

Heritage probed in 'Black History Week'

STORY BY VIC HARRIS

The Black, like his American counterpart, has a heritage of which to be proud. Our history is deeply rooted in our African past, in a proud and dignified people whose rich cultural heritage and civilization flourished under their own kings, tribal lords and chiefs.

The focal point of early African civilization was the Nile River Valley stemming from Egypt through Ethiopia to the south. Records show that the Black ruler Ra-Nahesi was at least one Black who occupied the Egyptian throne of Pharaohs and that a Black Egyptian queen was a woman noted for her beauty, charm and ability.

HIGHLY DEVELOPED KINGDOMS flourished in various parts of Africa centuries ago. Black kings of the ancient empire Ghana, and later in Maali and Sonchai in Western Sudan as well as in Congo, rose to power. These kingdoms rose and fell and while conditions in Africa varied from one area to another, many Black kings and nobles lived in great wealth and splendor, their capitals frequently becoming centers of culture and trade.

In some sections of Africa, people developed great skill in the arts, examples of

which were wood carving and delicate work in gold. It was not until the 16th century that while Europeans settled in Africa, established colonies and thereby initiated incorrigible problems for themselves as well as the Blacks.

WHERE IN THE ANNALS of America could one learn that Blacks reached the New World as members of Spanish exploratory expeditions and companions of French Jesuit missionaries years before the white colonists? Who were these noted Blacks? Had you ever heard their names before? Why not? Esteban Dorantes, Jean Baptiste, Pointe Du Sable, Hiram Reuels, Blanche K. Bruce, Benjamin Banneker, Crispus Attucks, Nat Turner, Sojourner Truth, Harriet Tubman, Frederick Douglass, Mary Church Terrell, James Weldon Johnson, Peter Salem, Robert Small, and many others.

There is nothing in the annals or records to show or indicate that the Blacks were satisfied with their lot, that is being sold into slavery and being shipped to America.

At this juncture, the Blacks were divorced from every vestige of their language and culture, and as recently as 1831 in America it

was considered a crime punishable by law for anyone caught teaching a Black to read or write. Yet it was this heritage background information and hidden facts that Black History is all about.

EAGERLY, YET SLOWLY, this is the week we attempt to display in art, drama, slides, and verse the vast contributions of Blacks to America.

At this point it seems necessary to cite important names, dates and activities of the Blacks who contributed greatly to our history.

1619 - Jamestown, Virginia: Black History in "English America" began with the arrival of 20 Black bondsmen aboard a Dutch vessel August 20.

1538 - Arizona-New Mexico: Estevanico, a Black explorer, leads an expedition from Mexico into the territory of the American Southwest; is credited with the discovery of what is today Arizona and New Mexico.

1791 - District of Columbia: Benjamin Banneker, astronomer, inventor, mathematician, and gazeteer, is appointed to serve as a member of the commission charged with laying out plans for the City of Washington.

1793 - Mulberry Grove, Georgia: Eli Whitney patents his invention of the cotton gin.

1811 - Louisiana: U.S. troops suppress a slave uprising in two parishes some 35 miles from New Orleans. The revolt was led by Charles Deslandes.

1822 - Charleston, South Carolina: Betrayal of the Denmark Vesey Conspiracy, one of the most elaborate on record; Vesey and 36 of his collaborators are hanged, while an additional 130 Blacks and four whites are arrested.

1831 - Boston: the "Liberator," an abolitionist organ, is founded by William Garrison. "I am in earnest - I will not equivocate - I will not excuse - I will not retreat a single inch - and I will be heard."

1831 - Southampton County, Va.: Nat Turner leads the greatest slave rebellion in history, with some 60 whites killed and the entire south thrown into panic. Turner is captured on October 30 and hanged 12 days later.

1834 - South Carolina: South Carolina enacts a law prohibiting the teaching of free Negro or slave children.

1839 - Montauk, Long Island: The slave ship Amistad is brought into Montauk by a group of Africans who have revolted against their captors. The young African leader Cinque and his followers are defended before the Supreme Court by former President John Quincy Adams, and are awarded their freedom.

1843 - New York City: Sojourner Truth takes to the platform as an anti-slavery lecturer.

1852 - Rochester: Frederick Douglass delivers his scathing "What To The Slave Is The Fourth Of July?" - your celebration a

sham: your boasted liberty an unholy license; your national greatness swelling vanity."

1854 - Oxford, Pennsylvania: Lincoln University, the first Black college, is founded as Ashmun Institute.

1859 - Harpers Ferry: John Brown and his band (13 whites, 5 Blacks) attack Harpers Ferry. Two Blacks are killed, two captured, one escapes. Brown is later hanged.

1860 - Washington, D.C.: Abraham Lincoln elected as president.

1863 - Washington, D.C.: President Lincoln issues the Emancipation Proclamation.

1866 - Washington, D.C.: Passage of the Civil Rights Bill of 1866 despite President Andrew Johnson's veto.

1856 - James Beckwith: The most important Black frontiersman in American History, discovered a pass through the Sierra Nevada that was to become the gateway to California during the Gold Rush.

1909 - New York City: The N.A.A.C.P. is founded in New York on the 100th anniversary of Lincoln's birth.

1915 - Southern States: Dr. Carter G. Woodson establishes the Association for the Study of Black Life and History, and also launches the Journal of "Negro" History with himself as its editor.

1926 - Washington, D.C.: Black History Week is introduced by Dr. Carter G. Woodson and the Association for the Study of Black Life and History.

Faculty chooses new Council

Representatives from faculty and personnel, for the All College Council, were chosen last week.

Elected from the academic section were Rawhide Papritz, Larry Larson, and Larry Turnbull; from vocational-technical, Dick Best, Dick Norman, and Bon Casad; and chosen from personnel were John Bush, Bert Bickel, and Pat Ficks.

The members were nominated, or declared their own candidacy, and were voted on by the rest of the faculty.

Members chosen from the administration were Earl Norman, dean of students, Art Pinnie, acting dean of instruction, Dick Barclay, registrar, Mike McIntyre, director of student activities, Ken Nelson, director of Continuing Education, Renton branch, and Jerome Johnson, director of continuing education.

As of yet, the only section left to choose representatives for the College Council are the students. According to Tim Cosgrove, senator, their selection will be some time this week.



BLACK HISTORY

The history of Black culture is reflected by the art of Vic Harris, Green River instructor. The works are done on copper and are displayed in the Holman Library as well as the Humanities-Social Studies showcase.

Photo by Terry Chubb

Registrar discusses student financial aids

In a communique from Dick Barclay, GRCC registrar, to faculty and staff members, the types of student aid administered through the Financial Aids Office at GRCC was clarified. The letter stated that there was apparently some confusion regarding the situation.

THERE ARE, AMONG others, three types of aid available to students at GRCC. These are the college work-study program, divisional and activities work grants, and experimental learning grants.

The first, college work-study, is a program that has been at GRCC since 1966. Students of financial need are assigned to a work station, on campus, with a maximum of ten hours a week, generally two hours daily.

