

Alliance

AN ETHNIC NEWSPAPER AT KSU

March, 1986



Suzie Wisdom, freshman in business from Manhattan, displays the beginning of what turned out to be a 36-foot long letter to Senator Kassebaum and President Reagan opposing the Gramm-Rudman-Hollings legislation.

KSU STUDENTS PROTEST GRAMM-RUDMAN-HOLLINGS

A 36-foot long letter protesting the Gramm-Rudman-Hollings legislation's impending "butchery" of federal education funds was mailed to Senator Kassebaum (and President Reagan) this month. Several hundred K-State students signed the letter symbolically written on white butcher paper; many wrote entire letters.

Most students said they would not be able to obtain a higher education without federally supported educational programs. They expressed concern about what significant cuts would mean in their own lives. Many also said they were worried that limiting educational possibilities for millions of young people in the U.S. would undermine the future of the country.

"Support the students! Support the future!" was a typical sentiment.

Other comments:

"I'm finally off welfare and on my own. I've finally gotten a chance to go to college and am maintaining a 3.0 GPA. But I couldn't be doing this without my grant. Give me a break and look for other ways to cut the budget. These monies are being put to good use, as far as I'm concerned."

"Don't let American students fall behind the Soviet students..."

"I won't be able to go to school!"

"Financial aid is my only avenue toward gaining an education...I am my sole support."

"I couldn't afford to get a higher education without financial aid and (if funding stops)...life cannot be prosperous for me OR the government because the government won't get as much taxes from me!"

"Think if YOU had to pay for full-time school and had no money!"

The Office of Minority Affairs and Special Programs sponsored the letter-writing campaign. This office houses the federally funded TRIO Program which includes Special Services (tutoring and other services for several hundred K-State students) and the Upward Bound program which assists local high school students. Both programs face about a 4 percent cut in the first round, with the possibility of an additional 25 percent budget cut in October.

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Educator Says

ETHNIC MIX DETERMINES TREATMENT OF AMERICANS

E Pluribus Unum or "one composed of many" is a basic philosophical tenet of American democracy (it even appears on all of our currency), but the idea that an E Pluribus Unum sentiment leads to equality is an American myth, according to Hunter College (N.Y.) professor of ethnic education, Maurice Martinez. Martinez met with K-Staters at a Multicultural Study Group roundtable sponsored by the College of Education in February to discuss the treatment of racial and ethnic groups in America and its implication for education.

Martinez outlined a series of racial mixes for the educators and discussed the differing treatment of various ethnic and racial groups in America based on the mix. We usually think only of mulatto, which is one-half white and one-half black, but there are many, many variations of white, black, Indian, and other peoples.

Martinez said the percentage of mixed blood, plus the manner in which the various groups arrived in America (immigrants, like the Irish, who were able to relocate voluntarily and "caste" like the Africans, who experienced involuntary incorporation into the society, for example), determined the manner in which America treated them.

In his new book, Education of Ethnic Minorities (Ginn Press, 1986), Martinez said E Pluribus Unum has carried with it the image of the "melting pot," but that it is a myth to think this meant all people in America were ever treated equally.

The melting pot image became an expectation that any individuating differences which existed outside the white, dominant "overculture" should melt away. Eventually all "sub-dominant" groups were to become "the same," which meant the same as the dominant

culture. Martinez said racial mixes that included over 1/32 black were considered to be black or Negro by society.

"The melting pot became a myth," he said, "when groups of people were not accepted because of their ethnic differences. Many such groups attempted to assimilate to the norms and expectations placed before them. They were still rejected by members of the dominant 'overculture' who in legal and extralegal terms defined the profile 'American.' The overculture's definitions did not always allow E Pluribus Unum a legitimate place in the reality of things and in the framework of acceptable human conduct. Instead, they played down diversity in favor of monocultural ethnocentrism."

Martinez said in his book that the United States is a society of many cultures (polycultural) with monocultural institutions and ideas

(To p. 2)

