. "In one case I did violate a student's due process right," said Chandler. "Clearly, I made a mistake and I reversed it."

An issue that has received considerable attention within Network discussions, since David Hitchens had been appointed Campus Adjudicator, is whether or not it is appropriate for the Adjudicator to attend Network meetings at all. It is Hitchens' contention that an adjudicator may be biased by participating in the information-gathering process along with

other Network members. Hitchens is concerned that if an individual case reaches the point where he is forced to make a judgement as Adjudicator, any talks he heard in the Network meetings could color his determination. "I doubt I'll be meeting with the Network after this quarter," concluded Hitchens.

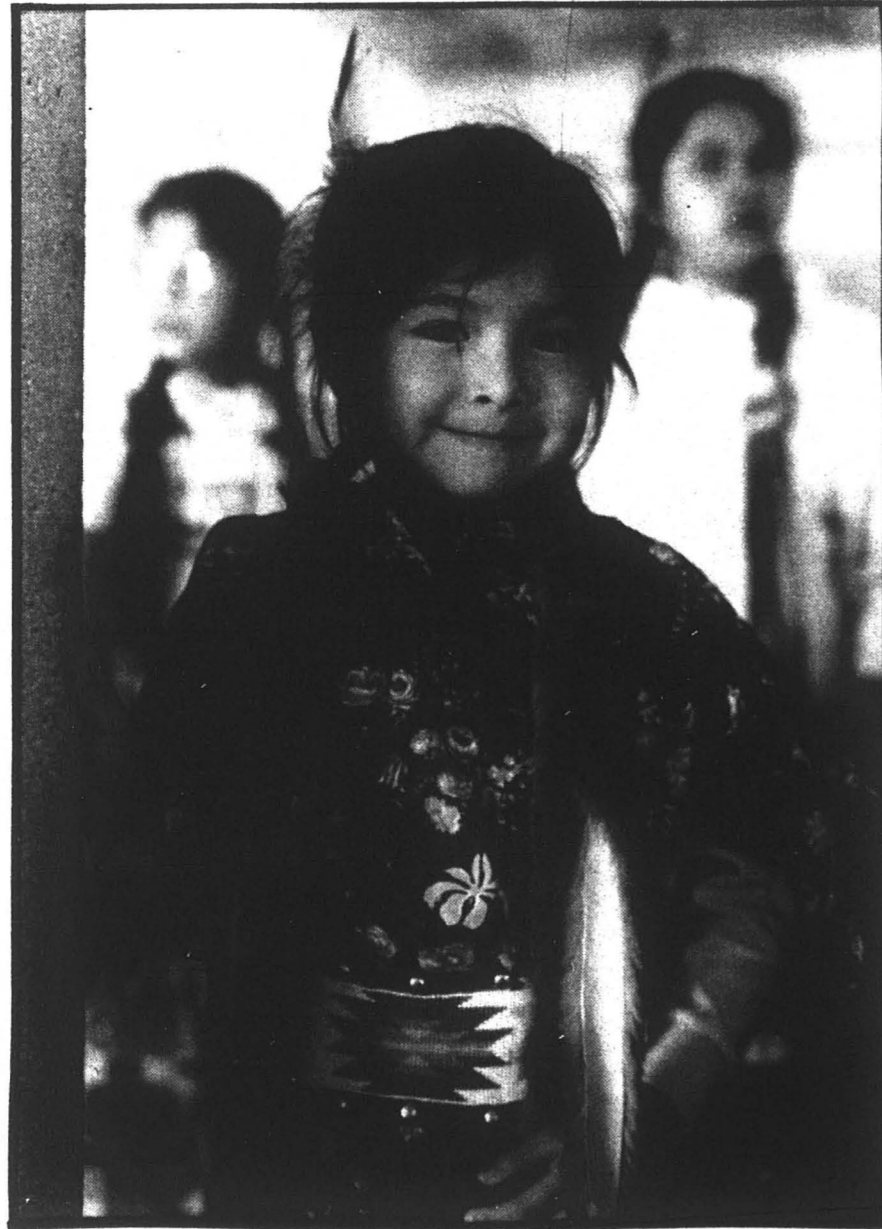
Other Network members, while not as outspoken as Hitchens, have agreed that it is feasible that the adjudicator could be biased, but none believe that this has been the case in the past. Shary Smith shares that opinion, but she did acknowledge, "There is a real possibility of bias the way it is." Rodriguez, having acted as adjudicator in the case dealing with Arthur West, said, "I personally would feel more confident not being a part of those (Network) discussions."

