

COLLEGIAN

WILLAMETTE UNIVERSITY'S STUDENT NEWSPAPER

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'Don't Bring Grandma'

For those of you who loved last year's bizarre production of *Agamemnon*, this spring offers another unusual Willamette Theatre production. Caryl Churchill's *Cloud 9* is a rambunctious journey through all sorts of sexual permutations—from heterosexual adultery to bisexual incest—in her efforts to bring down gender barriers and sexual stereotypes. Says freshman actor Brian Weir, "it will open your mind."

The play is divided into two very different acts. The first is set in 1880's British Colonial Africa, and the various couplings of the characters take place with the oppressive Victorian guilt and hypocrisy. As director Rocco Dal Vera explains it, "nobody was hornier than the Victorians," but, of course, they couldn't show it. This first scene's humor is often burlesque-like, made even more so by Churchill's lack of specific directions in her script; the actors have almost complete freedom to interpret her words and perform them to the hilt.

The second act is set 100 years later, in London, with the same characters—however, they have only aged 25 years. This is only one of Churchill's devices. She is constantly contradicting conformity and questioning normality. In these modern times, the humor is more subtle, more introspective, as the characters learn to laugh at their own situations and explore their personal

Caryl Churchill's *Cloud 9*

needs much more openly.

What may be the most remarkable thing about this play, other than its outright mockery of moral constriction and sexual repression, may be the cast of characters itself. Sixteen different people are portrayed by the seven actors and actresses, who go through a myriad of costume changes in order to keep up with their changing roles. And throughout the play the audience is challenged not to think in clear-cut terms of male and female. Men are often played by women, and vice versa. For example, Cathy, a young girl in Act II, is played by a man (Scott Kurruk), emphasizing the effect that his/her childhood experiences have made. Her bisexual mother (Nancy Maxwell) has raised her almost as a boy, trying to avoid the stereotypical "little girl" image that she herself grew up with. And in the first act, the character of Joshua, a black servant who wants to be a white man, is indeed portrayed by a white man (John Zinn). Dal Vera laughingly states, "it's insane, absolutely insane," but reassures us the play is

more amusing than confusing, provided we are willing to accept things a bit out of the ordinary.

The theme of sexual exploration is linked closely with that of political colonialism. The rigid and demanding English patriarchal society, which dominated not only its members, but also those of various

"primitive" cultures, gradually died out, or rather, was murdered by those who would not stand for it any longer. The increased personal freedom of the modern era parallels the independence of England's former colonies. But, as Dal Vera reminds us, just because people are free to do what they want doesn't mean that they know what they want. These characters may not have reached their *Cloud 9*, but they are still searching.

Chris Harris dizzies us with another wonderful set. Trees grow from the floor, throwing shadows of their leaves on the stage. The scene is first in the dark recesses of the African jungle and then we are asked to imagine the set transformed into a quiet London park, while the unchanging set forces us to recall the happenings in Africa a quarter of a century ago.

Beth Delsman and seniors Jeanette Reid and Greg Mitchell also lend their talents to this production. The play runs April 21, 22, 23 and 27, 28, 29.

by Kris Gates

FORUM

Hoffman's death

Liberals Must Also Confront Failures of '60s

*"America is Racist
America is Imperialistic
Police are Brutal
Mass media distort
Bah-Bah-Bah-Bah*

Sheep talking rhetoric. People on the Left spend most of their time telling each other things like that. The point is, everybody already knows, so call it Rhetoric. The Left masturbates continuously..."-Abbie Hoffman, from Revolution for the Hell of it

DREADLocks

Abbie Hoffman died last week. To most of our generation, bred on television and disposable history, that last sentence doesn't mean much. However, as we shake off the Reagan years, put on our tie-dyes and rally under the banners of youthful idealism and Truth, Abbie Hoffman deserves more than a buried obit and a dusty reminder that he was one of the principle leaders of the 60's "revolution."

