

# Alliance

AN ETHNIC NEWSPAPER AT KSU

February 1985

*(Editor's Note: "The United States is experiencing profound demographic changes," said Ian McNett in Demographic Imperatives: Implications for Educational Policy, a 1983 publication sponsored by the American Council on Education, the Forum of Educational Organization Leaders, and the Institute for Educational Leadership.*

*"One such change is the significant increase in the growth of its minority population, which will be of enormous consequence to the political, economic, and social future of the nation. Although there is growing recognition of the importance of such demographic changes, there is also apprehension that this society's major institutions are not responding quickly or adequately enough in developing policies that will maximize the contributions to be made by the escalating numbers of minorities in the population," he said.*

*"America is becoming more diverse, not more homogeneous," the report said.*

*It seems clear that education leaders need to recognize this increased diversity will mean making changes in our current educational system.*

*Demographic highlights from McNett's monograph, which are leading many educators to suggest changes in the educational status*

*quo, are presented to Alliance readers beginning on page one.*

*The historically inadequate response of the educational system to minority groups is illustrated by its under utilization of minority faculty members. The graphics on page 4/5 of this issue offer an overview of the minority faculty employment pattern at Kansas State University, as an example.*

*We are beginning to see response to the educational needs of both minority populations, and the majority population with respect to these groups, in new programs and policy recommendations at Kansas State, however. It is appropriate that the initiative in this area of multicultural education would come from the College of Education. The new COE "Proposals for Multicultural Education," by Dr. Mary Harris, and other concrete projects within the COE, round out Alliance's beginning look into the area of multicultural/nonsexist education.*

*Note also a response to minority education needs by Karen Hummel in the KSU College of Engineering on page 1.*

## MULTICULTURAL EDU. PROPOSALS

By Mary McDonnell Harris  
For the MS/NS Task Force at Kansas State University

This position paper grows out of previous work of the multicultural education task force described in "Preparing Educators for a Multicultural Society," fall, 1984, Educational Considerations, and from the Multicultural/Nonsexist Retreat sponsored by the College of Education and the Women's Studies faculty in June, 1984. It is also informed by the knowledge that the U.S. population of the future will be increasingly diverse.

### Broadening the Base for Multicultural/Nonsexist Teacher Education

Believing that change does not have to occur by accident, we recommend a series of actions to broaden the base for multicultural, nonsexist education in the universi-

## MINORITY DEMOGRAPHIC CHANGE HAS POLICY IMPLICATIONS

### Introduction

- \* On June 8, 1983, a forum was convened by representatives of eleven elementary and secondary and twenty-six postsecondary organizations.
- \* Attendees and sponsors represented the continuum of education from kindergarten to the postgraduate level and illustrated the interdependence of all levels of education on demographic issues.
- \* The presentations focused mainly on Blacks and Hispanics, who constitute the overwhelming number of minorities, although other minority groups are important in particular geographic areas.
- \* In 1980, 11.7 percent of the total population was Black, 6.4 percent Hispanic, and 1.5 percent Asian.

### I. What the Data Say

- \* The new baby boom is reversing the decline in birth rates and beginning to reverse the decline in school enrollment.
- \* The over-65 population now outnumbered teenagers.
- \* The average age of the white population is growing older; that of the minority population is much younger.
- \* Minorities constitute the majority of school enrollments in twenty-three of twenty-five of the nation's largest cities.
- \* By the year 2000, fifty-three major cities will have a majority minority population.
- \* The United States is seeking to integrate into North American culture the second largest wave of immigrants in history—a total of 13.9 million—many of them from Asia and the Pacific Islands.
- \* Population and education enrollments are continuing to shift from the Frost Belt to the Sun Belt.
- \* Hispanic population growth has been and continues to be the highest of all groups.
- \* Asian population growth (103 percent) was actually the highest of all groups during the 1970-80 decade, but this extraordinary growth resulted primarily from immigration and is considered a one-time phenomenon.

- \* Sixty percent of all Hispanics live in three states (California, Texas, and New York), 85 percent in nine states.
- \* Hispanics are the most urbanized group, with 88 percent living in cities, but more Blacks live in inner cities than any other population group (71 percent).
- \* Black and Hispanic participation in education diminishes drastically at higher levels.
- \* The majority of Blacks and Hispanics in higher education are enrolled in community colleges or predominantly Black and Hispanic institutions.
- \* Serious erosion has occurred in the rate of Black and Hispanic high school graduates who go on to college.
- \* Eighty percent of all Black Ph.D's and 76 percent of Hispanic Ph.D's are in education and the social sciences.

### II. Policy Implications

- \* Population and education trends could perpetuate the racial and ethnic division of American society.
- \* The recent emphasis on science and technology may increase minority underrepresentation in high-income, high-prestige jobs.
- \* High-technology and other economic changes also threaten the white- and blue-collar middle class with loss of jobs and economic status.
- \* Groups may be pitted against one another in the competition for scarce jobs and limited government services.
- \* Some projections forecast a truly high-tech future (i.e., requiring higher-order skills and paying well) for only a tiny proportion of Americans.
- \* Conflict also may result from the aging of the majority population and the youthfulness of the minority population.
- \* While the population and the economy are shifting South and West, large areas of economic and social disadvantage remain in the

work today will depend on the productive employment of minority young people who are in school now, as will the future economy and military.

- \* The emerging demographics also suggest that national policy in education must become more diverse and flexible to serve the needs of varied regions and groups. (To 2)

## BLACK HISTORY MONTH

February is Black History Month. To observe this annual time of reflection and renewal it might be good to read one of the books recommended by Gwendolyn Brooks while she was on campus for Martin Luther King's birthday.

Brooks said Martin Luther King would not see the freedom he hoped for if he were to return today. He would be dismayed, for one thing, at the disregard by many people in powerful positions for "those who had the bad taste not to be rich," she said.

For a look at what it's like today, Brooks recommended reading: The Rich and the Super Rich, The Myth of Black Progress, and/or The Autobiography of Malcolm X.

Even if it's already March when you're finished, it would be good to take a look at The World of Gwendolyn Brooks, a collection of Brooks' poetry, which also shares some insights about what the world is like today for Blacks and others.

And then: Reread Martin Luther King's "I have a dream . . ." speech and "Letters from a Birmingham Jail," both of which are included in the National Endowment for the Humanities list of "essential knowledge." (SEE PAGE 7)

## Karen Hummel Honored With Service Award

By Tim Lindemuth

Enrollment of Blacks, Hispanics, and Native American Indians in the Kansas State University College of Engineering has risen 107 percent since 1978, from 46 students to 95 this year. The number of annual minority graduates for the college has risen 467 percent in the same period, from 3 to 17.

Karen Hummel, director of the engineering minority programs, credited for these impressive gains, was nominated by her colleagues for KSU's 1984 Presidential Award for Distinguished Service to Minority Education. She received that award and a check for \$500 from KSU President Duane Acker during the fall Commencement ceremonies in December.

Hummel also is adviser to the Kansas State Society of Ethnic Engineers. She regularly makes recruiting visits to high schools, and seeks the support of private industry to provide scholarships for minority students, said Donald Rathbone, dean of engineering.



Karen Hummel

She is working to build a statewide consortium with the university of Kansas and Wichita State University to initiate an engineering pre-college program for minority students. Hummel has been named director of that program.

The award for distinguished service to minority education at KSU was established in 1978 by President Acker. It recognizes outstanding individual contributions to the development of quality minority education.

(To 2)

# PROPOSALS

(From 1)

explicit commitment to multicultural/nonsexist education.

4. The executive committees and administrators in the college be accountable for reflection of multicultural/nonsexist education as a priority in goals and objectives statements, in merit evaluation, tenure and promotion policies, in faculty and student recruitment procedures, in advising policies, and in other aspects of academic policy.

