

Alliance

minority affairs newsletter



KANSAS STATE UNIVERSITY

April 1982

Sally Smith Anthony

Old #33 Now Assistant Coach of Lady Cats



Being the first woman to do anything non-traditional in the South in the Sixties might have made Sally Anthony a heroine, of sorts, even if she hadn't been so good at what she did. But K-State's assistant women's basketball coach did, in fact, meet with reasonable success as a pioneer Southern-Black-female basketball player:

The 5'7" guard ("who could touch the rim") was named to the women's all-American team in her freshman year. She was the AAU's Rookie-of-the-Year in 1969. She was a member of the 1974 U.S. National Team. And she was on the women's Pre-Olympic Team in 1975 when a knee injury ended her playing career.

But all wasn't lost with the injured knee. Anthony had met another outstanding woman basketball player, Lynn Hickey (who, coincidentally, was also kept off the Olympic team by an injured knee), while with the Pre-Olympic Team. And, as we know, Hickey was to reappear in Anthony's life a few years later to offer a new challenge: become assistant coach of the K-State Lady Cats.

It's odd to use words like "pioneer" and "survivor" to describe a bright, healthy, 31-year-old woman. But chronological years can't account for the gulfs that exist between the life of a young Black female basketball player from Tennessee in the mid-Sixties and the life of a young university coach in Kansas in 1982. Anthony had lived two or three lives before coming here last year; maybe even more if one counts her own childhood and her life as a high school bride and mother of two children.

Anthony (Sally Smith Anthony)

was born on New Year's Eve, 1950. She grew up in Waverly, Tennessee--home of the Tennessee Valley Authority and country singer Loretta Lynn (Anthony went to school with Lynn's son Jack). Her parents were divorced when she was a child and she and her sister and two brothers lived with their mother and grandmother in the small city made cosmopolitan by the people who came to work in national and international businesses that clustered near the TVA.

Tennessee's Olympian track star Wilma Rudolph was Anthony's idol as she grew up but basketball was the big sport at Waverly Central High and, besides, Anthony said, "I thought Wilma was the best Black female track star of all time. I knew I could never be better, so I decided I'd be the best Black female basketball player."

Kareem Abdul Jabbar was another on her "most admired" list (Anthony also wore #33 throughout her basketball career), as was a woman named Neva White, one of five all-Americans playing on Tennessee's acclaimed National Business College team--an early national powerhouse in women's basketball. Anthony set her sights on joining the NBC team and, in 1968, she did.

Head coach, John Head, invited Anthony to play for him on the basis of her record at Waverly Central but he'd never actually seen her, she said. "I'll never forget what he said to me," she said, recalling the South of the 1960s. "He watched me play for awhile, then he called me over and said, 'I swore I'd never have a nigger play ball for me, but you're darn good. I'd rather play with you than against you'."

So Anthony integrated the NBC team and was named all-American in her first year. Anthony has fond feelings for Coach Head and her time with the NBC team, but, she said, game trips, especially to Mississippi and Arkansas, were "memorable" upon occasion. As the first Black female to play in many areas, Anthony also had the dubious honor of integrating some Southern hotels and restaurants. Anthony said there were not many problems, but, if a restaurant or hotel refused her service, Coach Head simply said he'd never return.

"There will never be teams like the NBC that dominate the sport again because there are so many more women's teams now. It was an honor to play for them," Anthony said. "It turned out well for me, too," she said, "because after playing for them I had offers to play on all six of the best college teams." Anthony

chose Austin Peay University in Clarksville, Tennessee, so she could play ball and still look after her two young children.

Anthony's high school marriage has since ended but, in those years, her mother helped care for son Jermaine (now 9) and her daughter Tara (now 13) while she made steady progress toward her dream of playing on the first U.S. Women's Olympic Team.

Touring with the 1974 U.S. National team was a major step toward that goal for Anthony. For six weeks the American and Russian teams played exhibition games throughout the country. Besides the observation that the Russian women would trade away almost any of their possessions for a Kennedy half-dollar, Anthony's most lasting memory of the six-week tour is that the Russian players were not permitted to talk to the American players beyond the most superficial conversation.

Well, there is one other recollection. "I was known for my famous classic jump shot," Anthony said matter-of-factly, with a smile hiding behind her seriousness. "But, just as I was in front of the cameras--on national television! in Madison Square Garden! with the Nicks there! with Walt Frazier there!--the 7'2" Russian Center knocked my famous classic jump shot practically down my throat."

It is fortunate for K-State that Anthony's throat was spared because, of the many things Sally Smith Anthony excels in, one of her true classics is talking to people. She is an extremely capable recruiter for the Lady Cats.

(to page 2)

HISPANIC FESTIVAL TO BEGIN TUESDAY

The 1982 "Festival Hispano Americano" will be held at Kansas State University, Manhattan, April 13-17, in observance of Hispanic Cultural Awareness Week.

Keynote speaker will be Charles Ericksen, founder of Hispanic Link Inc., a Washington, D.C., based news service. Ericksen, who has worked as a journalist and writer in the United States, Mexico, and the Far East for nearly three decades, will speak at 10 a.m. Tuesday, April 13, in Union Forum Hall on "Treatment of Hispanic Americans in the U.S. Establishment Press". He also will participate in a series of workshops being sponsored by the Minority Af-

(To page 8)

Anthony (from p.1)

"Coach Anthony helped us have one of the best recruiting years in the program's history," Head Coach Lynn Hickey said. "Sally has a great eye for talent and relates easily with a variety of people." According to Anthony, K-State women's basketball fans haven't seen anything yet. All of the coaches are extremely optimistic about the team's future and, as far as recruiting top players, Anthony said, "I can talk. If they come here for a visit, we'll get 'em."

SCOUTING

A great deal of Anthony's scouting is accomplished at summer basketball camps (particularly those in Georgia and Indiana). Word-of-mouth is also important. Anthony said all players can't go to summer camps and it is quite possible that a great basketball player is unknown to recruiters.

"As a matter of fact," Anthony said, "I was in Tennessee to see another woman play when a coach at the game said, 'If you think this girl can play, you ought to see a kid over at Shelby State.'" Anthony went to have a look and the "kid" turned out to be Priscilla Gary. "Thank heavens I went," Anthony said.