Hoffman was George Meteskey, Free and a dozen other aliases as he stormed the Pentagon and battled in the streets as a founder of the YIPPIES! and member of the Chicago Seven. Most of all, though, Hoffman was an actor and a personality, someone seized upon by the media for his outrageous comments and lambasted by conservatives as typical of the 60's movement.

I write about Hoffman because for a brief time he was my hero. He was heroic in an ironic sense, in perhaps the only way someone can be heroic (and famous) in the twentieth century. He wanted to *Fuck the System*, but he understood the problems inherent in such a policy and that those who want to dismantle the system in the name of

the "people" most often just want to reconstruct it in their own image.

Ultimately, of course, the revolution failed (despite its accomplishments) and Hoffman dropped out. He showed up occasionally, as he did with Amy Carter to protest the CIA, but for the most part he quit talking about a new society. Perhaps that is why Hoffman is no longer my hero and our generation forgets his name. As a friend of his told me, "Abbie came over to our house this summer and all he wanted to do was go out and rent some vids...it kind of made me sick."

It kind of made me sick, too. Just like Timothy Leary's move into computer software and the legions of other 60's "revolutionaries" into yuppiedom tends to churn our stomachs. How could they sell out, we ask?

Our revulsion to these people is seated in our faith that we are different, that our ideas and our leaders will be better. We denounce injustice and oppression, proclaim liberation and truth as if our generation was the first to see poverty and oppression. Moreover, we denounce structures and those in power as inherently evil. At Willamette, we condemn our professors for filling us with nihilistic thoughts, the administration for plotting against the students and ASWU as an elitist political club (just listen to the last election speeches). We tell ourselves, though, that our structures will be different. We will bond with youthful idealism and eternal love to transform Willamette and society.

In doing so we fail to learn from the life of Abbie Hoffman and the events of the 60s. We see the "failure" of our parent's generation as their failure, and one that can be redeemed because we are different. The problem, though, is that we aren't much different. We too, see evil

everywhere but within ourselves. Consequently we see change as needed everywhere but within.

We may indeed be witnessing the dawn of a new Willamette, but the dawn is just as likely to become a twilight unless we recognize that revolution for the hell of it is as sterile a concept as the authorities we denounce. There are plenty of windows to throw bricks through, and in some cases this may be the only option. But we must recognize the consequences; that it leads to opposition instead of cooperation. It makes us see the administration as money grubbing capitalists eager to build a Saga Dome to bilk us of even more money and our professors as intellectual sellouts who offer only broken ideals and the words "bad faith."

Nietzsche, of course, said "I am no man, I am dynamite." But like much of the 60s and Abbie Hoffman, dynamite leaves little tangible (other than martyrs) after exploding. It does leave some lessons, though. It suggests that movements based on slogans and idealism and focusing blame solely upon others are ultimately as hollow as the structures and ideas they oppose.

It is perhaps time we come clean about who we are and what we are doing. That as we oppose poverty we are for the most part the rich, that as we oppose sexism we come from and continue a sexist tradition. And that the administration and any "others" we attempt to blame for our troubles are no more responsible for them than we are.

Finally, we must recognize what Hoffman did. That liberals must quit using their academic ivory towers as conservatives use religion. We must advance beyond academic-centric views of the world and consider an inclusive ideology.

Abbie Hoffman killed himself, and in a way the 60s committed a suicide of its own. It was a martyrdom bred from idealism and the gap between what was said and what was done. It was a death worthy of lament but full of hard lessons for those of us who wish to transform society.

--John Rehm

COLLEGIAN

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Phi Deltas Get Key Vote

by Damon Ogden

The Phi Delt Society's President Dean Maeda presented a proposal that they be recognized as an interest group to the Intrafraternity Council this past Wednesday. IFC later voted unanimously to support the Phi Delt Society's bid to become an interest group.

The positive vote means IFC will send a letter to the University Student Affairs Committee supporting the interest group status of the Phi Delt Society. Despite IFC's support, the final decision will lie with USAC and Vice President of Student Affairs Frank Meyer.

