

1-10-2001

Arbiter, January 10

Students of Boise State University

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Vol. 14 Issue 18

January 10 - 17, 2001

the Arbiter

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An issue of race

"We now know through painful experience that freedom is never voluntarily given by the oppressor; it must be demanded by the oppressed." – *Martin Luther King Jr. in a letter from Birmingham Jail, April 16, 1963*

"Too many people find themselves living amid a great period of social change, and yet they fail to develop the new attitudes, the new mental responses, that the situation demands." – *Martin Luther King jr. in Remaining Awake Through a Great Revolution, March 31, 1968*

"The nation doesn't have sense enough to share its wealth and its power with the very people who made it so." – *Martian Luther King Jr. in Why Jesus Called a Man a Fool, August 27, 1967*

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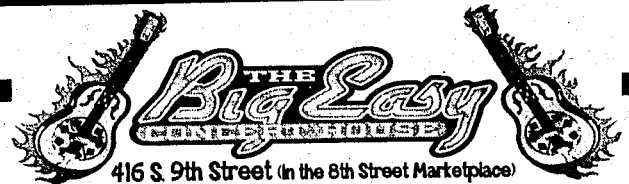
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Thinking about race

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"Oh, deep in my heart I do believe We shall over-
come Some day."

From "We Shall Overcome". Composer unknown.

Lyrics derived from Charles Tindley's gospel song

"I'll Overcome Some Day" (1900)

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"Native" ideology holds we stole this country fair and square!

There is a significant contingent of Idaho residents who claim that although they are not racist, they believe that Mexican-Americans should assimilate into "American" [Anglo] culture if they want to enjoy the benefits of living in the land of the free and the home of the brave.

The "Idaho Native" bumper stickers seen on vehicles around the state are a good indicator of some prevailing attitudes towards immigrants to Idaho, whether the immigrants are Mexican-American or otherwise.

These same ethnocentric people seem to forget that not many generations ago, their ancestors were newcomers. By sheer number and military force, white settlers decimated the tribes living here, and made Anglo culture the dominant culture. By their own newcomer logic, it seems these residents should live in Paiute wickiups, eat pinon pine nuts and surrender their pickup trucks for reed canoes.

Or, perhaps Mexican-Americans, wanting to maintain their own culture arm themselves, kill as many Anglos as possible, and put whoever is left on reservations.

It is clear that underlying attitudes about dominant culture, in school districts and in the community, are the most formidable and insidious challenges for young Mexican-Americans in Idaho.

It is clear that underlying attitudes about dominant culture, in school districts and in the community, are the most formidable and insidious challenges for young Mexican-Americans in Idaho. It is also clear that despite the changes being made, it will take time and effort before statistics on education and wealth in the Mexican-American community begin to improve.

Editorials represent the opinions of the Arbiter senior editorial staff.

Or, perhaps Mexican-Americans, wanting to maintain their own culture arm themselves, kill as many Anglos as possible, and put whoever is left on reservations.

While this example may seem extreme, it is so only because the mainstream ideology promotes an Anglo-centric culture. For those of us who belong to the dominant culture, Anglo-centric ideology is not readily identifiable; culture becomes invisible when we are immersed in it every day.

This cultural blindness seems to be especially characteristic of the United States, where it has led many, in Idaho and elsewhere, to dispute the need for bilingual education and push for laws making English the "official" language.

Is it possible I am not a racist?

by John Threet
the Arbiter

"Is Idaho racist?" does not seem narrow enough a question. Perhaps a more appropriate question is "Am I a racist?"

It seems remarkable to me that I did not become an ultra-racist. As a white child of the early 50's growing up in the Missouri region known as "Little Dixie" the opportunity was there.

My stepfather would proudly show me photographs of lynchings for my education. The members of my three extended families casually and routinely used racial epithets. The family attitude was one of the natural superiority of we "white people" and the social, moral, and intellectual inferiority of those "fill in the blank."

I remember it took most of my childhood to comprehend who the "fill in the blanks" were. Moreover, it took into my early teens to comprehend that this social division based on race and ethnicity was loathed by the victims of that division.

Not until my mid-teens did I comprehend that an evil was being perpetuated aimed at preventing people from being free, as I was, because of the color of their skin.

At about this same time I came to realize the evil of racist institutions and the darkness in the hearts of my own family members who wished to exclude others from the status of a person.

My best childhood friend, Mike, was a "fill in the blank." I vaguely comprehended that. However, I did comprehend that he was my buddy and when we were together, we had great boy fun. I did not exactly comprehend why he was not invited to my house but I did comprehend why it was fun to play at his house.

However, in 1960, when the Centennial of the Civil War was the rage, my mother took me downtown to buy a child's replica of a Confederate officer's gray hat to wear on my head at school so I could play "Civil War" on the "right" side.

I did not understand, until I was a teenager, why Mike

stopped being my friend after the first day he saw me in that hat. By then, it was too late. All I knew was it was a gray hat and the blue hats were the playground enemy.

It is easy to give lip service to anti-racist sentiments. I never marched in a rally, nor joined a civil rights group. Almost without exception,

I did not recognize that what was a simple drive down the street for me was a chance for police suspicion, a traffic stop and a possible arrest for an African-American.

when I heard white race hate I either ignored or avoided it and patted myself on the back for not being a "racist."

I believed myself open minded and egalitarian. Despite the knowledge I had of the civil rights struggle, I can remember so little as to amount to nothing that I did for that cause.

Though I did not know it, through out my late teens and early twenties I lived, in the streets, classrooms and work places of my life, a world apart. It never occurred to me that I might be the beneficiary of white male privilege.

It seemed to me that I was struggling then, but how was I to know that I did not get educational opportunity because I was white or a job because a "black" could not?

I came from lower class

working roots and despite some attempts at higher education, I did not change class. There were always white people better off than I. And, although I observed African-Americans depicted in the media who were better educated and wealthier than I, I did not think much about how few of these people I actually met or knew.

The lives of non-white people seemed exotic, strange and as separated from my own, as the lives of the rich and educated whites.

I was so blind to the white status and privilege that I enjoyed that in the 70's and 80's I listened with sympathy to arguments against Affirmative Action. "Was I being denied opportunities because I was white," I wondered?

The rhetoric and propaganda made me skeptical of the achievements of African-Americans.

"Shouldn't the playing field be equal and color blind," I thought? I did not recognize that what was a simple drive down the street for me was a chance for police suspicion, a traffic stop and a possible arrest for an African-American.

I do not know how often I insulted African-Americans with my ignorance. How was I to know whether my status as a white man caused "them" to treat me differently? Obviously some African-Americans hated my guts.

There were places I would never dream of going, or living, out of a sense of self-preservation. This included nearly every space where "they" were in the majority.

I am sure that I never understood the African-American experience. It was not the grave of a relative murdered I saw as a child but the righteous face of the white boy in the lynching crowd.

I moved to the Northwest in the 90's without a thought about the whiteness of the region. I met a few "people of color" here but not many. I have all sorts of acquaintances but my friends here are all white. Nearly everyone I encounter is

white and I do not have the slightest idea how to have black friends, what I should say, or how to act around African-Americans.

It appears that most people have friends and relatives who are members of the same racial, social, economic, gender orientation and religious groups as them. I am no exception.

Idaho is such a small pond with such an overwhelmingly white population that I would have to make a conscious effort just to find others to associate with who are not like me.

How I might become associated with, or accepted by any other ethnic group I do not know. Perhaps I could become tolerated despite my whiteness and my maleness.

I do not recall asking to be born white. I do not know anyone's shoes but my own and I certainly do not completely understand how they came to tread the path I walk.

How do I determine to what degree I am a racist? I do not hate anyone in particular for

their race, but I do know I treat people differently depending on race.

I am sensitive to my language. I am over anxious to appear open. I am reluctant and shy to become engaged. In addition, I know that I can never know or understand because I have not lived it.

I can only think to try to discover what it means to be a racist and then try to avoid that racism. It is difficult for me to reconcile the racist sins of my family because I do not know everything that they did. I only saw the pictures and heard the hate.

I do know I have only devoted lip service to the cause of civil rights. I do not know how to measure how much of a racist I am.


Holey pants, Batman!

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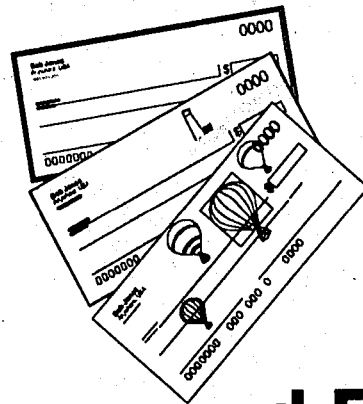


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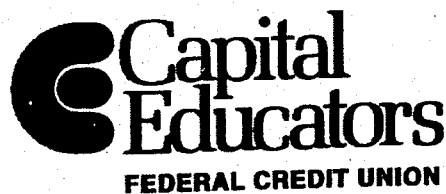


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Sign of the Times Chaos in the Kitchen

by Lesleigh Owen
the Arbitrator

Q: How many homophobes does it take to change a light bulb?
A: Who cares? What the hell were they doing there in the dark, anyway?

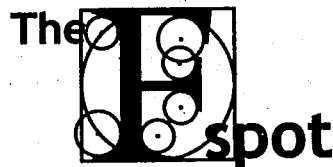
Nigh on a year or so ago, I found myself putting down ol' I-84 on my way to the Pride March. My native Nampan sister tucked securely into the passenger's seat, I swept eastward and onward to the festivities. The wind whistled through our hair, the sun glinted off our wire-rimmed sunglasses, the speakers blared the words to some Alanis Morissette ditty.

Passing the Meridian exit, I just happened to glance up from the road. My sister continued jamming to the A-woman's groove as I scanned the church sign hunkering along the south side of the freeway. Rather than the usual perky: "Come visit every Sunday for devotion, inspiration and brunch!" the words crowded just below the "Treasure Valley Baptist Church" logo read: "Homosexuality is an alternative deathstyle."

