Although this file was scanned from the highest-quality microfilm held by Boise State University, it reveals the limitations of the source microfilm. It is possible to perform a text search of much of this material; however, there are sections where the source microfilm was too faint or unreadable to allow for text scanning. For assistance with this collection of student newspapers, please contact Special Collections and Archives at archives@boisestate.edu.
"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." — Martin Luther King Jr. in Why Jesus Called a Man a Fool, August 27, 1967
**Ticket Sale**

**Super Diamond**

Friday, Jan. 12
Saturday, Jan. 13

All tickets on sale NOW!
Full bar with ID
All ages welcome.

**Clutch & Cocainia**

ON SALE
FRIDAY
@ 10 AM

Tickets are available at all Ticketweb outlets including Record Exchange, Boise Co-op, Newt & Harolds, and The Music Exchange of Nampa, by calling 1-800-965-4827, and www.ticketweb.com.

**Tick Tack Toos**

Friday, Jan. 19
Saturday, Jan. 20

Sweet Polyester & The Platforms featuring DJ Hot

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Featuring Seven Potions,见面、Addiction & Persuasion and Mike Wall

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**Superdrag**

with The Put Outs

FREE EVENT!

JAN. 28

**Clutch & Cocainia**

Friday, February 9th

**Clutch & Cocainia**

Beginning January 17th

**WEDNESDAYS**

Opening January 15th
Thinking about race

John Threet looks beyond Idaho to his own roots and asks, “Am I a racist?” . . . page 4

The F-spot probes hate in the dark . . . page 6

Is America a melting pot? . . . page 6

Too brown to be white and too white to be brown: caught between two worlds . . . page 8

An issue of race, equality and human rights

MLK to BSU: a labor of love . . . page 8

An unequal education: a lesson in institutional racism . . . page 12

A university of Anglos . . . page 14

Pull-out guide to culture, lectures and action to a week of human rights celebration . . . page 10

Mike Winter presents the first of a three-part series on a history of culture . . . page 17

The Weather:

“Oh, deep in my heart I do believe We shall overcome Some day.”

From “We Shall Overcome”. Composer unknown.

Lyrics derived from Charles Tindley’s gospel song

“I’ll Overcome Some Day” (1900)
“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 numbers and military force, white settlers decimated the tribes living here, and made Anglo culture the dominant culture. By their own newer logic, it seems these residents should live in Paiute wikiups, 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.

Is it possible I am not a racist?

by John Threet
the Arbiter

I 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 us “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 the 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.

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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.

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.

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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 the 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 offered 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 place 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 80’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.
**Sign of the Times**

**by Lealeigh Owen**

*the Arbiter*

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?

 Nigel on a year or so ago, I found myself putting down the 1-84 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 Morrisette ditty.

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 brate for homosexuals!" "Celebrate piety and sexual sobriety." "Come join us for devotion, inspiration and weekly Tinky Winky roast!"

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 hammers. Nope. They sacrificed the joy of variety in favor of revisiting the same blocks of about two minutes presented to me and millions of others 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 us 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.

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.

Christian leaders like Robertson, Falwell and Mansfield publicly persecute gays. I mean, scounging for homosexual imagery in children's shows and creating fantasies in which gay rights issues feitize 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 stumbbled 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 counting 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 foun-

**Chaos in the Kitchen**

**by Rhett Tanner**

*the Arbiter*

Like nearly 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.

For me, the message was clear: "Lovely Lady Liberty / With her book of recipes / And a penguin is a / Lovely Little Penguin."

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**continued on pg. 13**
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 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 "America," traces the metaphor to a play, "The Melting Pot," that opened in Washington, 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 socioeconomic stress of immigration. At the play's premier in Washington, D.C., when the curtain fell in Washington and the author was 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 traditions. Social Darwinism is not a myth. 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

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**January 10-17, 2001**
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 shalwar-kameez, traditional dress, for a moment when I think I 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 union 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 children’s eyes half open, and we fill our stomachs with homemade parathas 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.
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?

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 Herkesan, 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 making in California as well. And don't worry, if the Gingrich 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 flux. 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.
Martin Luther King, Jr. Human Rights Celebration

January 15 - 19, 2001

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"

1:00pm Idaho State Capitol rotunda

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

**Tuesday, January 16**

Cultural Organization Performance

11:50 - 1pm Student Union Fireplace Lounge

Organizacion de Estudiantes Latino-Americanos (OELA)

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

**Wednesday, January 17**

Cultural Organization Performance

11:50 - 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.