The Phi Delt Society is

making an attempt at recolonizing the Phi Delta Theta Fraternity, which lost its charter last year after their national chapter investigated several incidents and the negative image on campus. If accepted for interest group status they would have to wait 15 months until they would be eligible to become a Phi Delta Theta colony, however the time period would be retroactive to last September.

This point was seriously debated at Senate, because a retroactive clause would allow colony status next December. Sigma Alpha Epsilon doubted that was enough time for hard feelings to heal and felt the recolonization should wait until

everyone who remembered Phi Delta Theta had graduated.

Sigma Chi representative Will Earnhart, however, countered that the Phi Delt Society had weeded out the problem members and already done as much as most fraternities. He said they had done two altruistic projects with a turnout of 17 of the 21 members at a handicapped Olympics event.

Kappa Sigma representative Tim Brittain voiced a concern that old problem Phi Delta Theta members might return if recolonization was so soon, but he said he was in favor of interest group status.

During his presentation Maeda stressed the diversity of the Phi Delt Society's new membership. He passed around a list of 21 members, of which only 12 were old members. He said the Willamette campus had responded positively to their proposal and they easily collected the required petition of ten percent of the campus in one day. He also anticipated holding a campus vote next semester to see if the campus supported recolonization of Phi Delta Theta.

According to IFC regula-

tions, if Phi Delta Theta was instated as an interest group, they would not be able to participate in formal rush, Greek Week or IFC votes. However, it has not yet been determined if they would be able to participate in rush as a colony, if they were to be granted this status next December.

Delta Tau Delta President Bret Freitag then questioned if the Greek system needed the extra competition of another fraternity in light of declining rushees and the uncertainty of deferred rush.

If allowed to be an interest group and subsequently a colony of Phi Delta Theta, the chapter would have to maintain this status for nine months before becoming eligible for a national charter. Housing has not been discussed, but it is generally assumed Phi Delta Theta would return to its old house which currently houses Metanoia.

The Phi Delt Society also included a Standard of Conduct in its proposal which stressed "The mission of the Phi Delt Society is to promote the value of friendship, sound learning and high moral and ethical standards."



Drug Survey Shows Problem

As part of last week's drug awareness program, the Alcohol Consumption Education organization conducted a survey on drug use at Willamette. The survey was taken at the ACE tent that was in Jackson Plaza Monday through Wednesday.

When asked if Willamette has a drug problem, 55 percent of the students responding to the survey said yes. A vast majority agreed that the bulk of Willamette's drug problem is concentrated in the Baxter Complex.

When asked to exclude alcohol, students identified marijuana as the drug of choice on campus. Cocaine was clearly second among those surveyed. LSD, speed, crack, heroin and mushrooms were also identified as drugs used at Willamette.

Yet in spite of ACE, nearly half of the students surveyed felt that Willamette is not doing a satisfactory job of drug prevention. 54 percent said they thought a statement concerning Willamette's drug philosophy is needed in the student handbook. The current policy prohibits "possession, sale or unauthorized use of narcotics or illegal drugs on University property or at University-sponsored activities" as a student conduct regulation. However, this survey suggests that Willamette has room to improve in its drug prevention effort.

by Kevin Ray & Chris Tsongas

WU to Acquire ATM in Fall

by Kevin Ray

Next fall Willamette students will enjoy the convenience of an on-campus Automatic Teller Machine installed by the Portland-based Key Bank.

Former ASWU President Mark Yaconelli stated that the quest for an ATM began last semester, when then Beta Theta Pi Senator Rob Moore brought up the idea at a Thursday evening Senate meeting, as a concern. Yaconelli then contacted Vice President for Financial Affairs Brian Hardin, who corresponded with banks possibly interested in installing an on-campus ATM.

Initially, Key Bank was the only bank to respond to Willamette's search for an interested bank. Before making a commitment, however, Key Bank requested a survey to see how profitable an on-campus ATM

machine would be. A random survey of 200 students indicated that "95 percent would use the ATM, and 85 percent would likely set up an account with the bank that would install the ATM," according to Yaconelli. Another factor attracting Key Bank to install an ATM at Willamette was the potential market with the incoming TIU students.