As the year has progressed, I have noticed the church stuffing a host of political and social messages on their sign like bumper stickers on a stagnant vehicle. The favored political issue? You guessed it. "Celebrate perversity: Read Romans and hug a Bible lover," the sign read a little over a month ago. Most recently, the sign's authors called forth from the darkness a sacred message most touching in its Mansfield-ian recognition of minority rights: "Thank you for coming, Alveda King. Celebrate diversity, not perversity."

I can't wait to see what morsels they're cooking up for this year's Pride March: "We don't brake for homosexuals!"; "Celebrate piety and sexual sobriety!"; "Come join us for devotion, inspiration and weekly Tinky Winky roasts!"

As women marched for their right to eat, vote and toil in safer work environments, both women and men struggled to reconcile their increasingly-overlapping gender roles.



The **spot**

With the U.S. bombings, the Idaho legislative session and the president's sex life, you'd think the Meridian Baptists would find enough hot topics to keep their little sign crammed with new weekly whammies. Nopers, they sacrificed the joy of variety in favor of revisiting the same tired message.

I have to admit, I've always found myself awed by the tireless dedication with which

Christian leaders like Robertson, Falwell and Mansfield publicly persecute gays. I mean, scouting for homosexual imagery in children's shows and creating fantasies in which gay rights issues fertilize the roots of every progressive movement? Spooky and creative material rivaling the likes of Stephen King.

Forgive me if I'm completely off base (my Sunday School stint ended before Reagan's second term began), but even assuming homosexuality constitutes a Biblical "sin," doesn't the Holy Book also throw a few others into the mix? I'm curious why, in my two dozen or so years, I've never encountered a religious tract or stumbled upon a church sign decrying the evils of coveting my sister's red sports car, eating one too many Snickers at break time or just countering some obstacle with a hearty "goddamn it!" Coveting, gluttony and blaspheming: seven deadly sins, two commandments, all ripe for the public pickin'. Still, what do you bet I could whip 100 zealots into an E-Club-storming frenzy for every one fanatic foam-

continued on pg. 13

by Rhett Tanner
the Arbitrator

Like neatly every kid in the United States, I was addicted to Saturday morning cartoons. My particular addiction was chronic I would hop out of bed at about five in the morning, run down the hall to the living room with a pillow and blanket, flip on the TV, curl up on the burnt orange shag carpet, and watch the test pattern until the cartoons started.

(This was back in the late '70s, before TV spewed forth infomercials in the wee hours in the morning. If there had been infomercials, though, I would probably have learned some more practical cooking techniques. As it is, I have colored bars burnt into my brain for eternity.)

At this time, ABC ran educational segments between the cartoons, a series called the "Schoolhouse Rock." In a short block—of about two minutes each—an element of grammar or history or science was presented to me and millions of other kids in a medium we could relate to: cartoons. I still remember them. Do you?

"Conjunction Junction, what's your Function?/ Hooking up words and phrases and clauses."

And "I'm just a bill/I'm only a bill? And I'm here sitting on Capital Hill."

And "E-lec-tricity/E-lec-tricity."

I can't remember every one of them—or all of a single one—but the messages stick with me.

OK, do you remember this one?: "Lovely Lady Liberty/ With her book of recipes/ And the finest one she's got/ Great American Melting Pot?" This episode discussed the many different ethnic groups from different countries that make up the United States of America. Though they came from these different places, they were all American. They all contributed to the rich diversity of our country.

This message made sense to me. At the time, my family was living in suburban Tacoma, Washington, one of the most

ethnically diverse areas of the country. I took this ethnic diversity for granted.

It wasn't until my family moved to Firth, Idaho—a small town (Pop. 424, I believe)—that I began to question the melting pot metaphor. Firth is overwhelmingly white. A melting is impossible, unheard of.

Don't get me wrong, Firth—and Idaho in general—do have ethnic minorities; nevertheless, their numbers are pretty low. In a melting pot, they would be almost impercep-

We cannot explain how people can be both Americans and Irish and Japanese and Filipino and Mexican at the same time. After all, a cat is a cat and a penguin is a penguin. An American is an American. Right?

tible. And in Firth, at least, minorities were not seen as an asset to the community. They kept to themselves, we kept to ourselves. There was little opportunity for social interaction.

Firth got me to thinking. Is our country really a melting pot?

Well of course not, silly! Any five year-old will tell you that, a killer hurricane can be described as a fierce dinosaur killing and devouring its prey, but everyone—even a child—knows that the hurricane is not literally a terrible Tyrannosaurus Rex. It is a metaphor. So is the melting pot.

But why use a metaphor? Because we cannot find the

words to describe the ethnic makeup of this county otherwise. We cannot explain how people can be both Americans and Irish and Japanese and Filipino and Mexican at the same time. After all, a cat is a cat and a penguin is a penguin. An American is an American is an American. Right?

Well not exactly.

Ever-So-Many Chunks

As with pretty much everything in the work around us, the ethnic situation in the United States is not clear-cut, especially at this point in history. It seems more and more that our country is breaking off into the ever-so-many cultural chunks.

"I think a lot of people question whether we indeed have a unified whole," says Dr. Sandra Schackel, associate history professor at BSU. "I think that in the late twentieth century America looks like it's in pretty bad shape to outsiders and to many insiders as well."

Schackel said ethnicity will become even more important in the years to come because demographers and others who study populations say the Anglo-Saxon groups will be a minority by the year 2050.

"The minorities together will constitute a fifty-one percent," she said.

Immigration is at its highest since the turn of the century. We are a country in transition, frantically searching for answers.

"That speaks to a lot of change, which I think is causing tension still. You notice we talk a lot about racial tension now, and many people thought we got that all settled in the '60s and '70s, but of course we didn't. Thirty years later the same problems are causing riots again: economic problems that haven't been solved and ways in which we institutionalize racism in schools and government and so forth," Schackel says.

There are no easy answers.

And so we take up the stick of metaphor and stab and swing in the dark, hoping we'll bust wide open the magical piñata that contains the reality of our situation.

The Melting Pot: A Promising metaphor

The melting pot is not an accurate metaphor to describe the United States, dang it! Although it has time, tradition and popularity on its side. Arthur M. Schlesinger, Jr., in his book the "Disuniting of America," traces the metaphor to a play, "The Melting Pot," that opened in Washington,

alike, had blue eyes and light colored hair: blond hair, brown hair. And then in the 1890's, 1900's, 1910's the immigrants came in large numbers from southern Europe. They had dark hair, dark skin, dark eyes, [they were] Catholic and Jewish—very different foods and customs and so forth. So it was a real contrast to all those 'native' American people, who were of northern European descent," says Schackel.

Anglo-Americans were grasping for ways to incorporate these people into the nation, and The "Melting Pot" provided a promising metaphor. Written by Israel Zangwill, a playwright of Russian and Jewish descent, the

national quarrels and conflicts are forgotten.

"A fig for your feuds and vendettas! Germans and Frenchmen, Irishmen, and Englishmen, Jews and Russians—into the Crucible with you all! God is making the American... What is the glory of Rome and Jerusalem where all nations and races come to worship and look back, compared with the glory of America, where all races and nations come to labour and look forward!"

The "Melting-Pot" was immensely popular to a nation under the cultural and socio-economic stress of immigration. At the play's premier in Washington, D.C., "when the curtain fell in Washington and the author walked on stage, President Theodore Roosevelt called from his box: 'That's a great play, Mr. Zangwill, that's a great play.'" For over half a century it was unchallenged as the explanation of America's ethnic diversity.

Thank to "Schoolhouse Rock," millions of children—now Generation X—have this metaphor tucked always in their brains.

"I graduated from high school in '76," says Laura Delgado. A senior at BSU majoring in secondary education, "and it [the melting pot] was shoved down our throats as a good thing. So all these years I thought it was a good thing, growing up in high school and junior high [in California], and it wasn't until last year one of my professors brought it to my attention that maybe it's not a good thing and made me think about it."

The Metaphor is a Myth!

Ambiguity is the greatest disadvantage of the melting pot metaphor. Who gets melted? What are we melting? What do we get after we melt these things together? Perhaps Mr. Zangwill saw races and ethnic heritage as negative elements much in need of a good melting. But did he feel that the white Anglo culture should be melted as well? Logic would seem to dictate that Northwest European-Americans would go into the pot along with everyone else. Whether Zangwill felt that Anglo-Americans were exempt is unclear. However, historical events indicate that white Protestant America thought otherwise.

"It was all right to take on Mexican food and Japanese food and Jewish humor and black music," says Schackel. "I think the dominant culture did accept that, but never to the exclusion of their own white, American traits, whatever those are."

The great number of people that came into the country the first decade of the [20th] century caused stress on the American culture, Schackel says. One of the natural reactions was to maintain and strengthen the status quo.

"There was probably a limited amount of acceptance, unless these people 'worked themselves up' the way, supposedly, every native-born American could do. If you could work your way up the ladder, then it didn't matter where you came from."

"It was that 'survival of the fittest,' which was also a popular social theory at the time.

Social Darwinism," Schackel continues. "When I talk to my classes about that, I ask them if this sounds familiar and they almost always agree. It's still a notion that's still out there. If you've got the talent, and in this day and age, the money, to make it, then you deserve it."

When the United States entered World War I, the melting pot was used by government officials to stir up suspicion of German-Americans and others. Woodrow Wilson said: "You cannot become thorough Americans if you think of yourselves in groups. America does not consist of groups. A man who thinks of himself as belonging to a particular national group in America has not yet become American."

While most Anglo-Americans don't feel this harshly about other ethnic groups. They do expect a certain amount of conformity with and assimilation into the white culture. The end result is not a melting because two people with the same culture values and beliefs are not created in this process. More accurately, you end up with a bicultural person on one hand and a person who now knows of a new restaurant to go to on the other.

So here it is, point blank: The melting pot is a myth! It assumes that people want to be melted, that they want to give up their language, their culture, and their heritage. Such is not the case. During Israel Zangwill's time, as well as today, immigrants lived in ethnic neighborhoods—worlds apart from mainstream America.

