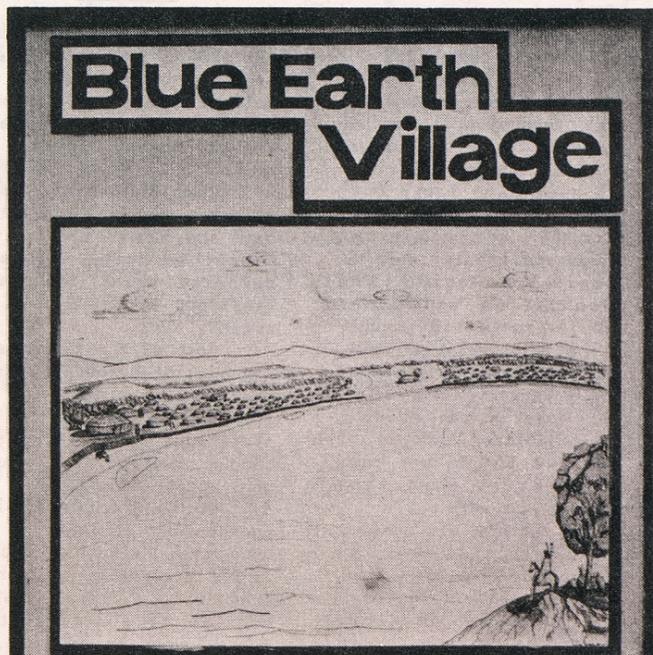


Alliance

AN ETHNIC NEWSPAPER AT KSU

May 1985



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

(To p. 4)

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,

(To p. 2)



BOOK REVIEW (From p. 1)

and domestic confinement, while simultaneously degrading and castigating Black women as impure beasts of burden (workers), and thus, not "true women." The Black woman would contend, however, that her history - including her fight in the struggles for Black and Women's rights - made her more of a woman, not less. In her insistence upon a definition of womanhood based on experience, not arbitrarily imposed standards of femininity, Black women of the nineteenth century anticipated Simone de Beauvoir's declarative that womanhood is a result of concrete history, not mere biology.

Section One, "Inventing Themselves," deals with the period from slavery up to World War I. Slavery is covered in one chapter which makes heavy use of established histories of slavery and does not add very much to what is already widely accepted. The chapter is simply too sketchy and has too much of an overview quality to do justice to the importance of slavery in the development of Black women's psyche.

The main characters in this section are Ida B. Wells-Barnett and Mary Church Terrell. Ms. Giddings shows how the lives of these two women - one from poor but proud stock, the other from a background of education and privilege - intersected around the most crucial issues of that time, which had racial as well as feminist implications. One of those issues was the wholesale lynching of Black men (and some Black women) in the Post Reconstruction era. Wells-Barnett launched a one-woman crusade against lynching - collecting data, giving speeches at home and abroad, writing finger-pointing editorials in her

newspaper - and placing her own life in jeopardy. In the process she exposed the fact that lynching was not a revengeful act against Black men who raped white women, but a crime of calculated violence against the Black race. This revelation was very important because of white racist's efforts to link their degrading of Black women to the alleged rapist syndrome in Black men. This linkage was supposed to prove the debased animalistic nature of Blacks and thus justify their brutal treatment.

Mary Church Terrell dedicated her long activist career to establishing Black institutions that would strengthen the fight for racial justice and the elevation of the Black race. The Black Women's Club movement was the primary focus of her organizing genius, believing as she and her contemporaries did, that the Black Woman, regardless of her economic class, was the salvation of the race. Ms. Giddings is at her best in this section and other parts of the book when she is able to personalize the interactions between Black Women. She tells us just enough of their personal flaws and weaknesses to prevent any move towards sanctification. Yet she does so without excursions into trivia. It is relevant to know that there were personality clashes and infighting within the club movement, particularly the division over issues such as the support of Booker T. Washington's industrial education program versus W.E.B. DuBois' plan for educating a 'talented tenth' for leadership of the race.

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 perspective and its Black women centered view of the world.

Although Black women's contribution to the female suffrage campaign is often overlooked, Ms. Giddings does a good job of showing how Black women remained undeterred in their efforts to secure the vote and make ready use of it to improve their lot. They did so in spite of white women suffragists' campaign of "expedi-

ency" which sought to curry favor with white southerners by excluding Black women from the campaign and by denying them the vote. Black women persevered because they viewed the acquisition of the vote as a necessary step in protecting their rights --against sexual exploitation and their rights as wage earners. But unlike white women, they did not view the acquisition of the vote as a "panacea" for all society's ills.