Despite these considerations, Key Bank remained somewhat reluctant to invest in an ATM.

However, after U.S. Bank expressed an interest in a possible ATM installation, the deal with Key Bank was speeded considerably, Yaconelli explained.

The ATM will accommodate cards from financial institutions other than Key Bank, though a transaction charge will be attached to business with those banks.

WU Students Travel to Protest

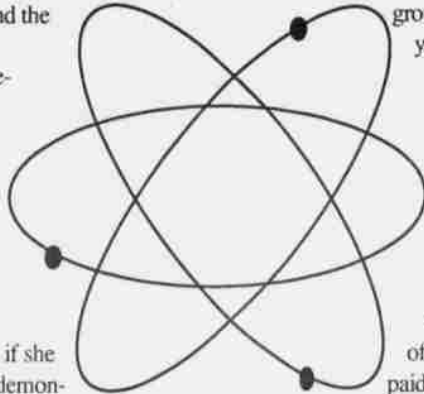
by Suzanne Budd

A group from Willamette joined four thousand other concerned people last Saturday at the Nevada Test Site to protest nuclear weapons testing and urge world peace. Brenda Jakeway, Lisa Johnson, Rocky Lieuallen and Sonja Engel were among a large number of Oregon students at the demonstration.

"Nuclear testing is a pivotal issue in a peace society," said Johnson, "It needs to be stopped." She explained that the demonstration was a way of spreading the idea of peace. "There were four thousand

people there intent on keeping peace in the world." This included demonstrators from Sweden, Germany and the U.S.S.R.

Jakeway was "happy that I did what I did," even though she was detained for a few hours. When asked if she thought the demonstration was effective,



Jakeway responded that it was hard to say, but that the numbers were a good sign. Johnson explained that it was part of a bigger process. "It's going to take more than just us coming down there once a year," Jakeway said.

The Willamette group tried to go last year but plans fell through, Johnson said, so they were determined to go this year. It cost each member of the group a \$25 registration fee plus about \$30 for transportation, of which ASWU paid \$200.

Once there,

the Willamette students joined an affinity group of about 70 people and made plans. Each affinity group, explained Johnson, makes its own decision about how it will protest. Willamette's group decided to send half its people over the fence and onto the test site itself. Most of them were arrested and then released a few hours later. Johnson said that these actions "made civil disobedience, in effect, legal."

According to Jakeway and Johnson, the Willamette group plans on continuing the annual trek. If enough interest is aroused, Willamette may be able to organize its own Peace Chapter, similar to the one at the University of Oregon, Johnson said. Activities like the demonstration, she added, will help "spread the idea of peace."

Paris Study Plans Approved

by Howard Scherr

As reported in the *Collegian* last month, the off-campus study program in Paris in which Willamette students participated was discontinued. At the monthly faculty meeting in March, the entire Willamette faculty voted to approve a new program.

The new program will be run through the Institute of European Studies, described in a written statement from French professor Paule Drayton as "a well-respected, non-

profit organization that has been in the field of education since 1950." I.E.S. has study programs in many European countries, as well as in locations in Asia. Students attending the I.E.S. program will be able to attend one of two campuses run by the Institute, either in Paris or the city of Nantes. They will also be able to study in France either spring or fall semester, or for an entire year.

As added advantages over the old program, advanced students will have the opportunity to take

courses in French universities along with native French students. They will also be able to apply for business and economic internships in Paris, and teaching internships in Nantes.

Another feature of the I.E.S. study program is that, since the program is well-established, no adviser is needed to travel from Willamette to France with the group. Drayton says that this could be seen by some as a drawback, but she cites the Munich study program, which "has a strong academic and administrative base," as a successful program which has no adviser. "Some think having a Willamette adviser is good, but the program's strengths outweigh this problem."

