

## NEWS STAFF (541) 346-5511

JEN SUDICK  
EDITOR IN CHIEF  
STEVEN R. NEUMAN  
MANAGING EDITOR

JARED PABEN  
AYISHA YAHYA  
NEWS EDITORS

MEGHANN CUNIFF  
PARKER HOWELL  
SENIOR NEWS REPORTERS  
MORIAH BALINGIT  
AMANDA BOLSINGER  
ADAM CHERRY  
KARA HANSEN  
ANTHONY LICERO  
NEWS REPORTERS

CLAYTON JONES  
SPORTS EDITOR  
JON ROETMAN  
SENIOR SPORTS REPORTER

STEPHEN MILLER  
BRIAN SMITH  
SPORTS REPORTERS  
RYAN NYBURG  
PULSE EDITOR

NATASHA CHILINGERIAN  
SENIOR PULSE REPORTER

AMY LIGHTY  
RYAN MURPHEY  
PULSE REPORTERS  
CAT BALDWIN  
PULSE CARTOONIST

DAVID JAGERNAUTH  
EDITORIAL EDITOR

JENNIFER MCBRIDE  
AILEE SLATER  
TRAVIS WILLS  
COLUMNISTS

ASHLEY GRIFFIN  
SUPPLEMENT  
FREELANCE EDITOR

GABE BRADLEY  
NEWS FREELANCE EDITOR/  
DIRECTOR OF RECRUITMENT

DANIELLE HICKEY  
PHOTO EDITOR

LAUREN WIMER  
SENIOR PHOTOGRAPHER

TIM BOBOSKY  
PHOTOGRAPHER

NICOLE BARKER  
ERIK BISHOFF  
PART-TIME PHOTOGRAPHERS

BRET FURTWANGLER  
GRAPHIC ARTIST

KIRA PARK  
DESIGN EDITOR

WENDY KIEFFER  
AMANDA LEE  
DUSTIN REESE  
BRIANNE SHOLIAN  
DESIGNERS

SHADRA BEESLEY  
JEANNIE EVERS  
COPY CHIEFS

KIMBERLY BLACKFIELD  
PAUL THOMPSON  
SPORTS COPY EDITORS

AMANDA EVRAND  
AMBER LINDROS  
NEWS COPY EDITORS

LINDSAY BURT  
PULSE COPY EDITOR

ADRIENNE NELSON  
ONLINE EDITOR

SLADE LEESON  
WEBMASTER

**BUSINESS**  
(541) 346-5511

JUDY RIEDL  
GENERAL MANAGER

KATHY CARBONE  
BUSINESS MANAGER

REBECCA CRITCHETT  
RECEPTIONIST

NATHAN FOSTER  
AIBING GUO  
ANDREW LEAHY  
JOHN LONG  
HOLLY MISTELL  
DISTRIBUTION

**ADVERTISING**  
(541) 346-3712

MELISSA GUST  
ADVERTISING DIRECTOR

TYLER MACK  
SALES MANAGER

MATT BETZ  
HERON CALISCH-DOLEN  
MEGAN HAMLIN  
KATE HIRONAKA  
MAEGAN KASER-LEE  
MIA LEIDELMEYER  
EMILY PHILBIN  
SHANNON ROGERS  
SALES REPRESENTATIVES

KELLEE KALPHEIL  
AD ASSISTANT

**CLASSIFIED**  
(541) 346-4343

TRINA SHANAMAN  
CLASSIFIED MANAGER

KATY GAGNON  
SABRINA GOWETTE  
LESLIE STRAIGHT  
KERI SPANGLER  
KATIE STRINGER  
CLASSIFIED ADVERTISING  
ASSOCIATES

**PRODUCTION**  
(541) 346-4381

MICHELE ROSS  
PRODUCTION MANAGER

TARA SLOAN  
PRODUCTION COORDINATOR

JEN CRAMLET  
KRISTEN DICHARRY  
CAMERON GAUT  
JONAH SCHROGIN  
DESIGNERS

The Oregon Daily Emerald is published daily Monday through Friday during the school year by the Oregon Daily Emerald Publishing Co. Inc., at the University of Oregon, Eugene, Ore. The Emerald operates independently of the University with offices in Suite 300 of the Erb Memorial Union. The Emerald is private property. Unlawful removal or use of papers is prosecutable by law.

