

# Alliance

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## ORIGINS: MANY PLACES NAMED FOR NATIVE AMERICAN INDIANS

The Kansa Indians migrated into what is now Kansas from the east and lived here for more than 300 years, before being moved to Oklahoma in 1847. Much more information about Native Kansas Indians is available in the Minorities Resource/Research Center, Farrell Library. (See page 3 for a listing of Kansas towns and cities named for American Indians.)

This rendition (left) of the Kansa Indian Blue Earth Village, located two miles east of present-day Manhattan in the early 1800's, was drawn by Joe Simons, a K-State architecture student.

Thank you to Kim Prigmore, Minorities Resource/Research Center, for her work on the Kansas Indian display and for allowing Alliance to publish some of the materials. Source References: Indian Place Names, John Rydjord; Federal and State Indian Reservations and Indian Trust Areas, U.S. Department of Commerce; and Historical Atlas of Kansas, Homer Socolosky and Huber Self.

## EQUAL ACCESS TO LAW (SCHOOL)

By Bill Piatt

(Editors Note: Bill Piatt is an Associate Professor of law at the Washburn University School of Law in Topeka. He is a member of the school's Recruitment Study Committee and has been active recruiting women and minority students.)

One of the most rewarding aspects of serving on the law faculty at Washburn University School of Law has been the opportunity to recruit women and minority students and to serve as the faculty advisor to the Hispanic American Law Student Association. Following are some of my thoughts regarding the reasons for attracting more women and minorities to the legal profession. The comments relate to a legal education because that is my background; the principles I discuss should be equally applicable to other graduate programs as well.

Initially, the question which must be addressed in formulating a plan for recruitment of minority and women students is to enunciate why we want to enroll more of these students. There are at least three answers.

First, we recognize that our graduates participate in leadership roles in the practice of law, on the bench, in legislatures, and in other positions of prominence in government and in business. They have much greater influence in the economic system and in the system of justice than do people who do not have a legal education. They, in turn, act as role models for younger women and minorities who otherwise might be dissuaded from pursuing a legal career.

Second, majority and male students, for their own growth as professionals and as human beings, must come to recognize that the legal profession is open to all people. Students must be able to

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## A Review

## WHEN AND WHERE I ENTER

By Audrey T. McCluskey

When and Where I Enter: The Impact of Black Women on Race and Sex in America by Paula Giddings (William Morrow, 1984) is the logical and very timely extension of the profusion of autobiographies, oral histories, and other specialized studies of Black women that have appeared in the last few years. But this book is unlike any of the others. It is a first and very bold, very satisfying step towards the development of a feminist intellectual history of Black women in America. Some people, perhaps the author, may not regard this pioneering book as an intellectual history because of the implied elitism such an appellation connotes. Ms. Giddings refers to the prominence of educated, articulate women in the book as a "bias." Yet, her main reason for writing

this book was to respond to the abysmal absence of the "thoughts" and "ideas" of Black women in historical literature. This format is not a bias, but a necessary constraint. However, the acknowledgement by the author alerts the reader to the fact that this is not another generic study of the Black woman. It sets one at ease. Because her prose style is not plagued by academic jargon, she succeeds at being both scholarly and accessible.

The scope and purpose of When and Where I Enter are well defined. The focus is on the relationship between racism and sexism in the experience of Black women within the context of the two most important social reform movements in American history: the struggle for Black rights and the struggle for Women's rights. Ms. Giddings' premise is that because Black women, dually oppressed by racism and sexism, understood this dynamic, their resistance - individually and collectively, weakened the hold of both. Also, their understanding of the tangential issues of race and sex prevented Black women from viewing their condition in terms of race versus sex. Their fight against sexism increased, not decreased, their opposition to racism.

Thus, Black women carried within them a deeply-rooted conviction that the equality of women is proved by their

own experience!

That experience of having been touched by what W.E.B. DuBois called the "devilish fire," but not consumed by it, imbued Black women, especially nineteenth century Black women leaders, with a strong sense of mission and responsibility to the race. Their belief in their own importance to the survival and uplift of Black people is evidenced by this quote from educator Anna Julia Cooper, which is the source of the book's title.

"Only the Black woman can say when and where I enter, in the

quiet undisputed dignity of my womanhood, without violence and without suing or special patronage, then and there the whole . . . race enters with me."

With an audacity reminiscent of a blues lyric and rigorous convincing scholarship, Ms. Giddings distances herself from the Black woman as victim school. The title, content, and tone of this book depict Black women as active creators of history, well aware of their options and the impact of their actions on future generations. In reading this work one wonders how, in the many volumes that have been written about Black women, has most of this been missed? This does not intend to suggest that Ms. Giddings has uncovered some previously lost or hidden material on Black women. Most of the "facts" are from well known sources in the field. What will make this book become one with which the serious

study of Black women begins is its evocative blend of fact and analysis, of objectivity and perspec-

*It is the still unfolding story of a race of self-invented women writing themselves into history in spite of the reductive forces that would deny their humanity.*

tive and its Black women-centered view of the world.

The book is divided into three sections in which the main characters move with the texture and depth of a well-wrought novel. Yet one is ever aware that this is not the story of a few exceptional Black women. Rather, it is the still unfolding story of a race of self-invented women writing themselves into history in spite of the reductive forces that would deny their humanity.

This reductive sentiment as epitomized by the nineteenth century cult of "true womanhood," "elevated" upperclass white women onto a pedestal of purity, submissiveness,

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