In Section Two, "A World War and After: The 'New Negro' Woman," the main character is Mary McLeod Bethune. Her varied accomplishments are viewed as emblematic of the increased sophistication of Black women in dealing with the new realities of the Post War Period. These realities included both political and economic agendas. Dr. McLeod's founding of a college, her influential relationship with the Roosevelt administration as well as her founding of a new Black Women's organization that would seek to exert economic and political influence are reflections of those new realities. However, Ms. Giddings suggests that Mary McLeod Bethune was the last of her era to exhibit clear group-identified goals. There was a definite void in Black Women's activism until the mid 1950s and the beginning of the Civil Rights Movement.

The final section, "The Unfinished Revolution" focuses on Rosa Parks and Shirley Chisholm as symbols of a rekindled consciousness among Black women. Rosa Parks in refusing to give up her seat on a bus to a white man, helped to

Black women's history of feminist commitment shows that they have always had their own agendas and cannot be co-opted.

launch the Civil Rights Movement. Shirley Chisholm, in declaring herself a candidate for President of the United States, dealt both racism and sexism a stinging blow. In the characterization of these women and the events that loomed so large around them, Ms. Giddings pulls together the recurring themes in Black Women's history. There are analogies to be made across historical periods. The example of Ida Wells-Barnett who in 1904 had been opposed for the position of financial secretary of the Afro-American Council because it was felt that that position "should be held by a man," is very similar to Shirley Chisholm's candidacy being opposed by Black male leaders because they felt that "the first black to run for President should be a man." The racism of the early suffragists in attempting to exclude Black women from the suffrage campaign is similarly analogous to the National Women's Political Caucus' refusal to endorse Chisholm's candidacy although they agreed with her on all the issues.

Given this history, Ms. Giddings still feels that it is necessary for Black and White women to work together on issues of common concern. Black women's history of feminist commitment shows that they have always had their own agendas and cannot be co-opted. Their history also reveals that Black women prize their ability to work together with Black men. Just as Black women have redefined the notion of womanhood, Black men will have to do the same for the notion of manhood. Working together, this is not an impossible task.

Race and sex have been and continue to be the focus of Black women's struggle in America. When and Where I Enter dissects the overlapping issue clearly and provocatively. Ms. Giddings has not

done all that needs to be done with this subject, but she has certainly staked out the territory and future research on Black women's history will have to begin at this point.

(Audrey McCluskey is Assistant Director of the Women's Studies Program and teaches in the Afro-American Studies Department of Indiana University. Thanks to Dr. McCluskey for allowing Alliance to reprint this review.)

CONSERVATIVE MOVEMENT SPREADING TO CAMPUSES

"I am optimistic that today's college students are on the road to becoming lifelong conservatives," said Paul Erickson, student leader of one of the growing number of conservative student organizations springing up on college campuses, in an article in the October 31, 1984 Chronicle of Higher Education. In fact, numerous election pollsters support this view, the article said. Ronald Reagan drew his strongest support from people between age 18 and 24.

Using Reagan's popularity among this age group to stir interest, a burgeoning number of conservative student organizations have started up in the past few years, the article reported. They place a strong emphasis on training students in political techniques (they call it "political technology") and in flooding campuses with literature containing their points of view.

Many of them have large budgets, beefed up with the help of direct-mail contributions and other corporate grants, such as from the Coors Foundation, the Heritage Foundation and other organizations interested in conservative politics, the article said.

The Young Americans for Freedom and the College Republicans used to be the only conservative student groups with significant numbers of members, but now there are many groups which stress what they call "pro-America" beliefs.

New groups include the Conservative Youth Alliance of America, the conservative Youth Federation of America, the Federalist Society, Students for a Better America, Students of America, and the United States of America Foundation.

"In addition to the spurt of new groups," the Chronicle said, "the more established college conservative organizations have also grown in the past few years. The College Republican National Committee, the party's youth wing, had only a scattering of chapters in 1980; it now has about 600 clubs. Its budget this year is expected to be at least \$750,000 -- compared with a budget of \$120,000 in 1980."

Just this semester 18 new chapters of the Young Americans for Freedom were formed, and officers say they expect to spend \$1.2 million this year on recruitment and other activities, such as publication of a magazine called the New Guard.

Richard Mathias, Y.A.F. public relations coordinator at Georgetown University, said one of the best recruiting tools for attracting conservatives "is to emphasize 'high frontier' defense systems, President Reagan's strategic defense initiative that is popularly referred to as 'Star Wars.'"

"That nullifies the nuclear-freezing agreement totally," the Chronicle quotes Mathias as saying. "The nuclear-freeze people are really missing the boat. That's the past," he said.