Their time is reported on a time sheet, and returned at regular payroll intervals to the financial aids office, for check disbursement every two weeks.

THE SECOND PROGRAM, divisional and activities work grants, has caused a great deal of confusion this year. In past years, this has been a scholarship program at GRCC, which was changed by action of the financial aids committee, last spring.

Before, it was primarily used or recruiting students to GRCC. Now, it is being used mainly as a recruiting device by the activities areas, and by some divisions for other forms

of service to the college.

This program requires that the student work 45 hours during a quarter for a \$70 grant, and 65 hours a quarter for a \$100 grant. Requests for divisional and activities work grants were due in the financial aids office on January 15, 1971, for the school year of 1971-72.

THE THIRD, EXPERIMENTAL learning grants, is a new program funded by the financial aids, committee last spring. These grants, to be developed during the 1971 school year, are for new kinds of learning experiences.

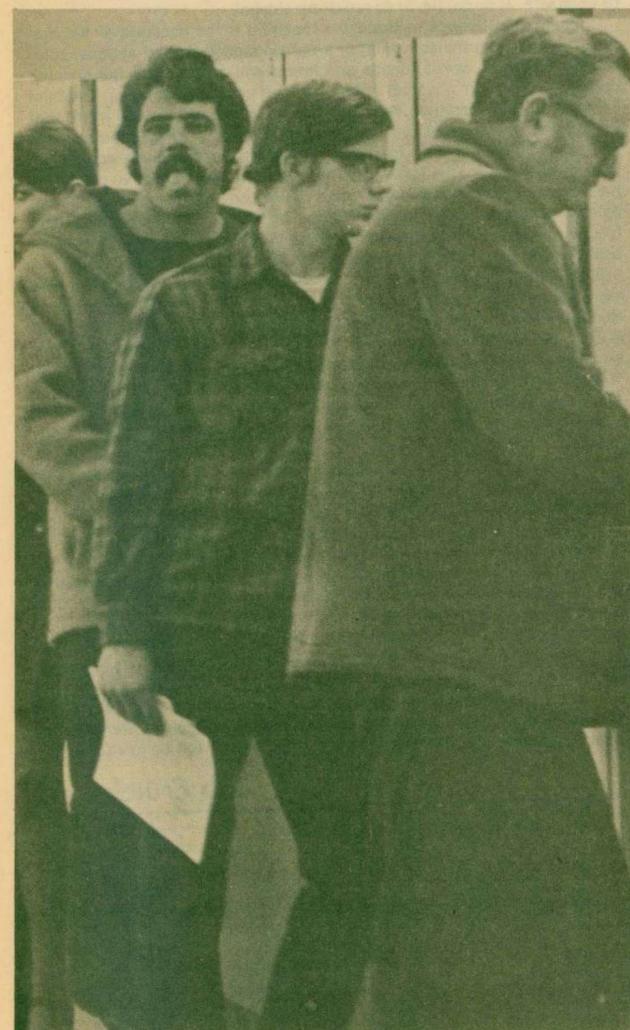
Each quarter there have been requests from the aids committee for these grants. Fall quarter requests were acted upon and granted. Reports for each of the fall quarter Experimental Learning Grants were to be turned in by January 4.

Winter quarter grants have been acted upon and awarded, and the report will be required, by those participating, at the end of that quarter.

Spring experimental learning grants have not been acted yet. There will be a notice sent to all divisions and activities prior to the allocation process for spring quarter grants.

The financial aids office at GRCC also uses other sources of funds in helping students, but it appears that the three mentioned above are the ones that are causing confusion.

Registration underway; appointments mailed



Registration appointment cards have been mailed indicating a time between February 16 and March 5 when returning GRCC students may sign up for classes.

After receiving his card, the student should sign up for an advising appointment with his advisor the day before or the morning just before his registration date. This keeps closed classes out of the student's perspective schedule. Classes are closed as enrollment fills the class.

STUDENTS NEW TO GRCC may register March 25 and former GRCC students who did not attend winter quarter may register March 25.

Returning students who wish to enroll in evening classes only may sign up any evening after February 25.

Military veterans using Veteran's Administration educational assistance must

take a minimum of 12 credits to receive full benefits for 36 months. No more than six credits may be deficiency classes, classes that prepare a student for higher numbered classes.

FULL-TIME STUDENTS receiving social security benefits must also take a minimum 12 credit hours. Students who need draft deferments should plan on taking a minimum of 36 credits per year, or 45 credits if they are transfer students.

INDIVIDUAL REGISTRATION dates are determined by total number of credits earned or by the type of program the student is majoring. Voc-tech students with inflexible programs are registered first, followed by students with 60 or more credits. Students with 30 to 59 credits will be registered next, then students with 29 or less credits are registered.

Summer European course to explore the arts

A European Study Tour is being offered to the students of GRCC, (teachers, interested adults or high school seniors), this summer from June 24 through July 15. The tour will visit Amsterdam, Venice, Florence, Rome, Paris, London and Vienna.

The tour is being directed by Rex Waldron with Meredith Van Ry and Wayne Luckmann working as assistants. Courses in Art History, World Literature, and Philosophy of Art with a total of 15 possible credit hours are being offered under an interdisciplinary program.

The tour director explained the interdisciplinary idea, "The idea is that a person is human and when one learns about one facet of life it affects what he already knows, he needs something to relate to."

"It is three subjects as one with three facets tied together. It will relate more to the human situation more than in an isolated spot."

"A social revolution stems from social factors, secular and non-secular, political and economic, we call this roughly the establishment. The Renaissance period and the baroque period had the same situation. That which was relevant in those periods are still relevant today as we see through works of art."

"Students will be learning and evaluating night and day, soaking in the beauty of the cities. The emotional discharge is invigorating."

One week prior to their departure from Seattle-Tacoma Airport on Canadian Pacific Air the students, which will be held to 30 in

number, will attend sessions on the GR campus from 8:00 a.m. to 3:00 p.m. in three two-hour time blocks in preparation for the European tour. At the conclusion of the familiarization period the group will take a final exam on the subjects of the week.

While in Europe the students will be talking and listening as they view the works of art which came out of the renaissance and baroque periods. Three seminars have been scheduled for Florence, Paris, and London.

The first seminar, in Florence, according to Waldron will revolve around, "How the philosophy of the day influenced the works of art as they were created - as expounded by the creators."

In Paris, which will be the site of the second seminar, the subject will be the writers and artists and the values toward works of art that we hold. Whether or not we as individuals hold our own basis for analyzing art versus being indoctrinated by another person's ideas will be the question for discussion.

The contents of the London seminar will include a rap up of the visual and written pieces of art they have seen. The object will be to draw the students impressions using the interrelatedness idea toward the works by the renaissance and baroque man and what lessons it has for the contemporary man in our American society. Waldron explained, "An artist is a prophet of his time, whether he expresses himself well or badly is not the

point he is expressing his times. A prophet is not a soothsayer but a spokesman. Just as the arts of the renaissance and baroque periods

reflected the de-humanism so does the art of the 1960's and 1970's reflect the de-humanization in contemporary society."