While Hitchens will not go so far as to say that the Network and the Adjudicator have violated student rights in a wholesale fashion, he does acknowledge there have been mistakes. He says that the distinction between alleged incidents and facts has not always been clearly defined. "That got blurred," says Hitchens. "The process has inadvertently bruised individual student rights."

Stone Thomas concedes that the Network has not been administered as well as it might have been. "Historically, there were some administrative errors that were made," said Thomas.

"We are now in the process of looking at the way we work and suggesting alternatives. Among the possible changes being discussed are the separation of the Adjudicator and the Network, a reevaluation of the role of the Counseling Center and an end to the standing weekly meetings," Thomas said.

But Thomas believes the Network is a viable and necessary organization. The problem with a crisis intervention group is that the public never sees the good work it accomplishes, he said. "The students we help are not too eager to have their problems aired publicly. The biggest problem I have with the Network is the lack of public education," continued Thomas. That is a problem which is going to change.

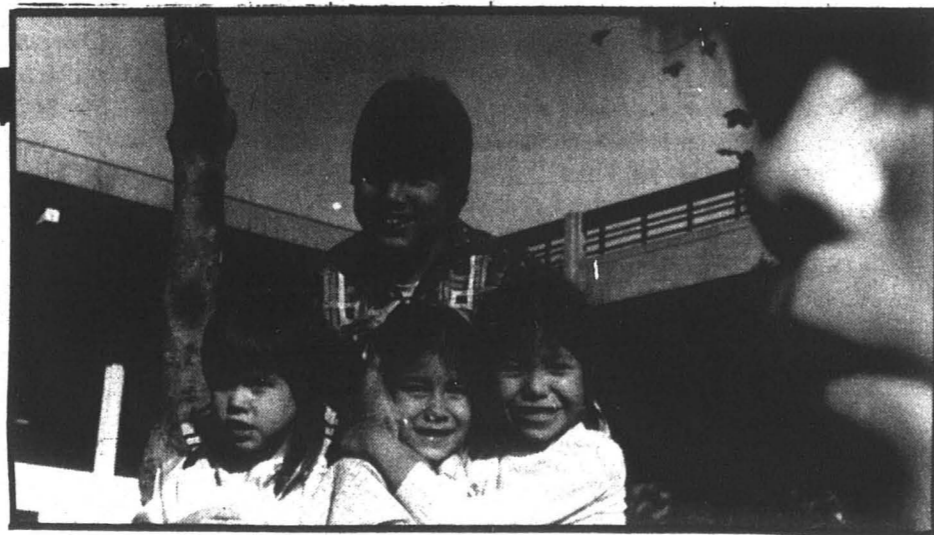


## Youth and Elders Celebrate Heritage

Indigenous Peoples' Day, sponsored by the First Peoples' Coalition, featured dancers from the Wa-he-lut Indian School of the Nisqually Indian Reservation. "Honoring Elders and Youth" was the theme of the seventh annual event.

Sonny Mosquito, an Olympia-area resident of the Blood/Cree Nation, sang for the dancers, and also sang the veteran's honoring song for the opening ceremony. John Thomas and Helma Ward, Makah elders, gave the keynote address on the Makah language program. Lena Sohappy Owens of the Yakima Nation, Rosemond Aho, a native Hawaiian, and Alice Frame from the Black community shared their experiences in the final section of the program, the Elder's Circle.