"Though we often wish we

continued on pg. 9

Ambiguity is the greatest disadvantage of the melting pot metaphor. Who gets melted? What are we melting? What do we get after we melt these things together?

D.C., in 1908. At the time, people were immigrating to the United States in record numbers—about a half a million a year. The volume alone was a strain to the country, but cultural issues further complicated the matter.

"Prior to 1890 the immigrants came from northern Europe; so they were Irish, English, French, German—the Anglo-Saxons. They looked

play told the story of a Russian Jewish composer, David Quixano, whose two ambitions are to write a symphony reflecting the peaceful, "harmonious interweaving" of America's ethnic groups and to marry a "beautiful Christian girl" named Vera. David describes America as "God's crucible, the Great Melting Pot." It is a place of new beginnings, a place where old,



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A balancing act between two cultures

by Shazia Bashir
Special to the Arbiter

EVANSTON, Ill. - I was always too brown to be white and too white to be brown. Coming from differing backgrounds, my place could only be found in an imaginary place in between. No matter which side of the Atlantic I was on, I was always half a world away from one side of my family.

I remember as a child wishing I could live on an island in the middle of the Atlantic, exactly between Pakistan and the United States, so I could be close to my mother's family in the United States and my father's family in Pakistan.

But I know that it's more than just ocean and land that separate my two ethnicities. The values and beliefs held by my two families conflict. So I experience a conflict inside myself while standing in the crowded streets of Pakistan in a shalvar-kameez, traditional dress, for a moment when I think I'd feel more comfortable back home in a pair of jeans. But then I feel I am at home in the bazaar's little shops filled with people rushing to buy colorful fabrics and jewelry to wear on the upcoming holiday. I hear the mellifluous chant that calls Muslims to prayer five times a day, the adhan, and it is accompanied by a rustling sound of silk and chiffon, as in unison all the women and I shift our scarves from our shoulders to our heads.

My cousins don't understand why I spend the afternoon sitting outside, letting the warm rays soak into my skin. They question why I want to be more brown as they remain in the shade. As some American women pay to be baked to a brown crisp, some Pakistani women use bleach to turn the skin on their faces white. While a bronze tan is the standard for an American beauty, the most beautiful Pakistani bride is the one that is the most fair. It seems that everyone always wants what they don't have.

Life in Pakistan is much slower and relaxed. It is common for adults to take naps in the middle of the afternoon, while in the United States children only have this luxury. Children return from school early enough to have lunch with their families, while most American families can barely find time for one meal together.

I was able to experience Ramadan in Pakistan this year because it fell during winter break. The Islamic calendar is based on the lunar cycle, so Ramadan falls on a different portion of the solar calendar every year.

Waking up to eat with an entire country before sunrise is easier than getting up alone in a dorm room. My family stumbles over to the dining table, my cousins' eyes half open, and we fill our stomachs with homemade parathah bread and freshly squeezed juices until hearing the call for prayer. The adhan carries through the air, as it is called by beautiful voices from all the neighboring mosques.

We go back to sleep and wake up again to the sunshine that means food is forbidden. The tantalizing masala spices waft through the air and torture our noses as we wait the last few minutes before the sun sets. After fasting during the holy month of Ramadan, the three-day celebration of Eid Al-Fitr will begin.

My cousin and I spent that evening putting mehndi on our hands in intricate designs. The dye will remain on my hands for weeks after returning home, and it looks odd to people here, but it is an extended reminder of the other home I miss.

Shazia Bashir is a writer with the Daily Northwestern at Northwestern University. Article reprinted with permission.

Former-ASBSU president pushed for original MLK week.

by Kate Neilly Bell
the Arbiter

"Hatred and bitterness can never cure the disease of fear; only love can do that. Hatred paralyzes life; love releases it. Hatred confuses life; love harmonizes it. Hatred darkens life; love illuminates it."
- Martin Luther King Jr.

Martin Luther King Jr. spoke a lot about love. The origins of Boise State University's week long Dr. Martin Luther King Jr./ Human rights Celebration in 1989 with love- a student named Eric Love, to be more precise.

Love, ASBSU president in 1990-91, gave BSU the beginning of the celebration, which keeps growing each year. While at BSU, Love also served as Black Student Union president for three years, worked with the student Ambassadors, created a multicultural panel that still exists at BSU today and served as a student assistant in the office of the Dean of Student Special Services.

In January 1989, Love planted the seed for the celebration when he and other students organized protest on the Boise State campus, because Idaho did not recognize the Martin Luther King Jr. holiday.

"What we were really trying to do was make a statement that students really cared about the (Martin Luther King Jr.) Holiday and that we were angry at the state because they didn't recognize the holiday," Love said in 1993.

Former BSU President John Keiser was instrumental, Love said. Instead of responding negatively to the protest, Keiser called Love into his office and said he agreed that something needed to be done on campus. It was Keiser's idea to start the Martin Luther King Jr. Committee to do a program for the following year.

BSU's MLK week "grew significantly while I was still there, but I really need to commend the students and the staff mem-

bers of Boise State.... Because after I left, the program didn't die; it continued to grow and get better. That's what I've always hoped for," Love said.

In September 1991, Love accepted a position as an admissions counselor at Idaho State University. He took the opportunity to pursue a master's degree in counseling, completing that degree in the spring of 1994.

Love also served as the adviser to many cultural student organizations, including the student chapter of the NAACP, Black Student Alliance, Kappa Alpha Psi (a historically Black fraternity), Hispanic Awareness Leadership Organization, and the Native Americans United.

This article originally appeared in the Arbiter January 17, 1996.

News Bucket

Experience the world at international festival at Boise State

Food, song and dance from around the world will be served up at "Experience the World," an international food, song and dance festival from 6-9 p.m. Saturday, Feb. 3, in the Boise State Student Union Jordan Ballroom. The festival is an annual tradition of the Boise State International Student Association.

There will be food dishes from China, Spain, France, Poland and other countries. Entertainment will include performances by Latin-American dancers, African drummers and dancers, Spanish flamenco dancers, Vietnamese dancers and Middle-Eastern belly dancers.

Tickets are \$14 general admission, \$8 students and \$6

for children 12 and under, and may be purchased at Select-a-Seat outlets or by contacting 426-1766 or www.idahotickets.com.

A table seating eight may be reserved for \$100. Individuals, businesses or other groups may become a sponsor of the festival and have their names displayed on table tents, for a \$50 donation. For sponsorship, table reservations or other information about the festival, contact the Boise State International Programs office at 426-3652.

Lunar New Year features Vietnamese dance and celebration

Celebrate the beginning of the year of the snake. An authentic Lunar New Year celebration, hosted by the Boise State University Vietnamese Student Association, will be held from 7

p.m.-midnight, Jan. 20, in the Student Union Hatch Ballroom.

To celebrate the Lunar New Year, which is the biggest holiday in Vietnam, this festive party will feature Vietnamese cultural performances, from 7-9 p.m., followed by ballroom dancing, which the Vietnamese people adopted during the years of French colonialism. Here are some of the highlights of the evening:

Vietnamese song and dance, such as the graceful flower dance and a dance of the indigenous people from the mountains of Vietnam;

Traditional New Year foods, such as moon cakes, which are sticky rice cakes filled with banana or meat, candied coconut and fruit and dried watermelon seeds. The celebration's organizers obtained some of the foods on recent trips to Seattle and Vietnam;

A fashion show of ao dai dresses, the traditional garment

continued on pg. 9

Chaos in the kitchen continued from pg. 6

could make everyone the same," says Dr. Stephanie Witt, an associate professor of political science who teaches classes on urban politics here at BSU, "the Constitution allows us freedom of expression, freedom of the press, freedom of speech... allow us to live pretty much as we like. Such rights make living in an ethnic neighborhood and reading a local, ethnic newspaper possible."

Such freedom allows people to explore and celebrate their culture and heritage. And so if people wish to live separately from mainstream America, they have the right. If they want to live in both worlds, they have that right also.

On a more pragmatic level, the melting pot does not even come close to describing the racial makeup of this country.

"People come up to me and say, 'When I look at you, I don't see your color,'" says Annette knight, the President of BSU's Organization of Students of African Descent. "How can you not especially as dark as I am?"

In a true melting pot, we could all have the same skin color, the same eye shape. Boring, boring.

Suggestions Anyone?

OK, if the United States isn't a melting pot, then what is it? Two different metaphors arose in the 60's to try to more accurately describe American society: salad bowl and stew pot.

In the "stew pot" metaphor, says Schackel, "you've got a broth, which is the matrix, which would be dominate culture, and then you've got chunks of groups that are still visible, like [in a stew] you can still see the potatoes and the carrots and the meat. You can see all of these different pieces. It's supposedly the broth that brings them all together, that American sense of who we are, which is so elusive, that pulls it all together and makes it a satisfying meal.

"The same with the salad bowl: different pieces of salad, greens [and so forth] and the dressing combines it. The dressing is supposed to be the basis of American culture, the things that bind us together as Americans."

The Best of Times, The Worst of Times

It appears that Americans today are more tolerant of cultural and ethnic differences than their grandparents and great-grandparents were when Israel Zangwill wrote "The Melting-Pot."

Veronica Herkshan, Vice-President of BSU's Native American Student Association, believes that this tolerance comes from recognizing diversity and having a better understanding of the beliefs of others.

"It is these distinct differences that makes us unique from other nations. Being considerate and aware makes us stronger."

However, in the midst of this greater education and tolerance of diversity, there is a fear of change. Immigration is once again at record numbers, and these new immigrants are coming from different regions of the world: Latin America and Asia. This influx has brought tension similar to that at the beginning of the century.

In California, a state feeling the socio-economic and cultural strain of immigration, voters in Nov. (1994) passed Proposition 187, an initiative that denies health care and education to illegal immigrants. There is talk that an English-only law is in the makings in California as

In a true melting pot, we could all have the same skin color, the same eye shape.