Good players who have not been "discovered" during their high school years or while in junior college may still be able to find a spot on the K-State team.

The first step for a "walk on" is to contact the coach of the prospective sport, Anthony said. For basketball that means Lynn Hickey. The second step is to get all of the information available on the program: scholarships, academic program, and so forth. And the third step is to attend one of the open tryouts.

The K-State women's basketball team holds tryouts in the spring (in April) and again after school starts in the fall. "If we know of an outstanding athlete, we will go see her play," said Anthony, who spends a good deal of her time during the basketball season on the road. "But if we haven't heard of the person, open tryouts are the next best thing."

Lynn Hickey also conducts an annual basketball clinic in the summer, Anthony said. High school and junior college women study advanced basketball fundamentals and, in turn, the coaches have an

opportunity to watch for upcoming talent. The clinic dates for this year are June 7-11 in Altamont, Kansas, and June 13-18, June 20-25, and July 11-16 in Manhattan. The cost for a clinic is \$150 which includes room and board.



"Most Valuable" player at Waverly Central High School, Sally Smith (Anthony) averaged 44 points a game during her 3 years. In one game she scored 70 of the team's 89 points.

Why come to K-State to play basketball, or participate in any women's sport? The best reason, Anthony said, is because K-State has a good academic program. "After college and the Olympics, that's all for women," she said. "Females don't have that money dangling in front of them like the men do, with professional sports. And, besides, women athletes have goals beyond sports, for the most part."

Several of the female athletes currently active in the KSU women's athletic program hope to make teaching or coaching their career. But most are in other fields, ranging from physical therapy and social work to engineering and journalism.

Another reason to enter the K-State women's athletic program is "because the personnel is terrific," Anthony said. She smiled and added, earnestly, that she had either played under or watched most of the best women's coaches in America and, "Coach Hickey is one in a million. She's an outstanding coach and she is honest."

"I've also been impressed with how she deals with the Black players," Anthony said. "She promised them nothing except that if they came to KSU and produced, they would play and win. That's happened. If you ask any of the Black players

they will tell you Coach Hickey is up front. She can laugh with you and still be the coach."

K-State's other assistant coach, Eileen Feeney, was a former K-State standout who went on to play professional basketball before returning to her alma mater to assist Hickey.

Anthony said Manhattan, itself, is one of the strongest recruiting points. "Manhattan is a great town to play basketball in," she said, "because it's full of basketball fans." She said the Foster Parent Program, in which a family in the community "adopts" an athlete and offers a home-away-from-home while they're in school, is a big help to the athletes.

"The one thing K-State's women's athletic program needs is better student support," Anthony said. "The community is behind us, but we need more students at our games."

And her own goals: "Someday I want to go back to the South as a head coach," Anthony said. "And, eventually, I'd like to coach an Olympic team. If Lynn Hickey and I could finally get to the Olympics--as coaches," she smiled, "that would be great."

Women's Sports \$\$

"Women's athletics are alive and well," reports the magazine Women's Sport in January 1982. An their evidence: "In 1976 the Women's Sports Foundation found 348 schools willing to help foot the bill for female athletes. This year's guide lists over 800 institutions offering everything from book loans to full-ride tickets.

This "1982 Scholarship Guide" is a major feature of the issue mentioned. Besides listing schools and kinds of scholarships offered, it gives a summary of the kinds of questions female athletes should be aware to ask when meeting with university officials. These are questions regarding finances, legalities and eligibility requirements, competition conditions, and the school's academic climate.

The magazine says although an athletic director or coach may contact athletes directly, the recruitment of women for college sports is "hardly the rule." "No matter," they say. There is some money available to female athletes and if they don't recruit you--you recruit them.

Twenty-six schools in Kansas are listed, including Kansas State University.

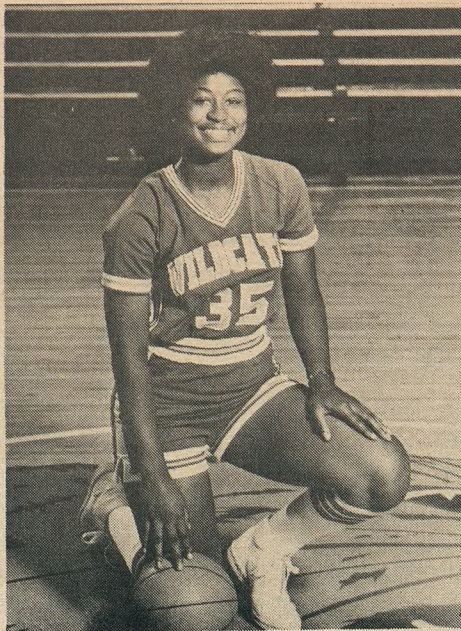
Lady Cats: Franklin, Gary, Bonner, Gilmore



