

Alliance

AN ETHNIC NEWSPAPER AT KSU

April 1986

Black Women: SPEAKING FOR THEMSELVES

Patricia Russell-McCloud, attorney and former chief in the Mass Media Bureau of the Federal Communications Commission, spoke at K-State as part of the Minority Affairs Speaker's Series on April 1. Black women in America was her topic and she began her dynamic and thoughtful oration by describing a woman who has volumes of knowledge called common sense, who is neither superwoman or subhuman, who has been forced to bend but will never break -- and whose major subject is survival.

"Have you seen her?" Russell-McCloud asked intermittently in the fashion of a southern minister. "She is Black woman, surviving against the odds."

Attorney Russell-McCloud said the facts of the case, "the minority report," would convince any jury that Black women have been studied, graphed, labeled, shaped into issues and molded into programs, but that "Black women are not generalizations."

The truth is, she said, throughout history Black women have been "over described" and "under estimated."

Writer Toni Morrison talks about Black women "edging into life from the back room," Russell-McCloud



Patricia Russell-McCloud

said. "Everyone was in the position to give her orders except Black children and each other."

Black women are in double jeopardy because they are Black and they are female and they are doubly invisible. "Society tried to erase her mere existence," Russell-McCloud said. "Still, defying all place, time and circumstance, Black women rose to speak for themselves."

Russell-McCloud traced the history of Black women's struggle for legal rights, describing several court cases from the early 1950's, including *Morgan vs. Virginia* and *Brown vs. the Board of Education*; and she talked about the importance of Rosa Parks' refusal to give up her bus seat in 1955. She said all of the arguments raised by Black women during that era concerned the issue of freedom.

Following the historical freedom movement through the Voting Rights Act of 1965 and on into the 1970's, Russell-McCloud reminded the audience of important names like Shirley Chisholm, Barbara Jordan, and Patricia Roberts Harris.

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A MULTICULTURAL , NON-SEXIST CHILD CARE COOP AT K-STATE

The philosophy statement of the KSU Child Care Cooperative says a multicultural and non-sexist curriculum exists at the Center to protect children "from the boundaries to development imposed by stereotyping." It says a major goal at the Center is provide "opportunities for children to make friends with both girls and boys of several ethnic backgrounds and to come to know adults from diverse backgrounds including older adults."

"Children as young as one-year-old are being exposed to the idea that there are many cultures in the world and in America," said Sandra Coyner, parent member of the Cooperative and Director of Women's Studies at KSU. Coyner said the curriculum is deliberately designed to include many cultural perspectives. "We don't want to get stuck in the norms of only white, middle-class Americans," she said. "One approach to life isn't enough."

Director of the not yet one-year-old Cooperative, Nancy Bolsen, who holds a doctorate from KSU in Family Life Education and Consultation, added that implementing a multicultural and non-sexist philosophy is rather new in the world of Child Care Centers.

"Providing a broader cultural experience for young children is a unique aspect of the K-State Cooperative," she said. "Our multicultural and

non-sexist curriculum is in the bud stage and we need parent participation for it to blossom, but the opportunity is here for children to begin developing a multicultural and non-sexist perspective at a very young age."

Bolsen said there is a great willingness and commitment on the part of the teachers and staff to build non-sexist and multicultural concepts into their daily routine. However, she stressed that "parent partnership" is essential, not just to this but to all aspects of the Cooperative.

"The opportunity is here for children to begin developing a multicultural and non-sexist perspective at a very young age."

K-State is rich in multicultural resources, not just from foreign nationals but from people (including many parent members of the Cooperative), who are knowledgeable about a variety of cultures and world views that can be shared with the children, Bolsen said.

Coyner said there is a three-pronged source for multicultural/non-sexist ideas and activities at the KSU Cooperative. There are teachers with an awareness of and de-

sire to share multicultural/non-sexist ideals. "Coop teachers are aware of how their own expectations communicate subtle messages to the children Coyner said. Also, parents may become involved to provide not just special programs but an on-going attitude with that intent. And, finally, the university community provides access to any other multicultural/non-sexist resources."

Concepts built into the philosophy and activities of the Cooperative are adopted from research-based evidence that many traditional attitudes and behaviors communicated to children lead to sexism and to a monocultural perspective. Teachers and parents at the Cooperative are consciously attempting to be aware of these hidden and

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There are currently 106 children enrolled at the KSU Child Care Cooperative. In the fall over 200 children are expected to be enrolled.