*Jay Dotson enjoyed Indigenous People's Day last week and took these photos of the festivities.*



Dave Whitener, Squixin Nation and Evergreen Faculty member; Lena So Happy-Owens, Yakima Nation; and Delores Bellon, Apache Nation share in the celebration of Indigenous Peoples. Wahelut Indian School Dancers

—in·di·gen·er·ent·ly *adv.*  
**in·dig·e·nous** (in dij'ə nəz) *adj.* [  
 OL. *indu*, in + L. *gignere*, be born]  
 existing or growing naturally in a  
 region or country; native





## Reviews

### Siren Song to Resistance Compelling

A Review of Starhawk's (yes, that's her whole name) new book, *Truth or Dare*.

by Pamela Lent

Starhawk's siren song to resistance is poetically compelling, her reasoning flawless. This work is founded on solid research, grounded in a history that has all but been lost under a system of tyranny fostered against all of life, not just against the feminine.

*Truth or Dare* is a powerful calling to account of the patriarchy since its beginning--since its conquest of the earth-based Goddess religions. In her new book, Starhawk defines a patriarchal system of government as one which is based on war. The patriarchal system is an approach designed to control, not to foster. Its power is *over* individuals rather than *with* them.

These are the truth; what Starhawk does in this work is dare us to change reality, to embrace a liberation psychology that allows us not only to resist the denial required in a system which refused to recognize inherent value but to create alternatives to that denial. *Truth or Dare* is a calling to the community. Within its pages is a concept of reality as a collective event changeable only by collective action.

Weaving the poetry of the Descent of Innanna as well as a number of ritual litanies into a richness of history, Starhawk guides us to an understanding of the erosion of the feminine. She gives us a view of early Goddess religions as a part of an agrarian culture recognizing the inherent value of all life. On the other hand, she defines the rise of patriarchy as the rise of a "divinity of rulers" citing sacrifice as evidence of the ascent of kingship. In a culture where human sacrifice was unheard of suddenly whole retinues of households died with the "master" and were buried with him. Patriarchy as hierarchy, as a culture of Master/Servant philosophies, as a system based on an economy of war is so well-defined in this book as to be undeniable.

7:16 Starhawk states that patriarchy was

established through an institutionalization of warfare rising out of a need to defend against invasion. Under this system, women were removed from positions of power; they no longer fought as comrades beside their brothers. Rape and war became synonymous with the devaluation of the feminine. Women were nothing more than prizes of war, objects of barter.

In her "Story of Masks," Starhawk evokes a visual language that depicts what violence has done to the earth and the children of the earth. "Cry for it mourn rage/ There are toxins in your blood/ Your dismembered parts/ lie scattered around you..." The story is a call to remove the masks that protect us from the responsibility of independent action in the face of authority. This is the message in *Truth or Dare*.

Starhawk further defines the authoritarian system under which we live as a culture of punishment. Acceptance of punishment depends on the destruction of our immanent worth. We are obedient because of our doubt regarding our own value. In the current system there are four common responses to punishment, all of which confirm authority by responding rather than challenging.

To comply is to accept (therefore deeper into the clutches of authority by acting out in ways for which penal systems are prepared to deal; to withdraw is to ignore reality, thereby allowing the existing system to continue unmolested; to manipulate maintains the framework of authority while giving us a false sense of control. Starhawk defines resistance or empowered action as a non-acceptance of the terms of a system.

She dares us to act to create a new reality. She calls on us to "recognize the patterns of unfree action we adopt in response to punishment," to "recognize the jail inside our own minds." We must begin to see that choices defined by a system are choices designed to channel rebellion into acceptably manageable circuits. We have to create our own alternatives of resistance that challenge the very foundations of a system based on punishment.