Boring, boring.

well. And don't worry, if the Gringrich Congress gets its Balanced Budget Amendment, "everyone will take a hit," says Witt, and programs directed at ethnic diversity—funding bilingual education, services in other languages—are sitting ducks. Even though funding for such programs is Lilliputian compared to the two leviathans of the budget: Social Security and defense spending.

"People are reacting out of fear to change," says Schackel. "Political correctness, to me, may be a tired phrase, but it suggests an uneasiness with what's ahead. And therefore it will always be with us, and it should be with us because it requires sensitivity to other people. You know, a lot of people just don't give a fig," says

Schackel.

"It almost isn't very optimistic, the change that's ahead, except that we are human and we do adapt, so in that sense, maybe that's the best optimism of all," she says.

And so, as we approach the fin de siecle—the end of the millennium—we are facing the same problems that we saw one hundred years ago. In this sense, nothing is the same. But everything is the same.

We are a culture in transition, a culture in flu. The future promises great change.

So much for the Great American Melting Pot.

This story is a reprint of an article published in the Arbiter's January 18, 1995 issue.

News bucket continued from pg. 8

worn by women and girls;

Tango, cha-cha, rumba and other ballroom dances, in which everyone is invited to participate.

Tickets are \$5, available at the information desk in the Student Union or at the Multi-Ethnic Center, located in the Student Union Annex on University Drive across from the main Student Union. For more information, call the Multi-Ethnic Center, 426-4259, or Traci Pham, 371-9408.

BSU to sponsor anti-hate workshop for faculty

As part of the Martin Luther King Celebration Week, Boise State will be distributing a brochure titled "101 Tools for Tolerance" to all employees. The brochure, distributed by the Southern Poverty Law Center, is designed to provide some ideas for promoting equity and celebrating diversity.

In addition, a workshop on anti-hate and bias will be offered to all employees on Thursday, Jan. 18, from 1-4 p.m. in the Hatch Ballroom. "Hate and Bias: From Within and Without" was first held at the Idaho Inclusiveness Symposium and then again at the Northwest Coalition for Human Dignity Annual Conference.

Workshop participants will learn about hate groups in Idaho and the messages they deliver and ways in which individuals and communities can respond to hate-group activities.

The workshop leader is human rights activist Peter Southwell-Sander.

Compiled by Sean Hayes from selected Arbiter wire services



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Martin

Human Rights Celebration

Racist Idaho?
"Injustice anywhere is a threat to justice everywhere"
 - Dr. Martin Luther King, Jr.

Monday, January 15

"It's A Day On, Not A Day Off"

12noon Idaho State Capitol rotunda

Be a part of the official dedication ceremony for Martin Luther King, Jr./Idaho Human Rights

Human Rights Rally 2001
 6pm Idaho State Capitol Steps

Local activists will challenge all Idaho citizens to renew support for human rights issues. Issues currently facing the Idaho Legislature will be addressed.

Tuesday, January 16

Cultural Organization Performance

11:30 - 1pm Student Union Fireplace Lounge
 Organizacion de

Effecting Change: Sexual Orientation and the Law in Idaho

2:40 - 3:30pm Student Union Lookout Room

A roundtable discussion will focus on Idaho laws governing sexual and affectional orientation. Learn how you can create safe communities for all Idaho citizens.

Human Rights Art and Essay Exhibit

Opening Reception
 7 - 8:30pm Student Union Art Gallery

An exhibit of drawings, sketches, paintings and collages that represent what racism or discrimination "looks like." This exhibit will also include one-page essays about the work. All 3rd - 9th grade Treasure Valley students may enter. Exhibit open

Controversial Issues

1:40 - 2:30pm Student Union Hatch Ballroom "A"
 Gretchen Cotrell, School of Social Work

Participate in a discussion on the numerous facets and origins of Native identity through history and literature.

Career Strategies for Non-dominant Group Members

2:40 - 3:30pm Student Union Hatch Ballroom "B"

Gundars Kaupins, Management Department

Anxious about an upcoming job search? This presentation will offer strategies successful people use to get noticed in spite of age, race or anything else that makes people different from the company's dominant culture.

Celebration Dinner

7pm Student Union Jordan Ballroom

\$15 general, \$13 student -

Luther

**January
 15 - 19
 2001**

Holiday.
FEATURING: Black History Museum. Ceremony to include Governor's proclamation, local performances and a presentation by Michael Mercy. Sponsored by Idaho Human Rights Commission.

March to the Capitol

5pm Student Union Jordan Ballroom

Join hundreds in support of Idaho Human Rights and march down Capital Blvd. to the Idaho State Capitol. Flags and banners are encouraged!

Estudiantes Latino-Americanos (OELA)

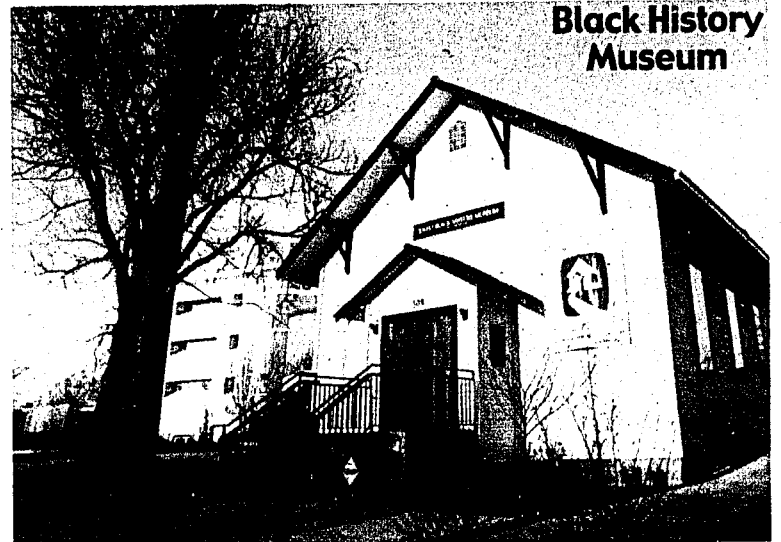
Learn to dance or try a crack at a piñata as OELA members integrate dance performances with cultural history.

Malcolm and Martin: Strategies for Social Change

1:40 - 2:30pm Student Union Jordan Ballroom "A"

Jill K. Gill, History Department

A presentation and discussion that compares and contrasts Malcolm X and Martin Luther King Jr's strategies for social change in the 1960 and the legacies/impact of both (in Idaho and the nation at large).



Black History Museum

photo by: Ted Harmon *the Arbitrator*

through February 2. Sponsored by the Modern Languages and Literature Department.

Wednesday, January 17

Cultural Organization Performance

11:30 - 1pm Student Union Fireplace Lounge

Hui-o-Aloha
 Join student members in learning and performing traditional Hawaiian dances. No dancing skills?... then make a lei as students share their culture during the 2001 Human Rights Celebration.

First Nations Identity: Multiple Worlds.

Select-a-Seat

This annual celebration brings together campus and community members to celebrate Martin Luther King, Jr. Nationally renowned storyteller of African American folklore, Lorraine Johnson - Coleman is the evening's speaker. Sponsored by the Black Student Alliance, Idaho Inclusiveness Coalition, Hewlett-Packard, and Boise State Cultural and Ethnic Diversity Board.

Thursday, January 18

Cultural Organization Performance

11:30 - 1pm Student Union Fireplace Lounge

Vedic Philosophical & Cultural Society

King, Jr.

Members will provide a brief summary of their organization's purpose and perform traditional dances and music.

Exploring Ways to Expand Diversity at BSU - Roundtable Discussion

2 - 4pm Student Union Ah Fong Room
Betty Hecker, BSU Affirmative Action Office

This is a continuing discussion on the history and initiatives undertaken at Boise State in support of ethnic and cultural diversity recruitment, instruction and student support. Sponsored by the Cultural and Ethnic Diversity Board.

Minimum Wage for Farmworkers: Why piece-work is important for inclusion in minimum wage legislation

2:40 - 3:30pm Student Union Brink Room
Robert McCarl, Anthropology Department

Panel discussion will bring together farmworkers and advocates to explain how rates are set and why inclusion of piece-work is an essential issue of fair treatment of all farmworkers in Idaho.

Cultural Organization Performance

11:30 - 1pm Student Union Fireplace Lounge
Black Student Alliance
Members will perform traditional dances and provide hair wrap/braid demonstrations. Audience participation is welcomed!!

Angela Davis

7 - 8:30pm Student Union Jordan Ballroom - FREE

Angela Davis is known internationally for her ongoing work to combat all forms of oppression in the U.S. and abroad. Over the years she has been active as a student, teacher writer scholar, and activist. She is a living witness to the historical struggles of the contemporary era.

Davis's political activism began when she was a youngster in Birmingham, Alabama, and continued through her high school years in New York. But it was not until 1969 that she came into national attention after being removed from her teaching position in Philosophy Department at UCLA as a result of her social activism.

Today, Angela Davis is a tenured professor at the

University of California, Santa Cruz. Her articles and essays have appeared in numerous journals and anthologies, and she is the author of five books including *Women, Race & Class*, and *Blues Legacies and Black Feminism: Gertrude "Ma" Rainey, Bessie Smith and Billie Holiday*.

Professor Davis's address will focus on what we have learned from Dr. Martin Luther King, Jr. to inspire leaders for the 21st century. A reception and book signing will follow her lecture in the Student Union Jordan Ballroom.

This presentation will be American Sign Language interpreted.

VOLUNTEER OPPORTUNITIES

Get involved with the spirit of Martin Luther King, Jr. and help your community. Here are some ways that you can make a difference in January. For additional information contact the Boise State Volunteer Services Board at 426-4240.

Tuesday, January 16, Idaho Black History Museum

The Black History Museum is looking for volunteers. Schedule is flexible.

Wednesday, January 17, Agency for New Americans

The Agency for New Americans promotes self-sufficiency for refugees.