5. A teacher education advisory group which includes representatives of both the campus community and the public schools and represents diversity in these populations be developed. Among the group's charges would be attention to multicultural/nonsexist concerns in teacher education program development and evaluation.

6. Teacher education and school accreditation standards of the Kansas State Department of Education emphasize multicultural and nonsexist education. Faculty participation in the standard-setting process through professional organizations and through Board of Regents representation will offer support for this goal.

7. The dean communicate with the commissioner of education our concern for inclusion of standards on multicultural and nonsexist education for public school accreditation and for evaluation of teacher inservice plans.

8. The National Council for Accreditation of Teacher Education preserve the strong multicultural emphasis in its current standards and make endorsement of nonsexist education explicit in these standards.

## Strengthening the Curricular Base for Multicultural/Nonsexist Education

We recommend that:

9. Preeducation students acquire a stronger background in cultural, historical, and political bases for multicultural/nonsexist

education. Teacher Education Council, co-advisors of students, Women's Studies and Ethnic Studies faculty, deans, and curricular groups such as the Academic Affairs Committee of Faculty Senate may become involved in this concern.

10. General education requirements in all teacher education curricula provide an adequate knowledge base for development of professional expertise in multicultural/nonsexist practice.

11. The college engage in regular contact with community colleges and support efforts to assure that transfer students are given background in multicultural/nonsexist practices.

12. Each teacher recommended for certification and awarded a degree by Kansas State University demonstrate knowledge of concepts, personal philosophy and characteristics compatible with multicultural/

nonsexist performance. The task force suggests demonstration of these competencies in a senior seminar.

13. The current student teaching handbook(s) be revised to include explicit demonstration of multicultural/nonsexist competencies during student teaching.

14. A multicultural/nonsexist education seminar or series of designed experiences be required of each COE graduate student.

15. Comprehensive evaluation and review of the effectiveness of the infusion model for multicultural/nonsexist education and of the planning process it has focused on the college curricula be undertaken.

## Supporting Scholarship in Multicultural/Nonsexist Education

We recommend that:

16. The College of Education faculty be supported in research that qualifies them for membership on the Women's Studies and/or Ethnic Studies faculties and that membership on these faculties be an

explicit basis for recognition in the college.

17. The task force undertake a planned effort to disseminate the college's work in multicultural/nonsexist education to appropriate professional groups.

18. The college seek funding to assist in the evaluation/planning efforts proposed with the support of an advisory body as described in items 5 and 13.

(Dr. Harris is a professor of education and chairperson of the Department of Curriculum and Instruction, College of Education, KSU)

# Statistical Changes

(From 1)

North and the East, especially in the large cities.

- \* America is becoming more diverse, not more homogeneous.
- \* Personal and national self-interest requires that the majority population address the needs of the minorities: for example, the retirement income of people at

For more detailed statistics, see: Demographic Imperatives: Implications for Educational Policy, Report of the June 8, 1983 Forum on "The Demographics of Changing Ethnic Populations and their Implications for Elementary-Secondary and Post-secondary Educational Policy," American Council on Education, et. al. Prepared by Ian McNett. And, Minorities in Higher Education, Third Annual Report, 1984, American Council on Education.

# COE Projects:

## Multicultural/Nonsexist

The Kansas State University College of Education (COE) is involved in a number of both new and on-going multicultural/nonsexist education (MC/NS) projects. The

September issue of Alliance carried a report of the Multicultural/Nonsexist Education Workshop conducted last summer by the College of Education and the Women's Studies faculty at KSU.

Members of a MC/NS Task Force and an advisory group including faculty from other KSU colleges and public school educators met to begin devising concrete strategies for infusing MC/NS ideals into the KSU teacher's education curriculum and, through it, into the educational system and the society.

### Stronger Wording

Workshop participants discussed rewording the COE "mission" statement, thus incorporating stronger MC/NS requirements for education students and faculty within the COE. They also proposed strengthening the MC/NS requirement wording for portions of the Kansas Certification and Teacher Education Regulations, the regulation which provides goals and standards for all teachers in the state.

Progress has been made on both projects. The language change recommendations have been delivered by the COE to the Standards Committee of the Standards Board of the Kansas Board of Education for its consideration. Similar wording changes are being considered by the COE faculty with respect to their own mission statement. (See "Proposals for Multicultural Education," on page 1.)

### Nonsexist Education

A new project in the COE that begins this spring is the "Sex Equity in Elementary Teacher Education" grant funded by the Women's Educational Equity Act. This project will organize the development of curricular programs that promote sex equity in the classroom.

"Integrating sex equity with a multicultural perspective is another part of the whole (equity) picture," said Dr. Nancy Smith project director and COE associate professor of curriculum and instruction.

### Title III Program

In the early 1970s, the Department of Curriculum and Instruction in the Kansas State COE participated in a program funded by federal Title III monies to recruit and train students from traditional Black institutions at the doctoral level.

Over 100 minority students earned doctorates from KSU within the following ten years from the COE and other KSU Colleges. Now, many

of those students are teaching at colleges and universities throughout the U.S.

The Department of C & I will be displaying recent publications of this group of KSU alumni in a newly purchased display case in Bluemont Hall throughout the spring semester.

### Educational Considerations

A major MC/NS thrust this fall was the COE publication, Educational Considerations. The fall issue of this education journal focused on MC/NS education, presenting ten articles on various aspects of the subject.

Guest editors, James B. Boyer, professor of Curriculum and Instruction, and Larry B. Harris, graduate student in C & I, said, "Included in this issue are articles which reflect some priority concerns for insight into a more equitable society--which can only be achieved as the major institutions move in quest of that equity. The American school (at all levels) is one of those major institutions--and may very well be the major institution of our times as we move into an 'information society.'"

The journal is devoted to ideas, research, findings, and issues of multicultural education. Its authors address both ethnic literacy and cultural sensitivity.

Alliance has received permission to reprint some of the articles in full or part and will begin with an article by James Boyer in the March issue.

# KSDB-FM

"Hispanic Beat" is a new program this spring on KSDB-FM. Zoraida Rivera and Gisele Gely are playing Hispanic music from all over Central and South America as well as the Caribbean on Sundays between 1:00 and 2:00 p.m.

Looking for Classical Music? KSDB-FM invites us to join them on Monday through Friday for Morning Classics. To cover the vast range of music, they said they have planned the following schedule: Classical Era (1750-1825), Monday; Romantic Era (1825-1900), Tuesday; Twentieth Century (1900-present), Wednesday; Classical Era, Thursday; Baroque (1600-1750), Friday.

On Sunday mornings KSDB-FM broadcasts Cathedral, Court and Countryside and the Pittsburg Symphony, both classical programs.

# BEGINNING A NEW SEMESTER MEANS.....



DECORATING YOUR ROOM....

Amarilys Santos, sophomore in pre-med from Carolina, Puerto Rico, shops for posters.



SIGNING UP....Alpha Phi Alpha fraternity members, Richard Horton, junior in public administration from Harlem, New York; James Dorn, junior in business management from Chickasha, Oklahoma; Milton B. Thomas, senior in business administration from Kansas City, Kansas; and friend, Karla McKindra, junior in institutional management from Kansas City, sell USA Today subscriptions.



BUYING BOOKS....

Melissa Blanks, junior in social work from Milwaukee, Wisconsin and Kathy L. Smith, senior in psychology from Wichita, Kansas, smile bravely as they gather their required reading for the spring semester.

# GWENDOLYN BROOKS..... & FRIENDS

On Martin Luther King Day, January 21, our community had the great pleasure of hearing Gwendolyn Brooks as she reflected through her poetry on Martin Luther King and the Black struggle for identity and justice.