If war and dominance are supported by individual acts of obedience, then we must refuse our part in that drama. We must affirm immanent value. We must deny compliance by identifying sources of injustice and holding them accountable. We must stop the "demonization" of other groups as the enemy and recognize our own fears of difference are what makes us susceptible pawns to the war mentality. Diversity of expression within a culture creates an acceptance of difference and a love of life in all things. "The belief in inherent value is not compatible with genocide or notions of manifest destiny."

We must establish an alternative to war, create global safety. Wars are fought based on economic interests: we must learn to think beyond war to sustainability. Starhawk's concept is one of "undesirable" or "bad attitude" diplomacy. As she points out, it would be an overwhelming defeat to win a war only to find the prize unmanageable and uncooperative. Imagine a nation of people the size of the U.S. refusing to comply, forcing conquerors to resort to extreme tactics to accomplish simple tasks. It's been done before. Scandinavian noncooperation deflated the Nazis in World War II.

*Truth or Dare* is a big book in its sense of concept and scope. But it is more than that. It is an important book. Starhawk has given us fact, alternative and ritual, weaving them together in her own unique fashion which confronts our senses on so many levels that no matter what our learning style--we get it. This is one we must all "get."

Creating a sustainable culture, one that values the earth, requires preservation of our resources for future generations. Agriculture must improve the soil, forestry must extend the groves, our economy must turn to long-term goals rather than short-term profit. As Starhawk so eloquently states, "The healing of our relationship with place begins with the preservation of the natural environment."

### Flutist Nakai Soothes

by Sheila Fox

Native American performer/composer Carlos Nakai will perform at The Evergreen State College Recital Hall, December 5, at 8:00 pm. Nakai, of Navajo-Ute heritage, is currently gaining national attention with music that combines the pure tones of the American Indian flute with electronically synthesized sounds.

Nakai's music, performed on a hand-crafted cedar wood flute, has been described as "...so soothing, it unwrinkles mind and soul." The Whole Life Month put it, "It is remarkable how this music creates a feeling of being outdoors, close to Mother Earth. Listening... you will remember how beautiful simplicity is..."

Nakai was born in 1946 in Flagstaff, Arizona, the eldest of five children of Raymond Nakai, a former Navajo tribal chairman. From early youth he involved himself in the culture of his people, the Dine, and eventually traveled, living and



Carlos Nakai

studying with other North American tribes. Following service in the U.S. Navy, Nakai earned a degree in education from Northern Arizona University.

Nakai mastered the classical trumpet before attempting to evoke beauty from the simpler instruments unique to his own culture. He began learning the traditional flute melodies of the Plains and Woodlands People and soon began to adapt these ideas to fit a style of his own.

A composer and musician, Nakai is also a visual artist and educator. He has taught high school and junior college in Arizona, presents workshops, seminars and residencies on Native American culture and music for schools and museums. Nakai's goal as an educator and performer is "to give his students and listeners and awareness of what it means to be a Native American."

Nakai has released three albums for the Native American flute on the Canyon records label (Phoenix, Arizona). His first album, "Changes," features fourteen songs for solo flute.

Nakai's next album was "Cycles," the music track for the Heard Museum multi-image presentation, "Our Voices, Our Land". This work is scored for flute and synthesized and was inspired by Nakai's experiences while traveling the vast Navajo reservation.

Nakai's most recent release is "Journeys" which features music for solo flute plus songs for flute set against a synthesizer background of ocean, wind and other sounds of nature. This album shows Nakai's interest in the jazz idiom as many of the songs were improvised during the recording session.

For more information regarding this unique and talented Performer/Composer/Cultural Educator, Carlos Nakai, or for reservations for the December 5 performance, phone 866-6833. The Recital Hall is located in the Communications Building at The Evergreen State College. Tickets are \$6.50 general, and \$4.50 for students or Alumni Cardholders and are available at Yenny's Music, the Book Mark in Lacey, The Evergreen State College Bookstore or at the door.

This show is wheelchair accessible and childcare is available.

### Jasmine Changes Hearts and Fills Spirits

by Paula Barnett

For those of you who missed the Jasmine concert Friday, November 13, you missed perhaps one of the most dynamic groups of women musicians ever to grace the halls of this college.