Wednesday and Thursday, January 17 - 18, Deseret Industries

The Deseret Industries is looking for volunteers to help process donations. Volunteers would be involved in sorting, pricing, hanging, and organizing clothing items and assist in the repair of bikes and/or other mechanical donations. Two volunteer shifts are available both days 2-5:30pm and 5:30-9pm.

Wednesday and Thursday, January 17 - 18, Christian Community Center Soup Kitchen

(Garden City Center)
Here is an incredible opportunity to make a difference toward helping the hungry in Ada County. Volunteers are needed both day from 2-6pm in a number of capacities.

OTHER FEATURES

Idaho Black History Museum Annual Meeting

Monday, January 15

Hate and Bias - From Within and Without (BSU employees only please)

Thursday, January 18 1 - 4pm
Student Union Hatch Ballroom
Peter Southwell-Sander

Recently the National Alliance distributed racist literature at Boise State and around town and is recruiting to build their Boise chapter. Workshop participants will learn about such groups, and the hate messages they distribute, as well as what we as individuals bring to the table when it comes to our own hate/bias issues. Participants will have an opportunity to design their own personal action plan.

Tossed Salad in Boise

Sunday, January 21 Boise State Special Events Center

A diverse group of Boise State students will spend parts of 4 days together. Using movement, music and vocal expression in a variety of theater exercises they will identify commonalities and find ways to express feelings and ideas that cross cultural and language barriers. This performance is the culmination of our personal awareness and experience.

3rd Annual Progressive Advocacy Training Conference

February 16 - 19 Boise State Student Union FREE

Learn more about community organizing and how to address social problems such as racism and environmental degradation by attending workshops and seminars. Sponsored by BSU Idaho Progressive Student Alliance - Questions 331-7028.

Farmworker Minimum Wage Dinner

Tuesday, April 3 6 - 8pm
Student Union Jordan Ballroom
Sponsored by Boise State Volunteer Services Board.
Questions 426-4240.

FUTURE BOISE STATE UNIVERSITY EVENTS

Vietnamese Lunar New Year Celebration

Saturday, January 20 7pm -

midnight Student Union Hatch Ballroom

\$5 on sale at the BSU Multi-Ethnic Center and Student Union Information Desk

Singing, Dancing, Fashion Show. Sponsor Vietnamese Student Association.

Bobby Seale Lecture

Wednesday, January 24 7pm
Student Union Jordan Ballroom
FREE

Leader of the 1960's Black Panther party. sponsored by Student Programs Board

February "Black History Month"

For a complete listing of events contact the Multi-Ethnic Center at 426-4259.

International Food, Song, and Dance Festival

sponsored by International Student Association

Saturday, February 3
Student Union Jordan Ballroom - tickets at Select-a-Seat.

March is Women's History Month - Women Making History

Monday, March 5 - Divas of Boise and Rosalie Sorells in Concert Friday, March 9 - *A Sleeper Must Awaken* juried art exhibit opening for a complete listing of events contact the Women's Center at 426-4259.

Hunger Banquet

sponsored by Volunteer Services Board
Wednesday, March 21
Student Union Jordan Ballroom - tickets at Select-a-Seat

Hui -o- Aloha's Annual Luau

Sunday, April 8
Student Union Jordan Ballroom - tickets at Select-a-Seat

Burmese Dance and Song performance

sponsored by Student Programs Board
Saturday, April 14
Special Events Center - tickets at Select-a-Seat

Pow Wow - Intertribal Native Council

Saturday, April 21
12 noon Boise State University campus - donations accepted at the door

Cinco de Mayo Festival - OELA's Annual Celebration

Sunday, May 6

Friday, January 19

Sponsors

Community - The Idaho Statesman, Hewlett-Packard, Idaho Human Rights Commission, Fine Host Corporation, Family of Meredyth Burns, Inclusiveness Symposium

Boise State University - President's Office, Student Union & Activities, Associated Students of Boise State University (ASBSU), Student Programs Board, Volunteer Services Board, Multi-Ethnic Center, Black Student Alliance, Organizacion de Estudiantes Latino-Americanos, Hui-o-Aloha, Vedic Philosophical & Cultural Society, BSU Bookstore, Modern Languages and Literature Department, Sociology Department, History Department, School of Social Work, Anthropology Department, Management Department, Disability Services, Political Sciences Department, Communication Department, Cultural and Ethnic Diversity Board

Books written by Ms. Davis and other human rights authors are available at the BSU Bookstore.

For event information call 426 INFO unless otherwise noted. If you have access needs that may require accommodations, please call 425-1223 (voice) or 425-1024 (TTY). Please call at least one week in advance of the event to ensure your needs can be met.

For last minute updates check out our web site at union.boisestate.edu

Institutionalized Racism in Idaho Schools Part I

Mexican American students face serious challenges

Analysis by Stuart Bryson
the Arbitrator

"If all the spics and wetbacks would leave, there would be no problem!"

— Remark by a student at Skyview High School in Nampa, Idaho to the question, "Is there a problem with racism at your school."

A diversity speaker from Portland who recently visited Nampa's Skyview High School posed the question during an assembly, and the incident triggered a situation bordering on riot.

While this example is only one occurrence, it is indicative that there are serious underlying issues in the schools of Idaho. One has to question what type of school and community environment makes it seem acceptable to publicly voice beliefs like these.

Overt discrimination may not seem prevalent, but anyone who believes serious race issues do not exist in Idaho needs only to look at the statistics: especially those relating to education.

Compared to white students, Idaho's minority students, especially Mexican-Americans, have significantly higher dropout rates, higher truancy rates and are more often subject to discipline than other students.

Many teachers, administrators, and community members tend to blame problems either on parents, or the students them-

problem

is that people see it and do not see anything wrong with it. They blame the victim.

Byrd also notes that attitudes about Mexican Americans often downplay the challenges they face.

"If fifty percent of girls were dropping out of public schools, what would happen? What would the Governor do? What would the Superintendent of Public Instruction do? There appears to be a lack of a sense of urgency," says Byrd.

Perhaps the most compelling indications that Mexican-Americans in Idaho face serious challenges, are the statistics on their high rates of child poverty and their high dropout rates.

Recent articles highlight the disparities that remain between Anglos and Mexican-Americans in Idaho. Dropout rates for most schools are much higher for Mexican-American students than for Anglo students. Dropout rates for them are as high as 60%, in some areas, while the dropout rate for Anglo students in Idaho remains around 10%.

Mexican-American youth in Idaho face problems including a shortage of bilingual teachers, higher discipline rates for Hispanic youth, low student career expectations (especially among Hispanic girls) and the

"If fifty percent of girls were dropping out of public schools, what would happen? What would the Governor do? What would the Superintendent of Public Instruction do? There appears to be a lack of a sense of urgency," says Byrd.

selves. However, critics say the real problem exists with both those in leadership positions in the broader community and the average citizens.

Sam Byrd, a Boise State student and advocate for racial equality, says problems with institutional racism in education are directly linked to community attitudes. Schools reflect what the larger community embraces.

According to Byrd, one of the major problems is people cannot even see the race issues. Another

impermanent migratory lifestyle of many of the students' families.

Although there is agreement that school reforms are necessary to address problems, there is substantial evidence that there is no easy solution.

In a social system that has left generations of Mexican-Americans disenfranchised, cultural attitudes and a lack of resources pose major barriers to achieving the American dream.

One major factor is economic.

In a social system that has left generations of Mexican-Americans disenfranchised, cultural attitudes and a lack of resources pose major barriers to achieving the American dream.

Research indicates a strong correlation between a family's poverty and poor school performance for their children. The majority of all students who do poorly in school, come from low-income families.

Many Mexican-American families in Idaho are quite poor. Many family members work as farm employees and struggle to make a living often at less than minimum wage, and often there is not enough work for the number of employees available.

Idaho has a large percentage of Mexican-Americans, and this population group continues to grow. According to the U.S. Census Bureau, Idaho's Hispanic population grew from 52,927 in 1990 to 85,997 in 1997, a 61 percent jump. The largest numbers of Mexican-Americans live in Canyon and Ada counties.

Many of Idaho's Mexican-Americans are forced to rely on farm work because they are not trained in other career areas. Moreover, due to financial and language barriers and a lack of educational support they are unable to seek the training they need to succeed elsewhere.

According to Boise State University sociology professor Richard Baker, who has done extensive research on Mexican Americans in Idaho, the definition of institutional racism is a situation where a social institution operates, intentionally or unintentionally, to deny opportunities to minority groups.

Such a situation assists in the maintaining of minorities in a subordinate position.

Baker, and others, contend that Idaho's schools and communities face issues that clearly indicate such underlying structural discrimination.

Baker has recently published two books. "Los Dos Mundos", explores issues of race in a southwest Idaho town in the early 1990's. The book is the first major study of Mexican-American life in Idaho.

His second recently published book, "Mexican American

Students: a Study of Educationally Discounted Youth",

is based on a study that focuses specifically on youth in Nampa.

In his research, Baker has conducted several hundred interviews and attended many social functions. He concluded that there were serious race issues in both Idaho's communities and its schools.

While institutional racism is less obvious than overt discrimination, there is much evidence that there are many direct forms of discrimination against

Mexican-American students, as well as racial conflicts between Anglos and Mexican-Americans.

Byrd says that he talks with a teacher in Caldwell who

observes racial bias against Latino children on a daily basis by other teachers and the school administration; a statement supported by Baker's research.

This type of discrimination ranges from overt racist comments, to not engaging students, to overly severe discipline and expulsion of Mexican-American students. Byrd says he believes that five to ten percent of teachers "just don't give a damn" about minority students. He advocates teacher training to deal with students from diverse ethnic backgrounds because teaching programs (with the exception of bilingual education programs) do

not adequately prepare teachers for teaching Mexican-American students.

"Most teachers have no concept, and no training and are just trying to survive," he says.

But the main problem with the education system,

according to Byrd, is not with teachers. He points instead to the superintendents, principals and local school boards. "Those people are going to have to step up, and provide training and resources," he says.