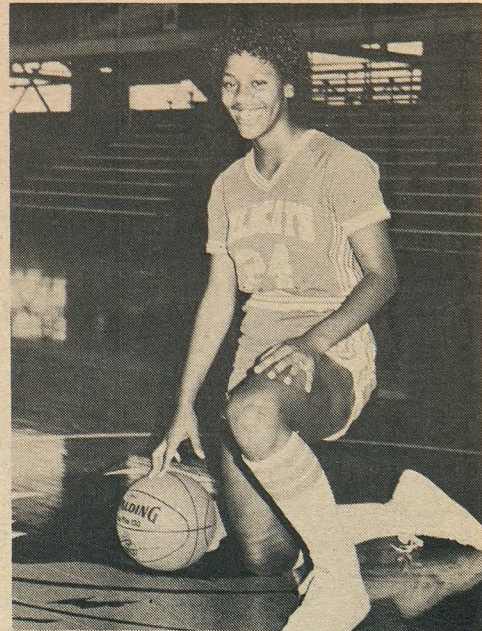
KAREN FRANKLIN



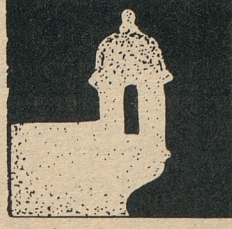
PRISCILLA GARY



ANGIE BONNER



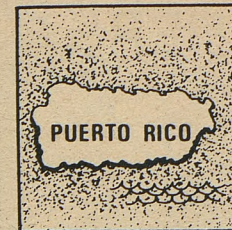
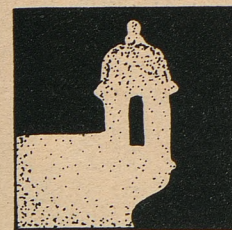
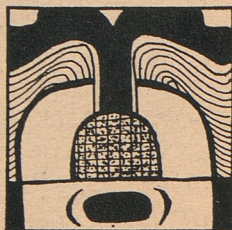
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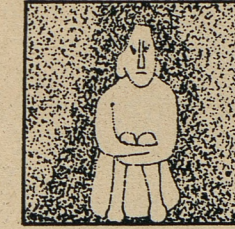
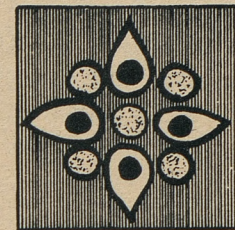
Hispanic Cultural Awareness Week

April 13 - 17, 1982

Kansas State University



FESTIVAL HISPANOAMERICANO



Tuesday

10:00 - 11:00 a.m. Keynote Address: "Treatment of Hispanic Americans in the U.S. Establishment Press," Charles Ericksen, Director, Hispanic Link, Inc., Washington, D.C. -Union Forum Hall

11:00 a.m. "How will the Business Community Supplant the Social Services?" A lecture by Fernando Oaxaca, Coronado Communications Corp., Los Angeles, CA. -Union Forum Hall

Noon "Stories to be Told," by Argentine playwright, Osvaldo Dragún (Co-sponsored by the Manhattan Civic Theatre). -Isle between the Union and Seaton Hall

2:30 - 4:30 p.m. "Minorities in Journalism & Mass Communication," Minority Affairs Series on Career & Graduate Education. Panel: Charles Ericksen (Hispanic Link, Inc.), Fernando Oaxaca (Coronado Communications, Corp.), Fernando Granado (KTSB), and Carlos Fernandez (WIBW). -Kedzie Hall Library

All Week Puerto Rican Silk Screen Exhibit in the Minorities Resource/Research Center, Farrell Library

Wednesday

10:30 - 11:45 a.m. Symposium on "La Chicana." Panel: Lynn Wheeler (History), Cornelia Flora (Sociology), Jan Flora (Sociology), and Antonia Pigno (Farrell Library). Moderator: Mary Ellen Martin (MEChA). -Union 212

11:00 - 1:00 p.m. Hispanic Art & Craft Display, Union Courtyard.

11:00 - 1:00 p.m. Music & Magic: "Mariachi Estrella" and "Shamriquez." -Union Courtyard

1:00 - 2:00 p.m. "Hispanics in Higher Education," A lecture by Anne Rodriguez, Executive Director, Topeka LNEC. -Union 212

2:00 - 3:00 p.m. "Minorities in Law School," Minority Affairs Series. Panel: Prof. Bill Rich (Washburn Law School), Pantaleon Florez (Attorney), Nancy Twiss (KSU Pre-Law Advisor), and LaRaza Legal Alliance (Washburn). -Union 212

3:30 - 5:00 p.m. "Minorities in Theatre & Drama," Minority Affairs Series. A lecture on "Puerto Rican Theatre & Drama," by Dr. Rosa Luisa Marquez, University of Puerto Rico. -Union 213

7:00 p.m. "Gatos Bravos" (Wildcat) Talent Show. -Union Catskeller

Thursday

10:00 a.m. "Minorities in Engineering," Minority Affairs Series. A lecture by Rita Silva, Bureau of Mines, Denver; with Enrique Garibay, KSU (Co-sponsored by SEME). -Union 213

11:00 - 1:00 p.m. Arts & Crafts -Union

Noon Hispanic "Sing Along," with Prof. Douglas K. Benson, or Bradley Shaw and Sigma Delta Phi (Spanish honor society). Angel Santiago piano. -Union Courtyard

2:30 - 4:00 p.m. "Minorities in Government," Minority Affairs Series. Panel: Dominic Adame (w/ Cong. Jeffries), George Vega (w/Governor Carlin), Pat Garcia (w/Cong. Glickman), and Jamie Apodaca (Governor's Advisory Committee on Mexican American Affairs). Moderator: Dr. Naomi Lynn (KSU). -Union 213

4:30 - 5:30 p.m. Poetry Reading, featuring Antonio Pigno (Minority Resource/Research Center) and Prof. Douglas K. Benson, (Modern Languages). -Union 204

Friday

11:00 a.m. Arts & Crafts -Union Courtyard

11:30 - 1:00 p.m. DANCING! "Miguel Caro Bailes Folkloricos," from Albuquerque, New Mexico. -Union Courtyard or Forum Hall

2:30 p.m. "The Significance of a Second Language." A lecture by Thomas O'Connor, Head of the KSU Dept. of Modern Languages. -Union 208

3:00 - 5:00 p.m. "Dios los Cria" ("God Raised Them"), a free film. -Union Forum Hall

3:30 - 5:30 p.m. HPER Dance Workshop with the "Miguel Caro Bailes Folkloricos," (Co-sponsored by HPER). Open to everyone -Union Ballrooms K, S, & H

8:00 - 12:00 Midnight Dance, Union Catskeller

Saturday

5:30 p.m. Mexican American Alumni Association Banquet (Union Flint Hills Room), Rita Silva, hostess. Keynote speaker: Dr. Robert Oppenheimer, KU; MEChA Leadership Awards and Scholarship presentations. Dance following at the Eagles Lodge, 312 S. 4th Street, Los Amigos Band.