Brooks received the Pulitzer Prize for her poem *Annie Allen* in 1950. She has been the recipient of many other awards and honors, ranging from *Mademoiselle Magazine's* Woman of the Year in 1945 to two Guggenheim fellowships and numerous honorary doctoral degrees to being named poet laureate of Illinois in 1968.

Gwendolyn Brooks was born in Topeka, Kansas in 1917, daughter of David Anderson and Keziah Wims Brooks. She has been a teacher of creative writing and English literature at various colleges and universities including the University of Wisconsin, Columbia University, and City College of New York.

A partial list of her books includes: *A Street in Bronzeville*, 1945; *Annie Allen*, 1949; *Maud Martha*, 1953; *In the Mecca*, 1968; *The World of Gwendolyn Brooks*, 1971; *Report from Part One*, 1972; and *To Disembark*, 1981.

She has also contributed to many periodicals and she has made several tapes and records. Tapes include "Reading Her Poems with Comments" (Library of Congress) and "Broadside on Broadway" (Broadside). Records include "Anthology of Negro Poets" (Folkways); "Gwendolyn Brooks Reading" (Caedmon); and "Spoken Arts Treasury" (Spoken Arts), Vol. 13.

Gwendolyn Brooks is one of fifteen black women writers who appear in *Black Women Writers (1950-1980): A Critical Evaluation*. This volume presents some of the works and critical reviews of this select group of women whom history has "nudged to some forward position" in the world of literature.

At Kansas State University we have been fortunate enough to meet Gwendolyn Brooks in person. For those who would like to become acquainted with the fourteen other Black women writers, at least through their work, who have been "nudged forward" an introductory listing is provided below:

## \* MAYA ANGELOU

"... We are a tongued folk. A race of singers. Our lips shape words and rhythms which elevate our spirits and quicken our blood... I have spent over fifty years listening to my people."

May Angelou was born in St. Louis, Missouri in 1928. She has been a visiting professor at California State University, Wichita State University and Wake Forest. Among other things, she was a reporter for the *Ghanaian Times*, a writer for *Radio Ghana* and *African Review*, as well as an administrator for the University of Ghana from 1963-1966.

Angelou, also an actress, received a Tony nomination for best supporting actress in 1977 for her role in "Roots".

**Selected Books:** *I Know Why the Caged Bird Sings*, 1970; *Gather Together in My Name*, 1974; *And Still I Rise*, 1978; *The Heart of a Woman*, 1981; *Shaker, Why Don't You Sing?*, 1983.

Angelou has also written several plays and TV scripts. They include "Sister, Sister," 1979 and "Blacks, Blues, Black," ten one-hour episodes for PBS, 1979.

## \* TONI CADE BAMBARA

"... How it was; how it be. Passing it along in the relay. That is what I work to do: to produce stories that save our lives."

Toni Cade Bambara grew up in New York City and graduated from Queens College in 1959. She has trained in the U.S. and abroad in theater, dance and film as well as writing. She has taught at Rutgers University, Duke University, City College of New York and was artist in residence at Spellman College. She won the American Book Award for *The Salt Eaters*.

**Selected Books:** *The Black Woman: An Anthology*, 1970 (editor); *Gorilla, My Love*, 1972; *The Salt Eaters*, 1980.

## \* ALICE CHILDRESS

"... I continue to create because writing is a labor of love and also an act of defiance, a way to light a candle in a gale wind: 'In the beginning was the Word, and the Word was with God, and the Word was God'."

An actress, playwright, screenwriter, Alice Childress was born in Charleston, South Carolina and raised in Harlem. She acted in such works as "Anna Lucasta," "The Cool World," and "The World of Sholem Aleichem."

She has written several published plays including "The Freedom Drum" and "The World on a Hill." She was a scholar/writer in residence at Radcliff Institute from 1966-1968.

children she has also written *My Friend Jacob*, the *Black BC's* and others.

**Selected Books:** *Good Times*, 1969; *Good News About the Earth*, 1972; *An Ordinary Woman*, 1974; *Generations*, 1976; *Two-Headed Woman*, 1980.

She is anthologized in several books including *The Black Poets*.

## \* MARI EVANS

"... I cannot imagine a writer who is not continually reaching, who contains no discontent that what he or she is producing is not more than it is..."



Gwendolyn Brooks

**Selected Books:** *Like One of the Family*, 1953; *Trouble in Mind*, 1955; *Wine in the Wilderness*, 1969; *A Hero Ain't Nothin' But a Sandwich*, 1973; *Rainbow Journal*, 1981. Screenplays include "A Hero Ain't Nothin' But a Sandwich."

Childress won the Obie Award for *Trouble in Mind* and the John Golden Fund for Playwrights in 1957. She was awarded the National Negro Business and Professional Women's Clubs Sojourner Truth Award in 1975 and the Black Filmmakers first Paul Robeson Medal of Distinction in 1977.

## \* LUCILLE CLIFTON

"... my life as a human only includes my life as a poet, it doesn't depend on it."

Lucille Clifton was born in New York in 1936. She attended college in New York and Washington, D.C. and has been a professor at several universities including American University in Washington, D.C.

Clifton has written many books, including novels, children's books and poetry. She was nominated for a Pulitzer Prize in 1980 and received a Pulitzer Prize Committee Citation in 1970. She is the recipient of numerous other awards and honorary doctoral degrees.

Everett Anderson is one of her favorite children characters, a boy of six or seven, whom she has written about in several books. For



Mari Evans was born in Toledo, Ohio and attended the University of Toledo. She has taught writing and African-American literature at a number of universities, including Purdue and Cornell. She was producer, director and writer for the TV program "The Black Experience" from 1968-1973. She has served as a consultant for organizations such as the National Endowment for the Arts and Bobbs-Merrill Co.

Evans' honors and awards include a Woodrow Wilson grant in 1968; the Most Distinguished Book of Poetry by an Indiana Writer in 1970; Black Liberation Award, Kuumba Theatre Workshop, 1978; NEA Creative Writing Award, 1981.

**Selected Books:** *Where is All the Music?*, 1968; *I Am A Black Woman*, 1970; *Nightstar*, 1981; *I Look at Me!*, 1974. She has contributed to dozens of periodicals and written numerous short stories. These writings include "Political Writing as Device," *First World Journal*, November, 1979 and "Revolutionary Love," *Black Scholar*, April, 1980.

## \* NIKKI GIOVANNI

"... It's not a ladder that we're climbing, it's literature we're producing... We cannot possibly leave it to history as a discipline nor to sociology nor science nor economics to tell the story of our people."

Nikki Giovanni was born in Knoxville, Tennessee in 1943 but moved to Cincinnati, Ohio when she was two months old. She attended

Fisk University and did postgraduate work at the University of Pennsylvania. She was also a student at the Columbia School of Fine Arts and attended Wilberforce University.

Giovanni is an editorial consultant for *Encore American* and *Worldwide News* magazine. She won the N.A.T.R.A. Award for Best Spoken Word Album, "Truth Is on Its Way," in 1972 and an American Library Association commendation of *My House* as one of the Best Books of 1973. She was awarded honorary doctorates from Smith College and the University of Maryland among others.

**Selected Books:** *Black Feeling*, *Black Talk*, 1968; *Black Judgment*, 1969; *A Dialogue*; James Baldwin and Nikki Giovanni, 1972; *My House*, 1972; *The Women and the Men*, 1975; *Those Who Ride the Night Winds*, 1983. Children's books include, *Spin Like a Soft Black Song*, 1971 and *Vacation Time*, 1979. Recordings include, "Truth is On Its Way" and "Cotton Candy on a Rainy Day".

## \* GAYL JONES

"... I am interested in human relationships, but I do not make moral judgments or political judgments of my characters."