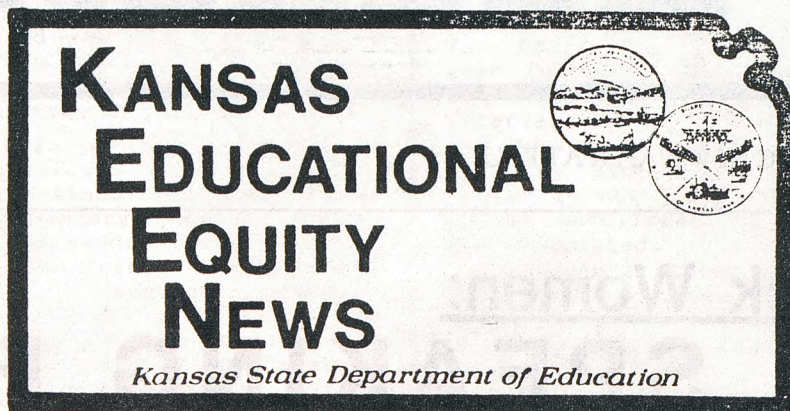


Hakim Salahu-Din, assistant director of admissions, welcomed students from Highland Park High School in Topeka to KSU in March.

EQUITY NEWSLETTER

The first issue of the Kansas Educational Equity News newsletter appeared in March 1985 with an issue focusing on "enhancing the curriculum for culturally different students."

Education during March, 1985," Mook said. "The focus of the EEO Program is race, sex and national origin. EEO staff work with administrators, teachers, students and the



Black Studies SOCIOLOGIST TO SPEAK

Art Evans, who earned his doctorate in sociology from K-State in 1978 and who has published extensively in the area of Black studies and the sociology of race, will return to campus April 24 and 25 to give three presentations concerning Black Americans and dominant-minority relations.

"Pearl City: A Black Community in the New South," a report of Evans' historical and ethnographic work focusing on the understanding of Black communities and change in the U.S. will be given on April 24, 3:30 to 5:00 p.m., in Room 213 of the K-State Union.

Earlier on April 24, Evans will speak on "Participating Factors on the Miami Riots" in a class on Community Organization and Leadership taught by Cornelia Butler Flora. This event is from 8:05 to 9:20 in Room 350, Waters Hall.

And on April 25 from 12:00 to 1:30 p.m., Evans will speak on "Changing Perspectives about Black Americans"

at a brown bag luncheon sponsored by the College of Education Multicultural Study Group in Room 209 of the K-State Union.

All of these presentations are open to the public.

Evans is currently associate professor of sociology at Florida Atlantic University in Boca Raton, Florida. His work includes looking at the recruitment of football players at a Big Eight university, the social orientation of Black sociologists, historical work assessing a Jewish boycott on a professional prize fight involving a Black, a structural study of relative power and social distance by race, and power and inter-group relations. His visit to Kansas State is being co-sponsored by the KSU American Ethnic Studies Program and the Office of Minority Affairs and Special Programs.

The KEEN newsletter will focus on multicultural education. The first issue (three 8½" x 11" pages) contains three brief articles from educators around the state. Curriculum enhancement and equal opportunity are the themes. Veryl Switzer, assistant vice president for minority affairs and special programs has written an article on recruiting ethnic minority teachers for an upcoming issue.

In addition, the KEEN editor, Corena Mook, introduces readers to another new Kansas State Department of Education program.

community to support and advocate equal education opportunities for all students. EEO staff includes a coordinator and three program specialists."

Juan Alberto (Al) Rodriguez is the EEO coordinator. Rodriguez has the distinction of being the first Hispanic to be certified as a guidance counselor in the State of Kansas.

Program specialists are Steryl Jones, National Origin/Race; Carolyn Shelton, Race; and Vicente Z. Serrano, National Origin.

Those interested in learning more about the EEO Program and those who would like to receive the KEEN newsletter should contact Corena Mook, VEA staff, Kansas State Department of Education, 120 East 10th Street, Topeka, KS 66612.

EEO PROGRAM

"The Equal Education Opportunities Program was established as a part of the Kansas State Department of

ESS HIRES McCAULEY

The newly-appointed Assistant Academic Counselor for Educational Supportive Services is Laurie McCauley. Before joining the ESS staff in March, McCauley was with

K-State's U-Learn Program for 2½ years, serving both as staff member and director. McCauley has a B.S. in social

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RUSSELL-McCLOUD CHALLENGES GROUPS TO ACT

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And she talked about the contribution of noted Black female writers like Ntozake Shange, Alice Walker, Carolyn Rodgers, Maya Angelou and educator Mary Bethune.