Perhaps the most ambitious of the new conservative organizations is the United Students of America Foundation the article said. They are the group who staged the "Student Liberation Day" in October at the White House in support of the U.S. invasion of Grenada. This group owns its own press service to over 350 campuses, produces a nationally syndicated radio program called "Fallout", has a speaker's bureau known as Campuspeak and plans to spend more than \$300,000 to publish a national student magazine called New American that it says will be a cross between Rolling Stone and the American Spectator.

"In the U.S.A. Foundation's headquarters hangs a poster put out by the Conservative Caucus that bluntly states one of the foundation's major objectives--'defund the

left'--the Chronicle reported. Currently the foundation is waging a large-scale campaign to prevent Public Interest Research Groups, a network of campus consumer organizations established at the urging of Ralph Nader, from receiving student money.

The U.S.A. Foundation at Georgetown now coordinates its "educational programs" with the Campus College Republicans so the U.S.A. Foundation's tax-exempt funds can "do the non-partisan stuff", leaving the College Republicans free to use their money to promote partisan political activity.

The Chronicle reported that the foundation's declaration that it is a non-partisan group has won it tax-exempt status, but it has also been criticized for its ties to the College Republican National Committee. (Many of its members, including the dual president, are members of both groups.)

Critics charge, for example, that the Grenada "Student Liberation Day" was not a non-partisan educational activity, but a political campaign event designed to help President Reagan's re-election, the article said.

Most of the conservative student leaders interviewed by the Chronicle said they consider their major obstacle on college campuses to be "liberal professors". Other obstacles are campus newspapers and student government organizations.

Conservative activists are encouraging students to "speak out when they believe a faculty member is not presenting a balanced view to students". "They shouldn't teach Marxism as a legitimate economic system", one leader said, for example. "It is analogous to teaching blood-letting to medical school students."

Leaders also estimate there are currently about 85 conservative student newspapers being published and some say a new campus conservative paper starts up about one a month. About 61 of the currently published papers "receive financial counsel and advice from the Institute for Educational Affairs", the Chronicle said. That is a foundation backed by William E. Simon, a former Secretary of the Treasury and Irving Kristol, co-editor of the Public Interest magazine". Last year, the two men spent \$350,000 to support conservative newspapers on college campuses", the article said.

"Some of those papers have attracted a great deal of notoriety for making condescending statements about members of minority groups, women and homosexuals. While that bothers many conservative student leaders", the article said, they still consider the papers to be good vehicles for teaching students about conservatism. They say many of the remarks in question are "merely satirical ways of demonstrating their ideas and shouldn't be considered offensive."

Amy Moritz, chairman of the Conservative Youth Federation of America, said "I was considered an oddity on campus (in 1981). People called us fascists. If I looked for this job then, it wouldn't have existed. I would have been looking under rocks for work as a conservative student activist."

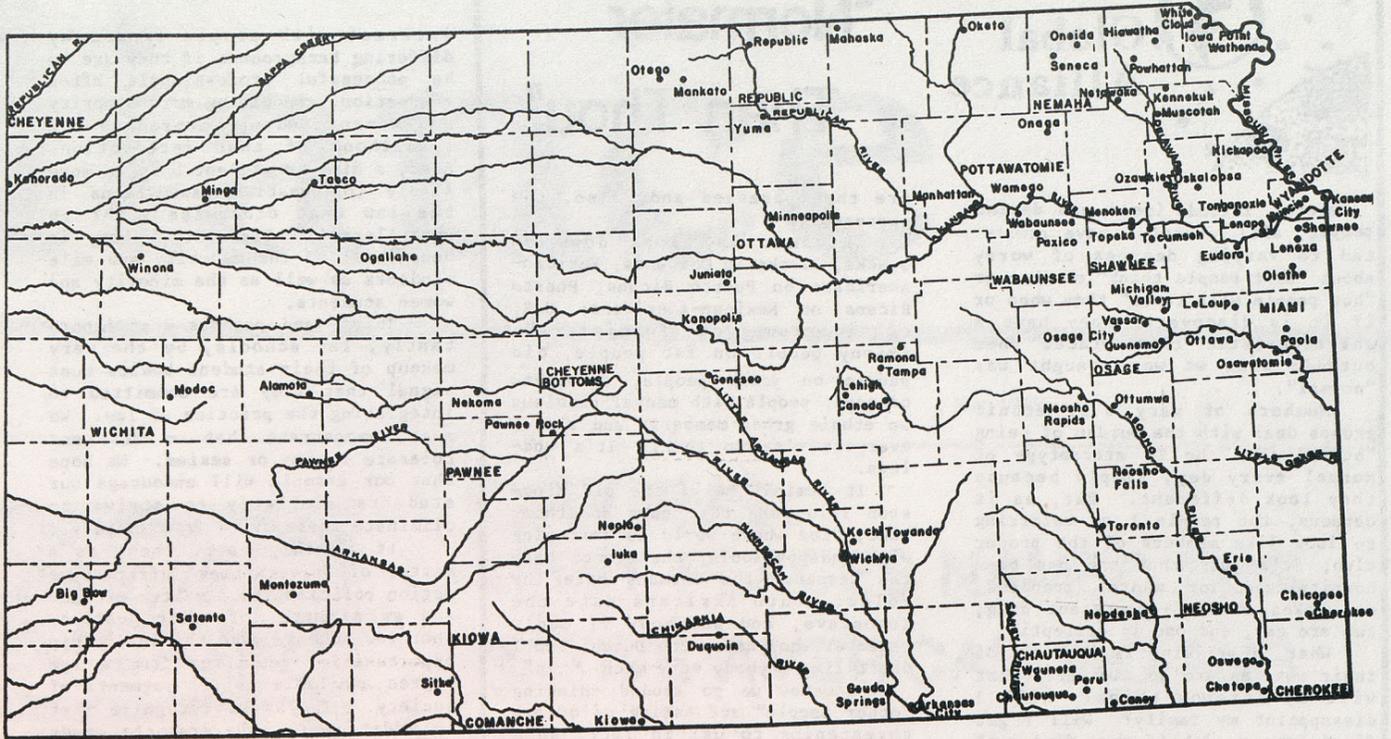
Today, the Chronicle said, "a streak of idealism and optimism is very evident in conservative student leaders."