Jones was born in Lexington, Kentucky in 1949. She earned a B.A. from Connecticut College and a M.A. in creative writing from Brown University, and a D.A. in 1975. She is an associate professor of English at the University of Michigan and currently researches the use of oral tradition and folklore by Afro-American writers.

Jones has won numerous awards for poetry, fiction, and playwrighting.

**Selected Books:** *Chile Woman*, 1975; *Corregidora*, 1975; *Eva's Man*, 1976; *White Rat*, 1977; *Song for Anninlio*, 1981.

## \* AUDRE LORDE

"... I have a duty to speak the truth as I see it and to share not just my triumphs, not just the things that felt good, but the pain, the intense, often unmitigating pain... If what I have to say is wrong, then there will be some women who will stand up and say Audre Lorde was in error. But my words will be three..."

Audre Lorde was born in Harlem in 1934. She has a B.A. in literature and philosophy from Hunter College and M.L.S. from Columbia.

Lorde has taught at various universities including the John Jay College of Criminal Justice and St. Clare's School of Nursing as well as Lehman College, City College and Hunter College.

She was nominated for the National Book Award for Poetry in 1974 for *From a Land Where Other People Live* and has received many other honors and awards.

**Selected Books:** *The First Cities*, 1968; *From a Land Where Other People Live*, 1973; *New York Head Shop and Museum*, 1975; *Coal*, 1976; *Erotic As Power*, 1976; *The Black Unicorn*, 1978; *The Cancer Journals*, 1980; *Chosen Poems*, 1982; *Zami: A New Spelling of My Name*, 1982. Her work appears in dozens of periodicals including *Amazon Quarterly*, *The Iowa Review*, *Ms.*, and *The Village Voice*. She is anthologized in many other books.

## \* PAULE MARSHALL

Marshall was born in Brooklyn and attended Brooklyn College. She is best known for her book *Brown Girl, Brownstones* and has been written about in critical reviews and biographies by many other writers. The *New York Post* carried an article about her in 1969 called "Black Before Her Time," for example.

**Selected Books:** *Brown Girl, Brownstones*, 1959; *Soul Clap Hands and Sing*, 1961; *The Chosen Place, the Timeless People*, 1969; *Praise Song for the Widow*, 1983. Marshall has also written for numerous periodicals including *Vogue*, and the *New York Times Book Review*. She is anthologized in *American Negro Short Stories*, *The Black Woman*; *Keeping the Faith* and others.

# "AFFIRMATIVE

# ACTION"

## AT KSU

## 1974 - 1984

### The Early 1970s

In 1975, three years after enactment of the nationwide affirmative action policy, an analysis of the program at Kansas State University said, "The results of our effort to increase materially the utilization of minorities in the University's workforce have not changed significantly the traditional employment patterns of the University."

The report, completed by an affirmative action committee under the supervision of Veryl A. Switzer, currently Assistant VP for Student Affairs at KSU, indicated that according to faculty recruitment report summaries for the reporting years of 1973-1974 and 1974-1975, Kansas State filled 295 positions.

"During the recruitment year of 1973-1974, 82 regular appointments and 50 temporary appointments were made. Of these 132 appointments, four (4) racial minorities were appointed to temporary noninstructional positions," the report said.

"For the 1974-1975 recruitment year 93 regular and 70 temporary appointments were made of which four (4) minorities were appointed to three regular instructional and one temporary noninstructional positions."

### The Late 1970s

In 1979, seven years after implementation of the affirmative action policy, a K-State Affirmative Action Office had been established and had begun keeping employment statistics for women and minority group members. But workforce statistics from the year 1979 show the employment record had been little changed.

As Figure 1 shows, in 1979 there was a total of 1,393 faculty

members at KSU. Ninety-five percent of them were Caucasian, 75% males, and 21% females.

Minority group faculty members accounted for a total of 5% of the total. 3.7% of these were Asian men.

Black men accounted for .5%, as did Black women and Asian women. Hispanic men made up .1% of the total; Hispanic women made up .2% of the total. There were no American Indian men or women on the KSU faculty in 1979.

### Ten Years Later

And, in the fall of 1984, now 10 years after implementation of the affirmative action policy--how do the faculty employment statistics look?

As Figure 2 shows there were 1,388 faculty members at K-State, down 5 from 1979. 93.5% of them were Caucasian, 72.9% males, and 20.5% females.

Minority faculty accounted for 6.5% of the total, up 1.5% in the five years since 1979. Again, Asian males constituted a large portion of this group, 4.7.

It might be noted that these percentages translate into very small numbers of actual people, and that the total number of minority faculty, subtracting Asian men, was actually down from 1979. In 1979 there were 27 minority faculty members and in 1984 there were 24 minority faculty members, not counting Asian men (who numbered 51 in 1979 and 66 in 1984).

Figure 2 shows the percentages for the separate minority categories.

"Despite more than a decade of affirmative action policies, minorities remain severely underrepresented at the faculty level," said Anne S. Butler, Director of Educational Supportive Services and long-time observer of the KSU affirmative action policies.

"I believe that a renewed commitment to the University's comprehensive affirmative action plan must be implemented, with accountability measures built in to off-set current trends, both with respect to the recruitment and retention of minority students and faculty," she said. "Ultimately, affirmative efforts at the departmental level are requisite for the over-all plan to be effective."

Butler pointed out that actual access to education is no longer a problem for minority students as it was before Civil Rights laws were passed. The number of minority students at KSU has grown from 137

in 1969-1970 to 841 in the fall of 1984. However, this number is down from a high of 963 in 1979-1980.

Recruitment and retention of minority students will be increasingly difficult on campuses where the numbers of minority faculty members is low, she speculated. And this will be increasingly important to the well-being of colleges and universities as over-all enrollment numbers drop, and the minority population continues to rise.

"The implementation of a successful comprehensive program would of necessity require the development of a philosophical statement tied to the mission of the university relative to reflecting representation of minority students and faculty, at a level similar to the representation of those groups in the states population," she said.

(See "Demographic Highlights," "Proposals for Multicultural Education" and "Concrete Changes in COE" in this issue.)

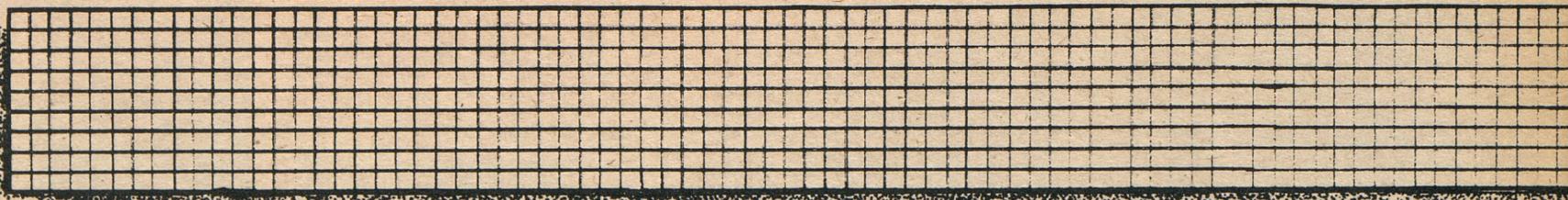
(Editor's Note: KSU minority employment figures are quite low. There is no getting around that. We do need to consider two points, in fairness rather than in defense, however. They are the relative sizes of the majority and minority population in the university, as well as in the U.S.; and the relative availability of potential faculty.

There were 17,251 majority students enrolled at K-State in the fall of 1984 and there were 841 minority students. Consequently, the rationale goes: it makes sense to have fewer minority faculty, also. The ratio of majority students to majority faculty at KSU is approximately 13:1. The ratio of minority students to minority faculty at KSU is approximately 9:1 (35:1 subtracting Asian males).