Russell-McCloud mentioned a new statistical report showing that women now hold over 50 percent of professional positions in this country and advised the audience to "re-look at those statistics." "You will see that it is really business as usual," she said.

Black women have always worked "from till you could until you couldn't, from sun-up to sun-down," she said,

"but Black women have been and still are excluded from economic gain."

Women currently earn less than 63 cents to the dollar earned by men, she said, and the Black women are still at the bottom of the economic ladder. She said 49 percent of the Black women in this country are single parents raising children on \$11,000 a year.

Black women continue to be victimized she said, currently by supply side economics. "Nothing is trickling down," Russell-McCloud said. "For Black women, it is still survival against the odds."

If we have "arrived," as some people are suggesting, "where is it we have arrived?" she asked. Racism, classism and sexism are the constant companions of Black women. Today Black women "need the key to unlock the door of power. And that's key."

Russell-McCloud said one of her biggest worries is that Black women will be mesmerized because a few Black women seem to have "arrived," and forget the task still at hand. "We have to worry about the illusion of inclusion," she said.

Black women have been able to survive against the odds because "they understand about polarities," or the presence or manifestation of two (seemingly) opposite tendencies, she said.

"Black women know that when there's bad, there's good." They know that "every closed eye is not shut and every good-bye is not gone." They know that "can't is the twin sister or brother to can."

Major problems for Black women today, she said, include the harsh urban environment and a loss of extended kinship bonds. Russell-McCloud said later, during questions and at a Multicultural Study Group Round-Table sponsored by the KSU College of Education, that Blacks can begin to counter these problems by urging organizations, associations and groups to assume some of the extended family roles. For example, she said churches are "the gathering place second to none" for Blacks and that they now have the opportunity and the responsibility to respond

to the ills of society by assisting with social problems. Churches have done a lot for people, she said, but they can do TO these people, too, if they don't respond. Other organizations, also, need to do more than "have lunches, brunches and dances," she said, and she included Black Greek organizations. Organizations may be the surrogate families now and they need to assume more responsibility.

She added, however that "role models can take you only so far," whether they are from the family or from others. Individuals need to have "motivation within themselves that can't be hurt by things from without."

One of the greatest challenges for Black women today is to give children high self-esteem "against the odds" in an educational system that expects too little from them.

The story of the 1980's for Black women is like the soldier who calls back to behind the lines to say, "The enemy is close, very close. Send help." And the answer from the rear is "There is no one to help. Help yourself."

Russell-McCloud said that death is the great common denominator for all of us. There is a date of birth on our tombstones, then a dash, and a date of death. You have no input about the time or circumstances of either date, she said. But that dash in between represents our life. It is during that time when you can recognize your choice and your challenge.



The education of Blacks and other ethnic minority children was the focus of discussion during Russell-McCloud's meeting with the COE Multicultural Study Group Roundtable. McCloud is seated on the far right next to Anne S. Butler, Director of KSU Educational Supportive Services.

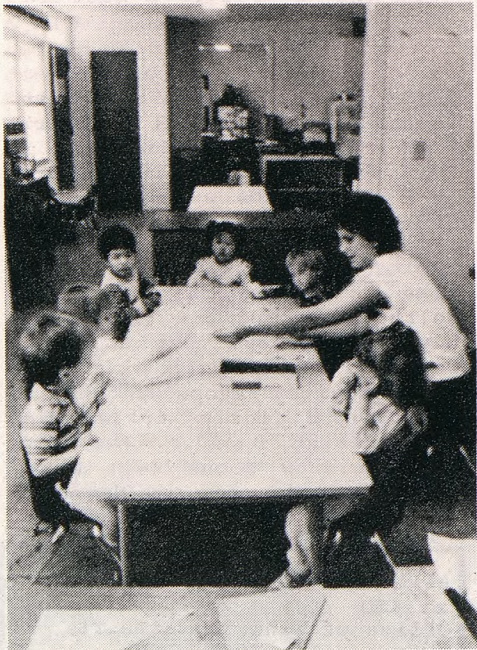


KSU Child Care Cooperative

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obvious attitudes, to monitor them and, finally, to begin altering the implicit and explicit messages.