"The conservative movement on campus is only a seed now", said Steven Baldwin, Program Director of Students for a Better America. But, he said, "there is definitely an opening for us. Students are willing to listen to our ideas." Baldwin added, "If our movement hopes to get going, we're going to have to bring about a change in the culture as well. You can't just change society with scholarly ideas."

"Editorial Comment"

"If today we want to find relief from the uncertainties of a changing world in some cozy arbitrary doctrine, then we had better face the likelihood that tomorrow the Dark Ages will return." (Jacob Bronowski, 1978)

Native American Indian City Names In Kansas



ALAMOTO - Unknown.
ARKANSAS CITY - Quapaw and Kansa origin. It is pronounced Ar-Kansas, not Arkansas.

BIG BOW - The Quapaw Indians were called the Bow Indians because they used the Osage Orangewood for their bows. This was incorporated into the city's name.

CANADA - A name brought to Kansas by the Mennonites. It is a French term for the Iroquoian tribes that live in the St. Lawrence Valley.

CANEY - This name was derived from an Indian term meaning "the creek where a horse was struck by lightning."

CHATAUQUA - Originally, Chatauqua was a Seneca name for a lake; it pertains to some phase of fishing.

CHEROKEE - Named in honor of the Cherokee Indian Tribe.

CHETOPA - Chetopa was a friendly Osage chief who was given a commission in the Union Army to command an Indian regiment during the Civil War.

CHICKOPEE - This was brought to Kansas by Massachusetts settlers. It is probably Algonquian; meaning violent river.

DUQUOIN - Unknown.

ERIE - Brought to Kansas by the French-Canadians. Erie means "cat" or "panther-people."

EUDORA - One of the few female Indian name places.

GENESE - Iroquoian or New York origin; also identified with the Senecas meaning "shining valley."

GUEDA SPRINGS - This is of Dhegiha Sioux origin, meaning "healing water." Indian mothers came hundreds of miles to give birth to their babies at this health center.

HIAWATHA - Longfellow's poem, "Song of Hiawatha," has made Hiawatha one of the most legendary characters in Indian literature. The original Hiawatha was an Iroquoian chief in the 16th century. Hiawatha is a heroic name in both Iroquois and Chippewa lore.

IOWA POINT - This familiar landmark known as "the Point" is on a narrow strip of land that was part of a reservation for Iowa and Sac and Fox Indians.

IUKA - Named for an Indian Chief by Iowa settlers. The Iowa character is so strong in Iuka, that it is known as an "Iowa town, out and out, only located in Kansas." Iuka is probably of Choctaw origin.

JUNIATA - This became a popular Indian name when the song "The Blue Juniata" was released telling the story of Alfarata, an Indian girl.

KANOPOLIS - Although no information could be uncovered, it has been surmised that this is a combination of an Indian tribe, the Kansa, and a Greek word, polis, which means city.

KANORADO - This is also a derivative of the Kansa Indian tribe name.

KANSAS CITY - Founded by Silas Armstrong, a Wyandot chief. Kansas City is named in honor of the Kansa and Kaw Indians.

KECHI - Caddoan for "going in wet sand." Kechi is named for the relatives of the Wichita Indians.

KENNEKUK - Chief of the Kickapoo, known as the "Kickapoo Prophet," Kennekuk claimed that "a town will rise on my camping grounds."