Gordon Parks Coming To KSU

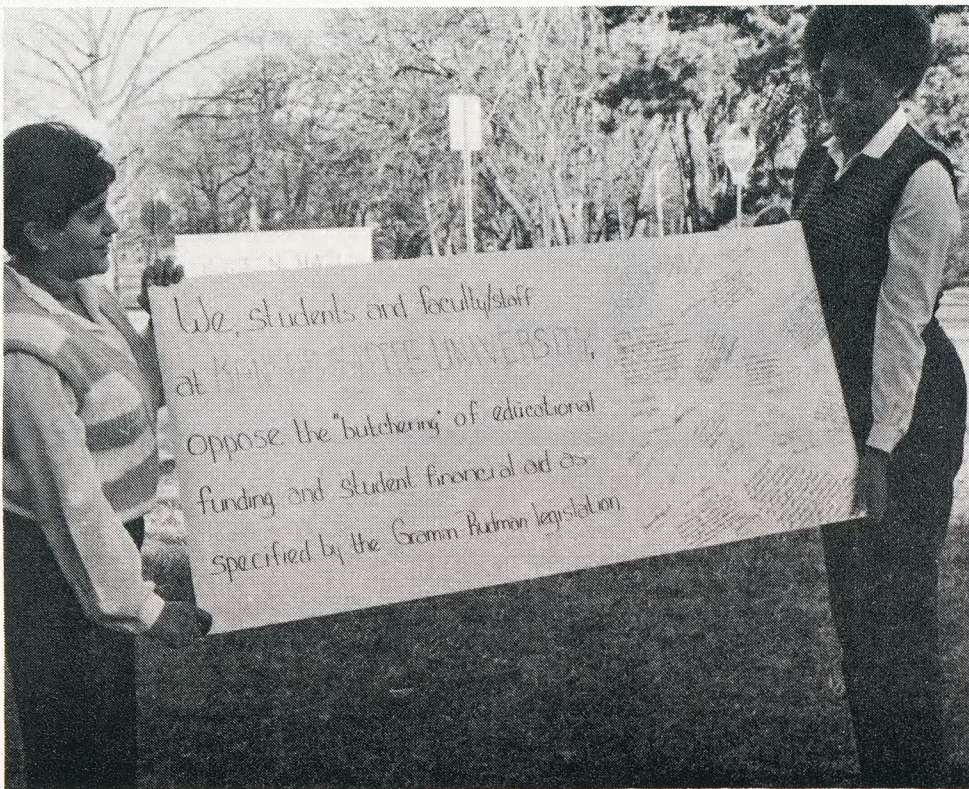
Gordon Parks, world renowned photographer/writer/film maker and native Kansan will be awarded the Kansas Governor's medallion for Artistic Merit on April 5, 1986. Parks will attend the ceremony in Wichita. Then, he will arrive in Manhattan for the opening of a show featuring his photographs and for a presentation at K-State.

The exhibit, "From the Huge Silence: A Century of Life in a Small Kansas Town," will be the Union National Bank from April 7 through May 3. The 60 black and white photographs depict life in Kansas and many of them were taken in Manhattan and the surrounding area.

Parks plans to be in Manhattan for a reception and preview of the exhibit, for members of the Manhattan Arts Council and guests, on April 6.

On Monday, and Tuesday, April 7 and 8, the K-State Union Program Council will present "The Learning Tree," a film written and directed by Parks recounting the life of a poor Black boy living in the free state of Kansas in the 1920's.

Parks will be in the K-State Union Forum Hall for a presentation on April 7 prior to the showing of the film.



Suzie Wisdom, freshman in business from Manhattan, and Anne Butler, Director of Educational Supportive Services begin to unroll the 36-foot long letter.



The letter-writing took place at a table in the K-State Union, February 26, 27, and 28.

Letter-Writing Campaign (From p. 1)

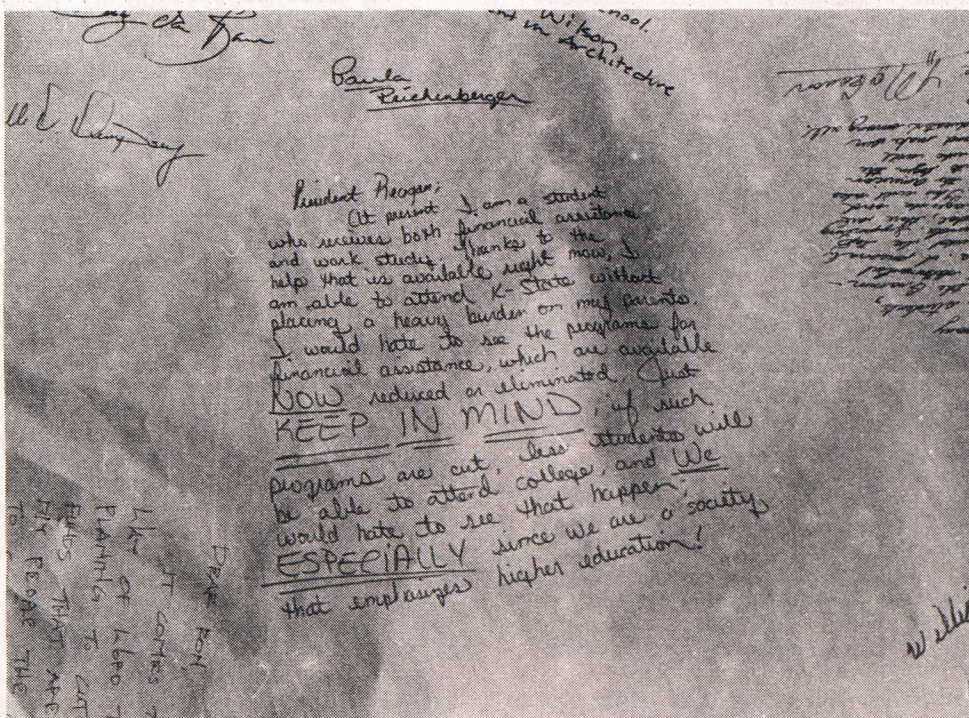
February 28 was proclaimed National TRIO Day, by a Congressional resolution, to increase awareness of the opportunities offered by this program.

