

# 'Emerald' not committed to diversity

By Sven Orozco

I am writing in response to the May 6 editorial titled "Applying for staff can only help paper," and I disagree with it. The *Emerald* basically said, "If you feel we're a white-only club, then apply and change things."

But this is one of the biggest problems with addressing racism on this campus. Any attempts to alleviate racism must be strived for by students of color, with a few exceptions. The burden is on us, again. The "white man's apathy" is our burden. Case in point being the administration's expectations that Students of Color Building Bridges will bring about necessary multicultural changes. It's the same few people doing the same tremendous task.

An advertisement for advertising department positions in the *Emerald* says the paper is "committed to a culturally diverse workplace. Minorities are especially encouraged to apply." But just as the *Emerald* posed the offer for help, I pose the offer for the *Emerald* to help with multiculturalism. Is the *Emerald's* statement of commitment

rhetoric?

The *Emerald* admits it lacks the perspective of "minority" students: "That's true. If you judge the *Emerald* staffers by the color of their skin."

What kind of reasoning is that? If the *Emerald* believes we don't like the paper because there aren't enough dark people in its staff picture, then the *Emerald* still hasn't gotten it. It's the white, male, heterosexual-only view that we feel needs to be taken from its position of "normal."

To ask a few students of color to come on staff, do their jobs, confront the white-only workplace and reorganize the paper (but from lower levels, of course) is impossible. It's ludicrous and exploitive. That says the *Emerald* really doesn't want to be committed. There is no sincerity in its request. It's setting these students up for failure. They'll be marginalized and isolated from the rest of the staff. They will no doubt be seen as manipulative. And eventually, perhaps, they'll make a few advances and end in frustration.

If the *Emerald* ever comes to the decision that, yes, it wants to

incorporate multiculturalism, it's going to have to accept that racism decreases productivity.

As the *Emerald* moves from a monocultural-oriented publication to one that is multicultural, it's going to have to critically examine its organization.

Increasing the number of students of color is certainly a step in the right direction, but that's just part of the process toward diversification. The multicultural efforts should be supported by the whole staff.

Work first on issues of U.S. diversity and then global diversity. And finally recognize the effort is to create a long-term process, not a finished product. The effort will last as long as the life of the publication.

I'm sure the *Emerald* will get a lot of campus support, if it seeks it, but the motivation and the vision must be the *Emerald's*. Just as the *Emerald* has said to applicants that they have "nothing to lose and everything to gain," so does the *Emerald* in incorporating multiculturalism.

*Sven Orozco is an undeclared undergraduate and MEChA historian.*

# Multiculturalism fulfills complete education

By Diane Fellows

The argument of whether to teach multiculturalism courses at the University is symptomatic of a society that cannot take responsibility for its historical past and, therefore, relinquishes responsibility for its ever-present future. In a society that practices ethical propriety and responsibility for all of its members, this argument would not exist at all.

I am a child of a Holocaust survivor — the Holocaust between the years of 1939 and 1945 in Germany. There were many holocausts in different places before those years, and there exists today many more holocausts, just as treacherous and licentious as the one that I witnessed through story and image.

I was born 11 years after the death of all those I would have called aunt, uncle, grandmother and grandfather. I was born in safety; safety that let me witness the beating of black men and women, time and time again, here in my Western world; safety that lets me witness the terror felt by those of brown flesh, emaciated flesh, standing in dignity against flailing hatred; safety that allowed me to watch children have their heads blown off while I discuss appropriate course curriculum and correct political attitudes.

I was reminded a few weeks ago of the tremendous work the human species has to do to ensure its own existence. In safety, witnessing the holocausts of the latter part of the 20th century. I was questioned as to the authenticity of my own recollections of the extermination of my own family's bloodlines. Let me tell you, my friend, children never forget.

And because the memory of such a death ripens apart lives, limb from limb, the choice is clear. You, as individuals, as a society, may either repeat atrocities through your own ignorance, or you may resolve to take responsibility for your humanness. Responsibility and ethical action are only first understood through education.