KICKAPOO - An Indian tribe whose name means "he who moves about." Kickapoo, Kansas, was named because it was assumed that the alliteration of the name would make it a good capital of Kansas.

KIOWA - This city was named for the Kiowa Indians. Kiowa means "prominent" or "principle" people.

LEHIGH - This name evolved from the Delaware name "lechau" meaning "where there are forks in the road." Lehigh was settled by Pennsylvanians.

LE LOUP - Unknown.

LENAPE - Unknown.

LENEXA - One of the few females heralded by place-names; Lenexa was the wife of Chief Blackhoof.

MAHASKA - White Cloud was one of the most distinguished Iowa chiefs. He led the Iowa Indians to their Kansas reservation in 1837. His Indian name was Mahaska.

MANHATTAN - Brought to Kansas by native New Yorkers; there are many interpretations as to the development of the name. Its probable derivation is Delaware Indian, meaning "the place of dangerous currents."

MANKATO - A Siouan name brought from Minnesota meaning "green pastures" or "blue earth."

MENOKEN - Located near Fool Chief's village; Menoken was a Kansa village. Its name means "a growing place."

MICHIGAN VALLEY - Named for the Michigamea tribe which was one of the several Algonquian tribes of the Illinois Confederacy. The name Michigan means "great water." Michigan Valley was settled by Michigonians who wanted to keep their former home alive in their hearts.

MINGO - Mingo was a name which was used rather loosely by the Delaware and the Dutch for the Iroquois in general, and the Senecas in particular. Travelers applied the name to any detached band of Iroquois. The settlement of the Mingo name in Kansas made it one of two cities in the United States named Mingo.

MINNEAPOLIS - This city was once known as Markley's Mill. It's name is a derivative of the Sioux word "minne" meaning water and the Greek word "polis" meaning city.

MODOC - One of the more popular names, named for the Modoc Indians of California, because of the Modoc War of the 1870's. Kansas Governor John P. St. John, fought and was twice wounded by the Modoc Indians.

MONTEZUMA - Plagued with many problems at first, this city, named for the majestic monarch of the Aztecs, was revived in 1912 by the Santa Fe Railroad.

MUSCOTAH - A Kickapoo word meaning "prairie" named by a settler whose wife was a Kickapoo woman.

NEKOMA - Variation of the name Nekomis which was taken from Longfellow's poem "Hiawatha." Nekomis is probably a Chippewa word meaning "grandmother."

NEODESHA - The city-founders had a desire to have an Indian name. A descriptive name and unusual name. Osage origin meaning "muddy water."

NEOLA - Of uncertain Indian origin in Stafford County developed into a railway station on the Missouri Pacific.

NEOSHO RAPIDS - Cities on the Neosho River, which is a combination of an Osage Indian and French name. Probably means "clear, cold water."

NEOSHO FALLS - Named for cities on the Neosho River.

NETAWAKER - A Pottawatomie word referring to the view, probably grand view or fine view.

OGALLAH - A Sioux name meaning "to scatter one's own." Originally the name of a military camp and railroad camp, it had the name O'gallaha, giving it an Irish look.

OKETO - An English corruption of Arkaketah. The name of an Oto chief meaning "Stands by it."

OLATHE - Dane Daugherty a Shawnee Indian, helped settle this city. On looking it over, Daugherty exclaimed "Olathe" which means beautiful.

ONAGA - Name of a Pottawatomie Indian who was "peacefully inclined."

ONEIDA - Iroquoian name referring to a large syenite boulder, the Onieda Stone.

OSAGE CITY - Named in order to compete for the county seat of Osage County. The name is an honor to the Osage Indians.

OSAWATOMIE - The source for the name is in the combination of names of the merging streams on which Osawatomie is located: The Osage and the Pottawatomie.

OSKALOOSA - Oskaloosa was the wife of famed Iowa Chief Mahaska. Combination of Oska (the name of a chief) and loosa (his squaw).

OTTAWA - Names for the Ottawa Indians of Canada.

OTEGA - Probably Iroquois in origin, a variation of Otsego mentioned in James Fenimore Cooper's books.

OTTUMWA - Means "tumbling water" or "rapids" brought to Kansas by Thomas Bowen, a minister from Ottumwa, Iowa.

OSWEGO - Iroquoian name meaning where the river widens. Oswego replaced the name White Hairs Little Town.

OZAWKIE - The first town in Jefferson County was named for a Sac (people of the yellow earth) Chief Onawkie.

PAOLA - Came from the inability of the natives to pronounce the "r" in Peoria. The Peorias were from Iowa and Illinois.