Sponsored by: OFFICE OF MINORITY AFFAIRS, MEChA, PRSO

Black Heritage Celebrated

(Editor's Note: During February Black Heritage Month was celebrated across the nation. Heritage is defined a "property" or "something other than property" passed down from preceeding generations; legacy; tradition. The sum total of the heritage, unique to a group of people, is called its culture. What is "Black" heritage, or "Black" culture? K-State's distinguished professor of education, Dr. James Boyer, has written on this subject, and a portion of his comments appear below.

by James Boyer

Black culture is composed of those unique variations which allow Black Americans to exert their Blackness at a level deemed socially, politically, economically and educationally expressive and advantageous to them--without being disadvantageous to others who happen not to be Black. These variations engulf specific elements of family, or working, of communicating, of recreating, of worship, of aesthetic expression, and of adapting to settings and situations of their involvement. Finally, Black Culture includes the FREEDOM to add new variations at any time and to discard existing ones.

TRADITIONAL AVENUES OF CULTURAL EXPRESSION within the Black Culture have included art, music, literature, speech, poetry, drama, and history.

Black Art is the visual expression of feeling through channels of painting, sculpture, drawing, etc. by Black Americans drawing from the depths of their human experience.

Black Music is the combination of African rhythms and European melodies--all characterized by the modified yells and screams, moans, and improvisations drawn from Black heritage.

"Slaves... used music as a medium of communication," wrote Lerone Bennett, Jr. "The cries and hollers and field calls contained secret messages and code words." In truth, double meanings permeated the whole fabric of this music...One song, for example, used Jesus' name to mask an open and obvious invitation to the slaves to steal away to freedom.

"Steal away, steal away to Jesus, Steal away, steal away home. I ain't got long to stay here."

While Black America is not proud of its heritage of slavery, it cannot reject the efforts to improvise and survive which it made during the overt institution. Communication has always been a significant element with Black America.

Black literature is the printed word which encompasses the essence of African folktales and American realities shaped by efforts to capture the oral tradition in written form. Much of Black

literature is characterized by a humorous quality which helped to sustain Black people during times when economic, political and social realities dictated other emotions.

Black speech (and dialect) is the avenue through which basic communication functions to denounce a hierarchy in social class--and to imply the equality of all people. If often disregards traditional grammatical structure even when not employing Black dialect.

Black poetry is generally written in free verse and generally is a "people-oriented" poetry. Rarely do Black poets write about birds, trees, forests, flowers and the weather. Black poetry reflects the joys, the sorrows and the dreams of a people whose humanity was often ignored and disregarded.

Black drama is composed of plays, movies and theatrical productions which attempt to portray life as it is--rather than as it should be or could be. All other avenues are combined herein.

And Black history is the documentation of events considered significant by Black Americans, the interpretation of the meaning of those events, and the subsequent analysis of their impact. Black documentation of historical events is often characterized by a different emphasis than other documentation.

Some other components of culture for which Blacks have unique experience and expressions include the family, recreational styles, styles of dress, language, food preferences, oral tradition, styles of worship and improvisation and innovation.

Institute Publications

The Office of Minority Affairs has available to students and other interested persons information developed by the Latino Institute. The Latino Institute, established in 1974, is a Chicago-based, non profit organization concened with Latino issues. The Latino Institute recently established a Research Division in the Washington, D.C. area, and it is from this source that information is now becoming available.

The Research Digest contains abstracts of books and articles about Hispanics as well as those written by Hispanics. A major Monograph Series currently contains five separate publications on subjects such as "Responsiveness of U.S. Foundations to Hispanics," and "Extended Family Phenomena and Mental Health Among Urban Mexican Americans."

These publications may be obtained from Raul Guevara, Holton Hall 205c, or check the Minorities Resource/Research Center in Farrell Library.

The American Indian Civil Rights Handbook (September 1980) is available in the Office of Minority Affairs, Holton Hall, Rm. 205c.

In 1972 the U.S. Commission on Civil Rights published the first edition of this booklet. Since that time a number of changes in the law have occured and the 1980 edition reflects the changes. The purpose of the handbook is to inform American Indians about the basic rights under Federal law that they have both on and off reservations.

Getting Uncle Sam to Enforce Your Civil Rights, also published by the U.S. Commission on Civil Rights, is available in Holton 205c.

"There are many Federal laws against discrimination," the book says. "They were passed to protect people who, because of their race, color, religion, sex, national origin, age, handicap, or other characteristics, are denied their rights.

"This might occur when they try to vote, rent or buy a home, use a public place, get a job, an education, or a bank loan, or do many other things.

If you believe you have been discriminated against and want to file a complaint with the Federal Government, this booklet is intended to help you.

HANG IN THERE

The Associated Press reported that students will face a jump in college costs this year. Tuition, fees, room, board, books, supplies, transportation, and personal expenses will go up around 13% to an average of \$6,885 at private four-year schools. At public four-year colleges, costs will rise around 14%, to \$3,873. This report, based on a College Scholarship Service of the College Board survey, said Bennington College in Vermont is leading the way as the nation's most expensive college, with a year of fees at \$12,030.

Minority Affairs Series

The



On

Career & Graduate Education

Mass Communications	April 13	2:30-4:30	Kedzie Hall Library
Law	April 14	2:00-3:00	Union 212
Theatre	April 14	3:30-5:00	Union 213
Engineering	April 15	10:00 a.m.	Union 213
Government	April 15	2:30-4:00	Union 213

4

In Kansas

Ethnic Festivals Flourish

Whether in farm towns, colleges or cities, ethnic festivals have the same function: to bring people together in a community project and provide them with a link to a common history.

Many communities in Kansas that were founded about 100 years ago by immigrants celebrate their ethnic heritage in much the same way that most Kansans celebrate their American heritage every Fourth of July and at such typically American festivals as county fairs and rodeos.

So in addition to cotton candy and hot dogs, John Philip Sousa and bluegrass, the festival-goer in this state can find Russian borsch, German zweiback, Czech polka bands and Serbian tamburitans.

Bethel College, founded by Swiss and German Mennonites from Russia in the 1870s, holds an annual two-day festival. It serves as both a college homecoming and heritage celebration for the Mennonites around Newton.

Weekend activities include craft demonstrations, art exhibits, historical pageants, a learning fair and worship services.

The highlight for many visitors is the noon meal on Saturday. More than a thousand people are served traditional Swiss, German, and Russian food including a double bun called zweiback, borsch (a vegetable soup), sausage, rye bread, and fruit soup called cherry mus.

The nearby community of Goessel, population 500, celebrates its Mennonite heritage in its July Country Threshing Days.