EUROPE ANYONE?

Students viewed the scenery in the Montmart section of Paris last year during the field course studies in Europe. The course is being offered again this summer.

BLAH!

With spring registration underway, standing in line becomes a part of every student's day. One student shows his vivid reaction to it all.

Photo by Terry Chubb

Editorial

'Do your own thing' in religious ideals

Religion is one of the most controversial issues in the world today. Religion is a searching, a finding and most important a believing in something. Webster defines religion as, "Belief in supernatural power which governs universe; recognition of God as object of worship; practical piety; any system of faith and worship."

Whether it be Catholic, Protestantism, Judaism, Christianity, paganism, Moslem, Hinduism, etc., all are beliefs in something better, super; all are men's hope and most teach love of fellow man. To love each man as yourself. To treat each man the way that you would have him treat you. The men in Vietnam are temporarily fighting under Uncle Sam's own religious code of do on to him before he does on to you.

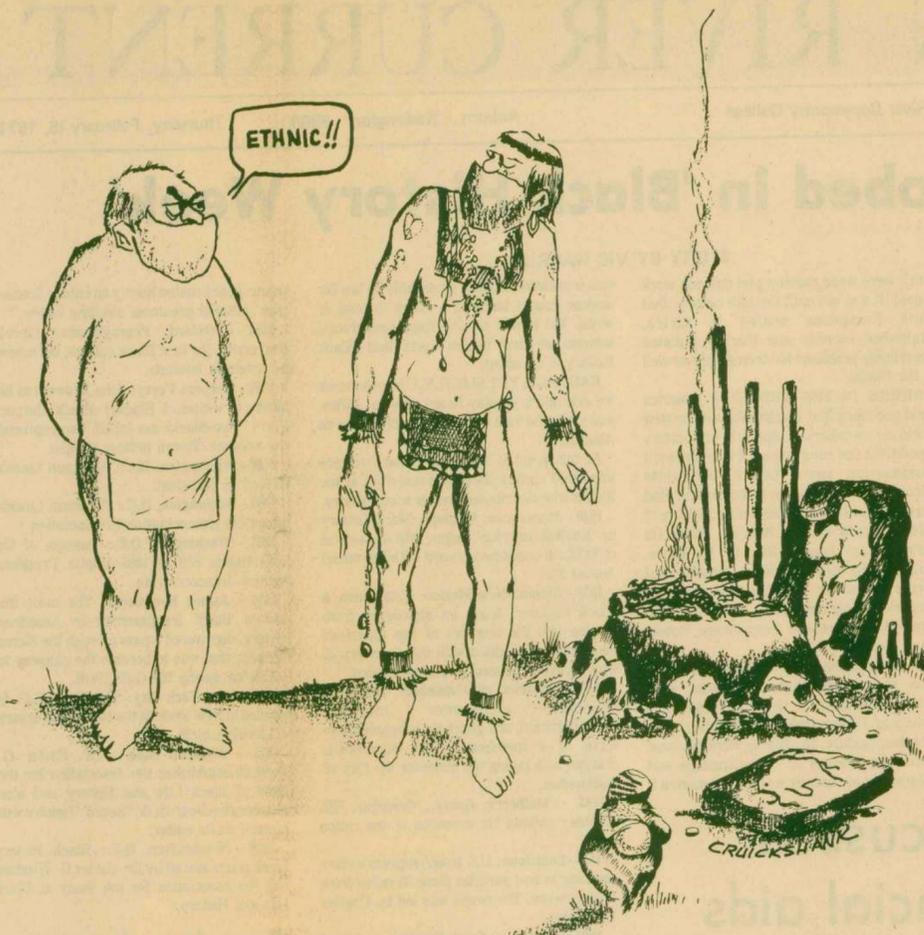
You do not have to follow a man's beliefs but you should show respect to his right to believe what is right for him. Each man has to find himself. His ideals can be of non religion such as atheism; the disbelief in the existence of God. The agnostic, one who believes that God, life here after, etc., can neither be proved or disproved, and who accepts material phenomena only, is entitled to this belief.

Each man in one way or another, sometime or other suggests and intimates his religion on the people around him. In the choosing of that religion, he automatically becomes subject to a separateness from some social aspects of his friends. Religion can and often does enter into conflict when young people begin to think about marriage. Religion is a strong held wall in life's weaving pathways.

All religions have their own standards and requirements which each man must follow to become part of that religion. Some believe that you "must" go to church every Sunday. Others have beliefs in complete abstinence from certain foods. Some people hold services on Saturday and not on Sunday. Whatever a man's beliefs some time or other they will enter into conflict with his working, social life.

Most important is that every man respect the religious ideals of the other. Every one in this country has the right to do his own thing as far as religion is concerned and should never be discriminated against because of it.

Opinion Page Editor Roger Rice



What is God, or religion ?

by Sandy Wald

Some people define religion as a belief in one or more gods, or in supernatural beings. But this would not include all religions, because some religions may mean a way of living rather than a way of believing.

THERE HAVE BEEN thousands of definitions of religion. But how can all the religions in the world be defined in one or two sentences. I think this statement taken from an old prayer book defines religion best: "Religion is man's attempt to achieve the highest possible good by adjusting his life to the strongest and best power in the universe." "This power is usually god."

Religion has been one of the most powerful forces in history. Millions of persons have died for their religious beliefs. Many nations have gone to war to spread or defend their faiths. But there has never been a people that did not have some form of religion.

THERE ARE ELEVEN major religions practiced in the world today. Each of them includes various groups that may practice their religion in different ways. But all have certain basic beliefs, traditions, and philosophies.

All religions try to offer their followers a set of values by which they are supposed to live. "Through their stress on ethical conduct, they give the individual a framework for judging right from wrong and for living a good life." "Through their emphasis on a Supreme Being, they give the individual a reason for living a good life."

THERE ARE MANY terms and definitions used to define God, but I think this statement sums it up best: "God is the Supreme Being; the Creator and Ruler of the Universe, All Knowing, All Powerful, Infinite, and Ever Present."

I believe that religion is a very personal and important thing in every ones life, and I very strongly believe that everyone has the right to believe which ever way he or she chooses.

Letter to the editor

Dear Editor:

I would like to commend the staff of the Green River Current for providing the student body with an English exercise. I refer to Justise's letter, run as an editorial last issue. Never before have I seen, all in one place, so many errors in English usage, grammar, logic, argument construction, and description. I would need many days of hard study to even find them all, but I thought you might like to see what I found in a brief first look:

The tone of the essay is best described as incoherent frustration. Obviously, the author is upset about something, to the point of hysteria, but she never explains just what that something is. With her essay off to a vague, violent, and emotional start, she then introduces her next device, exaggerated profanity.