Gifted with incredible talent, Carole Schmidt, Lydia Ruffin, and Michele Isam successfully moved the audience towards a state of musical exhilaration. Their lyrics were peppered with insight about relationship dynamics, self-respect, heartfelt truths and vivid passion. With candid commentary onstage, they were full of wit and playfulness offstage.

The sound of Jasmine is unique. These three create a fusion of genres that refuses to be categorized into pop, jazz, soul, swing or folk. The styles changed from one song to the next, often by inserting 3-part acappella into parts of the performance. The three voices are so tight, they often sound like one voice with three different pitches. Michelle leads the way with unbelievable crescendos and feverish scatting, while Lydia and Carole fill in to add the other colors to Jasmine's audio rainbow.

Carole's keyboard forms the base for Jasmine's songs. Michelle alternates between the use of three different saxophones, electric drums, and provides the most visual component of the show by jumping offstage into the crowd, scating and dancing with high-voltage electricity. Lydia balances the three with her steady, melodic voice and synthesizer.

This was their first West Coast tour, promoting their current album *Wild Strings*. The album will soon be available at Rainy Day Records if you want the opportunity to catch up with their sound.

Paula Barnett is the Coordinator of *Tides Off Change*, a student-funded production company devoted to women artists.

fiction:

# The Star

by Andrea Utzinger

In my dream, there is you. We are on the floor, you and me, on a mattress lumped with piles of twisted bedclothes. The floor is littered with magazines and desperate lies. I am hating you, I am hating you in your second-hand army officer's jacket, for doing to me what you did to me earlier tonight when I was awake, when I was not dreaming, for raping me. I am lying very still, just like a crumpled bedspread, so that maybe you will not be able to distinguish me from the clutter. You are smoking a cigarette, and you are fully clothed. I am not. I am not afraid of you, because you are so small, so small and loathsome and weak. I am not just part of the clutter now, I am moving and sitting up, and I am telling you that you are an asshole, and as a tall and shining man enters the room, I am telling you that you are nothing. I am saying with spit bubbling through my teeth that I have always hated sleeping with you...

The tall man is wearing rags, many

colored rags and an old, dull tweed jacket. His brown hair is fuzzed, tangling around his shining head like cobwebs in dead leaves. There is stubble on his face, his wide-open, smiling face. The rags are thrown aside now, and the jacket open, and I can see his chest, and the muscles like rocks in his stomach. I think that he is pleasing, and so pure and good, and suddenly he is upon me, he is making love to me, making love to me with his clothes on, without entering me, only loving me. I turn my head and I see you, see you sit there, sour and silent, and from under my splendid lover I raise my hand, my middle finger, and I point it in your direction.

I am waking from dreaming, waking in the same place, in the same sore pose when I coupled with sleep. My back is to you, and I am curled tightly shut, balancing on the corner of your bed like spilled liquid on the edge of a table. I am opening my eyes, but I do not move, so that if you are asleep you will stay that way. But you are awake. Your small hand comes to rest on my hip, and I

shudder, almost purposely. You slide closer to me, against me, and I cannot move at all, only lie there stiff, as you stroke my hip, my thigh, my shoulder.

"It's time to get up," you say, just to say something, and you sound strange, as if you don't know what you are saying at all. We get up, and we shower together, only I don't wash you today, and I soap the make-up from my face and my hair. I can tell that you feel weak and embarrassed, and I will not look at you, or speak to you, or touch you. In the car you drive me to campus, you say impotently that you are sorry last night was such a bad night. I look straight ahead.

As we are having coffee before I go to school, a man walks past, dishevelled and bright. He is the man in my dreams--I guess I have seen him here before. I turn to you, say "I had a nightmare last night." I bring my finger from under the table and point it at the tall retreating figure, spilling my coffee. It slides gently off the table, pooling on the floor. "He starred in it," I lie.