Local Upward Bound students also wrote letters encouraging the Representatives to save Upward Bound and other educational programs.

"The Upward Bound staff and I have invested two years into a solid future for myself," one letter said. "Please don't jeopardize my future or future Upward Bound student's future by cutting TRIO funds."

"This is an opportunity for us to make something of ourselves, and I ask that you please not stop funding the Upward Bound program" another said.

At K-State, the initial impact of the Gramm-Rudman-Hollings legislation will mean: approximately 60 College Work-Study jobs will be eliminated; Supplemental Education Opportunity Grants will be cut by approximately 120 awards; National Direct Student Loans will be cut by approximately 250 awards; and Pell Grants will be reduced by 10%.



Several hundred K-Staters wrote letters urging Congress to save federally-funded educational programs.

ETHNIC EDUCATOR (From p. 1)

(those defined by one culture). Those who differ from what is defined by the dominant segment of the population as what-it-means-to-be-an-American, he said, have long been labeled "something other than an acceptable American."

Martinez' book is concerned with the education of U.S. ethnic minorities, primarily with American Indians, African Americans, Hispanics, and Asians. He hopes the book will help make teachers aware of "the unique cultural experiences of ethnic minorities." The "culturally different" student should not be regarded as "deviant," he said, and an understanding of the needs and concerns of ethnic minority groups will facilitate communication in the classroom.

"The nuances of a particular culture often provide fresh answers to an open, inquiring mind," he said.

BLACK INDIAN ETHNIC GROUPS

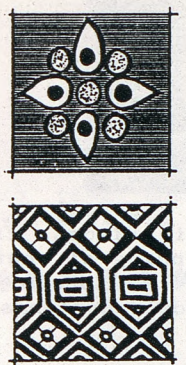
Martinez, who is also a poet and a documentary film maker, visited K-State under the sponsorship of the K-State

American Ethnic Studies Program and the student Anthropology Club. An expert on the development of Black Indian ethnic groups in New Orleans, Martinez presented his award-winning documentary on a Black Indian group, commonly known as the "Mardi Gras Indians."

The film revealed ways in which the African culture assimilated with the American Indian culture, said Harriet Ottenheimer, K-State professor of anthropology. It described the music, dance, rituals and elaborate costume preparation used by the New Orleans ethnic group in its sunrise celebration on Mardi Gras day.

The Black Indian ethnic group was formed when French colonialists who settled the southern Mississippi River region brought with them African slaves to work on plantations. The French fought several bloody wars from 1716 to 1729 with native American Indians, like the Natchez tribe, and many African slaves escaped to live with the Indian tribes, fighting side-by-side with the Indians against the French.

Assimilation of the African culture with the American Indian culture has been sustained through many generations in the form of oral traditions such as those featured in Martinez' film.



Mexican-American Students Get MACS Underway

The new Mexican American Council of Students (MACS) is beginning to attract prospective members and make its presence felt on the K-State campus.

"On March 27, I will give a five minute presentation to Student Senate in hopes of being granted funds for MACS for the 1986-87 academic year," said Dolores Bernal, junior in business administration/sociology from Shawnee, Kansas, and president of MACS.

The organization was formed too late to appeal for the 1985-86 funding, Bernal said. However, MACS has already managed to help sponsor poet and novelist Leroy Quintana for a reading of his work earlier this year. MACS also co-sponsored (with the College of Architecture and Design), Orlando Romero from the Museum of Mexico in Santa Fe who spoke on "Adobe, Earth and Man: Culture and Architecture of Hispanic New Mexico" in February.