This she uses to take the whole noble cause of liberation and fling it into the mud, evidently in the belief that the more vulgar she is, the more people will listen to her. Perhaps she doesn't know that here in America, most of us are middle-class and fairly well-educated, hence unimpressed with gutter talk. Having thrown dignity out with the trash, Justise then attacks the language itself.

The attack takes the form of sentence fragments - "typical day," "male chauvinist game," "free spirit". These are mixed up

with delightful unexplained references (?) appearing all through the essay - "The 60-year-old typist who's been with the firm for 40 years and is retiring in two." "Stokely Carmichael ('the only position for women is ... prone') - and a meaningless appeal to God. Between the fragments and the 'examples' that Justise throws at him, the reader is left with the vague notion that something is wrong, although he never knows just what.

There were a few other things about the essay that I noticed in passing, such as the fact that Justise doesn't know how to spell 'yeah', and her repeated use of a conjunction to start a sentence, but the most fascinating item I found was the sentence at the end of the second paragraph - "...it's so damned hard to say it logically." Apparently, this frees her from any responsibility to even try to put her scatterbrained thoughts into any disciplined order that the reader can deal with. She thinks that by adding "The logic is there, though," she is free to ramble around in any direction, or no direction, and that the reader must straighten out the essay himself! That has got to be the strangest justification I've ever seen for trashy writing.

Well, you can see that I have much enjoyed this exercise, and so I would like once again to thank the Current for the opportunity that essay has given us. Sincerely yours, H.K. Dannobar

Students expound upon religious philosophies

WHY I'M AN ATHEIST

I did not come to atheism easily. Growing up in a Protestant Christian church, I was devout in my faith in God until I began asking questions for which I could not find logical answers.

Organized religion is, to me, a highly unsatisfactory institution on which to base my life. The churches with their differing and conflicting beliefs, their rigid dogma, and their narrow attitudes towards each other and members of their congregations create factionalism among people instead of brotherly love. The beautiful ideals of religious philosophy too often become secondary to church budgets.

I prefer to base my life on my own moral code and my own idea of what is meaningful to me, because I cannot comprehend a fatherly being who would prefer one of his children over another as God purportedly favors his chosen people.

I do not believe the existence of God is a logical assumption because man through his superstitious imagination created that apparition. Living on faith in a being I am unaware of, that I do not know, that I cannot communicate with is unfulfilling. Instead I put my faith in myself, my family, and my friends.

The image of a Creator is poetic, but it is not necessarily the only way to explain the beginning of the world. Although scientists cannot now pinpoint the spark of life, I feel that man's knowledge is always expanding and that some day it will encompass the questions we now answer with myths of Adam and Eve.

I do not worry about my afterlife. I have no way of realistically discovering what that life will consist of, if it exists at all. Instead I concern myself with the life I'm living now and hope that I will live it well.

I am an atheist because I believe in the goodness of reason and the rightness of human feelings rather than in an unreal God. My soul to mind is not in jeopardy.

WHY I'M AN AGNOSTIC

Having attended three churches of different denominations for twelve years, and working with a minority group, I have observed a constant conflict.

This conflict is between the people and their religion, and among various faiths; all claiming the Bible as the foundation for their beliefs.

The amount of controversy, and the viciousness displayed in squabbling over differences, left me cold on any form of organized religion.

WHY I'M A PRESBYTERIAN

The Presbyterian church has been a part of my life since my young childhood days and I have lived in a Christian home headed by my father and mother for as long as I can remember.

During the first several years I attended church because my parents did and they wanted me to go. I accepted Jesus Christ as my Savior while in the seventh grade. I started thinking church was really all right, though I still had many questions during my freshman and sophomore years in high school.

I didn't really receive or sincerely believe the entire impact of my Christian faith until my senior year of high school. Our church young peoples study group and a singing group I am very active in called the L.I.F.E. singers has been a real turning point in my life, a move in a very positive direction.

Through the study group I learned to look upon my life and the events around it positively and use the scripture in the Bible to strengthen me spiritually.

The L.I.F.E. singers has provided me the opportunity to witness my faith through testimony, something I always wanted to do but never had the confidence to do so, and the freedom to live my faith, and more important believe it seven days a week, 24 hours a day. I can tell other people about the God that has become an active and real portion of my life through singing, something I have always thoroughly enjoyed.

Another active part of my life is the youth group at our church. Through that organization I have come in contact with

several people I consider as some of my best friends. Together in Christian fellowship we strive for a furthered understanding of God and ourselves through the activities we participate in.

All this has been made available through several key people within the body of the Presbyterian church.

I have remained a Presbyterian because of the meaning it has given my life. I am also impressed with the governmental structure of the church which allows the congregation in the decision making process and demands active participation for it to succeed.

For those who claim "God is dead!" I say, I am sorry yours is ailing, mine is alive and well and shining constant love into my heart, just ask me.

Buddhism and re-incarnation are 'arts of western living'

by Doug Rice

Both the novel, "Siddhartha" and all books on Zen in the past decade have stirred an interest in that totally Eastern Phenomenon, Buddhism.

Most of us emerged from high school without the slightest knowledge of one of the greatest spiritual and cultural movements of all time, other than that most Far Easterners were Buddhist and Buddha sat cross legged. By now we should all know that Buddhism arose in India, five centuries before Christ in the person of Gautama, as the flowering of the finest hindu metaphysical and mystical thought. We also may know that "Buddha" is a word meaning enlightened, that there are several distinct kinds of Buddhism and that Buddhist monks shave their hair, wear robes, and beg. But most of us know relatively little about the basic tenants of Buddhism.

Here is the basic teaching in capsule form which is simply what Buddha taught. "The good of Buddhists seeking is to relieve man's suffering. Four Noble and Sublime Truths were proclaimed by Buddha: 1) Life is a success of suffering. 2) Suffering is caused and created by desires or cravings. 3) The extinguishing of suffering can be achieved only by the elimination of desire. 4) The elimination of desire or craving can be achieved only through the noble Eightfold Path.

The Eight Noble Paths by which the Buddhist must strive to perfect himself consists of: right views, right aspirations, right speech, right behavior, right living, right effort, right thought, right concentration. Buddha gave five commandments: 1) do not kill. 2) do not steal. 3) do not be unchaste. 4) do not lie. 5) do not drink alcohol.

Of great significance in Buddha's teaching is the doctrine of Karma. According to this, the sum total of a person's good or bad actions, comprising thoughts, words, deeds and intentions, determines his specific destiny in the next physical rebirth in the cycle of life. The Buddhist believes in Re-incarnation, that life is a trap to be broken away from, that we are kept because of our desires, cravings, and attachments to the mental and physical. As a man determines his Karma by his actions, he has made himself. This force, Karma, is held to be the motive power for the round of rebirths and deaths endured until one has freed himself from its effects and escapes from the "Wheel of Existence". To be absolutely free within is to break away from life and to enter Nirvana, a state of being freed from the rebirth cycle, from existence, which is suffering.

