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The Black Student Union will be giving sickle-cell anemia screening, and poetry and creative writing will be read by members of the Women's Center and the Asian/Pacific-American Student Union. MEChA, the Chicano/Latino Student Union, will organize a game of bingo. Both the Native American and Jewish Student Unions will demonstrate and display crafts from their respective cultures.

The Multicultural Center student staff organized an open house in hopes of introducing the public to the services offered by the center, Maher said.

Any organization or individual can use the center to hold meetings or study, said

Daniela Diaz, an undergraduate programs coordinator for the Multicultural Center. No one will be turned away as long as his or her activity promotes communication among and across different cultures or addresses diversity, she said.

The student unions, Women's Center, Race Task Force, Coalition Against Environmental Racism and a mixed heritage support group are some of the groups that have already used the center. Students are welcome to come and study at the center also.

Darcy, an Oregonian, is the founder of Eagle Feather Ceremony for Seniors and a lobbyist for Indian education. She is also the recipient of the 1994 National Indian Parent of the Year award and a relative of Kristin Parr, a member of the Multicultural Center's 10-member steering committee.

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into the center," she said.

"The questions that people are excited about, that open up new vistas for study, that expand our understanding of human behavior are questions that, if not exclusively feminist, implicitly derive from a feminist model."

Brown, a clinical professor of psychology at the University of Washington and a pioneer in feminist psychology, recently published her latest book, *Subversive Dialogues: Theory in Feminist Therapy*. Traditional psychology fails to accurately explain the human condition, she said, because it applies a rigid standard of scientific rules to the study of non-scientific phenomena such as emotion, motivation, and coping mechanisms.

"The valid knowledge base is logical, positivist empiricism, preferably done as far away from the context as possible," she said. "This is important because a lot of the questions that feminist psychologists ask are sticky."

messy questions that cannot be nicely quantified."

One of Brown's colleagues at Washington was researching the coping mechanisms of women who had been raped. Other traditional psychologists criticized her study because she could not positively conclude that the women's coping mechanisms had any correlation to their rapes.

"The knowledge that she gained through careful, thorough research wasn't good enough knowledge," Brown said.

"It wasn't 'real' science because she hadn't taken a subject pool and said 'you're going to get raped' [to one group of women] and 'you're not going to get raped' [to the other group] randomly."

Cases like this epitomize the inability of traditional psychology to fully grasp the scope of human experience, she said. People are not randomly assigned to their gender, race, sexual orientation, or other life experiences that affect how they

perceive themselves, she said. While traditional psychology may view these factors as "impure" data, "those kinds of experiences are of a great deal of interest to feminist psychologists."

"A feminist psychologist studies human beings, asking feminist questions about gender, power, and the interaction between those phenomena within the person, between people, and in a larger social context," she said.

"Feminist psychology is one part of the overall feminist movement whose goal is to transform the culture, ... to subvert the patriarchy, to change the system that harms everyone: women and men, white people and people of color, heterosexual people and sexual minorities," she said.

"[Patriarchy] harms all of us because of the ways in which it rigidifies certain kinds of power relationships between people. Feminist psychology is the knowledge-gathering arm of the feminist revolution."

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