The other factor is "availability." There are fewer minorities, in the general population. There are fewer minorities with Ph.D.'s and other university degrees. There are fewer minorities seeking positions. Thus, there are fewer minority faculty members employed.

Our observations regarding the socio-historical reasons for the lack of availability are being held in abeyance to make these points.)

## Faculty Employment Statistics at KSU by E



CAUCASIAN MALE       BLACK MALE       HISPANIC MALE       ASIAN MALE       AM. INDIAN MALE   
 FEMALE       FEMALE       FEMALE       FEMALE       FEMALE

ONE SQUARE EQUALS ONE PERSON \* (Note: The graph was completed with N=1,380. Affirmative Action has since reported 8 additions: 6 Caucasian men, 2 Caucasian women, and 2 Asian men.)

# Figure 1: 1979

Academic Reporting Units  
Regular and Temporary  
Full and Part-Time  
Instructor and Above

College	Total	Total		Caucasian		Black		Hispanic		Asian		Am. Indian	
		Men	Women	Men	Women	Men	Women	Men	Women	Men	Women	Men	Women
Arts & Sciences	529	401	128	386	118	1	3	1	2	13	4	0	0
Engineering	145	142	3	122	3	0	0	0	0	20	0	0	0
Home Ec.	95	22	73	21	73	0	0	0	0	1	0	0	0
Vet. Med.	103	89	14	85	14	0	0	0	0	4	0	0	0
Bus. Admin.	55	41	14	39	10	0	1	0	1	2	2	0	0
Arch. & Design	71	64	7	61	7	1	0	0	0	0	0	0	0
Education	133	85	48	84	48	4	2	0	0	0	0	0	0
Agriculture	262	257	5	246	4	1	0	1	0	9	1	0	0
TOTALS	1,392	1,101	292	1,044	274	7	7	2	4	31	7	0	0

Source: KSU Affirmative Action Office  
Workforce Analysis, October, 1979

A panel to find ways to increase the number of women and members of minority groups in faculty and administrative jobs in California's colleges and universities has been established by the state's three higher-education systems.

The Panel was created after a report from the California Post-secondary Education Commission showed that the increase in the numbers of women and minority-group members on faculties in the three systems ranged from 1.8 percent to 3.9 percent from 1975 to 1983. (Chronicle, 1/23/85)

# Figure 2: 1984

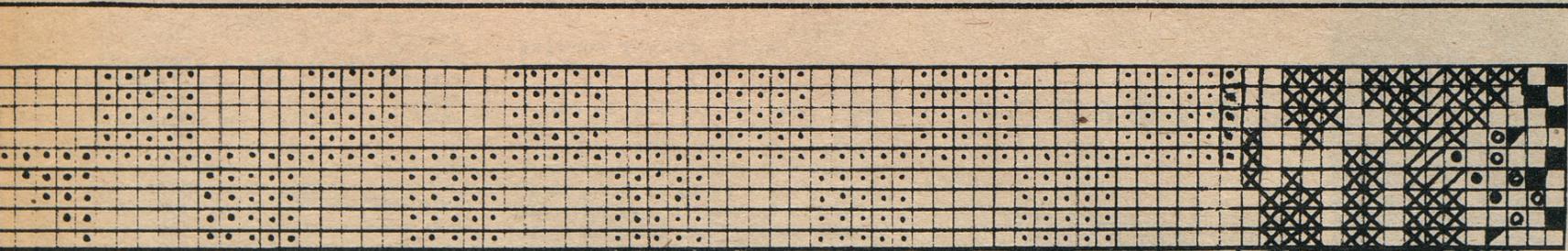
ACADEMIC REPORTING UNITS  
Regular and Temporary  
Full and Part-time  
Instructor and above

COLLEGE	TOTAL	TOTAL		NON-MINORITY		BLACK		HISPANIC		ASIAN		AM. INDIAN	
		MEN	WOMEN	MEN	WOMEN	MEN	WOMEN	MEN	WOMEN	MEN	WOMEN	MEN	WOMEN
Arts & Sciences	525	396	129	376	122	2	1	1	1	17	5	0	0
Engineering	151	144	7	116	7	0	0	0	0	28	0	0	0
Home Ec.	107	37	70	35	69	0	0	0	0	2	1	0	0
Vet. Med.	100	80	20	75	19	1	0	1	0	3	1	0	0
Bus. Admin.	61	45	16	42	14	0	0	0	2	3	0	0	0
Arch. & Design	69	59	10	57	10	0	0	0	0	2	0	0	0
Education	108	73	35	71	34	2	1	0	0	0	0	0	0
Agriculture	267	256	11	241	10	1	0	3	0	11	1	0	0
TOTALS	1388	1090	298	1013	285	6	2	5	3	66	8	0	0
		78.5%	21.4%	72.9%	20.5%	.4%	.1%	.36%	.2%	4.7%	.5%	0%	0%
				93.5%									

Source: KSU Affirmative Action Office  
Workforce Analysis, October, 1984

Ethnic Group

1984 (N= 1,380)\*



Model

# Portrayal of Blacks By Faulkner, McCullers

"In large measure, black Southern writers owe their clarity of vision to parents who refused to diminish themselves as human beings by succumbing to racism," wrote Alice Walker in "The Black Writer and the Southern Experience." "Our parents seemed to know that an extreme negative emotion held against other human beings for reasons they do not control can be blinding. Blindness about other human beings, especially for a writer, is equivalent to death," she said.

Perhaps surprisingly, perhaps not, William Faulkner, who has been generally considered by professors in English courses for years and years to be the writer who best represents life in the real South suffered from some of this kind of blindness.

Walker said her own "slight attachment" to William Faulkner was "rudely broken" by realizing, after reading statements he made, that he "believed whites superior morally to blacks; that whites had a duty (which at their convenience they would assume) to 'bring blacks along' politically, since blacks, in Faulkner's opinion were 'not ready' yet to function properly in a democratic society."

"Unlike Tolstoy, Faulkner was not prepared to struggle to change the structure of the society he was born in." She said "One might concede that in his fiction he did seek to examine the reasons for its decay, but unfortunately, as I have learned while trying to teach Faulkner to black students, it is not possible, from so short a range, to separate the man from his works."

"One reads Faulkner knowing that his 'colored' people had to come through 'Mr. William's' back door, and one feels uneasy, and finally enraged that Faulkner did not burn the whole house down," she said.

Modern Language Association a university scholar made a similar observation about William Faulkner and said a better representative of the literary period called the Southern Renaissance would be Carson McCullers. An article covering the annual meeting in the January 9, 1985 issue of the Chronicle of Higher Education said, McCullers, according to R. L. Smith, assistant professor of English at Williams College, to a greater extent than Faulkner, exemplifies what Smith put at the heart of his definition of

the Southern Renaissance: avoiding racial stereotypes when writing about Blacks and whites.

"In The Sound and the Fury, for instance, the character Dilsey 'appears to us as a sentimentalized object but not as a fully developed subject,' said Mr. Smith, who added that she (Dilsey) 'remains a thoroughly conventional white man's Negro--an idealized Mammy.'

Faulkner does a better job of depicting blacks in Go Down, Moses, Smith said, but still sees them as embodiments of "noble primitivism."

"In contrast, writers such as Roark Bradford and DuBose Heyward--both of whom published novels in 1929 that The Sound and the Fury overshadowed--and McCullers present black life accurately," Smith said.

Referring to McCuller's The Heart is a Lonely Hunter, Smith said that its author "sees social differences as a result of personal and collective experiences, not as an innate entailment of 'racial character'," the article said.

"This commitment frees her from the strictures of Old South thinking and allows her to portray depths of character which were necessarily inconceivable to Old South writers."