A visit to the historic Alexanderwohl Church, named after a village in Russia, and a tour of the six-acre Mennonite Heritage Complex built in 1974 are features of the two-day festival.

Farming and rural skills are celebrated at this fair, even though by 1969 only about six percent of the people living around Goessel still made their living solely by farming.

Another college event that combines fall homecoming with an area-wide ethnic celebration is the Oktoberfest at Fort Hays State University. Like the festival at Newton, the Hays Oktoberfest features outside display booths and traditional German Russian food.

Hays and the surrounding small towns--Catherine, Munjor, Pfeifer, Schoenchen, Liebenthal and Victoria (originally Herzog), were founded in the mid-1870s by the Volga Germans--German Catholics who emigrated from Russia.

During this country's 1976 bicentennial year the people in each of these villages also celebrated the centennial of their ancestors' arrival in Kansas.

The climax of the week-long observance was a three-hour pageant called "Exodus to Freedom," depicting the religious persecution these people suffered before coming to America and the difficulties they encountered in farming the Kansas prairie.

Kansas also has a Czech festival. In the 1870s, Czech emigrants settled around Wilson. Each July this farm town of 900 hosts as many as 15,000 visitors during the After Harvest Czech Festival.

The town comes alive with a

parade, carnival and continuous Czech music and dancing.

Particularly colorful are the Wilson Czech dancers--young people who do traditional dances like the Flying Dutchman.

Several local restaurants serve noon meals of traditional Czech food. Thousands of nut sugar cookies called "Kolaches" are sold singly and by the dozen.

Not all the ethnic festivals in Kansas are rural or small-town celebrations.

In Topeka, the Our Lady of Guadalupe Church sponsors a week-long Mexican fiesta.

The Mexican American community was established around the turn of the century when many men found work there with the railroad. Since then, the community has spread far beyond its old barrio.

Still, the Mexican Americans celebrate their heritage in a fiesta which includes carnival rides, Mariachi and Conjunto bands and lots of chili, tacos, tostados and burritos.

K-STATE'S FESTIVAL HISPANO AMERICANO IS APRIL 13-17, 1982

In the Strawberry Hill section of Kansas City, Kansas, St. George's Orthodox Church sponsors a Serbian fair held two days in late November.

St. George's was established in 1906 by Serbs who had emigrated from Yugoslavia to work in the meat-packing houses around Kansas City.

Today, the Serbian population is more dispersed, but the church remains a cultural center.

The fair, named "Visit a Village in Serbia," includes a tour of the church, folk dancing, traditional tamburitza music and the sale of Serbian pastries and crafts.

The Swedes of Lindsborg celebrate their heritage every other year in their Svensk Hyllningfest.

"It reaches into various segments of the community. It brings in young people and older people. The whole scheme is attached to the origin of the community," explains historian Emory Lindquist, a Lindsborg native.

"It has been a vehicle for perpetuating certain aspects of immigrant life that otherwise might have disappeared."

"It has introduced a very lively, contemporary interest in the heritage and is truly representative of a legacy that has made a contribution to the American scene."

The Svensk Hyllningfest is perhaps the best known of all ethnic festivals in Kansas. Lindquist's description of it could apply to each of the ethnic festivals in the state.

(The Kansas Immigrant Series was produced by the University of Kansas Division of Continuing Education and KANU radio with support from the Kansas Committee for the Humanities, the Satellite Program Development Fund--National Public Radio, and the National Endowment for the Humanities.)

Business Tips For Women

"Despite the fact that during the course of the last five to ten years more and more women and minorities have sought to prepare themselves for careers in business, engineering, computer science, et. al., corporations still have more jobs available than minority women to fill them," said Kim Brown, in "Making the Most of Minority Opportunities" (Business World Women, Vol. II, No. I).

That means, according to Brown, that in today's enlightened age of affirmative action, minority women seeking professional careers are in "the catbird seat." This enviable position can have its drawbacks, however, if you're not properly repared to make a wise selection, she said.

"No one can promise that you'll get the ideal job," Brown said, "but you certainly up your chances by doing the right research and asking the right questions." Her advice for minority women is to pursue everyone they can think of who might help them find or evaluate potential employers.

"I can say from experience that most people find jobs through other people," said Joan Shingles, personnel director for J. Walter Thompson, a New York ad agency. Another professional businesswoman added, "Let everyone around you know what you are looking for. Don't wait to be asked."

Professinal women have found that membership in professional associations can be invaluable as a way to develop and maintain contacts among people who can help find jobs. The following is a partial list of organizations Brown recommends:

* Council of Asian-American Women, Inc., 3 Pell Street, New York, NY 10013.

* Council of Puerto Rican and Hispanic Organizations, 273 East Houston Street, New York, NY 10002.

* Indian Rights Association, 1505 Race Street, Philadelphia, PA 19102.

* Mexican-American Women's National Association, Box 23656, L'Enfant Plaza Station SW, Washington, DC 20024.

* National Hook-up of Black Women, 2021 K Street NW, Washington, DC 20011.

Some other organizations that might be helpful are listed in Minority Organizations: A National Directory, Katherine Cole, Ed., Garrett Park, MD: Garrett Park Press, 1978.

Don't be modest about making contacts. Plan to visit with Pat Green, in the Office of Minority Affairs, and/or career counselors in the Office of Career Planning and Placement. As Nancy Lane, a Johnson & Johnson vice president said, "It's all right to be as aggressive as you can because these decisions will have an impact on the rest of your life."

Voting Rights Act Extension Sought, 2 Jailed

by Sandy Sandersware

In November, 1978, Maggie Bozeman and Julia Wilder were arrested on charges of voter fraud in Pickens County, Alabama.

I am only one person.
What can one person do?

Rosa Parks,
Was just one person.
She said one word.
She said it on December 1, 1955.

One person
Said
One word.
She said it on a bus.
She said it to the bus driver
On the Cleveland Street Bus in
Montgomery.

Who are these women? Julie Wilder, 69, is the president of the Pickens County Voters League and an officer of the local Southern Christian Leadership Conference (SCLC). Maggie Bozeman, 51, is the president of the local chapter of the NAACP. What was their crime? Helping elderly voters understand the ballot, register and vote in Pickens County. (Pickens County is 40% black and has no black elected officials except mayors of tiny all-black communities.)