Coyner explained that the Center provides explicit multicultural and non-sexist activities and attitudes as a matter of course. There are ethnic role models, posters and other materials chosen for their non-stereotypical content. All children play in the kitchens and all children participate in running games. And, as both Coyner and Bolsen said, more minorities and more men participating in the Coop, as well as more alternative multicultural/non-sexist materials, will further strengthen the goals.



"We are not trying to rebel against traditional customs," Coyner said. Rather, we are trying to "add to and fill in" in order to teach all children to have self-confidence, to learn they can succeed; to understand that it is not good to hurt people; and to know that it is good to care about people, she said. The philosophy of the Cooperative is also designed to attend to the more implicit, subtle, ways in which children learn their attitudes: words used,

tone of voice, and hidden gender or ethnic expectations.

Research has shown the negative consequences that can come from sexist child care, Coyner said. Negative consequences for girls include a lack of self-confidence and a lack of ambition; for boys, negative consequences include a tolerance for aggression, hostility and destructiveness and a lowered ability to care for other people. Sexist and racist attitudes are almost always communicated unconsciously, she said, "I don't believe there is a conspiracy to do these things." Nevertheless, she said, "almost all of us unconsciously communicate messages that tell girls to 'hold back,' and tell boys it is okay to be violent."

Today, researchers are looking into what actually happens during the pre-school years that determines how children learn their attitudes about success and failure, for example. Coyner said girls tend to attribute their success to hard work and failure to lack of ability whereas boys tend to attribute their success to a strong ability and their failure to bad luck.

How children are disciplined is another area of research that interests the Cooperative. Boys are almost always disciplined more loudly and strongly than girls and researchers believe that may help explain why boys are more likely than girls to grow up learning that it's okay for the world to be a loud and aggressive place.

Another section of the Coop philosophy states that in the Center "discipline is viewed as the on-going process of helping children develop inner control so that they manage their own behavior in a socially approved manner." "Non-violent conflict resolution is affirmed," it says.

"Teachers and parents influence the ways children learn," Coyner said, "so teachers at the Cooperative are monitoring the ways in which they acknowledge

children, for example, so they can reinforce ability and success in all children."

Bolsen and Coyner said that finding multicultural and non-sexist materials is a challenge for the Center. Most of the older materials are "outrageously sexist," Coyner said.

Nursery rhymes, cartoons, children's songs, and children's literature, in general, characterize girls as passive victims and boys as actors and heroes.

Both "Peter, Peter, Pumpkin Eater" and "Georgie Porgie" communicate a subtle message that it is okay to treat women badly, for example. This is true even in more recent children's characters. The "Smurfs" have only one female character, Coyner said, and her role in the story is to be a victim or to be vain.

Bolsen said the Center relies heavily on donations from parents and others for materials. Of course, Cooperative parent committees and teachers screen materials but it would be enormously helpful if people would to bring in more multicultural and nonsexist materials, she said.

In fact parent input is crucial to all of the Center's activities and planning. That is what "Cooperative" means. Parents, children, and teachers together are the Center, so all play a crucial role in its operation.

The Structure

The KSU Child Care Cooperative is a non-profit organization affiliated with KSU. It began operation in August of 1985. Parents in the KSU community (students, faculty and staff) may join the Coop for a yearly family membership of \$25. Parents elect a nine-member Board of Directors from among themselves to guide policy and programs, and parents commit to one hour a month (or pay a \$4 non-activity fee) to assist in a personal way at the Center. There are eight standing committees through which parents may participate in the Coop, including the Program Development Committee which directs the multicultural/non-sexist aspects of the Center.

"Parent partnership is essential... to all aspects of the Cooperative."

Nancy Bolsen is the full-time director of the Center. There are 24 paid, professional teachers, (six "lead teachers" and three assistants), a bookkeeper and an accountant.

The Center has positions for 11 Work-Study students, so interested students can gain experience working with young children. Currently, funding for the Center comes partly

from membership and daily care fees and partly from a K-State SGA allocation.

"Laverne Lindsey, Assistant Provost and Professor at KSU, was instrumental in getting the Coop underway," Bolsen said. "And parents, too numerous to name, have tirelessly devoted themselves to the task of everything from debating philosophy to building furniture."

Training is an important component of the Center. Parents and others who are willing to come into the Center and share their culture and their experience are given training in how to work with small children and the professional child care staff is exposed to consciousness-raising multicultural/non-sexist ideas, for example.