## Tough Love

So, I thought I had found you;  
hey, what a laugh!  
Sly puckish hand of fate again  
lifted hope's veil, flaunting view  
and fragrant draft,  
visage and speech, figure and pain.

Staunch will true and golden band,  
your choice is made  
years before our connection brief.  
Soul mating transcends time's span,  
verity not fade  
beneath illusion, maya's thief.

Mounting entangling words  
we spare not truth--  
no omission equals no guard  
sparring well aimed points--tendered,  
trusting, care soothed.  
My body yearns to press you hard.

Gentle pause, soul touching soul,  
care embraces.  
A slow healing spiritual bruise  
hovers unseen so near whole,  
the arc traces  
blackened blue rhythms I choose.

Your scent lingers on my face  
but facts are raw  
and honor worthy of your faith.  
Our thoughts bear prehensile trace  
of love's warm thaw  
bidding this frostbit heart to bathe.

Humble with self-esteem,  
God pares the bone.  
I fear to tread these waters long  
through emotion's lilted dream  
and cool soft stone.  
Of late, I hum reason's song.



Elaine Cubbins

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## Calendar

### DIVERSITY

The First United Methodist Church is offering rides to its 11:00 am service. The van will be in the loop behind A Dorm by 10:30 am on Sunday mornings. Also, a Christian Support Group meets Monday nights at 7:30 pm at Innerplace in L3225. Both events are co-sponsored by Innerplace and Campus Ministries. For more information call 6145.

As a part of the A Poet is a Voice... "Imaginary Gardens" Poetry and Fiction Reading Series, Seattle poet Sibyl James will present both her own works and the works of others. On December 3, 7:30 pm James will read at the Olympia Center in downtown Olympia. At noon December 4, James will give another reading at South Puget Sound Community College's student center. Both performances are open to the public. A \$2 entrance fee will be charged for the Olympia Center evening performance, while the noon reading at the college is free.

### EDUCATION & WORKSHOPS

Radical Women will be sponsoring a Forum Series on Art and Culture on Saturday, November 21 and Saturdays, December 5, 12, 19. Each week the focus of the Forum will be different, ranging from Visual Arts to Literature. The

series will be at New Freeway Hall Rainier Ave. S., Seattle. For more information call 722-6057.

### FOR FUN

CRC is sponsoring a Wallyball Tournament For All Greeners. Wallyball is played in a confined area in teams of 2, 3, or 4. If you're interested, get some friends together and sign up in the CRC office. The tournament will take place on Saturday, November 21 from 10:30 am to 3:00 pm. For more information, call X6530.

Come dance to the live music of The Local Magnetic Disturbance and The Gruffs, two great Olympia bands. Tickets are \$5 at the door, no age limit. Proceeds from the dance will be used to help run the Thurston County Off Campus School. The dance will take place at The Olympia Ballroom, located at 116 Legion Way, S.E. on November 20, Friday, 1987, from 8:00-11:30 pm.

The Nisqually Orienteers will be hosting their annual Evergreen O-Cup orienteering meet on Saturday and Sunday, November 28-29. The event will be held on the Tenalqout area of Fort Lewis, five miles SE of Olympia on the Rainer Highway. Cost for members is \$4 for one day, \$6 for both; for non members the

cost is \$5 for one day and \$7 for both. There is a family maximum price of \$10/\$15 for members and \$13/18 for non members. Start time is 11:00 am on Saturday, 9:00 am on Sunday.

### MUSIC

Golden Bough, with their roots in Celtic, Scandinavian and original folk music will perform on Saturday, November 21, at 8:00 pm, at The Evergreen State College Recital Hall. Tickets are now on sale in Olympia at Rainy Day Records and the TESC Bookstore. Tickets are \$4 for students, seniors and KAOS subscribers; \$6 general admission. For information and reservations call 866-6833.