## In my opinion

# No peace without justice



DAVID JAGERNAUTH  
CRITICAL MASS

At a moment in our lives seemingly defined by war and natural disaster, a small asterisk of peace must now be added to the history books. On Sunday, the Sudanese government and the southern Sudan People's Liberation Movement signed an agreement officially ending Africa's longest war, responsible for 2 million deaths and 4 million homeless.

But, as with most examples of negotiated peace, the Naivasha Protocols are incomplete and inadequate. As Leslie Lefkow, a researcher with the Africa division of Human Rights Watch, points out in the Guardian, "There are no provisions for any kind of justice mechanism in the north-south peace accord: no truth commission or compensation for the many victims."

As we look to the future, sustainable peace in Sudan, and around the world, will not occur unless the perpetrators of war, torture, rape and genocide are brought to justice. We cannot simply ignore the past and proclaim the present to be a new beginning. Families that are one husband, one wife or one child too small will never find peace unless justice is achieved for their loved ones.

In his Letter from Birmingham City Jail, Martin Luther King Jr. discussed the relationship between peace and justice in the context of the civil rights movement: "I have been gravely disappointed with the white moderate ... who is more devoted to order than to justice; who prefers a negative peace which is the absence of tension to a positive peace which is the presence of justice."

In southern Sudan they have negotiated for "negative peace." We shouldn't minimize the achievement; after two decades of war, peace of any kind is reason for celebration. But we

must not forget that in western Sudan, in the Darfur region, war rages on. The same wicked government officials that dodged punishment for their atrocities in the south are currently practicing the same atrocities in the west. Will they be let off the hook again, in the name of peace?

The fight for civil rights in America also ended in a negative peace, a peace defined by an "absence of tension" and not justice. That is where we find ourselves today. Eugene is a perfect example. Our absence of tension — due to an absence of diversity — coupled with an abundance of young liberals has caused many people to mistake Eugene for a racially enlightened city. But the first two things have no causal relationship to the latter, which is why Eugene, for most persons of color, is most accurately defined by its absence of justice.

This is also why Eugene has for years been a revolving door for minority professionals, who come to the area full of hope only to leave in frustration. The latest notable exit is Marilyn Mays, the city's first diversity coordinator and the local NAACP president. Today is her last day with the city. Mays proves that while the majority might not feel it, racial tension still exists.

Back to King from jail: "We who engage in nonviolent direct action are not the creators of tension. We merely bring to the surface the hidden tension that is

already alive. We bring it out in the open where it can be seen and dealt with. ... Injustice must be exposed, with all of the tension its exposing creates, to the light of human conscience and the air of national opinion before it can be cured."

King's words also apply to our inner battle with racism. Make no mistake: We all are racists. That is, we all have racist attitudes and tendencies that we must learn to unlearn — racism is not about who we are but rather how we act.

Too many so-called civil rights allies, mostly young white progressives, have a negative peace within themselves — they prefer the "absence of tension" in believing themselves to be immune to racist attitudes rather than the "presence of justice" created by owning up to inner prejudices and dealing with them openly. As a result of this racism denial, in many liberal communities white privilege passes for racial sensitivity.

I must also say that there are people from within the civil rights movement that are contributing to the problem. They have created an environment that engenders such fear of being labeled a racist that many people are afraid to admit how they really feel, not only to others, but also to themselves. This makes real healing virtually impossible.

The horrors of prolonged war can cloud our judgment. We become so desperate that we are willing to accept any form of peace. But we must remember that negative peace, whether in Sudan or in ourselves, will only breed additional violence. "Peace not war" is a valiant cry, but today I raise my voice to decree, "Justice not peace."

davidjagernauth@dailyemerald.com

## Editorial

# Oregonians must explore dark side of racial past

This weekend, Oregonians will kick back, unwind and take to the mountain slopes, the gym or maybe spend some time at home with their families. As we take advantage of a three-day weekend honoring the civil rights leader Martin Luther King Jr., it is important that while we celebrate the advancements our state has made, we also examine our failures and acknowledge the sometimes turbulent racial history of our region.

Civil rights is not only a story of the highly visible, segregated South. As responsible citizens we should acknowledge that the Pacific Northwest, and Oregon in particular, has its own, often glossed-over history of bigotry and racism.

From its earliest incarnations as a territory, Oregon had a history of issues with diversity. Early laws prohibited slavery but discouraged African-Americans from living here. The "Lash Law" required that a black person in Oregon be whipped twice a year "until he or she shall quit the territory." Although state voters rejected slavery in 1857, they simultaneously voted to ban African-Americans from the state. Provisions in the state constitution actually prohibited African-Americans from residing in Oregon or voting until they were repealed in 1926 and 1927.