All of the Coop teachers have college degrees in a childhood education area, Bolsen said, and "that is a highly qualified professional staff in the child care world." Four of the six lead teachers are graduates of K-State.



The Child Care Coop needs materials that share a multicultural/non-sexist message.

The overall curriculum for the Cooperative is planned around themes of interest to the children and, as the Coop literature says, it is carried out primarily at learning centers for building, small motor skills, housekeeping, listening, art, crafts, and special interests. For example, this spring most of the children were busy planting seeds of various kinds.

The daily schedule includes development and "readiness" programs, play, stories, outdoor time, lunch (from Kramer Food Center at K-State), songs, rest and so on. Daily schedules are designed by teachers based on program policy designed by the Cooperative.

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A Path of the Heart

Several years ago I was visiting with the mother of a friend about things we liked to do. Sometimes I still think about her saying, "I'm good at volleyball" and then reflecting fondly for a few seconds and adding, "I love volleyball." I think of it every time I hear someone bemoaning something that they are "bad at" or loving something they are "good at."

The number of things in the world to be good and bad at must be infinite. And because we are individuals who perceive the world uniquely, we also have a wide range of ways of responding to the environment and expressing ourselves. In other words, there are "all different kinds" in the world; and what I hope to say, here, is that "it takes all kinds," too.

What becomes confusing is that although most people acknowledge that it takes all kinds, society seems to consider valuable only a limited range of them.

I have no proof, but I have an idea that each of us has a special talent. At least we have some part of us that if we work hard, we can develop into a comfortably fitting as well as fertile interchange between ourselves and the world.

Michael Landon (of "Bonanza" and "Little House on the Prairie" fame) said to Johnny Carson one night that when he was in high school he was small and shy and didn't think he could "do anything." Landon proceeded to get himself in trouble all of the time, just to prove he existed. Then, one day, he learned he could "throw a javelin farther than anyone else in the school." That gave him something to be good at and he was able to turn "loving the javelin" into an expression of himself that he could nurture.

Some people have learned to recognize their natural strengths. They are good with numbers or they have a nice voice. And since society also recognizes those particular things as valuable the people are encouraged to develop them.

Many of us, on the other hand, seem to be "naturally good at" more invisible and less marketable things, like maybe being a good listener or being the one who is always first to spot a deer on a summer vacation. The problem, of course, is that our society doesn't recognize these kinds of natural talents as being as worthy as the others and tends to dismiss them.

People who are naturally inclined toward things that allow them to more readily comprehend the world in analytical and logical ways are more appreciated by our society than those people who perceive in a more intuitive fashion.

These categories of things to be good at and not good at correlate with what we now call left-brain and right-brain thinking. The left brain is the side that controls our intellect and the

right brain is the side that controls our intuition. As with the use of our hands (which, by the way, are controlled by the opposite side of the brain) both hemispheres are developed but one more so than the other.

The left brain is associated with those things our society tends to value such as lineal, rational, sequential, objective thinking; and also with things verbal, conscious, cognitive, masculine, and positive. The right brain is associated with nonlinear, subjective, holistic, nonverbal thinking; and also with emotion, unconscious, affective, feminine things and the negative pole.

Oddly, it isn't even logical for society to let itself become so out of balance -- but that's the way it is.

*"The heart has its reason
Which reason does not understand."*

--Blaise Pascal

"There appears to be two modes of thinking, verbal and nonverbal, represented rather separately in left and right hemispheres, respectively, and that our educational system, as well as science in general, tends to neglect the nonverbal form of intellect," brain researcher Roger Sperry said. "What it comes down to is that modern society discriminates against the right hemisphere." As Rodney Dangerfield might say, the right brain, "gets no respect."

Words and phrases concerning concepts of left and right permeate our language and thinking. The right hand (meaning also the left hemisphere) is strongly connected with what is good, just, moral, proper. The left hand (therefore the right hemisphere) is strongly linked with concepts of anarchy and feelings that are out of conscious control -- somehow bad, immoral, dangerous, said a course on enhancing creative and artistic confidence.

In this society we shake hands with the right, the place of honor at a formal dinner is at the right, the groom in a marriage ceremony stands on the right, and parents and teachers until not so long ago tried to force left-handed children to use their right hands.

My point is that as a society we are still forcing millions of people naturally inclined toward things "left-handed" to feel inferior to the "righties"; and, also, as individuals we are still refusing to allow our own right brain perceptions to develop.