Spanish professor John Uggem says of the adviser issue that, on a trip he headed in Spain, "the European faculty looked at me and said 'Why are you here? There's no need for you here.'" But he recognizes both sides, continuing, "It could be helpful to have someone there looking out for the students' interests." Uggem does not think, however, that the adviser issue is very important.

By all accounts, including French professors Drayton and Francoise Gouery-Richardson and German professor Ludwig Fischer, who went with the group on the last trip, the I.E.S. program is far superior to the discontinued one.

Opening Days Staff Selected

by Craig Pepin

Thirty-six students will be returning to Willamette August 19 to begin training to become Opening Days Counselors. The selection process began with over 100 applicants which was narrowed down to 80 people who got interviews. After being interviewed the applicants were ranked by the selection committee; the top 36 students were offered positions.

According to Student Activi-

ties Director Brenda Freeman, "There were so many applicants who were very qualified." To accommodate for the increased number of applicants, the staff was enlarged from 26 to 36 for next year. This may pose problems as Freeman explained: "It will be harder to make a unified team with 36 people."

At first next year's seniors were not going to be considered for any positions, but in the end some seniors were given positions. "We

thought it would be unfair to discriminate against a certain group of students without telling them before they applied." Freeman continued. Underclassmen are preferred for the positions because they frequently grow more through the experience.

During their week of training at the end of August the new counselors will plan the first activities for the incoming freshmen. They will spend part of the week at a camp near the beach and a day at Thetford.

For their efforts the counselors receive a \$75 stipend and a free t-shirt.

**Apple Pie.
Mothers.
Warm Puppies.**

COLLEGIAN
AND OTHER GOOD THINGS

Last issue of the semester next Friday. Look for the special pull out section on Willamette Overseas and an in-depth look at how Salem views Willamette.

Thursday morning *Collegian* reporters Paul Owen and Mark Yaconelli were dispatched by the Alumni Relations Office to shuttle Mr. Kurt Vonnegut to the Portland airport. The following is an edited transcript of their conversation with America's foremost author.

WONNEGUT

W e a t h e r i n g t h e S t o r m

hit the upper class?" Everybody else is having just an absolutely shitty time. And here there are people who have nice clothes on and plenty of clothes in their closet, interesting forms of recreation, and they're thinking 'Gee, do you think it's going to get to us?' (laughter, coughing, more laughter)

Q: What do you think about Christianity in America?

VONNEGUT: I've seen some wonderful Christians being wonderful and compassionate. And that's good news. You can say these instructions did come from God. I think Catholics are great now. I saw priests working in Nigeria in their congregations over there, and if Christ is what we've been told he was, these people were imitating Christ with the wonderful work they do.

couldn't say to him, 'come on, you know it's all a fucking mess.' (laughter)

Q: Is it better for society to view itself as chaotic?

VONNEGUT: First you acknowledge that the thing is formless and then you try to invent goals because you're free to do that. Moses had the 10 Commandments and he had to say they came from God. They were in fact a survival scheme for a homeless tribe looking for a home. Nobody knew where the hell they were, there was discontent: 'Okay, no more killing, no more stealing, you kids listen to your parents and all that.' It gets out of hand when somebody says, 'God wants us to fight somebody, or kill somebody, or send all your money to Box 499 in Nashville.'

Q: In your books you seem to say life is absurd. Is there any hope of finding meaning to life?

Q: How do you characterize the 1980s?

VONNEGUT: The Reagan era is something quite different than what went before. Historically, greed was never celebrated. Now there are millionaires, individuals who make no contribution to civilization whatsoever. This theory is that you serve yourself and somehow the whole community benefits. As it turns out, just one guy benefits (laughter).

Q: Do you think the greed has gone too far?

VONNEGUT: Yea, and the kids are sick of it. The public is sick of this greed. If there were any benefits I would have been all for the greed theory. But it didn't work out that way. I don't believe it can work. During the 60s, when all these new drugs became available, people said 'alright, we'll try experiments on ourselves. We'll swallow every goddamn drug we can find.' If you're going to do it any way, hell, swallow the whole medicine cabinet. Mix it up every way you can and out of this might come enlightenment or peace. People might be happier than they are.