POWHATTAN - Powhattan's name became famous when Pocahontas, Powhattan's daughter, saved the life of Captain John Smith. Settlers were from the east and wanted a tie with their home state.

PAWNEE ROCK - A major land mark and guide that juts out on the bottom land of the Arkansas River.

PAXICO - A derivative of the Pottawatomie Chief Pashqua who owned the land where the town was built.

PERU - An Incan name first found by the Spanish.

QUENOMO - Named after an Indian named Old Joe Quinemo, who was part Sac and part Seneca, and Ottawa.

RAMONA - Unknown.

REPUBLIC - Pawnee origin, the name of an Indian tribe applied by the French and modified by the English. Not a political party name.

SATANTA - A Kiowan chief who was the most dreaded warrior of the plains. Name means "White Bear."

SENECA - Named after the Seneca Indians meaning "standing stone people."

SHAWNEE - Indians who settled in the eastern part of Kansas. Helped develop several of the Shawnee missions in Johnson County.

SITKA - A city that rose during the height of the cattle trade. Had a reputation for being haunted.

TAMPA - Unknown.

TASCO - Tasco was located in Sheridan County where its name replaced the name Guy in 1923. Origin is unknown.

TECUMSEH - Partially modified from the prophet's name Tenskwatawa. It is a simplified term for the Algonquian name of the Shawause Tribe.

TONGANOXIE - Delaware chief had his home on this land which served as a popular stopping place on the Lawrence-Leavenworth Road.

TOPEKA - There are many possibilities for the origin of this name. It could be Sioux, Caddoan, Pottawatomie, Cherokee, or Choctaw.

TORONTO - Brought to Kansas by Canadians, Toronto means "meeting place." It is probably Huron or Wyandot in origin.

TOWANDA - Seneca Indians, known as the Towanda Band, gave up their Kansas land in 1857. Towanda could also be of possible Iroquoian origin.

VASSAR - Unknown.

WABAUNSEE - Pottawatomie Chief Wabaunsee had a great reputation for collecting scalps. He was quite well-known in the area for his military "medals."

WAMEGO - Named for a Pottawatomie chief, Wamego means "running water."

WATHENA - Where Chief Wathena of the Kickapoo tribe once had his wigwam, now stands the town of Wathena.

WAUNETA - This is a variation of the name Juniata.

WHITE CLOUD - White Cloud, an Iowa Chief, led the Iowa Indians to their Kansas reservation in 1837. See also Mahaska, Kansas.

WICHITA - Of uncertain origin, having background with the Kiowa, Comanche, Sioux, Osage, and Choctaw. Probably means "scattered lodges." According to a Wichita chief, "Wichita means the people, lodges, cities, and mountains."

WINONA - A town in western Kansas that used to be named Gopher County. It was changed because of the attractiveness of the name. The name was taken from Longfellow's poem, "Hiawatha."

YUMA - This was named for a linguistic group of Indians, the town is now listed as extinct.



Global Alliance

"Normaler Than Thou"

Several friends (good and decent people, all) recently have admitted to varying degrees of worry about "what people think" of them or "how people will treat" them when or if it is discovered they have a characteristic that places them outside what we were taught was "normal".

Members of many U.S. ethnic groups deal with the burden of being "other" than the TV stereotype of normal every day, simply because they look different. But, as it happens, the people I am referring to look like members of the proper club; it's just that one has been hospitalized for mental problems, one takes an anti-depressant drug, two are gay, and one is epileptic.

What is striking is that all of their worries are so similar: What will my friends think? Will I get fired from my job if they find out? What these people share with the ethnic minorities is that, in fact, some people probably would ostracize them if they "knew."

According to a sociology book called *Outsiders USA*, if we eliminate all people who exhibit characteristics or who have a status that places them outside what our society calls "normal," this is what we get:

A male between the ages of 18 and 65

White

Educated

Financially secure

Completely able-bodied

Intellectually competent

Heterosexual (and preferably married with a family)

Not an alcohol or drug abuser

No prison record

No history of psychiatric problems

Other characteristics help, such as: right handedness, correct religious affiliation, straight teeth, prescribed manner of dress, no relatives who are inclined to embarrass, and so on.

You might wonder how it is possible that the vast majority of the population -- belonging to at least one of the many "outsider" groups -- is still considered an "outsider" in the USA.

It is because, in our society, the only slightly enlarged group of stereotypical "normal" people have garnered so much political, religious, economic, and general social power that they have given themselves permission to write the laws and legitimize the attitudes that define what insider and outsider mean -- for all of us.

What puzzles me the most about "minority" groups (including ethnic and other outsiders) is that the people in them seem to have no sense of commonality with people in other "outsider" groups. They do not, in other words, just because they are Black or Chicano or American Indian or physically disabled or lesbian or gay or alcoholic or women, see their "stake" in opposing the oppression of the others.