**Thursday, January 18**

Cultural Organization Performance

11:50 - 1pm Student Union Fireplace Lounge

Vedic Philosophical & Cultural Society

**Black History Museum**

Photo by: Ted Harmon

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

Exploring Ways to Expand Diversity at BSU - Roundtable Discussion
2 - 4 pm 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
10:40 - 12:30 pm Student Union Brick 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.

Friday, January 19

Sponsors
Community - The Idaho Statesman, Hewlett-Packard, Idaho Human Rights Commission, Fine Host Corpora.:on, Family of Meredith 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, Organizan 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 425-1228 (voice) or 425-1094 (TTT). 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

Cultural Organization Performance
11:30 - 1 pm 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 - 8:30 pm 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 Black Legacies and Black Feminism: Gertrude "Ma" Rainey, Bessie Smith and Billie Holiday.

Professor Davis’ 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 426-9420.

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, Desert Industries
The Desert 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 other mechanical donations. Two volunteer shifts are available both days 9:30-12:30 and 1-4 pm.

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 2-3pm 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 - 4 pm 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 6 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.

March is Women’s History Month - Women Making History
Monday, March 5 - Divas of Boise and Rosalie Sorells in Concert Friday, March 9 - A Slayer Must Awaken juried art exhibition opening for a complete listing of events contact the Women’s Center at 426-4859.

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

Burmese Dance and Song performance sponsored by Student Programs Board
Saturday, April 8 Student Union Jordan Ballroom - tickets at Select-a-Seat

Cinco de Mayo Festival - OEL’s Annual Celebration
Sunday, May 6
Institutionalized Racism in Idaho Schools Part I

Mexican American students face serious challenges

Analysis by Stuart Bryson
the Arbiter

"If all the spies and webbacks 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?"

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 an insurrection.

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 need 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 themselves. 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 impertinent 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.

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 family members and friends 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 exists in the maintaining of minorities in a subordinate position.

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


His second recently published book, "Mexican American Students: a Study of Educationally Disabled Youth", is based on a study that focuses specifically on youth in Idaho.

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 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 school boards, principals and the educational system. "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 motivational 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 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 discussed 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 500 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 1998, 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 Arbiter.
F-spot continued from pg. 6

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 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 gaze, suddenly became popular symbols (read: scapegoats) of the new gender role agitation.

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

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"It's okay," I said. "I'm over it."

"How dare they?" she gasped. "I'm so offended!"

"It's okay," I said. "I'm over it."

"That's good, but I meant for me. Do you know how hard I work to overcome people's preconceptions about bigoted, selfrighteous Christians? People like them give people like me a bad name."

Sometimes it's just too ironic, isn't it?

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#Fspot

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Sometimes it's just too ironic, isn't it?
Diversity issue at Ohio U. not black and white, report says

by Philip Elliott
Special to the Arbutur

CHILlicothe, Ohio - Ohio University officials' 18-month inquiry into the lack of diversity on campus, concluded over Winter Interession, 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 7.8 percent in 1980 to 6.7 percent in 1996 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."

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

"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.""

"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 businesses, 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 artistic. Within these categories, this research found that men and women owned different types of businesses, which allowed for the pay gap to exist across the board."

"Stafford said the study is the first in 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."

"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."}

Female business owners fight gender pay gap

by Brian Augustine
Special to the Arbutur

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.

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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 $56,528.

"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 55 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, 152 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 48 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, 46 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 Pelton

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.

DSS 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 Youssuf 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.

Rossiter said this means with the new facility, as well as the facility 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 '97, the full 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 said. Dartmouth Office of Diversity and Inclusion 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 a 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.

"J.J. 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.

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 Athletics, 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
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

"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 Century, in poetry and prose, from ridicule to respect, from 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 Rainey 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 Malcolm 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 45 films between 1916 and 1921. 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 8-hour "Birth of a Nation," America's first full-length commercial film. It is, 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 lynching 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 gathered and grew in the following decades.

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once a week. The group raises money for student-athletes, and works fervently to boost school support. Strothius, 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."

Strothius 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. "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.

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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.

Iihan Pelan is a reporter with The Dartmouth at Dartmouth College. Article reprinted with permission.
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