Q: Do you see the drug use as a positive experiment?

VONNEGUT: It turned out to be a fiasco. The most tragic of all the drugs was amphetamines because they really worked and also tore-up your brains. It was a miracle drug. I had friends, writers who had deadlines to meet, who were working on movie scripts, who were tired, uninspired and all that, and doctors had this new stuff with no bad side effects. So, they tried it. And, by God, they were able to work longer hours. And the work they did was better, they thought, than they did without it. But there were bad side effects as it turns out. Paranoia, addiction, it's terrible.

Q: What is your impression of college students in the '80s?

VONNEGUT: I go to places like Willamette or U.C. Davis and students ask me, 'Do you think civilization is slipping?' All they're really asking is 'Do you think it's finally going to



"What surprises me is how rare suicide is because the world is so full of losers."

Q: You were the first postmodern writer to avoid non-narrative literature. Do you think people can live without 'stories'? Can we escape the narrative?

VONNEGUT: I don't know. I think there is a lot wrong with the computers in our heads. We have all these survival schemes that are ridiculous upon examination, but apparently our computers require some sort of direction... the ethical. A hell of a lot of people live stories. The chaos of life is unbearable to them. It's unbearable to a simple animal like Reagan that there isn't a story. He couldn't catch on. You

VONNEGUT: Well, do you resent somebody telling you the truth? You want me to raise your morale in some way by telling you a story about what we can actually achieve in the future?

Q: But isn't there a middle ground?

VONNEGUT: I can't tell you the storm's not coming. But, I can tell you how to weather a storm. What you must do is form an extended family of your own. You will be discontented, you will be deeply unhappy if you try to go through life with too few people around you. If you have 15 or 20 people, you will survive whatever crisis you experience. Inside you can have courage. You can keep on going, doing what you can. In the coming storm, instead of going after money, go after companionship and community. Because human beings have always survived in extended families up until now. When you leave college to go out in the world you are not going to have any friends. You are alone. And that's like saying, 'Hey, no more vitamin C for you.' Then your hair falls out and your skin falls off and you're dead. The number one cause of the American illness, the American malaise is loneliness.

Q: That seems pretty hopeless.

VONNEGUT: Well, no one has ever built an escape proof prison. Humans can get out of anything. I mean anything. So when the troubles come and something happens like the environmental problems, humans say, 'We'll fucking win!' They will find some way around that problem too. What surprises me is how rare suicide is, because the world is so full of losers. Wouldn't you think that suicide would be the most common thing? Everyday the cops would have to sweep up the streets with bodies lying all over the place. Instead people say, 'Well, goddammit, there's some way out of this.' So don't give up hope.

by Paul Owen & Mark Yaconelli

FEATURE

The Good, the Bad and the Astley

It's time for me to indulge in an overall review of everything that happened musically during the past year or so. In other words, I offer The First Annual Exotic Noise Awards (with honorable mentions when I feel like it) for the best and worst musical output for the past year:

Best Album: "Nature's first green is gold/her hardest hue to hold." Robert Frost's famous words could well have been changed had he heard R.E.M.'s *Green*. The album has shown outstanding endurance to the extensive listening I've given it since last November, when I wrote of it, "every sound seems perfectly placed." I still mean it.

Queensryche's ambitious *Operation: Mindcrime* was also impressive. Reminiscent of Rush's *2112*, the album tells a story about a revolutionary, a nun, and a street

punk. It's an excellent vehicle for social and religious commentary, as well as for Geoff Tate's operatic voice, which is clearly the best in metal music.

Best Single: In a tough competition, Metallica wins out for their dynamic horror epic "One,"

ONtheRecord

which combines a huge variety of styles with a hard-hitting topic: a war vet trapped inside his body, unable to communicate. The song didn't get huge airplay, but its sales carried it into the top 40.