Although there are positive changes being made, Byrd, and others, express concern over the

direction the education system is going. "Education is becoming very standards-driven. Although this makes things easier and more efficient, it does not embrace diversity. Students of color have fared the worst," Byrd says.

Pat Hines, a teacher at Nampa's Skyview High School, says there is a motivation problem amongst many Mexican-American students. "After years of being unsuccessful, they have received so many D's and F's; what's one more?"

Hines sees language as a major barrier to success for many Mexican-American students. She notes, as did Baker in his studies, that many students spend so much time mastering English in remedial classes, they fall behind in other curriculum areas.

On a more positive note, Byrd discusses the Council on Hispanic Education's focus on programs designed to help Mexican-Americans become school aides and certified teachers. He also notes that bilingual programs, such as one pilot program in Twin Falls, are promising. Byrd is involved in a program in the Boise School District that is called Boise Elementary Spanish. This before-school bilingual program currently has about 300 students.

Byrd says the class is beneficial because children from an Anglo background can also benefit from the programs, especially in a culture which puts a high value on globalization, and university requirements for a second language.

The Mexican-American community is also pushing for school improvement. In 1993, a class action lawsuit against the Canyon County School District charged, among other things, that Mexican-American students were disproportionately disciplined.

In the 1996 court settlement, the school district agreed to create a program to monitor discipline, to continue development of an English as a Second Language program and to expand minority teacher recruitment. Currently less than one percent of Idaho teachers are members of a minority group.

The second part of this two part series will appear in next week's Arbitrator.

F-spot contlued from pg. 6

ing over an empty Twix wrapper?

Why gays? Why not post signs targeting drunkenness during the Boise River Festival or distribute brochures reminding people of the sixth commandment in the midst of our overseas bombings? Instead of standing on street corners on Friday and Saturday nights lecturing...

During the same time, psychiatrists fell over themselves to label male patients "gay" if they so much as picked a daffodil while Havelock Ellis wrote of lesbians in his 1897 Sexual Inversion: "When they still retain female garments, they usually show some traits of masculine simplicity, and there is nearly always some disdain...

social and political progress in order to maintain a system of social and sexual oppression, however, likely fails to tickle the fancy of female parishioners. By painting gays as the "bad ones" these institutions create a sort of Emperor's New Clothes mentality: "Gee, I feel pretty sexually repressed, like the cookie cutter gender and sexual...

behind the "Let he who is without sin cast the first stone" in the book of St. John?

I've chalked homophobia up as a tried and true "if it ain't broke, don't fix it" syndrome. Let's face it: married or unmarried, kiddies or no, pastor or politician, no one can ever guarantee their neighbor's deepest, darkest inklings. What better way to assure yourself and others of your sincerity than to be the loudest and most vocal oppressor of all?

Although amazingly satisfying, that explanation never really answers the "Why homosexuality instead of...?" question. Hell, for all I know, my past pew partners might have used the same hands with which they shook Pastor Jim's hands to later cast pagan circles in honor of the full moon. Many such "sinful" and invisible behaviors still fail to draw the scornful eye of the Falwell-ian zealots.

I trace religious homophobia back to late nineteenth and early twentieth century Muscular Christianity. In reaction to an era during which feminazis threatened to snag the vote for that other half of the population and male pastors found themselves preaching to a room increasingly void of male attendees, evangelists like Billy Sunday revamped Christianity to reflect a more masculine agenda. Rather than portraying Jesus as a gentle, loving, even (gasp) asexual being, Muscular Christians celebrated him as a square-jawed, callused carpenter who won humanity's salvation by the sweat of his rugged brow. No more a "dainty, sissified, lily-livered piety," according to Sunday sermons, Christianity became the refuge for that endangered species "phallicus testosteroneum."

right to eat, vote and toil in safer work environments, both women and men struggled to reconcile their increasingly-overlapping gender roles. Lesbians, bisexuals and gay men, whose existence consequently burst into the public's gaze, suddenly became popular symbols (read: scapegoats) of the new gender role agitation.

In this way, feminism and gay rights have marched hand-

mean I might be gay, but I best keep my mouth shut. This approach successfully ignores homosexuality as an ingredient of gender among church members. The simultaneous and mutually undermining feminism and sexual progressivism of all these various, juicy, and diverse messages for the love and service of one!

The solution? For the love of God, someone just out Falwell and Mansfield and get it over with.

The solution? For the love of God, someone just out Falwell and Mansfield and get it over with.

in-hand for many a decade. As any feminist, gay or straight, and any homosexual, feminist or non, can verify, rare is the day when someone fails to intermix the terms. Even deeper than that, however, both social issues challenge the "traditional" and institutionalized gender roles, thereby threatening the precarious system of sexual imbalance. As bell hooks, prominent Black feminist, notes in the anthology Women's Studies: Essential Readings: "Politically, feminists activists committed to ending sexual oppression must work to eliminate the oppressions of lesbians and gay men as part of an overall movement to enable women (and men) to freely choose sexual partners." Explicitly attacking women's

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Diversity issue at Ohio U. not black and white, report says

by Philip Elliott
Special to the Arbiter

CHILLOCOTHE, Ohio - Ohio University officials' 18-month inquiry into the lack of diversity on campus, concluded over Winter Intersession, culminated in a series of recommendations made to OU officials at the Board of Trustees meeting Dec. 8.

The Synergy Team, a group of OU officials, faculty and students who investigated the issue, cited comparatively low minority scholarship funding and low matriculation rates. Christine Taylor, OU associate vice president for administration, led the team.

About 6 percent of OU's Athens campus student population in Fall Quarter 2000 were minority students, according to the OU Office of Institutional Research.

Minority enrollment has declined in the past two decades, from 7.3 percent in 1980 to 6.7 percent in 1990 and 5.7 percent in 1999, according to the 14-page report.

Campuses that have diverse student populations improve the learning experience of all students, according to the report.

But OU will not recruit minority students just to increase diversity on campus, President Robert Glidden said.

The report suggests seven areas in which OU must improve to increase diversity.

One suggestion involves naming a vice president for minority affairs, who could combine multicultural recruitment, retention and support services and programming.

The Synergy Team also found that OU departments must increase cooperation.

But in 1999, OU reduced duplication and improved customer service and outreach programs, according to the report.

OU does little to attract any high school students until their senior years in high school.

"We come to them in their senior year and say, 'Hello, we're here,'" Taylor said. "Everything has been stacked into the 12th year and that doesn't work."

When the Synergy Team reviewed successful recruitment programs at other institutions, it found many universities develop a relationship early with high school students.

OU also should implement technology institutes in the summer to lure minority students to campus and use the regional campuses as pipelines for recruiting minority students in Southeast Ohio, according to the report.

White dominates student demographics at BSU

Compiled by Arbiter Staff

Age Group:		
19 or younger	3,188	19.6%
20-24 years	5,978	36.7%
25-39 years	5,159	31.7%
40-49 years	1,428	8.8%
50 and over	517	3.2%
Unknown	13	0.1%
Ethnicity:		
Non-Resident Alien	231	1.4%
Black Non-Hispanic	162	1.0%
American Indian	167	1.0%
Asian/Pacific Islander	358	2.2%
Hispanic	733	4.5%
White/Caucasian	13,666	83.9%
Unknown	966	5.9%
Gender:		
Male	7,197	44.2%
Female	9,086	55.8%
Residency:		
Idaho	14,746	57.5%
Outside Idaho	1,537	9.4%

Source: Pamphlet, Facts About Boise State University 2000-2001

OU also must improve its athletic recruitment efforts, especially those of female athletes, according to the report. Fewer female minority students are on scholarship than minority males, according to the report. OU recruits athletes from high school club sports that cater to high-income families.

OU has increased minority scholarship dollars from \$395,395 in 1996 to \$1,683,380 in 2000, according to OU's Office of Financial Aid and Scholarships. Monies designated for minority students at OU have gone to lower-

Female business owners fight gender pay gap

by Brian Augustine
Special to the Arbiter

COLUMBUS, Ohio - Women who plan to own their own businesses will find that the glass ceiling is a bit thicker to break through than they may have thought, said Kathryn Stafford, associate professor of consumer sciences at Ohio State University.

In a nine-state regional study, Stafford and her colleagues hoped to find advice to give business owners about bettering management practices. Instead, they found a significant gender pay gap that could not be ignored, Stafford said.

"Initially we thought we could make the gender pay gap go away if we controlled for it, but we couldn't eliminate it," she said. "We did analyses that controlled for differences that reduced the gap, but didn't eliminate it. It had to be acknowledged."

Stafford explained that the study controlled for factors such as occupation, experience, capital, education, number of worked hours and management practices, yet there was still a gap.

The findings were published as a chapter in a book titled "Gender and Home-Based Employment."

"Women haven't removed the glass ceiling even if they have started their own business, which is very frustrating and disappointing," Stafford said. Although good managing practices do lead to higher revenues,

they do not pay off as well for women as they do for men, she said.

Some industries in which men typically have higher earnings are professional and technical, marketing and sales, clerical, mechanical and transportation, and craft and artisan. Within these categories, the researchers found that men and women owned different types of businesses, which allowed for the pay gap to exist across the board.

Stafford said that women planning to start their own businesses should give some thought as to what type of industry in which to go. She said women should consider whether the industry is male-dominated or female-dominated because income in female-dominated industries is lower.

Although the women in the study were apt to own businesses in female-dominated industries, those in the male-dominated occupations earned less as well.

D. Searcy, owner of Terra Cotta, a garden and home accessory store, said that when opening a business, the most important thing to consider is choosing something you love doing.

"Don't get into anything you are only marginally interested in doing," Searcy said. "You'll get tired of it quickly."

Searcy also said opening a business takes a serious assessment of family commitment and

one's economic situation, along with being physically and mentally ready to take on all the challenges of starting a business. Family support, she said, is very important in succeeding.

Stafford stressed the importance of knowing the product, being able to manage the business and making information about the business easily accessible to the public.

It was a real surprise to find out how many home-based businesses don't have numbers listed or any other method that customers could use to find them," Stafford said.