The bus driver said,
"Stand up, Nigger woman,
And give up your seat
To that white man!"

Rosa Parks,
One person,
Said one word.
The word was "No!"

In 1979 both women were convicted by an all-white jury and sentenced. Ms. Wilder was sentenced to 5 years and Ms. Bozeman was sentenced to 4 years. Because of the trial and the charges brought against her, Ms. Bozeman was fired from the teaching position she held for 27 years.

Appeals were made to the Alabama County of Criminal Appeals and the Alabama Supreme Court but the convictions were upheld.

One woman
Said one word
And a nation
Blushed!

One woman
Said one word
And a world
Talked!

One woman
Said one word
And the Supreme Court
Acted!

Ms. Bozeman explained the circumstances which led to her and Wilder's arrest in 1978. "We had a big registration drive and campaign for black candidates running for office. The politicians were especially afraid of the young woman

we ran for School Board against a white banker. As it turned out, she only lost by 106 votes." As a part of the campaign, Voters League members went to the homes of the house-bound elderly citizens and helped those who could not read or write fill out absentee ballots - all perfectly legal, according to Solomon Seay, attorney for Wilder and Bozeman, if the voters' wishes were followed. Wilder and Bozeman were charged with fraud in connection with 39 of those ballots.

One woman said one word
And the buses were
Desegregated.

I am only one person
What can one person do?

The alleged offenses were to have occurred in the primary run-off, however, officials waited until the day before the general election to make the arrests.

Attorney Seay said that during the trials the state subpoenaed many of the elderly voters and all but one testified that they knew exactly what they were doing and that the ballots were marked as they wished.

After their conviction the two women did not give up. According to the local district attorney, P. M. Johnston, "They could have been arrested on other charges since their conviction. Their efforts at the polls have continued. They aren't satisfied with voting themselves. They have been bringing people into the polling places, watching them vote, insisting that they be allowed to assist people."

They put her in jail,
Because she didn't "know her place,"
Because she didn't "stay in her
place,"
Because she was an "uppity Nigger."

Immediately after their conviction Ms. Wilder and Ms. Bozeman received letters telling them their own names had been removed from the voting rolls because the conviction was upheld.

In November, 1981, the U.S. Supreme Court refused to hear the cases. Attorney Seay moved for the suspension of sentences but Circuit Judge Clatus Junkin postponed the hearings until January 11th when he then denied the lawyer's motion and Bozeman and Wilder were sent to jail. They are currently released on a work program in Malcolm County, Alabama, and are forbidden to return to Pickens County.

The Bozeman and Wilder case illustrates the need for an extension of the Voting Rights Act which was passed by Congress in 1965 and scheduled for renewal this year.

The bill (S.1992) is vital for the full and unfettered participation in the electoral process of all citizens, regardless of color or language.

It requires: the suspension of literacy and similar "tests and devices" used to exclude black people from registering to vote; federal examiners to register voters and federal observers to watch voting polls; the U.S. Justice

Department to approve any changes in voting laws, and since 1975, bilingual voting assistance to districts with large non-English speaking populations.

On Monday morning
The buses ran.
The Negroes walked.
Each white man had two seats.
Empty seats.
Symbols of a people,
Moved to walk,
Moved to march,
Moved to act
By the sound of
One woman's
One word,
"No!"

A report from the ACLU (American Civil Liberties Union) has stated that since the 1965 Voting Rights Act that southern blacks have made political gains. The number of blacks in office in the South has risen from fewer than 300 to more than 2,400, and black voting has risen substantially. However, voting-participation is still far below black population ratios.

Ronald Reagan's administration has refused to support extension of the Voting Rights Act, encouraging anew those who want to make voting a privilege for the elite, white, English speaking population.

In support of the Voting Rights Act and Maggie Bozeman and Julie Wilder, a mass march is planned to kick off April 19th in Montgomery, Alabama. Nimrod Reynold, Board of Directors of the SCLC said, "The march will start in Montgomery and will continue through Georgia, South Carolina, North Carolina, Virginia and on into Washington, D.C."

*One woman
Said one word
And 17,000 people
Walked

Locally, Anne Butler (Director of the Office of Minority Affairs, KSU) and a committee of campus and community people are planning an educational program concerning the Voting Rights Act and the effect of Reagan's budget cuts on minorities. (For more information contact Anne Butler, 532-6436).

To support the Voting Rights Act write to Senator Dole, 2213 Dirksen, Washington, D.C. 20515. To support Bozeman and Wilder, write protest letters to Governor Bob James, State Capitol, Montgomery, AL 35104 or write the women directly, c/o Lucius Amerson, Malcolm County Sheriff's Office, Tuskegee, AL 36083.

Sources: off our backs, March '82
Big Mama Rag, March '82
Washington Post, Jan. '82

*Lutheran Church Press
Philadelphia, ©1969

Gibson Wins!

Good news from Boston! Mike Gibson, sophomore in pre-law/political science, was one of two Kansas students to win the prestigious Truman Scholarship. Mike says he may go to Dartmouth or another eastern school for one year "to see what it is like," but plans to graduate from K-State. The grant is \$20,000.

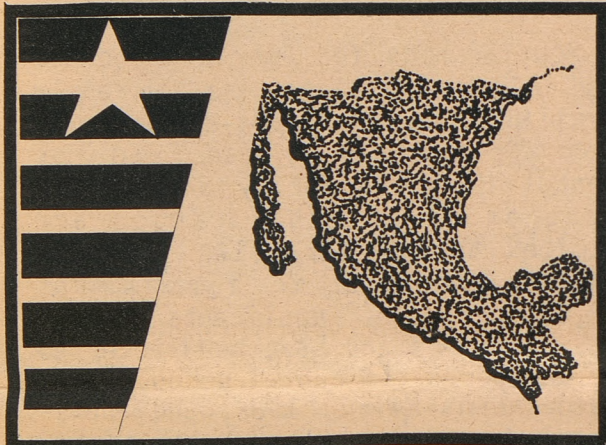
Settlement Patterns Vary in Mexico:Midwest

(Editor's Note: This article was adapted from an address by Dr. Jan Flora.)