Sinead O'Connor's little-noticed "Jump in the River," from the *Married to the Mob* soundtrack, wins honorable mention. This must be one of the catchiest songs I've heard all

year, and O'Connor's voice, normally outstanding, delivers an extraordinary performance.

I feel I must also mention U2's "Desire." This song was one of the few on *Rattle and Hum* that topped expectations for musical and emotional intensity. Unlike much of the album, this song was believable.

Best Song (not a single): Fine Young Cannibals' cover of the Buzzcocks' tune "Ever Fallen In Love." Vocalist Roland Gift outdoes himself, especially as the song goes through the final refrains, and the instrumentation is simply addictive. If this song ends up as a single, it will be unstoppable.

"Talking Cat Blues" by Ed Haynes, a twisted folk tale, is horrifying if you take it seriously, but otherwise it's hilarious. Laments the cat beater: "They all know me by now down at the Vet/But nine visits in two weeks, who could forget?/They act suspicious, but I throw a good fake/'He fell in the oven and set it on bake.'" The song wins an honorable mention...

As does "Dad I'm in Jail" by

Was (Not Was). This song, resembling a frantic phone call, is just too crazy to resist.

Worst Single: Samantha Fox's "I Wanna Have Some Fun" Sure, the song distinguished her from other people, who don't wanna have fun. Still, I don't get anything out of this song that can't be seen in any British skin mag from the past five years.

Worst Artist: A bonus track on The Wonder Stuff's *The Eight Legged Grove Machine* album, "Astley In The Noose," offered a suggestion to which I am perfectly willing to subscribe. Rick Astley wins the Worst Artist award hands down. Anything to cut off this guy who virtually defines the term "meaningless fluff." When people go back and make fun of the eighties, Rick would probably be cited, except that, thank goodness, he isn't all that significant to our times.

Those are the awards. They have been solely the opinion of the writer and do not reflect the views of the *Collegian*, which is just as well.

—Curt Kipp

Allen's Drama Try Defies Expectations

ANOTHER WOMAN
Directed by Woody Allen

The new release *Another Woman* is Woody Allen's debut directing after a short stint in front of the camera in the film *New York Stories*.

Gena Rowlands plays Marin a philosophy professor, who accidentally overhears the psychoanalytic sessions of another woman, Hope, played by Mia Farrow. The plot develops as Marion gradually comes to the realization that the unhappiness Hope expresses represents her own frustrations which she has so carefully concealed and controlled.

Woody Allen and comedy have become synonymous in film discourse. This is equivalent to stars

becoming type cast. One expects to laugh when viewing an Allen film, just as one expects to become enthralled in mystery at a Hitchcock film.

Many viewers response after seeing Woody Allen's *Interiors* might have been that typecasting or typedirecting is not an altogether bad thing. If one makes a particular kind of film well and another kind of film not so well, then perhaps one should

stick to what they do best.

This argument was heard when Coke changed their formula and when John Travolta tried acting instead of dancing in movies. *Another Women* proves what *Interiors* failed to do, that Woody Allen can create good drama as well as good comedy. It is primarily because Allen has created great comedy film classics that we have come to expect the best in comedy from him; unfortunately comedy is all that Allen has done well, until recently.

Go to see *Another Women* with a different expectation than you might when seeing a typical Allen film. Coke might have blown it with

the formula change and I honestly wonder how Travolta survived the best forgotten disco era, but every director deserves a shot at another kind of film.

—Haifa Bint-Kadi

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FEATURE

Senior Art Majors Present Exhibits

This year's Senior Art Exhibition is being held April 10 through May 14, with a reception that was held April 18 in the Hallie Brown Ford Gallery. With the help of Professor James Thompson, the display was put together showing eight art major's works. Three of those students are Art History majors and five are Studio Art majors.

Elizabeth Coleman, Lisa Regain and Schelleen Scott present their senior thesis' in the exhibit and Matthew Ferranto, Suzanne Howell, Brett Johnson and Ann Tamayose present their works which vary in style.