Another factor that plays a part in the gender pay gap is the response that comes from the community. People don't respond the same way to women business owners as they do to their male counterparts, Stafford said. This gives her a lot to think about as a consumer.

"I always consider whether I am buying from a man or a woman, and which I can drive a harder bargain with," she said.

A major obstacle for women business owners is the family, especially if it involves young children. Stafford's research found that when men have young children, their earnings go up as opposed to women's going down.

Stafford explained that this is a well-known phenomenon in the labor force. Men work harder.

continued on pg. 15

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continued on pg. 15

Gender pay gap continued from pg. 14

because they are motivated by responsibility and they are free to work harder because they aren't expected to care for children at home. When women have children, the work load at home increases but the day does not get any longer. It takes away time and energy from the business, Stafford said.

"If women don't do work at home, there are social sanctions for not doing it. It is not an approved character trait to work at a business and not at home," Stafford said. "With small children, it is much harder."

Searcy does not have children but said she suspects, whether male or female, owning a business is a greater demand than having children.

"I sometimes refer to my business as my 'baby,'" Searcy said. "The only thing is when starting a business you don't have that nine-month incubation period a

mother has before her child is born."

Searcy said she could imagine that anyone who was the primary care giver for a family would find it difficult to maintain that role in the family and run a business effectively.

Although a gender pay gap persists, women continue to start their own businesses.

Stafford said this means within the next decade, we will see an unprecedented influx of women business owners, due to successors of owners and ownership transfers. In other words, women will turn their businesses over to their daughters, so women will be managing and owning successful businesses that are not new.

Brian Augustine is a reporter with The Lantern at Ohio State University. Article reprinted with permission.

Ohio diversity issue continued from pg. 14

income families, according to OU documents. Applicants for financial aid from non-minority families reported an average household income of \$50,007, while applicants from minority families reported an average household income of \$36,528.

"Dollars drive decisions," Taylor said. Students and their families shop around for offers.

And shopping around has helped keep OU's yield rate for minority students below 35 percent since 1995, with 23 percent of accepted African-American applicants and 32 percent of Hispanic applicants attending in 2000.

The number of African-American students applying for admission to OU in 1997 reached 976. But of the 662 accepted applicants, 115 enrolled.

In the same year, 168 Hispanic students applied, 132 were accepted and 44 enrolled.

But attracting minorities to campus with scholarships is not the only challenge; keeping them on campus, on scholarship and on the track to graduation is just as difficult, according to the report.

During 1999, 50 percent of the John Newton Templeton scholars lost their awards, according to the Synergy report. This is the third increase in lost Templeton scholarships, up from 39 percent in 1997 and 43 percent in 1998.

Templeton scholars receive full in-state tuition and room and board in a learning community.

And OU must improve minority graduation rates, Taylor said. African-American students are graduating at half the rate of majority students, Glidden said.

"That's the mystery," he said. Of students who entered OU in 1994, 69 percent graduated in six years and 42 percent in four years, according to OU documents. But of African-American students who entered OU in 1994, 50 percent graduated in six years, 26 percent in four years.

The national average for minority student graduation from a public university in six years is 42 percent.

OU does not use the free resources of alumni efficiently, according to the Synergy Team's report.

"(Alumni) serve as local, visible and credible voices to prospective students and families," according to the report.

The report suggests OU use its alumni as part of its minority recruitment effort. This would increase recruitment and retention and could foster future internship opportunities.

Philip Elliott is a reporter with The Post at Ohio University. Article reprinted with permission.

Jews, Muslims to dine together at Dartmouth

by Ithan Peltan
Special to the Arbiter

HANOVER, N.H. - Dartmouth College President James Wright approved plans early last month for a joint kosher-halal dining facility to be operated by Dartmouth Dining Services.

DDS Director Tucker Rossiter said the new dining hall should be open for the beginning of Fall 2001, serving freshly prepared meals during the lunch and dinner hours.

"It's very exciting. It's a real opportunity for the staff here to be involved in such a facility," he said.

Currently, most other Ivy League schools offer broader kosher dining options than does Dartmouth.

"The College has taken a

positive step in recognizing the diversity on campus and actively seeking to accommodate the dietary requirements specific to Jewish and Muslim students," Al-Nur President Yousuf Haque said.

Although the future location of the facility is not yet final, the most likely choice is currently the former location of Westside Buffet in Thayer Dining Hall. Menus and pricing are all still up in the air, Rossiter said.

Rossiter did indicate, however, that complete meals — including, for example, a chicken entrée, a potato and another vegetable — will be the primary offerings, and food will probably be sold a la carte, as at

other DDS facilities.

Thus far, Rossiter said he has been in contact with a food service consulting group who will help plan and set up the new facility, as well as the facilities planning office. A search for a manager familiar with halal and kosher food service will begin soon.

A committee of students, faculty and administrators — led by Haque and Jason Spitalnick '02, the fall term president of Dartmouth Hillel — developed and presented the proposal for the dining facility.

"I am delighted that we are moving forward with this important initiative," Wright told the Dartmouth Office of

continued on pg. 17

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Matt Strohfus is Boise State's Idaho Sports Medicine Institute Humanitarian Award Winner

by John Gardner
BSU Athletics Dept.

Matt Strohfus, a sophomore backup fullback on the Boise State football team, is an atypical college student. Not only is he a student-athlete, which, in itself, can be taxing on the mind, body and spirit. But he also finds time during his busy schedule to help others. He is actively involved in the community (with heavy emphasis on the word "actively").

Because of his dedication and compassion off the football field, Strohfus is this year's recipient of the Idaho Sports Medicine Institute Humanitarian Award, elected by his Bronco teammates.

"It's a big honor," Strohfus said. "I never really expected anything like this. When I

found out about it, it lifted my day up pretty big."

That's exactly what Strohfus does nearly on a daily basis. When he came to Boise State in the fall of 1998, he discovered a message on a bulletin board about how athletes could go out and perform good deeds in the community. Strohfus immediately jumped on the opportunity and headed down to the Boise YMCA to see how he could help.

The YMCA is home of the Big Brother Foundation, an organization that allows underprivileged boys the opportunity to spend quality time with an older "brother."

When Strohfus arrived at the YMCA, he discovered an



11-year-old boy named JJ sitting off by himself. He walked over and chatted with JJ for a short while, got his phone

number, and started building a solid relationship.

"JJ needed extra support," Strohfus said. "Sometimes with those types of families, it's hard. His mother has cancer; the dad is off and on with work. I wanted to help any way I could."

So Strohfus began hanging out with JJ once a week for two hours, going to McDonald's or the library. JJ even got to be a ball boy at a Boise State home game once.

Strohfus doesn't see JJ as much these days. The boy is residing in the Boise Youth Ranch, but still calls Strohfus once a week.

"He calls me his big brother,"

Strohfus said. "It really warms my heart to talk to him and see how he's doing. Time is not a factor in this whole thing. It's tough emotionally, more than anything."

Strohfus' compassion reaches even deeper into the community. He is a member of the Fellowship of Christian Athletes, which meets once every other week. The organization is a support group for Christian athletes.

"Christian athlete is a very broad term, so anyone is welcome," he said. "It's a place to come and be heard."

He also is involved with the Student Athletic Advisory Committee, which convenes

continued on pg. 17

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PAVILION WEIGHT ROOM

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6:30a-9:30a
11:40p-10:00p
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1:00p-9:00p

M & W
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M-TH
F
SA
SU

PAVILION GYM

4:00p-5:10p
6:20p-10:00p
7:40a-8:00p
10:00a-5:00p
1:00p-9:00p

M-TH
M-TH
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M-TH
M & W
TU & TH
TU & TH
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SA
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6:30a-7:30a
6:30a-8:30a
11:40a-1:30p
4:40p-9:00p
4:40p-8:00p
10:00a-5:00p
1:00p-7:00p

M & W
TU, TH & F
M-F
M-TH
F
SA
SU

ANNEX POOL

6:30a-8:00a
11:40a-1:30p
4:40p-6:30p
2:00p-4:00p

M-F
M-F
M-F
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African American cultural contributions — where would we be without them

The first of a three-part look at African-American culture in the past century

by Mike Winter
the Arbiter

"Art was at one time the only voice we had to declare our humanity"

—Ossie Davis, author and actor

"To be truthful as an artist about America, a country that fears the truth in relation to race and class and gender, you can go crazy."

—Cornel West, author and cultural critic

These two statements show the dilemma of the black American artist: to be creative and authentic to his or her experience, yet be accepted—even employed—by the dominant race. At the turn of the 20th Century, when freedom from slavery was just 35 years old, the dilemma was avoided by focusing on acceptance alone through sheer entertainment. By the turn of the 21st

West Africa). Its main stars, Bert Williams and George Walker, had made great careers as minstrel performers. Minstrel shows usually featured whites in blackface ridiculing blacks, and they sometimes used black actors too.

"Yet even the most savage parodies could not help but to reveal an engagement with, even a secret admiration for, the cultural world of African Americans made in conditions of severe adversity, whether on plantations, tenant farms, or in ghettos," says Jim Cullen in his introduction to "The Encyclopedia of Popular Culture."

Jazz developed during this time with African American musicians focused in New Orleans, building on ragtime, spirituals, work songs, and

further in style and popularity. Jazz was embraced by a generation restless from World War I and ready for change.

Record companies took a chance on a black musician in 1920 with Mamie Smith, whose "Crazy Blues" sold 750,000 copies in the first month. Ma Ramie and Bessie Smith followed, with black instrumental masters such as Armstrong (and Charlie Parker with Billie Holiday a decade later) making their first appearance as accompanists to blues singers.

There was a flowering of black culture in the 1920's; most of it centered in New York, which became known as "The Harlem Renaissance." According to historian Andrea Stewart, Harlem was a place where upper class whites could partake—from a distance—in the social and sexual adventure of the times. Members of this cosmopolitan community were authors W.E.B. DuBois, and Zora Huston, poet and writers Langston Hughes and Countee Cullen, painters Aaron Douglas and Malvin Johnson. There were also the long-legged ladies of the Cotton Club, where Duke Ellington and Fats Waller played.