(Alliance will take a closer look at the works of Carson McCullers in an

# FRIENDS

(From 3)

\* TONI MORRISON

"... If anything I do, in the way of writing novels or whatever I write, isn't about the village or the community or about you, then it isn't about anything. I am not interested in indulging myself in some private exercise of my imagination... which is to say yes, the work must be political..."

Toni Morrison was born in Lorain, Ohio and graduated from Howard University and Cornell University. She has taught English and creative writing at Texas Southern University, Howard, Columbia and Yale and she is a senior editor for Random House. Morrison's honors include the National Book Critics Award for Song of Solomon.

Selected Books: The Bluest Eyes, 1970; Sula, 1973; Song of Solomon, 1977; Tar Baby, 1981. She has written articles in various publications, including "What Black Women Think About Women's Lib," New York Times Magazine, 1971 and "A Slow Walk of Trees," ibid., 1976. She is anthologized in Black-Eyed Susans, Giant Talk, Sturdy Black Bridges and others.

\* CAROLYN RODGERS

"... Honesty is vision... My ears are open, listening, weighing, and balancing."

Carolyn Rodgers was born in Chicago and attended the University of Illinois and Roosevelt University. She has taught writing and lectured at a number of universities including Columbia College, University of Washington, Albany State College and Indiana University. She was writer in residence at several of these universities and was also Poet in Residence at Malcolm X Community College.

Rodgers is known for her poetry.

Selected Books: Paper Soul, Third World, 1968; 2 Love Raps, Third World, 1969; Songs of a Black Bird, Third World Press, 1969; How I Got Ovah, Anchor, 1976; The Heart As Ever Green, Anchor, 1978; Translation, Eden Press, 1980.

Her works appear in The Nation, Negro Digest and The Black Scholar among other periodicals. She is anthologized in The Black Poets, Jump Bad; We Speak as Liberators, and others.

## Guest Rooms

By Rita Shelley, K-State News

As of this fall, conference arrangements made through the KSU Division of Continuing Education include the option of housing conference participants in Putnam Hall. The new service is offered by the University Housing Office.

Putnam Hall is also available to individuals who are in Manhattan for a few days or weeks at a time on official university business, Roof said.

These individuals include students who commute to campus a few days a week, individual workshop and seminar participants, and off-campus students who are temporarily on campus to use the library or other university services. They might also be prospective students who want to learn more about the university.

Don Roof, family housing coordinator, said a drop in on-campus student demand for residence hall rooms left the Housing Office with the option of expanding its services to adult student groups. he said the number of rooms available on this basis is being kept flexible, however, in case full-time student demand for residence hall space should increase.

Interested groups make arrangements through the Division of Continuing Education, while individuals work directly with Roof.

Daily room rates range from \$9 to \$12 a person, depending on the number of people to a room. Each room can accommodate one to four persons.

\* SONIA SANCHEZ

"... I see myself helping to bring forth the truth about the world. I cannot tell the truth about anything unless I confess to being a student, growing and learning something new everyday. The more I learn, the clearer my view of the world becomes. To gain that clarity... I had to wash my ego in the needs/aspiration of my people."

Sonia Sanchez was born in Birmingham, Alabama in 1934. She graduated from Hunter College and also studied at New York University. She has taught writing at San Francisco State College, University of Pittsburg, Amherst College, Temple and others. Her awards include a P.E.N. Writing Award in 1969 and a NEA Award for the Arts in 1978-79.

Selected Books: Homecoming, 1969; We a BaddDDD People, 1970; Love Poems, 1973; Un Huh, But How Do It Free Us, 1973; I've Been a Woman: New and Selected Poems, 1981. Sanchez is anthologized in many books including Afro-Arts Anthology and Afro-American Poetry, Black Culture, New Black Voices, The Writing on the Wall. Her work appears in periodicals such as Black Collegian and The Black Scholar, New England Review, New York Quarterly, New York Times, Transatlantic Review and the American Poetry Review.

\* ALICE WALKER

"... I gathered up the historical and psychological threads of the life my ancestors lived, and in the writing of it I felt joy and strength and my own continuity... that wonderful feeling writers get

sometimes, not very often, of being with a great many people, ancient spirits, all very happy to see me consulting and acknowledging them, and eager to let me know, through the joy of their presence, that indeed, I am not alone."

Alice Walker was born in Eatonton, Georgia in 1944. She attended Spelman College and Sarah Lawrence College. She is a poet, novelist, short story writer, essayist, biographer and consulting and contributing editor of Freedomways and Ms. magazine. She has lectured at numerous universities.

Walker's awards include the Pulitzer Prize for fiction in 1983, the National Book Award, 1983, an NEA Fellowship, Guggenheim Fellowship, and many others.

Selected Books: The Third Life of Grange Copeland, 1970; In Love and Trouble, 1973; Meridian, 1976; Good Night Willie Lee, I'll See You in the Morning, 1979; You Can't Keep a Good Woman Down, 1981; The Color Purple, 1982; In Search of Our Mothers' Gardens and other essays, 1983.

Walker has written for numerous periodicals including Ms., Freedomways, The Black Scholar, Harper's, Mother Jones, and others. She is anthologized in Confirmation, Keeping the Faith, Voices of Revolution, among others.

\* MARGARET WALKER

Margaret Walker was born in Birmingham, Alabama in 1917. She earned a Ph.D. from Denison University in 1974; D.H.L. from Morgan State University in 1976. She is a writer and educator.

Walker has been a Ford fellow, a Houghton Mifflin literature fellow and a Rosenwald fellow for creative writing, among others. She has taught at Jackson (Mississippi) State University and is a member of numerous educational organizations such as the National Council of Teachers of English, the Mississippi Alliance Arts Education, and the NEA.

Selected Books: For My People, 1942; Prophets for a New Day, 1970; How I Wrote Jubilee, 1972; The Daemonic Genius of Richard Wright, 1984. She is anthologized in American Negro Poetry, Black Voices, Rain, Understanding the New Black Poetry, among others.

(Black Women Writers (1950-1980): A Critical Evaluation, Mari Evans, Ed., Anchor Press/Doubleday, Garden City, New York, 1984.)



## Christmas With The Governor

Members of the singing group TIERRA: Victor E. Collazo, Rosalia Delgado, Tomas Padilla, and Ricky Pabon, all KSU students from Puerto Rico (above); and Eddie Rodriguez, alias "Shamriguez, the Puerto Rican Prince of Magic," pose with Governor John Carlin after a Christmas performance at the Governor's mansion in Topeka.

# Martin Luther King, Jr.

## REMEMBERING WHAT HE STOOD FOR

By Hakim Salah-Din

Things, events, people, wants, and needs continually vie for our attention, so much so that frequently we lose sight of the vital connections: Thanksgiving, a time to give thanks for divine goodness, becomes Turkey Day (more appropriately, "Pig Out Day"); Christmas, a Christian feast commemorating the birth of Christ, becomes "X-mas"--usually filled with nightly news predictions of how much money Americans will spend this year. We frequently lose sight of events and their meaning.

Martin Luther King Jr. Day may be the next national tragedy. As the cornucopia (horn of plenty) has been replaced with butter-breasted turkeys and the Christ child has been replaced with warnings of "29 shopping days left until X-mas," and a fat man in a red suit, one can only wonder, "What will replace Dr. King's dream?" A nightmare of slickly produced, beer-sponsored television testimonials which seldom touch the surface of Dr. King's vision! Suddenly, he was loved by all--he was not. His mission was confined to the south--it was not. His message was for Black folk only--it was not.