I know some groups are forced into competitive relationships because of the way resources are won or lost in the world; that if money and power are up for grabs, ideals about finding ways we can all win are quickly reduced to "if you win, I lose" -- still, the lack of empathy among groups is surprising.

There are some problems with the *Outsider USA* book, but it is important if for no other reason than it makes us realize we have a great deal in common with "other" people, and that all of those people we believe will think badly of us -- are US!

With few exceptions, we are ALL in at least one outsider group -- and we are running around doing this exclusion number on one another. We

are the oppressed and, also, the oppressors.

Chicanos may look down on Blacks, Blacks on Chicanos, Mexican-Americans on Puerto Ricans, Puerto Ricans on Mexican-Americans; U.S. ethnic groups on "foreigners"; skinny people on fat people, old people on young people, straights on gays; people with mental problems on ethnic group members; and almost everyone else on them. It's endless.

It reminds me of the old Kingston Trio song that goes something like, "The whole world is festering with unhappy souls, the French hate the Germans, the Germans hate the Poles; South Africans hate the Yugoslavs, and somebody (I can't remember who) hates the Dutch; and I don't like anybody very much . . ."

Somehow we go around thinking "other people" are hating us or are threatening to us; in fact, some people are doing just that -- but they are doing it at least in part because they are trying to avoid calling attention to or feeling totally inadequate about their own peculiarities.

A song from the play "South Pacific," sung by a soldier (another "outsider") who fell in love with a Polynesian woman (another one), says, "You've got to be taught to hate and fear, you've got to be taught from year to year . . . to hate all the people your relatives hate; you've got to be carefully taught." And that's what we do: generation by generation, year by year, we teach our children to be afraid of people "whose eyes are oddly made" or who don't act quite like we do. And, we fret about ourselves.

In fact, the ironic part to me is that I can't think of anyone who not only isn't some kind of "outsider" but also, who doesn't suffer in some way from worrying about it. As I said, among my own friends, the worries sound the same. Many people seem to slip around and see a therapist on the side to talk about their own fear of not being what they think they should be . . . to please a father or husband, to win all of the time, or whatever. However, until the last one drops, they will persist with their "normaler than thou" attitude and cling to some neurotic need to be one up on somebody else.

The sociology book defines "outsider" as a member of an "out-group" which society relegates to a social status that is generally perceived as undesirable. Also, the society places restrictions on the freedom of these people to pursue many basic life goals.

In sociological theory, the term outsider dates back at least to William Graham Sumner in his discussion of "primitive societies." "A differentiation arises between ourselves, the we-group, or in-group, and everybody else, or the others-group, out-groups. The insiders in a we-group are in a relation of peace, order, law, government, and industry, to each other. Their relation to all outsiders, or others-groups, is one of war and plunder, except as agreements have modified it . . ." he said.

We are all too familiar with the above definition as it relates to "foreigners," people we may literally "war and plunder"; but we may not so easily recognize the definition as something we do to one another everyday. What the cartoon character, Pogo, said seems to be true: "We have met the enemy and he is us." Cruelty to each other, is war and plunder of another kind but, sadly, it is war and plunder, nevertheless.

© 1985 by Susan L. Allen

LAW

(From p. 1)

interact with people from many differing backgrounds if they are to be successful professionals after graduation. Enrolling more minority and women students increases the likelihood of that interaction. Also, a diverse student body is more likely to question assumptions in the law that otherwise might go unchallenged. Diversity, then, is beneficial to the majority and male students as well as the minority and women students.

Third, and perhaps most importantly, law schools, by the very makeup of their student bodies must signal that they are committed to integrating the practice of law. We must demonstrate that we will not tolerate racism or sexism. We hope that our example will encourage our students similarly to strive to eliminate these evils from society.

It is only fair, then, as a matter of universities' affirmative action policies, as a matter of law, and as a matter of basic justice, that law schools make the leadership opportunities resulting from a law degree available to all segments of society. They must recognize that in addition to undergraduate grade point averages, and in addition to the score on the Law School Admission Test, an important criterion for determining whether a particular applicant should be accepted to the student body must be whether the admission of that applicant would increase or decrease the likelihood that the student body accurately reflects the population as a whole. The ability to successfully complete law school does not inherently reside in one segment of our population to a greater degree than in the population as a whole. Institutions, particularly public institutions, cannot continue to rely on the good will and tax support of the general population, and at the same time, turn out graduates who disproportionately represent only one segment of that population.

The Study of Law at Washburn

It would be impossible and undesirable on a year-to-year basis to insure, through means of quotas, that a student body completely and accurately reflects the population. However, we should be alarmed when we recognize that women make up at least fifty percent of the population of this country and yet only constitute one-third of the enrollment in law schools. Similarly, we must view the even greater underrepresentation of ethnic minorities in the legal profession with alarm.