The Total Experience Gospel Choir and We Three will be in concert on Saturday, November 21, at 8:00 pm at the Capital Playhouse '24, 206 E. 5th, Olympia. Tickets are \$6 and \$8. All proceeds go to Olympia to Nicaragua Construction Brigade. For more information call 352-9524.

Music at Barb's BBQ: November 20, Steve Munge's Jazz from 8:00 pm to Midnight. November 21, John Atkin presents some of his original compositions from 7:00 pm to 11:00 pm. November 27, Skip Elliot's hot jazz from 8:00 pm

## Calendar

to midnight. November 28, Cloud Wells folk blues from 6:00 to 9:00 pm.

The Bert Wilson Trio will be performing in the dining room of Ben Moore's Restaurant, 112 W. 4th, Uptown Olympia, Wednesday, November 25. The performance will begin at 9:00 pm and there will be no cover charge.

### PUBLIC SERVICE

The Counseling and Health Center will be closed during Thanksgiving break, November 23-27. The Center will also close during evaluation week, December 14-18.

WashPIRG is sponsoring a Voter Registration Reform Conference in late November/early December. Volunteers are needed now to help coordinate the conference and do community outreach. It's a great opportunity to work with political and community leaders in the state. For more information contact Patty Duggan, LB 3228, 866-6000, ext. 6058 or 357-4152. In addition, WashPIRG will be sponsoring Winter Quarter In-

ternships for (1) voter registration reform; (2) a state resolution advocating the ban of styrofoam; (3) Initiative 97 (toxic waste clean-up); and (4) possibly working to stop the Master Plan. For more information contact Patty Dugan.

The Asterisk and Cheese Library is having a Poetry Reading at 7:00 pm December 6. Sign up at the Asterisk (right next to Rainy Day Records), or just come to relax and enjoy.

The Thurston County Rural Health Services will be offered at the Yelm Moose Lodge, Wednesday, November 25, from 9:50 am-3:00 pm. Immunizations, WIC, blood pressure checks and other preventive services are available to everyone. Family planning available by appointment. Inquire at the health services site or call 1-800-624-1234 and ask for the Health Department. For more information call 786-5581.

The Black Hills Audubon Society will be having a membership meeting at the Coach House, 211 W. 21st, Olympia, Thursday, November 19 at 7:00 pm.

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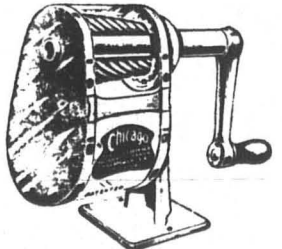
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## Slightly West

Your campus literary/arts magazine is now accepting poetry, fiction, essays, black and white photos and drawings for its Winter 1988 edition.

Please attach name, phone number and address on a separate sheet of paper for each submission. All submissions will be considered anonymously. All writing must be typed and proofread. Only black and white photos and pen and ink drawings will be accepted.



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# Calendar

Submission deadline for this year's **Evergreen Cassette Project** is **December 8**. Submit tapes to The Cassette Box at KAOS FM or COM 302. For more info, call Adam Kasper at 866-9082/866-6000 X6055.

The Palestinians and State Censorship, members of the Seattle Center For Palestinians and their defiance of a State Department ban on such talk on **Wednesday, December 2**, Lecture Hall 3, 7:30 pm.

## THEATRE

On **Saturday, November 21**, at the Washington Center for the Performing Arts, the Comedy Competition Semifinals will be presented. Hosts are Evergreen College graduates Geoff Young and Mary Schickling-Young. Advance tickets are available at Ticketmaster or by phone 628-0888. For more information, call 447-9473.

Capitol Playhouse '24 will present **The Sound Of Music** throughout December. Ticket prices range from \$4-\$16 for adults, seniors are \$1 off and children under 12 are half-priced. For ticket and time information call 754-5378 between 10:00 am and 5:00 pm weekdays, or by stopping by the theatre at 206 E. 5th, Olympia.