Buddhism spread across all Asia finally hitting China where it mixed with Taoism and the Chinese mind to form what is perhaps the pinnacle of Buddhist enlightenment and a branch that interests most westerners, that is Zen. Zen, (which means to sit), is a distillation of Buddha's teaching and a practical progressing of his wisdom. Zen is simply an art of living. It is the art of seeing into nature of one's being as great as the Christian Mythic teachings. It consists in acquiring a new viewpoint on life and all things generally. The acquisition of this viewpoint on life, which is the greatest mental and spiritual cataclysm one can experience is called, "Satori" which is another name for enlightenment. Satori is intuitive and mystical, looking into and sharing with the nature of things in contradiction to the analytical or logical understanding of it. One can spend years working towards, years of trying very hard searching, for what Meister Eckhart, the Christian Mythic called, "Something in me which flashes upon my reason. I perceive of it that it is something, but what it is I cannot perceive. Only it seems that if I could see it I should comprehend all truth and being." Zen grows out of the will as the first principle of life. The will is the man himself and when one becomes penetratingly conscious of the working of this agency, there is the inner opening of enlightenment.

In the end this final development of Buddhism is so close to the Christian Mythic's as to have a common meeting ground. Perhaps the final evaluation of both Christianity and Buddhism will be in each other.

Current news digest

HAIM GINOTT

Dr. Haim Ginott will be appearing at the Olson Auditorium at Pacific Lutheran University February 23. Tickets are \$1.50 and available from PLU. For more information, call LE 1-6900.

A WEEK TO YUCATAN

A film will be shown today at noon on a week to Yucatan. The ruins of Chicken, Itza, Merida, and Uxmal will be shown. Mr. Regan talks about his experience during a hijacking. ST-42.

COLLEGE REPRESENTATIVES

Representatives from the following colleges will be answering questions from students:

- Mt. Angel College: February 25, 1 p.m. to 3 p.m.
 - Burlington Northern: Forestry graduates. February 24.
 - Gonzaga: February 19, from 11:30 a.m. to 1:30 p.m.
 - Washington State Department of Game: February 19, interviewing for jobs, two year forestry graduates.
- All of these appointments should be made with the placement secretary in the placement office.

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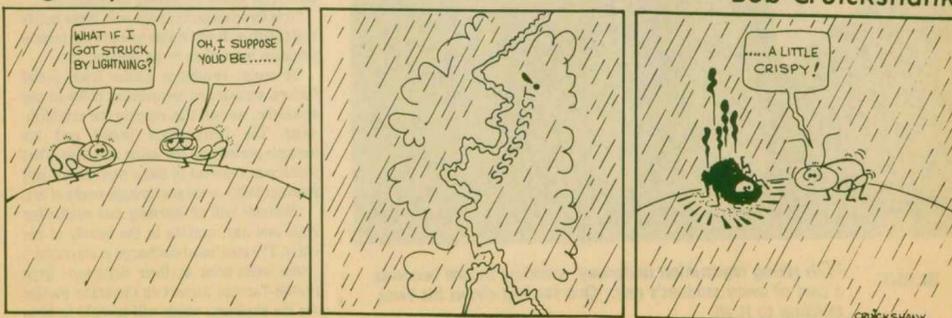
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Bug Stop



Forester's attempted union results in start of new club

by Sandy Wald

THE GREEN RIVER foresters wanted to form a union but found it was against state laws, so instead have formed a forestry club, meeting every Tuesday at noon in ST-36.

The previous fall quarters provided work and learning opportunities for GRCC foresters, approximately 25 students participating in these work and learning projects.

They worked on such jobs as planting 43,000 trees in the White River and Snoqualmie Falls Valley, building slash trails and cleaning out streams on United States Forest Service timber sale areas.

ANOTHER JOB WAS operating power saws to carry out thinning experiments for Weyerhaeuser Companies of the Centralia Research Center. They also worked on the White River drainage project.

All in all these work and learning projects provided \$6,000 in return to the 25 students involved.

DON WOODS, FORESTRY STUDENT, explained that Patrick Cummins, forestry department head, made a bid on a job planting trees at six cents each, meaning that each student working on the project would earn only \$1.25 an hour. These students resented not making at least \$3.00 an hour. There wasn't much they could do since the school did sign a contract, and this was a class project, according to Woods.

The foresters discussed forming a union, but it was out of the question, since it is against state law to form a union in a state owned institution such as Green River.

ANY PERSON ENROLLED in the forestry program, or some part of it, is eligible for membership in the club. This last Tuesday officers were elected. Patrick Cummins and Dick Best heads of the Forestry Program, will be advisors to the club.

The club will give the forestry students a chance to discuss matters, such as this one, and come up with some solutions. The club will offer the student an opportunity to appreciate and discover the out of doors, that he would not otherwise have.

It will also offer the student a chance to do projects, work or take a field trip on weekends or holidays under organized supervision. It will offer some type of financial aid to those who cannot afford to participate in some activities.

Help comes with Bronco

by Bob Jamesson

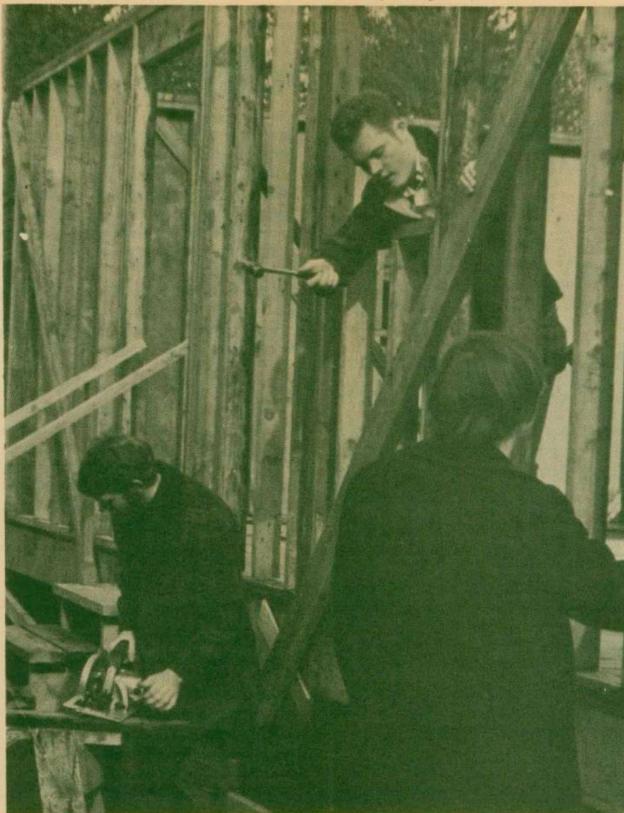
Few motorists stop to assist a fellow driver in trouble. Even fewer stop when they're late to school. But seldom does one meet someone who will physically help even though his clothes may become dirty or he may endanger his own vehicle in the process of helping.

SUCH A MAN IS A GRCC student, Al Zimmerman, who regularly uses his tow chain, jumper cables, and four-wheel drive Bronco to aid other motorists. Al refuses to accept monetary rewards and says he helps "only for personal satisfaction".