Outside Harlem Oscar Micheaux wrote, produced, directed and distributed more than 48 films between 1915 and 1951. Though film scholars and directors mostly know his name, with great respect, many textbooks about the history and theory of cinema used in film classes at Boise State make no mention of Micheaux, (nor of black actors Paul Robeson or Sidney Poitier).

Micheaux's "Within Our Gates" of 1920 was a response to W.D. Griffith's 3-hour "Birth of a Nation," America's first full-length commercial film. In it, blacks are depicted as savages to be feared, showing the near-rape of a white woman, who is rescued and revenged by

the Klu Klux Klan. Micheaux's film shows the other, and probably more truthful, side of the story: A white man rapes a black woman, and the lynchings of black men are a cover-up to this crime.

Articles in the next two issues of the Arbiter will look at how the cultural trends that sprouted in the 20's withered and grew in the following decades.

Humanitarian continued from pg. 16

once a week. The group raises money for student-athletes, and works feverishly to boost school support. Strohfus, who has a penchant for public speaking, spends much of his time talking to Optimist football teams and elementary classrooms. He reads stories to children, emphasizes anti-drug messages and pro-education messages, and speaks at the Optimist's year-end banquet.

"I'm kind of a socialite. I'm always the one grabbing the mic and speaking to everyone," he said. "The big thing with that is the jersey. When you walk in with the blue and orange, their faces light up. They go nuts when they see you."

Strohfus has embraced the role of a role model, considering it a reward rather than an obligation. He truly enjoys taking the extra time to make a young child's day. He credits his upbringing and years at Mullen High School in Denver, a private Catholic school, for his undying desire to reach out.

Strohfus plans to take this trait into education. As a secondary education/English major, his ultimate goal is to teach and coach football.

"I've been given a gift as a student-athlete," he said. "Being able to donate time, or a simple autograph makes a big difference. My mom was a very compassionate person; she always made sure our old toys were given to someone less fortunate. A motto I like to live by is putting others above yourself."

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Public Affairs. "The careful work done by this committee gives us the opportunity to create a truly innovative facility where students and other members of the community will be able to observe the customs of their faiths."

The requirements imposed by kosher and halal dietary customs, though similar, are not interchangeable. The committee suggested a policy of "greater stringency" where the practices of the two religions differ.

"This facility has the potential to be one of the premier kosher-halal dining facilities among the Ivies, if not the premier facility," said Rabbi Ed Boraz, the director of Dartmouth Hillel.

Boraz said the facility promises several benefits for the Dartmouth community, including the opportunity for community members of different backgrounds to interact and participate in dialogue.

The new facility will be one of the few college dining halls in the nation to accommodate the needs of both Muslim and Jewish students who observe their respective religion's dietary laws.

Ithan Peltan is a reporter with The Dartmouth at Dartmouth College. Article reprinted with permission.

"Yet even the most savage parodies could not help but to reveal an engagement with, even a secret admiration for, the cultural world of African Americans made in conditions of severe adversity, whether on plantations, tenant farms, or in ghettos," says Jim Cullen

Century, in poetry and prose, song and dance, stage and screen, music and art, the black American artist has moved from ridicule to respect, from entertainer to enlightener. The artist, along with the activist, has shown how far we have come toward the ideal: *with liberty and justice for all*, and how far we have to yet to go.

There was always a fascination with black culture. In 1903 an all-black musical, "In Dahomey," was a smash hit on Broadway, running for 1,100 performances and touring to England and Scotland. (Dahomey was a kingdom in

waltzes, quadrilles, and marches of European settlers. Jazz became the most varied and flexible form of American music. In the 70's Universities began to teach jazz and hold jazz festivals, such as Boise State University's "Gene Harris Jazz Festival."

"Jelly Roll" Morton and Buddy Bolden were among the great innovators. But white musicians were the first to get recorded, and in 1917 the all-white "Original Dixieland Jazz Band" sold one million records. In the 1920's the scene shifted to Chicago where Louis Armstrong took the form a step

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ANSWERS FOR THE CROSSWORD 12-13-2000

1	2	3	4	5	6	7	8	9	10	11	
12						13			14		
15						16			17		
		18			19				20		
21	22			23				24			
25			26		27		28				
29				30			31		32	33	34
			35			36			37		
38	39	40				41		42		43	
44					45				46		
47				48				49		50	51
52				53				54			
55				56				57			

CROSSWORD

ACROSS

- 1 Lukewarm
- 6 Tattoo honoree, often
- 9 Citric quencher
- 12 Take for ___ (con)
- 13 Jima preceder
- 14 Stan Getz's instrument
- 15 Crete's capital
- 16 Dog topper?
- 18 Clooney role
- 20 Letterman's rival
- 21 Calf's call
- 23 Paul Newman movie
- 24 Bridges, in Brest
- 25 "___ have to do"
- 27 Not drunk
- 29 Dog topper?
- 31 Dog topper?
- 35 Ed Koch book
- 37 Unforeseen problem
- 38 Dangle a carrot
- 41 Pinch
- 43 Asian holiday
- 44 Sheltered
- 45 Passover
- 47 Dog topper?
- 49 Ledge
- 52 Begley Sr. and Jr.
- 53 Show biz job
- 54 Princeton mascot
- 55 Castilian king
- 56 Candle count
- 57 Stronghold?

DOWN

- 1 Middle X?
- 2 Geological period
- 3 Arcade game
- 4 Thought
- 5 One of Ben's certainties
- 6 Japanese emperor's title
- 7 Author Wister
- 8 Witticism
- 9 Pale
- 10 Intimate
- 11 Montreal team
- 17 Actress Leachman
- 19 Overly sentimental
- 21 Troubled Russian craft
- 22 Packed away
- 24 Small enclosure
- 26 Marine gastropod
- 28 Bullwinkle's foe
- 30 Perched
- 32 Active
- 33 Dundee denial
- 34 Three-striper: abbr.
- 36 Jittery
- 38 Circus employee
- 39 Duck
- 40 Like Oscar Madison
- 42 Wallpaperer's need
- 45 Too-proper type
- 46 Fragment
- 48 Khan title
- 50 Law, in Latin
- 51 Sauté'

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HARD WORK CAN KILL ME? IF YOU'RE LUCKY.

AH! My eyes!

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I'm naked!

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Campus Clubs

The Scottish-American Society is a non-profit, community oriented group dedicated to promoting awareness, and celebration of Scottish and other Celtic heritages. Call 331-5675 for more information, or for the times and locations of upcoming meetings.

The Bell Curve BY **JOHN DEER**

Brangle to you in Collegiate Presswire

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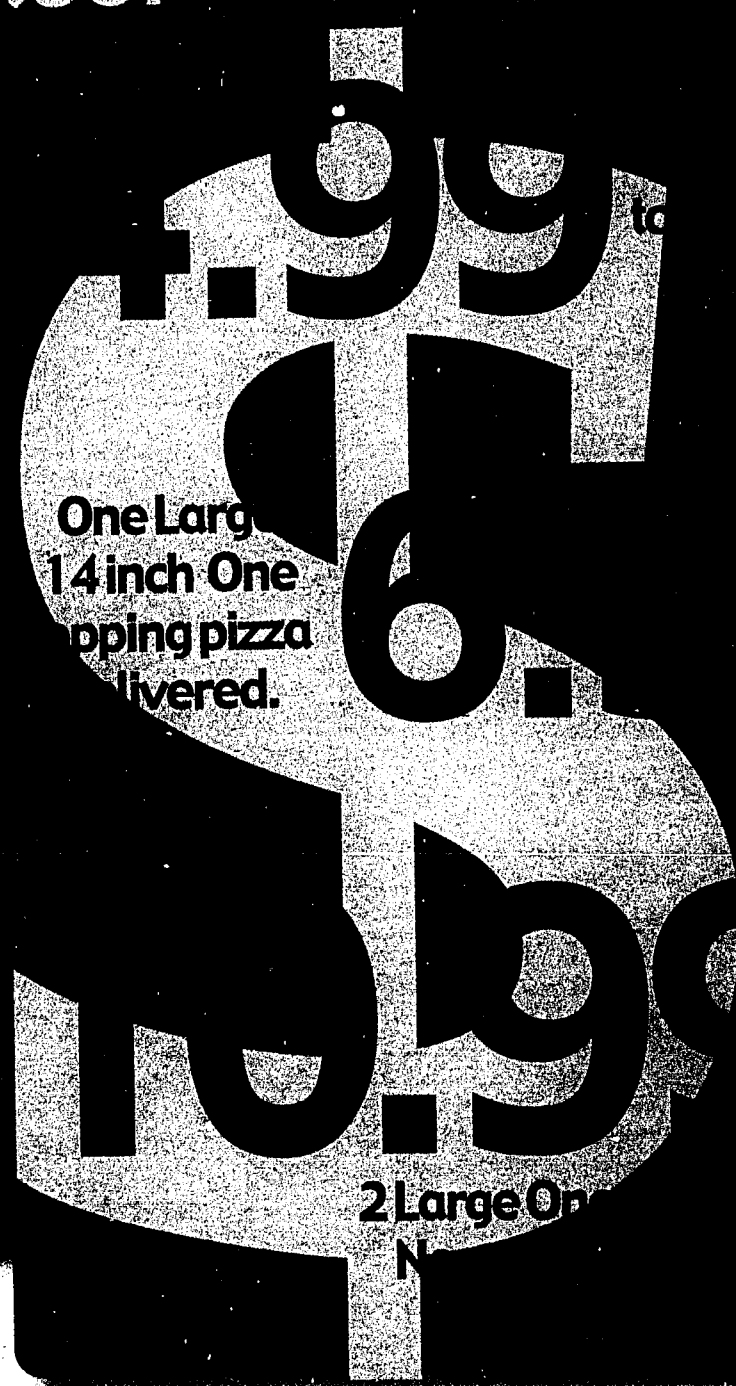
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