## VISUAL ARTS

**New Directions Northwest: Contemporary Native American Art** will be on view at the Evergreen State College Gallery 4 on the fourth floor Library Building, from **November 6-29**, Mon.-Fri. 12:00-6:00/Sat. and Sun. 1:00-5:00.

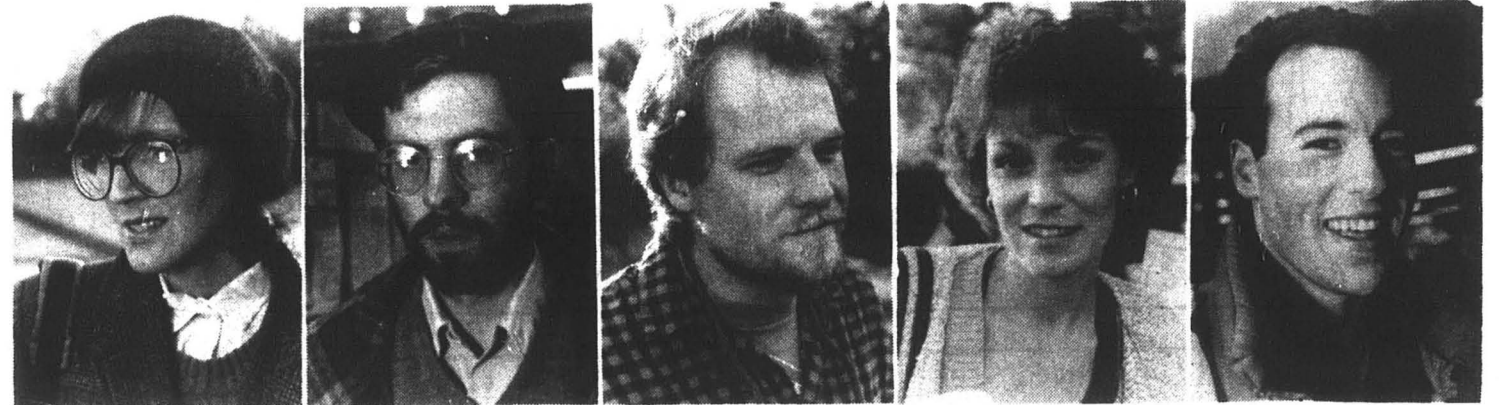
Mary Nelson, Evergreen State College faculty member and native of the Colville Indian Reservation will be exhibiting a selection of her drawings and paintings in the Evergreen State College Gallery 2

in the Library Lobby, **November 6-December 18**, during regular library hours.

Down Olympia presents **Waldorf Creations**, two separate art exhibits by the Olympia Waldorf School. The first exhibit will take place **November 16-20** at Buck's Fifth Avenue, 209 E. Fifth, Olympia. The second exhibit will occur at Carnegie's Restuarant, S. Franklin and E. Seventh, Olympia from **November 22-28**. The Waldorf School is located in the Tumwater United Methodist Church, 1401 Lakepark Dr., SW off of Troser Road.

The Rotary Club of Olympia presents the second annual **Armchair Traveler Series at the Washington Center for the Performing Arts**. "**Carribbean Gold**" will be presented at **2:00 pm on November 29**. Tickets are \$7. For more information call 753-8583.

# GreenerSpeak: *What does it mean to be politically correct?*



**Dawn Rogers**

*I don't think that has any meaning, because everybody has their own idea of what's correct. So it doesn't make sense to me.*

**David Mustae**

*On this campus it means holding the proper left-wing opinion.*

**Eric Larsen**

*I would say a political set of ideals or convictions that are advocated by the popular majority.*

**Kim Groff**

*I tend to lean toward a more socialist point of view of "politically correct." I think it's our responsibility to be our brother's keeper.*

**Geoff James**

*"Politically correct" really depends on the culture you're in, and is contingent on your background. --I mean, "politically correct" depends on where you are. I could be politically correct to one person and not be politically correct to another one. It's contingent on who you're speaking to.*

Interviews by Ellen Tepper

Photos by Philip Bransford

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