

of white students in the way of social life — it is “too easy” here, she says. Multicultural groups such as MOSAIC work assiduously to provide forums and opportunities for education and awareness. These programs do not mesh well with a Greek System that Leahy believes does not encourage “jumping outside the comfort zone.” In such a zone,

both Delta Delta Delta and the Dartmouth Japan Society. Growing up in a mostly white town in Connecticut, Naito feels very comfortable as the only Asian in a Caucasian crowd. She “likes explaining things” to people who don’t know about her traditions, like why she eats so much rice. For her, the predominantly white Delta Delta

Epsilon who only replied, “I didn’t know you wrote for the *Main Street*.”

After this disappointment, a *Main Street* editor that is actively involved with the Greek system sent another round of e-mails. This time, the messages were personalized and sent to officers in at least 4 of the fraternities that had been silent thus far. Only Shihwan Chung, an ’02 of Korean heritage, showed any interest in speaking with *Main Street*. A member of SAE and the newly elected president of the CFSC, he responded, “I’ve never been made aware of discrimination towards others or myself based on race.” “There is a misperception,” he continues, “that the Greek system is not diverse.” He does concede that, “the Greek system is exclusive in some regards: you have to be invited to join.” The apparent homogeneity and exclusivity of the system are, Chung believes, myths. “[Greek] parties are open to the whole campus, to anybody to come have fun.”

*it would be unfair to label the entire Greek System as un-diverse or un-welcoming to minorities. The Greek houses do provide for a diversity of experiences.*

it is easy to filter out words such as “diversity” and “awareness,” seeing them as irrelevant or unimportant. Most social activities occur in predominantly white male basements, where non-white and non-male students don’t always feel safe.

Still, it would be unfair to label the entire Greek System as un-diverse or un-welcoming to minorities. The Greek houses do provide for a diversity of experiences. Ellen Hur ’01, has been a member of Kappa Kappa Gamma since her sophomore year. She likes being different, one of about five Asians in a house of nearly one hundred twenty. Hur describes her family back home as maintaining a strong Korean tradition, one that does not always translate easily on the Dartmouth campus. Though she finds in her sorority a safe space and good friends, Hur reflects that the separation is not necessarily healthy. “The Greek system helped to segregate my life in this way,” she says, “because it is] so white.”

Delta is “not outside my norm,” she says. The house is “something stable that’s always here...a place to have friends, a place to cook, and a place to get a great parking spot.”

Where are fraternities in all of this? What does the male Greek voice on campus have to say? *Main Street* sought the opinions of male Greek students, too, but these were harder to come by. The e-mail accounts (or

Chung contends that the

*“I’ve never been made aware of discrimination towards others or myself based on race.” There is a “misperception,” he continues, “that the Greek system is not diverse.” He does cede that “the Greek system is exclusive in some regards: you have to be invited to join.”*

in some cases, the house presidents, themselves) of Alpha Chi Alpha, Alpha Delta, Chi Heorot, Theta Delta Chi, Sigma Phi Epsilon, Sigma Alpha Epsilon, Gamma Delta Chi, Kappa Kappa Kappa, and Chi Gamma Epsilon were contacted. I received one response among all of them, from a personal friend at Sigma Phi

Greek system is not as static as most believe. He sits on the Greek Life Steering Committee, a group made up of Greeks, non-Greeks, administrators, and a host of students with various affiliations. The GLSC has been charged by the Dean’s office with setting new standards of excellence for the Greek system.