Our existing social/economic structure rewards leftbrain, abilities almost exclusively and consequently, may people fall into the trap of believing they can't contribute if they don't force themselves into those ways of perceiving and responding to the world that actually represent at best half of the range of human possibilities. People who make extremely valuable contributions at invisible, low status and poorly

paid kinds of activities are made to feel like failures because they don't happen to fit the narrow mold society decided was marketable.

Add sex role stereotyping and you begin to see the complexity of choosing things like careers.

What we need, of course, in ourselves and our society is a balance between the two complementary modes. Nature knew we needed these two ways of perceiving reality all along. Counting, planning step-by-step, verbalizing and figuring-out are crucial -- but so are imagining, "seeing" patterns, recognizing ambiguity, making connections, and creating new combinations of ideas.

In ancient taoist philosophy, the left mode is the "yang" and the right mode is the "yin." But in the whole, the Tao, they are one.

My personal bias is to resent the fact that so many, many people are discouraged from "going with their strengths" and instead are made to feel they have to change their personality to "be successful."

Going with a particular strength doesn't mean that the accompanying talent will be any easier to develop. And it could prove to be even more difficult to live with since it may challenge traditional roles or measures of success. But following a more natural inclination could mean the difference between becoming a more fully-functioning person and contributing member of society "in the wrong clothes," and a person "dressed for success" with nothing of him/herself to share.

Psychiatrist Jean Bolen said, "I feel that one must deliberate and then act, must scan every life choice with rational thinking but then base the decision on whether one's heart will be in it. No other person can tell you if your heart is involved, and logic cannot provide an answer."

We and our society need to work on developing that part of ourselves that could recognize what our heart tells us when it "speaks".

We may look more intelligent in class if we know how to form a logical argument and are highly verbal but where would we be without those among us who relate to the world through color and light, who can see relationships between things and who are sensitive to people's feelings?

Society pushes left-brain values down our throats (or tries to) by paying more money and offering more prestige for some talents than for others. Still, the world would be in much better shape if people were encouraged to "go with their strengths" -- in all diversity that would bring. What if our veins were to decide they didn't get enough status and would henceforth become lungs? We'd die and so will our society unless we allow the intuitive sides of ourselves and the intuitive people in our world to grow and contribute.

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COOP

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Programs and Fees

There are currently three basic kinds of programs for children. Full-Day Care is designed for those who need care for a child or children most of the day on a regular basis. Flexi-Care is for those who need care on a regular basis but usually less than full days (and sometimes for those who need care during intervals of say two weeks on and two weeks off). Drop-In Care is available when the Center is not filled and when proper enrollment forms have been completed.

Currently there are programs for Toddlers (ages 1-year-old and walking to 2½) and Pre-Schoolers (ages 2½ to 6 years).

There is a sliding scale for daily fees based on amount of income. Fees range from \$8.50 per day to \$13.00 per day. Flexi-Care rates are \$1.50 per hour up to the full-day rate.

The KSU Child Care Cooperative is an approved Social and Rehabilitation Service (SRS) center and those who qualify for assistance through SRS may be able to receive assistance with fees. The Coop hopes an Endowment can be established in the future to assist with fee payments.

The Center is open from 7:00 a.m. to 5:30 p.m. weekdays. It is located in Building "L" of the Jardine Terrace complex.

This summer the Coop will be adding programs for Kinder-garten through Third Grade and in the fall the Center will add an After-School and an Infant service.

"At that point the Center will be a comprehensive child care provider," Bolsen said. By fall the new Center expects

"At that point the Center will be a comprehensive child care provider," Bolsen said. By fall the new Center expects to be serving over 200 children.

(Editor's Note: Those interested in more detailed information, site visits, or enrollment forms may contact: Nancy Bolsen, Director, L-6 Jardine Terrace, Manhattan, Kansas 66502; 913-539-1906.)

McCauley

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work and a Masters degree in student personnel counseling.

One of McCauley's first official acts was to revive ESS Alert!, a timely information sheet containing information and announcements selected for students participating in ESS Programs and those who are prospective participants.

If you have information for ESS Alert! or if you would like to receive it, stop in Holton Hall 205 and talk with Laurie McCauley. She says she welcomes one and all.

McCauley steps into the position formerly filled by Ms. Deborah Boone. The ESS Staff wishes Boone well with her new endeavors in Newport News, Virginia.

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Susan L. Allen, Ph.D., editor
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