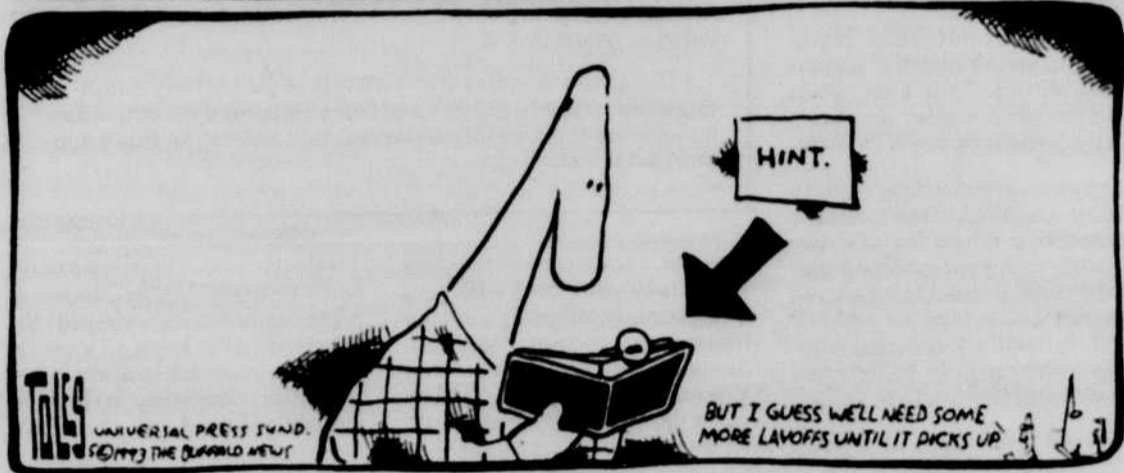
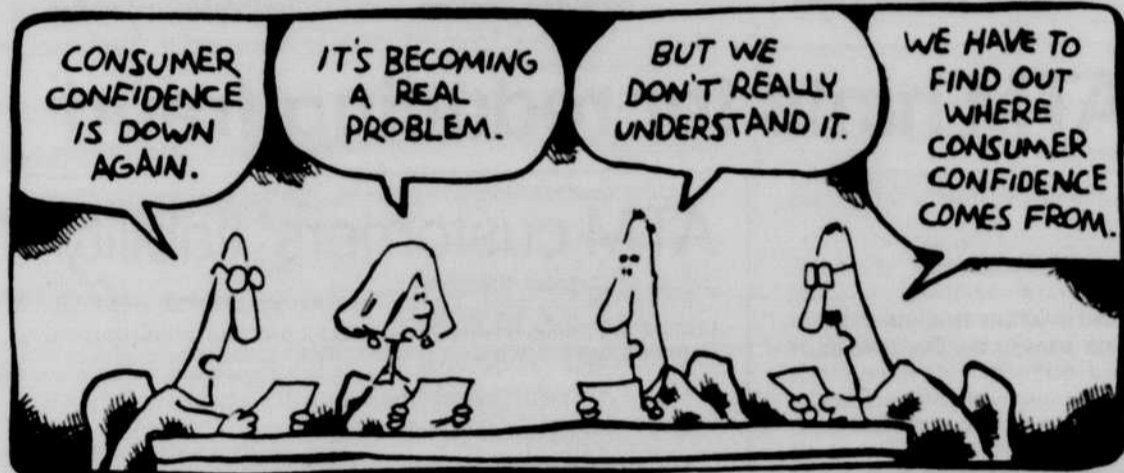
A university is a place of learning — of attaining the skills to lead a productive life in society and skills to understand, critically, what productive life means and to ask what kind of society is desired. An educational institution, after all, educates successive generations to act upon the learning process attained while being educated. This is a serious and wonderfully remarkable responsibility.

An educational institution, such as the University, in the Western Hemisphere, in the beginning of the 21st century, has the opportunity to fully realize what it means to teach and to learn within a Western historical context.

It means to teach not only Western culture through the classics, science and the arts, but to teach Western culture through a contemporaneous historical context; as the exchange and interchange of peoples, their experiences through time and space, in places that are as distinct from one another as they are similar. Lives that are not isolated, frozen on separate continents, but depend on each other, across all continents for their very existence.

Do not squander this opportunity to reach into the depths of your collective memory and recognize that each generation is only as good as the lessons taught to it and lessons learned by it. And in this world, where much of the hatred that intellectually maims and physically destroys is perpetuated by those who hold university degrees, it will undoubtedly be your conscience, or lack of it, that will dictate your actions. It is only through acquiring knowledge of the other can we nurture our individual and collective humanity. Thus, as a child of one holocaust, my memory serves me well.

*Diane Fellows is a graduate student in international studies.*





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