Social and cultural differences between Mexico and the rest of Hispanic America, on the one hand, and the U.S. Midwest or "Heartland", on the other, may be based in part on the way the two regions were settled, according to Jan Flora, KSU sociologist.

Flora explained the settlement-based differences to Mexican and Kansas businesspeople who were meeting in Manhattan at the KSU-International Trade Institute conference, "Mexico-U.S.A., Friends in Trade."

In Mexico, Flora said, a small number of male conquistadors subdued large indigenous populations. The "hacienda" system of land ownership (where many laborers worked for a large estate but did not own the land) became entrenched, and, it was not until the second decade of the 20th century, after the Mexican Revolution, that Mexican laborers were able to own their own land.



Kansans and other "heartland" populations began their settlement quite differently. "In the U.S. heartland," Flora said, "the members of the indigenous populations were generally not agriculturists, were much more sparsely distributed, and did not offer a desirable labor force. A series of genocidal policies (although not necessarily recognized as such by their perpetrators) coincided to reduce that population and to place it on the least desirable land. The white settlers came as families, not as single males." And they generally owned their own land.

The values heartland peoples came to adopt reflected the early settlement patterns. Small, independent family farms meant a belief in independence and the work ethic, Flora said. He pointed out that, though often called the "Protestant ethic", a work ethic afflicted both Protestant and Catholic settlers.

"Each farm family depended on its own labor and ingenuity for survival and prosperity. Hard manual labor was expected and valued for all," Flora said.

"Coupled with independence and belief in hard work was a feeling of equality," he said. This led to neighborliness and mutual aid. People were taught that with hard work everyone could better themselves.

Flora explained that within these beliefs, and the economic systems which underlay them, were "the seeds of a contradiction." Independence and competitiveness led to some acquiring wealth and others falling behind", he said. Because of this, farms and later businesses

changed ownership frequently.

"Another contradiction was that although family farmers viewed themselves as independent, they had no control over the inputs they purchased and over the price they received for their products. (Small businesspeople were in a similar situation.) This led to a mistrust of big business and middlemen," Flora said. "It resulted in a populist movement in the late 19th century, the most significant democratic political movement in this country. Texas and Kansas were two of the most important centers of that movement."

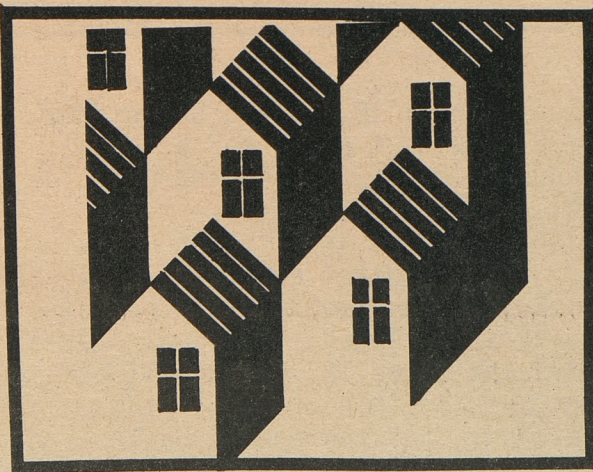
What has remained strong in the American heartland is a mistrust of "corporations" and of "big government." "Among rural people," Flora said, "this bundle of values also includes an anti-urban bias, since it is the urban areas which are the seat of both governments and corporations."

CONTRASTS

The values developed by the heartland agriculturists were much different than those evolved by Hispanic peoples who lived under the hacienda system. Traditional Hispanic values emphasized inherited

unequal social status, patriarchal familialism, which discouraged independence of the nuclear family, leisure among the privileged class (gentleman farming rather than independent yeomanry), and the patron-client relationship as the path to socio-economic improvement," Flora said.

"Technology has played a major role in transforming the U.S. heartland and the values just described," Flora said. "A shortage of hired, tied, or slave labor on the farms has tended to encourage technological adaptation. That technology, coupled with an abundance of agricultural land, has resulted in chronic overproduction and low agricultural prices. The labor-saving technology on the farm freed large numbers of people for urban-industrial, and later for



service jobs. The rural-to-urban migration, spurred particularly by World War II and reaching its peak in the 1950s, insured that the cities in the heartland--and indeed throughout the nation--contained people who grew up in the rural areas, or were only one or two generations from the farm. This has reinforced the Jeffersonian glorification of the independent farmer as the basis of U.S. democracy. Rural areas are seen as a primary source of democracy and simple, straightforward human relationships," he said.

Flora explained that modern communications have tended to homogenize our society so that in reality rural and urban people are not very different from one another. But the prevalence of rural values in spite of the disappearance of a distinctly rural culture is illustrated by the return migration which began in the late 1960s in the eastern heartland and continued in the 1970s in the plains states.

"Cornelia Flora and I studied people's reasons for moving from cities to small towns and the countryside of Kansas," Flora said. "The 'return' migrants tended to be people who had lived in rural areas before and who had children who were entering middle and high school."



The Floras discovered these people were moving back to rural areas because it is a good place to raise children. They like the peace and quiet. People are friendly. They are closer to relatives.

Flora said the friendliness attributed to small towns should be recognized also for its reverse side, which is censure of deviance. "Small town people are friendly to strangers because they expect them to be and act like the longterm residents," he explained. "Similar values have developed in the cities of the heartland with respect to foreigners. Although the heartland was settled by persons of many ethnic backgrounds, until very recently there has been pressure to homogenize people ethnically--Americans first at the expense of ignoring their rich ethnic heritage. Pride in the technological advances made by our country, its sheer size, and the fact that until recently it was a monolingual country (Spanish is fast becoming a second de facto language), all have contributed to North American provincialness--especially in the heartland. Foreigners have been welcome so long as they acted like North Americans."

Flora thinks heartlanders may be entering a new phase of development. "Two opposing trends are occurring simultaneously," he said. "Homogenization is occurring along the rural-urban dimension. In one sense, the city has overwhelmed the countryside; in another, the countryside has practiced cultural guerrilla warfare on the city. We are a nation of rural people living predominantly in cities. This homogenization is most advanced in the heartland."