Our ultimate goal in formulating a recruitment, admission, retention, and placement policy, then, should be to produce a graduating class which more accurately reflects the gender and ethnic balance of the general population. We must move toward guaranteeing that all peoples have equal access to the leadership positions that a law degree brings.

Once we have admitted women and minorities to law school, we must attempt to insure that there exists an academic and social support system to aid in their retention. Many women and minorities enter law schools as "first generation" lawyers; that is, no one in their families has been exposed to the legal education process. The creation and maintenance of a supportive network assisting with the financial, academic, and social problems that "first generation" lawyers may encounter is an important step in guaranteeing the success of these students.

Finally, it is important to recognize the favorable impact that faculty role models can have on students and prospective students. Law school faculties should reflect more accurately the gender and ethnic balance of the general population.

(Note: Mr. Piatt would be happy to talk with students interested in Washburn's Law School. You may contact him at the school, 913-295-6660. He wants to emphasize

that the opinions expressed in the article are his own and not necessarily those of the school.)

NOTES

HISPANIC WOMEN'S SCHOLARSHIP

National Image Inc., in partnership with the Coca-Cola Co., has established Project Cambio, a scholarship awards program that provides financial incentive and encouragement for Hispanic women pursuing a career change. Last year 30 recipients shared awards totaling \$15,000.

Unfortunately, this information will reach you too late to apply this year. However, you may want to keep this award in mind for next year.

The applicant should be an Hispanic woman pursuing a definite course of study or a business-related program and planning a career change that will lead to advancement, a new proficiency, entry or re-entry into the job market.

For more information contact: Liz Montoya, Chair, Project Cambio Awards, National Image, Inc., 2162 Candelera, Santa Fe, New Mexico 87501.

NEW PAMPHLET: MINORITY WOMEN'S ORGANIZATIONS AND PROGRAMS - A PARTIAL ANNOTATED LIST

This seven-page pamphlet focuses on the educational needs, professional development, and related concerns of minority women. It costs \$2, and is available from Project on the Status and Education of Women, Association of American Colleges, 1818 R St., NW, Washington, D.C. 20009.

NEW JOURNAL:

Sage Women's Educational Press has announced publication of *SAGE: A Scholarly Journal on Black Women*.

Vol. 1, no. 1 is devoted to the theme of Black women's education. It includes a photographic essay, articles on the education of Black women, an interview with Willa Player, former President of Bennett College, a listing of recent master's and doctoral theses; and a listing of educational resources on women of color.

The theme of the second issue is *Mothers and Daughters*. Forthcoming issues will feature Black Women as Writers and Black Women's Health.

At this time the journal is soliciting articles for the issue on Health. Topics encouraged by the editors include: the status of Black women's health; analyses of Black women's experiences with health care delivery systems; interviews with Black women health activists; Black women as health care providers; and more. Deadline is August 15, 1985. For more details write the editor.

Single issues are \$8 and subscriptions are \$15 yearly for individuals and \$30 for institutions. The address is: SWEP/SAGE, P.O. Box 42741, Atlanta, GA 30311-0741.

NEW ALBUM: INTERNATIONAL SWEET-HEARTS OF RHYTHM, ROSETTA RECORDS RR 1312

The hottest all-women's jazz band of the 1940s, the International Sweethearts of Rhythm, was the first racially integrated women's band. Its relative obscurity was due to the fact that it played primarily for Black audiences and was often ignored by the White media. Sixteen of their songs are featured on this album along with five pages of background notes and photos. This is another in the fine Women's Heritage Series, produced by women's blues expert Rosetta Reitz. Listen to the hot horn of Tiny Davis, the wailing tenor of Vi Burnside, and the funky vocals of Anna Mae Winburn and answer that boring question once and for all "Can women play jazz?" with a resounding "You better know it." Rosetta Records, 115 W. 16th St., New York, NY 10011. (New Directions for Women, March/April 1985)

Alliance - An Ethnic Newspaper at KSU
Office of Minority Affairs
Holton Hall, Kansas State University
Anne S. Butler, Director, ESS
Susan L. Allen, Ph.D., editor
Alliance is a publication of the Office of Minority Affairs, KSU.
It is published eight times during the academic year. It is circulated free of charge to all minority students at KSU. Interested faculty and others. Contributions will be considered. Articles may be reproduced with proper permission and citation.



Office of Minority Affairs

Holton Hall
Manhattan, Kansas 66506
913-532-6436

Nonprofit Organization

U. S. POSTAGE
PAID

Permit No. 525
Manhattan, Kan. 66502