For example, in Why We Can't Wait, Dr. King writes:

Black people are human, not superhuman. Like all people, negroes have differing personalities, diverse financial interests and varied aspirations. There are Blacks who will never fight for freedom. There are Blacks who will seek profit for themselves only from the struggle. There are even some Blacks who will cooperate with their

oppressors. These facts should distress no one. Every minority and every

people has its share of opportunists, profiteers, freeloaders, and escapist. The hammer blows of discrimination, poverty and segregation must warp and corrupt some. No one can pretend that because a people may be oppressed, every individual member is virtuous and worthy. The real issue is whether, in the great masses, the dominant characteristics are decency, honor, and courage.

Perhaps one of the most troubling ideas to grasp is that our young people do not understand the significance of the overt discrimination that was the hallmark of our country. The absence of signs assigning "coloreds" to the back of the bus, to certain water fountains, to housing, to employment and the like removes the visible obstacles; yet, the invisible and perhaps even more devastating stench of hatred chokes the air; often like carbon monoxide, it is difficult to detect--still its toxicity pervades body, mind, and spirit.

"The teachings of Christ take time to come to earth." Dr. King examines this attitude:

Such an attitude stems from a misconception of time, from the strangely irrational notion that there is something in the very flow of time that will inevitably cure all ills. Actually, time itself is neutral; it can be used either destruc-

tively or constructively. More and more, I feel that the people of ill will have used time much more effectively than have the people of good will. Human progress never rolls in on wheels of inevitability; it comes through the tireless efforts of men willing to be co-workers with God, and without this hard work, time itself becomes an ally of the forces of social stagnation. We must use time creatively, and the knowledge that time is always right to do right.

The Negro's great stumbling block in his stride toward freedom is not the white citizens counselor or the Klux Klan, but the 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; who constantly says "I agree with you in the goal you see, but I cannot agree with your methods of direct action"; who paternalistically believes at least that he can set the timetable on another man's freedom; who lives by a mythical concept of time and who constantly advises Blacks to wait for a "more convenient season." Shallow understanding from people of goodwill is more frustrating than absolute misunder-

standing from people of ill will. Lukewarm acceptance is much more bewildering than outright rejection.

Unity has never meant uniformity. Someone wrote: "when you are right, you cannot be too radical; when you are wrong, you cannot be too conservative." The struggle for rights is, at bottom, a struggle for opportunities. In asking for something special, Blacks are not seeking charity. They do not want to languish on welfare roles anymore than the next person. They don't want to be given a job we cannot handle. Neither, however, do they want to be told that there is no place where they can be trained to handle it. So with equal opportunity must come the practical, realistic aid which will equip them to seize it. Giving a pair of shoes to a man who has not learned to walk is a cruel jest. The words of Jesus: "Inasmuch you have done it unto one of the least of these, my brethren, you have done it unto me."

Without question, reading Dr. King's words provides a still timely perspective.

(Hakim Salah-Din is Assistant Director of Admissions at KSU.)

## HOW THEY VOTED

How are Kansas Senators voting on education-related issues? Here's how Senators Nancy Landon Kassebaum and Robert Dole voted during the last (98th) session of Congress on eight key higher education issues.

As a way of comparing their votes, six additional Senator's votes will be listed.

1. Budget Cuts--Yes meant the Senate opposed further reductions in the funds for education programs. (Passed 82 to 10)
2. Work Study--Yes was a vote to reduce appropriations for college work-study and to reduce other programs. (Rejected 80 to 16)
3. Draft--Yes voted to kill an amendment to delay the date by which students had to register for the draft or be barred from receiving student aid. (Motion to kill was rejected 48 to 46)
4. 1984 Appropriations--Yes voted to pass the appropriations bill for the Departments of Labor, Health and Human Services, and Education. (Bill passed 70 to 23)
5. 1984 Spending--Yes voted to delete \$954 million for education and other social programs from the continuing appropriations resolution for fiscal 1984. (Approved 53 to 36)
6. 1984 Budget--Yes voted to kill an amendment adding \$1.3 billion for education to the budget resolution setting spending ceilings for fiscal 1984. (Amendment killed 48 to 46)
7. 1985 Appropriations--Yes voted to pass the fiscal 1985 appropriations bill for the Departments of HHS and Education. (Passed 71 to 20)
8. Grove City--Yes voted to kill an amendment to the fiscal 1985 continuing resolution that would have nullified the Supreme Court's Grove City College ruling (lessening the impact of Title IX). (Amendment was killed 53 to 45).

	Budget Cuts	Work-Study	Draft	1984 Approp	1984 Spending	1984 Budget	1985 Approp.	Grove City
Kassebaum	Y	N	Y	Y	Y	Y	Y	Y
Dole	Y	Y	Y	N	-Y	Y	-	Y
Howard Baker (R. Tennessee)	Y	N	-	Y	Y	Y	Y	Y
Paul Laxalt (R. Nevada)	Y	N	Y	N	-	Y	Y	Y
Lowell Weicker (R. Connecticut)	Y	N	N	Y	N	N	Y	N
Gary Hart (D. Colorado)	-	N	N	Y	N	-	Y	N
William Proxmire N (D. Wisconsin)		Y	Y	N	Y	Y	-	Y
Edward Kennedy (D. Massachusetts)	Y	N	N	Y	N	N	-	N

(Chronicle)

## BLACK HERITAGE MONTH AT KSU

BLACK HERITAGE MONTH CALENDAR OF EVENTS  
Kansas State University  
February, 1985

- |      |  |   |
|------|--|---|
| 1-22 | Monday thru Friday<br>8:00 am to 5:00 pm<br>Union Art Gallery          | Art Exhibit: West Africa Wood Carvings and Artifacts  |
| 18   | Monday<br>11:30 am to 1:30 pm<br>Union Courtyard                       | United Black Voices<br>African Dance: Melissa Blanks accompanied by Dr. Philip Royster  |
| 18   | Monday<br>6:00 pm to 10:00 pm<br>Union Forum Hall                      | Film Presentation: Black History  |
| 19   | Tuesday<br>10:00 am to 3:00 pm<br>Union Courtyard                      | Black History Displays: Greek Display, Science/Engineering, Film Strips, Jazz Music, Black Religion   |
| 20   | Wednesday<br>OPEN FORUM<br>11:30 am to 1:30 pm<br>Union Little Theater | "Education: What Does It Mean to the Black Struggles"--Dr. Larry Dixon<br>"Race and Class in Southern Africa"--Dr. David Hirshmann (Professor, Political Science) |
| 22   | Friday<br>11:30 am to 1:30 pm<br>Union Courtyard                       | Step Show--Black Greek Caucus Group<br>Gospel Singing--Ray and Pam Baker<br>Black Poetry Reading--Black students  |
| 22   | Friday<br>10:00 pm to 1:00 am<br>Union Catskeller                      | Black Student Union Dance   |
| 24   | Sunday<br>3:00 or 3:30 pm<br>All Faiths Chapel                         | "Move Mountains" Gospel singing--United Black Voices  |
| 27   | Wednesday<br>11:00 am to 12:00 pm<br>Union, Room #212                  | "Blacks in Corporate America"--Horace Wilkins, Jr., Assistant Vice President, Distribution Services, Southwestern Bell  |

SPONSORS: BLACK GREEK CAUCUS - UNITED BLACK VOICES - BLACK STUDENT UNION



## Other Voices

Shakespeare's plays, American historical documents (the Constitution, the Declaration of Independence, and the Federalist Papers), *The Adventures of Huckleberry Finn*, and *The Bible* are the four titles or sets of titles that appeared on over 50% of the lists in a recent poll of U.S. educational and cultural leaders and others who were asked to name books all high school graduates should have read.

This information was included in a new report of the National Endowment for the Humanities' study on the State of Learning in the Humanities in Higher Education written by William J. Bennett, Chairman of NEH and Reagan nominee for Secretary of Education.