"The other trend is toward cultural diversity. Since the 1960s, lifestyle diversity has been increasing--gay liberationists,

moral majoritarians, liberated women and men, Ku Klux Klanners, hippies, back-to-the-landers. The heartland is a backwater in the movement toward diversity, but one into which new cultural phenomena are steadily seeping," he said.



Global Alliance

Why bother publishing a newspaper like Alliance in a university with an established newspaper, a city with an established newspaper; a state and nation with hundreds and hundreds of established newspapers? There are several reasons, but here is one.

Have you ever noticed how similar conventional newspapers have become; how little international and domestic intercultural news is presented; how limited the definition of what makes "news" seems to be?

The June, 1981 issue of World Press Review contains an article that has a great deal to say for supporting media innovations, such as Alliance, in our increasingly information-based society, if indirectly.

The article, "The Next Economic Boom," by Peter Hall, uses examples from heavy industries, such as steel and automobiles, to explain an economic theory that can as well be applied to the newspaper industry.

Very briefly, the theory (created by economists Nikolai Kondratieff, Joseph Schumpeter, and Gerhard Mensch) states that capitalist economics everywhere--from the Industrial Revolution onward--have followed a regular growth-and-decline cycle. About every half-century they go full circle from bust to boom and back to bust again. Since the mid-1970's, our traditional, established, industries have been on the downward swing.

During the recession period of each long "wave" of change, however, there is an exceptional cluster of new inventions which seem never to be applied until the start of the next upswing. Inventions occur over a scattered period of time within a cycle but innovations (the word used to describe the application of inventions) occur in bunches within a short time--producing either altered or completely new processes, products, and industries. These

innovations keep the system vital.

Theorists predict that our next period of maximum innovation will start in 1984 and reach a peak around 1989. They also believe the locus of innovation, having shifted from Britain to Germany to the U.S. over the years, will continue to shift--with Japan playing a progressively greater role.

What Japan has been able to do within the past quarter of a century to draw the enter of innovation toward it has been to "systematically identify the growth industries of the next wave, pump the necessary governmental research and development money into them and wait for the private section to come in and exploit the results."

U.S. industries have not been this dynamic. Hall believes that the failure of traditional industries in the U.S. was caused by a failure to continue innovating. Pittsburg did not switch to specialized, high-quality steels when they needed to...Detroit failed to build small cars soon enough, and so on. The U.S. industrial Midwest will, as a consequence, be hard hit by the new wave.

The great Victorian economist, Alfred Marshall, said it all nearly a century ago: The spirit of enterprise, of innovation is something that is in the air of a place--and the air may go stale.

Our conventional press has been as successful as General Motors and Pittsburg Steel throughout the last economic wave. And it has succeeded, in large part, by meeting the information needs of the same population (audience) that profited by the steel and automobile empires. But the air is getting stale.

The world is changing, the information needs of a much broader-based audience are expanding, and the press must be innovative--or go by the way of other industrial dinosaurs.

Alliance does not have the resources of the Collegian, let alone the giant news agencies. It does, however, recognize a "growth" audience that can no longer be ignored and it is helping to "invent" an intercultural approach to news that, perhaps one day, the private sector will exploit.

(c Susan L. Allen, 1982)

Festival (from p.1)

fairs Series on Career and Graduate Education.

Other highlights of the week include a talk by an Hispanic drama expert and appearances by the nationally-known Spanish dance group, "Miguel Caro Bailes Folkloricos" from Albuquerque, N.M.

The drama expert is Rosa Luisa Marquez, professor of theater and drama at the University of Puerto Rico, Rio Piedras. She speaks on "Puerto Rican Theater and Drama" at 3:30 p.m., Wednesday, April 14, in Room 213 of the K-State Union.

The dance troupe will perform

Friday, April 16, in the Union from 11:30 a.m. to 1 p.m., and also will conduct a dance workshop open to the public from 3:30 to 5:30 p.m. in Union Ballrooms "K", "S" and "U".

Numerous other events of interest to students and members of the community are planned. The newly formed "Mariachi Estrella" group will perform, as will "Shamriguez," the magician. And there will be lectures, arts and crafts displays, a Puerto Rican silk screen exhibit, and an outdoor play.

All events are open to the public.



Office of Minority Affairs

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NOTICES

Gospel Music:

New Light Inspirational Choir concert, with commentary by Philip Royster, April 23, 8:00 p.m., Douglass Center, 901 Yuma, Manhattan.

Medical and Vet School:

Catalogs for the University of Dominica School of Veterinary Medicine and School of Medicine are available in the Office of Minority Affairs, Holton Hall (see Raul Guevara). Dominica is an island in the Caribbean.

Mexico Summer School Abroad:

The Dept. of Modern Languages is conducting a summer school in Mexico, June 28-August 11, 1982. Six hours of credit will be given for two courses taken. For further information, contact Margaret Beeson, 532-6760.

Mexican American Engineering Society National Symposium, 6th National Symposium on Engineering--April 12 and 14, 1982, University of Houston, Central Campus, Houston, Texas.

Ebony Theatre recruitment meeting--April 20, 7:00 p.m., Union 203.

* Scholarships for American Indians and Alaskan Natives are currently available for the 1982-83 academic year from the American Fund for Dental Health Minority Scholarship Program. The scholarships are limited to the first two years of dental school, up to a maximum of \$2,000 per year. Applicants must be U.S. citizens and have been accepted by an accredited dental school. The deadline is May 1, 1982, and applications are available at dental schools. For more information contact: American Fund for Dental Health, 211 East Chicago Avenue, Suite 1630, Chicago, IL 60611.

IF YOU WOULD LIKE TO BE ON THE ALLIANCE MAILING LIST, CALL SHEILA BOAZ (532-6436)

¡Esto no es una Broma!

(This is no joke)

A baby mouse and its mother were making their way across the kitchen floor when they heard a noise. They hoped it was a human being but it turned out to be the family cat. The cat gave chase and, when just near enough to pounce, the mother mouse turned in her tracks and yelled, "BOW-WOW!"

The cat ran away and easing her baby on, the mother mouse calmly said, "Now, my child, you understand the importance of a second language."

Alliance

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