Zimmerman will do such spectacular things as helping some student start his car after he has left his lights on all day. But once he pulled a stalled car from the middle fork of the Snoqualmie River. The driver had attempted to drive across the river to the other bank and load rocks for his flower bed. His car, a '61 Falcon, soon sank into two-and-a-half feet of water and remained there partially submerged until Zimmerman came along and towed him out.

ANOTHER TIME, a car skidded off the icy Snoqualmie Pass Highway and ended up teetering on the brink of a 40-foot cliff with the center of the car hung on rocks and all four wheels off the ground. But Zimmerman managed to literally "drag" the car off the edge and back onto the highway at the risk of his own vehicle plummeting over the edge along with the other vehicle.

Zimmerman says, "Many people find it hard to believe that a long-haired 'hippie-type' would stop to help them."



TAP TAP

Three carpentry students work on an important phase of their program, the actual construction of a building. The students, from left, are Doug Thompson, Ken Japhet, and Dan Davison. They are working on small houses in the trades-industry area. Students in the carpentry program often work on projects before they learn the techniques. This is done so they gain a better understanding of what is being taught. —Photo by Terry Chubb

Training program

Two year program offered in carpentry

by Janie Neer and Sandy Wald

Editors note: This is the ninth in a series of articles on the two year training programs available on campus. The purpose of these programs is to acquaint the student with the various fields open to them with a two-year degree.

For the student interested in carpentry, Green River offers a two year associate of applied arts degree program or if preferred, a one-year certificate program. Both programs are essentially designed to prepare the student as a carpenter.

The student enrolled in the carpentry program takes mainly carpentry related classes with various regular classes, such as speech, basic writing, welding and others. The second year student takes some business classes to prepare him for a job as a possible foreman or some related job.

THE CARPENTRY PROGRAM is set up in a unique manner. Students enrolled in the program often build something before they learn the actual technique of building. This system is used, says Richard Inch, carpentry instructor, so that a student can actually see through experience, what he is learning. In this way a student gains better understanding of what is being taught.

FIELD TRIPS ARE another essential part of the carpentry program. Often aspects of carpentry are not available on campus, and thus students travel to other areas to see them. An example of this would be heavy equipment. Because there is not heavy equipment at Green River the class would travel to a construction site to view that phase of carpentry. In this way a student learns skills in all phases of carpentry, not just those on hand.

During his last quarter in the two year training program, a student receives full credit for a carpentry job. Once he has gotten the job, Inch then checks with his foreman or supervisor to see how he is doing. In addition to this the student meets with Inch one night a week for a seminar to get help with any problems he may be encountering. For this the student receives 13 credits for that final credit and then graduates.

ONCE A STUDENT has graduated from the program he is classified as an apprentice carpenter. Whether he is a second or third year apprentice depends upon how well he does on the test he takes through the Carpenters' Union. From there an apprentice will work for one to two years to become a journeyman. Journeymen after so many years of work receive the top salary for carpenters which is \$6.85 an hour.

The carpentry program on campus has proved helpful to the school as well as to the student. The creative arts offices and trades and business officers were both constructed by carpentry students. They also played a role in constructing the ramps on campus, and in the construction of the present student center. Students are working on two buildings in the trades and industry area now.

THE ONE YEAR certificate program is along the same lines as the two year program. The student in this program generally learns the basics of carpentry rather than more detailed work. He will also begin work as an apprentice at a lower salary than the degree student.

Presently there are 25 students enrolled in the first and second years of the carpentry program. It was set up in the fall of 1967. Richard Inch is the instructor for carpentry.

Jesus People on campus

The Jesus People are scheduled to be here February 19, 20, and 21 from 7 p.m. until midnight, in the Performing Arts Building, informing Green River students and community members of the beliefs of their movement during the three-day gospel festival.

THE JESUS PEOPLE is a youth-oriented religious movement whose members don't believe in religion as such, but want a relationship with Jesus Christ. The movement is inter-denominational, and all faiths and ages are invited to attend the festival.

The nationwide movement includes 5,000 members from Seattle, many of them reformed drug users, and 50 is the number now in the Auburn "army".

Members of both the Seattle and Auburn armies will be relating their first experience and first awareness of Jesus Christ to the audience during the festival, and a band called Glorious Revolution will be playing rock music until 12 p.m.

IN THE LAST YEAR and a half, Auburn's army has grown from eight to fifty kids, and is termed "the heaviest movement going", by Nick Barta, a spokesman for the group.

The People meet every Monday night in the Calvary Church in Auburn for Bible study, and continue for as long as people want to stay. Other times during the week, the kids go into the streets and "witness for Christ," talking to people about meeting Christ.

Approximately one third of the Auburn branch members are "ex-drug freaks," according to Barta. Five of their members are students at Green River, 30 are from Auburn High School, and 10 to 15 are attending junior highs in the area. Their uniting bond is Jesus Christ.

THE NATIONAL MOVEMENT is growing fast, and coffeehouses have sprung up in Seattle, Tacoma and Everett, to evidence the growth in the Northwest. Barta attributes this rapid growth to a statement from the Lord. "In the last days I will pull out my spirit upon all flesh," He said.

GR to host state DECA meet

The Seattle Hyatt House, located near the Seattle-Tacoma Airport, is the site of the 25th Annual State Leadership Conference of the Washington Association, Distributive Education Clubs of America (W-DECA).

THIS YEAR'S PROGRAM of activities will begin Sunday afternoon, March 21 and end at noon March 23. This year's conference hosts are the DECA Chapters at Green River, which has the largest membership in the state of Washington, along with Highline College and Shoreline Community College.

The "25th Anniversary" is the theme for this year's conference. Since 1971 marks Washington DECA's silver anniversary, many special features have been planned for the upcoming conference.

First on the agenda will be a keynote business session Sunday evening with a welcome from Wes. Uhlman, mayor of

Seattle, and featuring as keynote speaker, Harry A. Applegate, executive director of DECA from Falls Church, Virginia. Next will be a luncheon at which Craig Wilson, national DECA president from Savage, Minnesota will address the delegates and advisors. Then an afternoon will be devoted to leadership sessions on subjects in the field of marketing and distribution.

AS IN THE PAST, registration will begin at noon on Sunday. Registration fee will be \$16 per student delegate and \$19 per teacher-coordinator (or adult) who attends.

All persons attending the conference, students and coordinators, will be housed at the Seattle Hyatt House. For further information about room rates, transportation, registration, and reservations contact Richard Passage in HS 15.

Money donated for Mexico trip

If you are one of those people who thought all good had vanished from the earth here's a fresh breath of hope.

There is a kind and generous person on this campus who is offering someone an experience he felt so worthwhile he is willing to help finance their way.