Ferranto displays engravings, drawings and paintings after artists Francois Boucher and Pierre Prud'hon, among others. He always displays ceramic impressions of his

own hands and one of his drawings is entitled "Handsum," also deriving from his own hands. Howell presents three sculptures, the first, "Like Mondrain," taken from the artist she studied, the second, "Migration South" and the third, "Bare Bones."

Johnson has prepared a series of paper collages, one of which is called "Coming Home" in which he used handmade paper, felt and sandpaper as well as other materials, according to Thompson. Meredith Morehead prepared a study in watercolor, presenting a piece entitled "A Coat of Many Colors," in which she used many coats of watercolor to gain the desired effect. Lastly, Tamayose used acrylic to produce her paintings called the "Absence of Light Series." According to Thompson, she combined the use of



abstract with the figurative faces.

"It's one of the best shows we've had," Regain said. She also stated that her education at Willamette has prepared her well for what she plans to do in the future. Regain was introduced to Art History in high school and became interested in the subject. She knew when she began her college career that Art History was what she wished to major in.

"Majoring in Art History teaches you to analyze things well and allows you to understand cultures

to a greater extent, as well as being applicable to other areas of study and work," said Regain. She plans to attend the MAT program at Willamette, teach, and then go to graduate school in Art History. Regain wants to obtain a certificate of teaching in Art Education and Social Studies in order to teach at the high school level.

"With the liberal arts background, Art majors are really prepared to do anything," said Regain.

—Gretchen Anders

Pow-Wow to Celebrate Life and Traditions

On Saturday evening, Willamette students of all backgrounds will have the opportunity to join the

American Indian students of Willamette University at their Pow-Wow.

This event will be held in the Cone Field House starting with dinner at 5 p.m. All through the event there will be arts and crafts tables where Indians and non-Indian merchandisers of Indian goods will offer their wares for sale. One can purchase beadwork, leatherwork, jewelry and other traditional items.

Multicultural Affairs Coordinator Joyce Greiner, a member of the Blackfoot tribe, describes a pow-wow as "a social-cultural gathering for American Indian people to keep active their traditions; to socialize and to share traditional culture with other people." A pow-wow is intertribal, bringing together various native American cultural groups for the common goal of experiencing and preserving the sacred traditions of their heritage.

While reservations continue

to be the home of many Indian people, more than half now live off reservation; in what to them is a foreign culture. The modern pow-wow is a way for Indian people to come together and celebrate their culture. According to Greiner, "it's a fun time and it's a social time but it's a lot more than that... it's a celebration of life and tradition."

The meal is an important part of the celebration. Following the offering of a traditional prayer, Marriott will cater a simple meal of stew and combread. At 7:30 the Grand Entry is scheduled. Greiner said this is "a procession of all the dancers dressed in their regalia, as well as state, national and Indian nation flags." The evening will then be filled with "singing, drumming and dancing." In addition, "there is always a lot of honoring and recognition" of the various tribal dignitaries.

The only instrument used in all this is the drum. This is a hand-held instrument of taut deerhide over a wood or bone frame. The drum itself is viewed as sacred because of the life of the animal which had to be

taken from the wild for its construction, and because it is "the heartbeat of the people." Drummers will come from the Chemawa Indian School, Oregon State University and the Warm Springs Indian Reservation.

Greiner noted that some dances will be exhibitions of skill while others will be "round dances, which are friendship dances in which all the audience will be invited to join a circle of life" and dance to the drum. The circle of life symbolizes the connectedness of all people to each other and to the earth.

Drummers also sing traditional and modern songs in the tribal languages. Greiner relates that "the music itself is sacred. It's about keeping people together, sometimes it's about how hard life is, or the specialness of life." She added, "it's all very sacred."

When everyone is tired, the pow-wow is over—there is no set ending time. The final ceremony is the retiring of the colors of the state, nation and tribes, which Greiner calls a sign of "respect to the nation."

—Pat Kurkoski

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