In 1862 the state adopted a law requiring all African-Americans, Chinese, Hawaiians and mulattos (referring to people of mixed ethnic heritage) residing in Oregon to pay an annual tax of \$5. If they could not pay this tax, the law empowered the state to press them into service maintaining state roads for 50 cents a day. Interracial marriages were banned in Oregon at the same time, and it was illegal for whites to marry anyone one-fourth or more black.

Oregon's citizens rejected the 14th Amendment in 1868, refusing to grant blacks citizenship, only to pass it two years later.

Such discrimination would pave the way for decades of residual hatred and bigotry on par with some of the oft-demonized deeds of the South. Accounts of discrimination well into the 20th century are readily available.

Much later, as equal rights for non-whites became a national issue in the '50s, resistance in Oregon still ran strong. An early attempt by the Portland City Council in 1950 to make discrimination illegal on the basis of race was quickly thrown out by voter referendum.

Oregonians should realize this history is woven into the culture of the state, and in order to move beyond it, we should make a point of exploring and learning such mistakes instead of whitewashing over the shameful past.

## OREGON DAILY EMERALD LETTERS POLICY

Letters to the editor and guest commentaries are encouraged, and should be sent to letters@dailyemerald.com or submitted at the Oregon Daily Emerald office, EMU Suite 300. Electronic submissions are preferred. Letters are limited to 250 words, and guest commentaries to 550 words. Authors are limited to one submission per calendar month. Submissions should include phone number and address for verification. The Emerald reserves the right to edit for space, grammar and style. Guest submissions are published at the discretion of the Emerald.

## EDITORIAL BOARD

Jennifer Sudick Editor in Chief	Steven R. Neuman Managing Editor
David Jagernauth Commentary Editor	Gabe Bradley Freelance Editor

## Guest commentary

# Pride steers country off moral path

In an editorial in The New York Times that shortly followed the re-election victory of George W. Bush, the writer Garry Wills expressed concern for the erosion of enlightenment values that tolerate religious pluralism. Yet the recent setbacks for the progressive movement may be, in part, due to an element of this same enlightenment heritage that upholds reason by disparaging emotion and dismissing the mystical. Such a disposition can not only be limiting but often veers toward the misanthropic that, in turn, incites forces of reaction.

As neuroscientists have demonstrated, the ability to reason is, in fact, inextricably tied to emotion. We can be quite proud of our reason, but since the ability to see beyond our personal perspective is limited, too often all we show is the capacity to rationalize our pride and self-interest. Though there's no denying our selfish nature, neither can we deny our collective nature. Clarity of reason may be better served by casting attention toward emotions of our collective nature.

As the progressive movement searches for a renewing vision, it

would be well served by turning some attention toward the poetic visionaries. When I write "visionary," I mean one who confronts human nature and, imaginatively and ecstatically, envisions a greater society. Like a shaman of a hunting and gathering society, the poet Walt Whitman did just that for the modern democratic society.

At the beginning of his tome of poems "Leaves of Grass," Whitman writes as follows: "Of physiology from top to toe I sing / Not physiognomy alone nor brain alone is worthy for the Muse / I say the Form complete is worthier far / The Female equally with the Male I sing."

As I read Whitman, the poet tried to set a moral course that we've yet to follow; whereas Whitman celebrated individual freedom in the context of the human spirit, the country has gone the way of individual pride. This difference, at its primal core, is an emotional disposition of the individual's relationship to the greater collective. As I read the Gospels, Jesus of Nazareth not only understood this nuance between pride and spirit but was rather emphatic about the subject.

By delving deeper than the context

of the political-rational, progressives can break out of a reactive mode that can be so emotionally exhausting. By taking an emotional-social approach, the progressive movement can be reinvigorated by a spiritually sustaining vision. By striving to maximize the best of our nature, we can effectively minimize the worst of our nature: moving away from a fragmented society marked by individual passion and toward a harmonic society marked by collective compassion.

Ridiculous? Impossible? One should never underestimate the power of the muse and the imagination. As we recognize the 400th anniversary of the publication of "Don Quixote," it reminds us that only those who attempt the ridiculous can ever hope to achieve the impossible. If Oregon loves dreamers, as the state motto portends, let us be dreamers. We, ourselves, must assume the leadership of the country. We, ourselves, must be the uniters, not the dividers. As a local bumper sticker proclaimed, if the people lead, our leaders will follow.

Brad Hachten is a graduate student