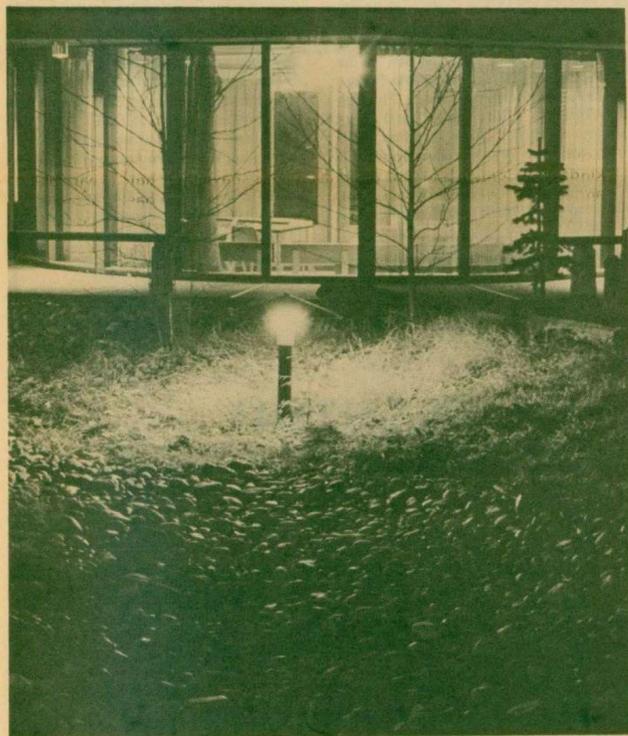
This student, who wished to remain anonymous, has offered \$40 to a student who wishes to make the Mexico Field trip this spring. The money is in an envelope, waiting for a taker, in the creative arts office.

The trip, which costs \$509, consists of a 21-day tour of Mexico for college credit. While there, students study the culture, people and various other aspects of Mexico. The students, escorted by Rawhide Papritz will travel all over the country via bus.

If you are interested in going to Mexico and this generous offer, contact Papritz in the creative arts office.

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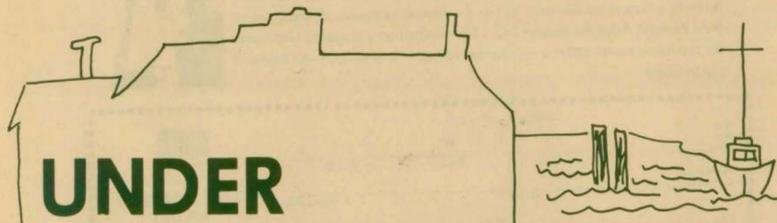


NIGHT LIGHT

Green River takes on a different aspect at night. This night shot, taken by Current photographer Terry Chubb of one of the cubicles on campus, shows just how different the school can appear. Though students may not realize it, Green River is almost as busy during the evening as during the day.

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ACU-I wrap-up

Haugen brothers cop first in doubles

A first-place trophy in the men's doubles division in bowling became Green River's after the team of Ed and Doug Haugen swept the event by ten pins. The first-place award was the only one won by Green River athletes in last weekend's ACU-I Regional Tournament staged at the University of Idaho in Moscow.

Two second place trophies were won by members of the Green River troupe in other events. John Conger played through to the finals and lost the snooker championship in a two-out-of-three round with Steve Humphreys of Boise State. Another second place was earned by the women's doubles table tennis team. Denise Michalson and Carol Abbott of Green River lost to a team from Washington State University in the final round and had to settle for second place.

Twenty-four athletes from Green River traveled to Moscow, Idaho last week for the three-day tournament involving bowling, snooker, pocket billiards, billiards, table tennis, chess and bridge. Sixteen colleges and universities from Washington, Oregon, Idaho and Western Montana participated in the meet. Green River was one of two junior colleges taking part.

BOWLING

Green River's men's bowling team finished seventh overall for six games bowled. They had a total pin fall of 5276 pins, some 400 pins down from winning University of Oregon. Individually, Dave Boetiker was the high single bowler for Green River, finishing in 20th place with a three game pinfall of 541. Doug Haugen placed 35th in the singles followed by Pat Krozel in 42nd place, Morris Reynolds in 46th, Hal Williams in 50th place and Ed Haugen in 73rd place. A total of 92 bowlers participated in the singles competition.

Doug and Ed Haugen copped the crown in the men's doubles division with 1193 pins. A second Green River doubles team, Pat Krozel and Hal Williams finished in 36th place with 937 pins.

In the total nine game tournament, Doug Haugen finished eighth with 1686 pins. Dave Boetiker took 30th place in all events and Ed Haugen took 43rd. Pat Krozel finished the tournament with a 603 series to take the 53rd slot. His series was one of the five 600 series bowled.

In the women's division, Green River finished seventh with a total pin fall of 4,164.

High singles bowler for Green River in the women's division was Mindy Meyer who had a high series of 526. Debbie Whitaker finished in 20th place, Sheila Leggot took 46th place followed by Shar Osmund in 48th, Iva Short in 50th and Margaret Nybert in 53rd.

Green River's women's doubles team placed ninth with a score of 942. The ninth place team of Margaret Nybert and Mindy Meyer was followed in 16th place by Shar

Osmund and Sheila Leggot who fell 893 pins. In all events, Mindy Meyer placed eighth with 1521 pins and Debbie Whitaker took 17th place.

SNOOKER

John Conger of Green River had to go through the losers bracket to get a chance at the championship and finally lost in the final round. Conger bettered Bob Pyle of Oregon 85 to 37 in the first round but then lost to M.

Browne of Washington State 75 to 57 in the second round.

He had a bye in the third round of play and came back with a big 51 to 27 win over Jim Seals of Idaho in the fourth round to go into the quarter-finals. He won by forfeit and went into a playoff with undefeated Steve Humphreys of Boise State.

Conger won the first match 80 to 37 which gave each player one loss and a playoff for the championship was needed. Conger lost to the Boise State player 66 to 38 and 68 to 38.

POCKET BILLIARDS

Green River's Gerald Wheaton lost the first two matches in the double elimination tournament. Wheaton lost to Stewart Hanson of Pacific Lutheran 75 to 37 in the first round, had a bye in the second round and was eliminated from action with a 75 to 61 defeat in the third round of play.

TABLE TENNIS

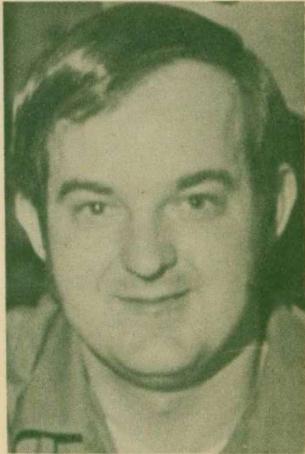
Women fared the best for Green River in the table tennis competition. Denise Michalson and Carol Abbott finished second in the doubles after losing to WSU 21 to 19, 21 to 9 and 21 to 15 in the finals. In singles, Denise Michalson placed third and Carol Abbott placed fifth.