Bennett wrote that certain authors ("great souls" he called them) and works "virtually define the Western mind." These include, in addition to the above, Homer, Sophocles, Plato, Aristotle, Dante, Chaucer, Machiavelli, Milton, Locke, Rousseau, Tocqueville, Dickens, Marx, Nietzsche, Tolstoy, T. S. Elliot, Melville, Twain, Faulkner, and a few more.

With the exception of George Eliot (a woman who published under a male pen name), where are the women? With the exception of the "I have a dream . . ." speech and "Letters from A Birmingham Jail" by Martin Luther King, Jr. (which were included on the Committee's list), where are the minorities? One woman and one Black man, and yet this list "defines" the Western mind? I wonder.

It reminds me of a quote from a book called, appropriately, *The Winner Names the Age* that goes "What Freud mistook for her lack of civilization is women's lack of loyalty to civilization." This sentiment could apply as well for minorities.

If women and minorities are excluded by the civilization defined by these "great souls," except as they exist in roles supporting white males, why should they want to claim that civilization or culture as their own?

It was no less a "Western mind" than Aristotle who said, "We may thus conclude that it is a general law that there should be naturally ruling elements and elements naturally ruled . . . the rule of the free man over the slave is one kind of rule; that of the male over the female another . . ."

This kind of assumption about the superior nature of Caucasians and males was commonly held by those writers and thinkers who Bennett and the Humanities scholars say define our civilization.

Virginia Wolfe once wrote, "Let us never cease from thinking--what is this 'civilization' in which we find ourselves? . . . Where . . . is it leading us, the procession of the sons of educated men?"

Elaine Showalter, in a book on literary criticism, said, "Women students will . . . perceive that literature as it is selected to be taught, confirms what everything else in society tells them: that the masculine viewpoint is considered normative, and the feminine viewpoint divergent." Again, the same holds true for minorities.

It is not that we do not need the "essentials of knowledge" as recommended by Bennett's committee. The committee's thrust was that life is not made up entirely of technological and scientific information; that we need to pay more attention to the dominant culture's heritage of religion, philosophy, history and art. I'm sure most of us agree. We do need that--but we need more!

Didn't anyone on the Humanities committee notice that the view of the world projected by its list is limited to the perspective of just one segment of our total population? The committee seems to be saying with its exclusive list that the "essential ideas of Western civilization" are only those ideas observed and documented by white males. It's almost as if women and minorities have not really existed.

I'm not convinced that their one voice ever did speak for all of us. I know it doesn't today. Women have voices. Minorities have voices. Why aren't they on the Humanities list? We need to know what the world looks like from many perspectives.

If we continue to teach and learn about history, philosophy, religion and art as it is seen through only those limited and therefore limiting works, we are helping to perpetuate a mind set that also will continue to think it is legitimate to exclude women and minorities from other important portions of our society, as well.

A professor of history at K-State said in the November 30 *Collegian*, in an article of local reaction to the Humanities report, "People my age had a college education structured with a common base . . . People now are ignorant about their heritage and how to express themselves about their heritage."

He was happy to see a renewed emphasis on the humanities and was appalled that people might not know about their "heritage."

But isn't it rather narrow to view history, philosophy, religion and art from the exclusive perspective of so few as the only heritage there is? It is indeed appalling to be ignorant of your heritage but--don't look now-- we have ALWAYS been ignorant about the heritage of women and minorities because the lives of these silenced members of our society have never been included within what humanities professors have taught us mattered.

Our minds have been so thoroughly trained to see the Aristotle-Bible-Founding Fathers view of "our" heritage as the one-and-only reality that it has been virtually impossible for any of us to recognize that women and minorities even HAD one.

We have a bad habit of ignoring the contributions women and minorities have made to "humanity"--and it seems hard to break.

This was a 1984 report from a national committee whose enlightened mission was to look out for our common essential knowledge, and its authors continue to encourage us to study the same old version of the world.

That version isn't enough anymore.

William J. Bennett did not exaggerate when he said the works he calls essential have defined the Western mind. But today we have more knowledge and more choices. Let's use them. Women and minorities are producing important new works that help define a much more

varied and fair--and real--Western civilization, even as they begin to fill in some gaps in the knowledge of our common heritage by asserting that women and minorities actually had heritages of their own all along.

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## Humanities Addendum

In honor of Black History Month (February) and, also, women's rights leader Susan B. Anthony's birthday (February 15), *Alliance* offers its first recommendation to the National Endowment for the Humanities for addition to its list of books and other essential knowledge. (See "Global Alliance" in this issue for further explanation; see the May 1983 issue of *Alliance* for more possible additions.)

"A woman who fought equally well for both abolition and women's rights was Sojourner Truth, a freed slave," wrote Barbara Deckard in *The Women's Movement*. "At a women's



Sojourner Truth

meeting in Akron, Ohio in 1851, a clergyman argued that women were weak and helpless and ridiculed their desire to vote."

The women all hesitated to answer until Sojourner Truth finally rose to speak. Any list of great speeches should include what she said:

*The man over there says women need to be helped into carriages and lifted over ditches, and to have the best place everywhere. Nobody ever helps me into carriages or over puddles, or gives me the best place--and ain't I a woman? Look at my arm! I have ploughed and planted and gathered into barns, and no man could head me--and ain't I a woman? I could work as much and eat as much as a man--when I could get it--and bear the lash as well! And ain't I a woman? I have borne 13 children, and seen most of 'em sold into slavery, and when I cried out with my mother's grief, none but Jesus heard me--and ain't I a woman? (quoted from Eleanor Flexner, *A Century of Struggle*, 1971).*

## NEWS

Fraternity and Sorority Service Chairperson Dates:

- \* Kappa Alpha Psi: 2/15, 2/16, 4/27
- \* Delta Sigma Theta: 1/26, 4/12, 4/13
- \* Zeta Phi Beta: 1/19, 3/1, 3/2
- \* Omega Psi Phi: 2/1, 2/2, 4/20
- \* Phi Beta Sigma: 2/9, 2/10, 5/4
- \* Alpha Kappa Alpha: 3/22, 3/23
- \* Alpha Phi Alpha: 2/23, 3/29, 3/30

\* J-Kaw Chapter of the American Business Women's Association in Manhattan invites applications for several scholarships ranging from \$100-\$300. Students should be sophomores or above and demonstrate financial need. Chapters sponsor scholarships for women needing additional education in order to attain higher positions in business. Applications for Fall, 1985 scholarships are due April 1, 1985. contact Linda Morse, J-Kaw Chapter, ABWA, 2118 Spain Drive, Manhattan, KS 66502 for more information.

\* The Washington Center, based in Washington, D.C., is again offering internships and short term symposium programs in Summer 1985 and Fall 1985. These internships provide students the opportunity to work in the capital with numerous departments and agencies of government and with nongovernmental groups. Highlights this year, for example, will be internships with women's organizations, placements in international business, special grant funds for international students, and more. Some scholarships are available. There is a February 15 deadline for the summer programs (with possible extensions). For information write: Kaye Sutterer, Assistant Director for Institutional Relations, The Washington Center, 1101 14th Street, N.W., Suite 1200, Washington, D.C. 20005.

\* The Harvard Graduate School of Education is publishing a newsletter, *Harvard Education Letter*, that will deal with such subjects as homework, what children learn from TV, and standardized testing. The new publication is modeled after the *Harvard Medical School Letter*. Subscriptions are \$15 a year.

\* A group of black students at Colorado State University is forming a cable TV production company to give minority students more experience in television and to spread an awareness of black culture in the Fort Collins area.

The first project the company will undertake is a film about recruiting black students. (*Chronicle*, 1/23/85)

**"We Don't See Things  
As They Are;  
We See Them As We Are"  
-Anais Nin**



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