In round one, Miss Abbott lost to Rachel Pong of Oregon 21 to 5 and 21 to 11 but came back in the second round with a win over her opponent from WSU. In round three, Miss Michalson lost, but came out with a win over Carol Abbott when pitted against her own team-mate. In the singles finals, both Miss Abbott and Miss Michalson lost to Oregon foes.

In the singles division, Kim Estrada and John Troja lost twice in the double elimination tournament. In doubles, Troja and Estrada lost in their first match, came back with a win over Idaho in the second round and lost to Mount Hood in the third round. Their win over Idaho gave them a sixth place finish in the doubles division.

CHESS

Green River finished seventh and 11th in the chess competition. Individually, Skreen took seventh place, Johnston placed 16th, Little took 18th place and Abbott finished in the 20th slot.



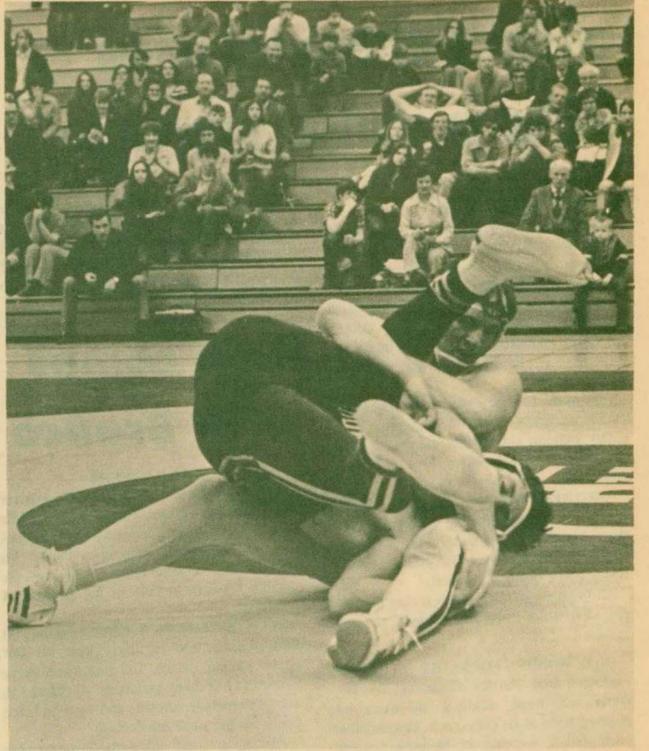
BOWLING'S BEST

Winning Green River's only first place trophy at last week's ACU-I tournament were Ed and Doug Haugen. The brother's team took the men's doubles championship in bowling at the Moscow, Idaho Meet.



SNOOKER SHOOTER

John Conger narrowly missed becoming the Northwest regional champion in snooker last week at the ACU-I tournament at Moscow, Idaho. The Green River player went to the finals after eliminating several contestants. --Bill Ostlund photo



CHOKER ASLEEP?

Dan Sloan works on a Grays Harbor wrestler en route to a 5-4 decision. Gator grapplers tied with the Chokers, 17-17. --Photo by Kit Burns

Gators tie Chokers; smash OCC Rangers

The Green River wrestlers almost stumbled and fell last weekend against Greys Harbor but timely decisions by Tom Omli and Mike Schmid in the last two matches of the night brought the Gators back to a 17 to 17 tie. Saturday's match was a little more to Coach Doug Carr's liking as the Gators drubbed the Olympic Rangers 31 to 10.

Against the Chokers from Greys Harbor, Green River started out just great winning three of the first four matches on decisions by Jack Graham and Dan Sloan and a pin by Bob Sanchez. Skip Elliott scored for the Chokers by decisioning Dave Harrington to put the score of the match 11 to 3. The lead for the Gators didn't hold up as Greys Harbor stormed back to lead in the match 17 to 11 as Carl Hensyel, Chris Dexter, and Greg Leonard decisioned Steve Bastrom, Phil Grey, and Jim Alcorn followed by Bill Kostenborder's pin over Dale Hedden. It was at this point of the match that Omli and Schmid performed their heroics for a final score of 17 to 17.

The Olympic Greys Harbor match started out much the same way as the Greys Harbor match with Jack Graham, Bob Sanchez, and Dan Sloan winning. Graham and Sloan won by the pin route. Dave Harrington and Pat Smith battled to a 5-5 tie. Marv Wilson defeated Kit Burns 8-1 for the Rangers first win of the evening. Phil Grey put three more points on the Gators side of the score board with a 10-3 decision. At this point of the match the score read 18 to 5 in favor of the homesteading Gators. Brian Kendall beat his Olympic foe 17-8. This decision was sandwiched between pins by Dale Hedden and Tom Omli as the Gators lead in the match 31-5. Don Ingram, the Olympic heavyweight, pinned Terry Hober in the final match of the night for a final score of 31 to 10.

The draw and win last weekend set the all important showdown between Columbia Basin and Green River in Pasco tomorrow night. This match pits the two unbeaten teams in conference play against one another for the league championship.

Soccer squad squash PLU

The Green River soccer team again showed evidence of its superiority by a landslide victory of 5 to 0 over Pacific Lutheran University.

The first of five goals was scored by Abdul Saadi Al Majhdowi, followed by two goals by the talented foot of Phill Switze. Later, Elliot Munson and Bob Koch scored one apiece.

According to the soccer coach, George Thomson, "Every member of the team played his' best game of the year. When a team has enthusiasm - half the battle is won."

That necessary ingredient was supplied by Steve Duffeek, Bill Phillips, Bill Lecy, Sam Hart, Steve Allmeim, Mike Mickelmen, Dave Wonder, Tim Allen, Pat Seehey, Art Kennedy, Steve Kellen, Doug Olson, Dave Fletcher and Dave Hogue, all of whom saw action in the PLU game.

This win brought the Green River soccer teams record to 14 victories, one tie and one loss.

Cagers dump Rangers

The Green River Gators basketball team got by the Olympic Rangers 68-63 in a game involving two teams fighting for the fourth place position in the cross-state division in the community college league and the right to participate in the state tournament.

The Rangers ripped open the Gator defensive zone in the first half and put Don Burrows and Ron Christian, the starting guards in foul trouble with three each. The Rangers scored 13 of their first half 33 points from the foul line led by Don Stout who was five of six from the foul line.

Don Burrows, floor captain for the Gators tallied ten points in the first period on field goals and was completely shut off in the

second period. John Hudspeth scored eight points in the first half on three field goals and two free throws.

In the second period of play the Gators drew the fouls which hurt the chances of a Ranger victory. GR tallied 12 of 30 second half points in the second half from the foul line and held Olympic to four points from the foul line, the identical number of points the Gators collected from the same spot in the first half.



Don Burrows, faking a drive to the basket, passes off as traffic becomes congested. The Gators beat the Olympic Rangers, 68-63. --Photo by Terry Chubb



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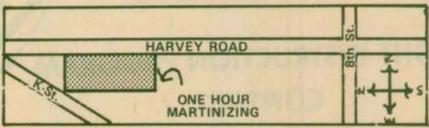
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