Other officers, Mike Mejia, senior in engineering from Topeka; Judy Wolf, sophomore in business administration from Overland Park; and Jose Bernal, freshman in graphic design from Shawnee

also assisted Dolores Bernal and sponsor Antonia Q. Pigno, Farrell Library, host a "get together" reception in February.

Bernal said the purpose of the organization is to further the spirit of cooperation and friendliness among Hispanic students at K-State.

"MACS also tries to emphasize and promote a general knowledge of the Mexican American cultural heritage and traditions on campus by sponsoring and co-sponsoring events in fine arts," she said.

Last semester students in the organization approved a constitution stating the group purpose. Bernal said the constitution was submitted to the student government association service office (SGA) and MACS is now an "officially recognized" organization. This makes MACS eligible to receive SGA funding, Bernal explained.

Secretary/treasurer Judy Wolf, recently submitted a proposed budget to the group for next year and Bernal is hopeful that her upcoming visit with the SGA will secure enough funds to really get the new organization underway.

NOTES

MATH AND SCIENCE HELP SESSIONS

If you are having problems with a math or science class and want some free help, you may simply walk in to Holton Hall 207 for assistance from the Educational Supportive Services program staff at the following times:

MONDAY & THURSDAY (4:30-5:30 pm) for: Concepts Chemistry, General Chemistry, Chemistry I, Chemistry II, Principles of Biology and Human Body.

TUESDAYS (4:30-6:30 pm) for: Intermediate Algebra, College Algebra, Plane Trigonometry, Study Skills (Math Application), General Physics I, II, Man's Physical World I, and Descriptive Physics.

For more information, please contact Shahla Nikravan, Math/Science Coordinator, ESS, 532-5642.

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PHOTO CONTEST

The UPC Arts Committee will sponsor the 11th Annual UPC Photography Contest. The contest is open to all students, faculty and staff; entry fee is \$2. Photos may be submitted from March 17 through April 4 in the Union Activities Center. Contact UPS for additional information.

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LOU DOUGLAS LECTURE SCHEDULE SET

"U.S. 1986: Myth and Reality" has been the theme for this year's Lou Douglas Lectures on Public Affairs taking place in the Forum Hall at Kansas State University. There are two lectures remaining in this series.

John Stockwell, a former CIA agent who exposed U.S. covert activities in Angola's civil war in his book In Search of Enemies, will speak April 1, at 7:30 pm, on the topic "The Secret Wars of the CIA."

Mitch Snyder, radical Catholic activist and outspoken defender of the Washington, DC, shelter for the homeless run by the Community for the Creative Non-Violence, will speak April 21, at 7:30 pm, on the topic "Homelessness in America."

PUBLIC MANAGEMENT PROGRAM

A summer program for minority students completing their junior year who wish to explore opportunities for training and careers in public management is once again being offered at the State University of New York at Stony Brook June 8 through August 1, 1986. The summer program is part of a larger effort by the Association for Public Policy Analysis and Management (APPAM) and the Alfred P. Sloan Foundation to increase minority representation in effective public sector decision-making.

Free housing, tuition, books, plus a stipend of \$1,000 is provided to all program participants. Kansas State University students have been successfully involved in this program for several years.

If you are interested, contact Lori Switzer in Room 206-D, Holton Hall (532-6436). Applications are due March 31, 1986.

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FELLOWSHIP

The Office of Bilingual Education and Minority Languages Affairs will award an estimated 324 fellowships to full-time students pursuing a degree above the bachelors level in areas related to programs for persons with limited English proficiency. This includes teacher training, program administration, research and evaluation, and curriculum development. Awards will average approximately \$10,000. For additional information contact Joyce Brown, Office of Bilingual Education and Minority Languages Affairs; U.S. Department of Education, Room 421, Reporters Building; 400 Maryland Avenue, S.W., Washington, D.C. 20202 (202-245-2595). Deadline in March 24, 1986.

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KANSAS FOLK LIFE FESTIVAL

Anyone who can volunteer a few hours to a few days to help out at the Kansas Folklife Festival can earn free passes to the festival while will be May 3 and 4 in the Ahearn Complex. If interested contact Tamara Compton at 532-5575.

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MISSIONS EXHIBIT

"Missions of New Mexico" photographs are exhibited in Farrell Library, Minorities Resource/Research Center, to April 30.

TWO STORIES

"Defying a Label"

by Suzie Wisdom

SPLAT! A brown stream of tobacco juice shot out of my mouth and hit the pavement. Several more were shot as the football players huddled around the coach during a practice session. With each shot, the players exchanged grins and winked as the coach's voice grew more agitated and his glare intensified. One more stream flew by and then BANG! His clipboard slammed into the pavement. The force of its impact sent pieces flying.

We all looked up to see a very red-faced man focusing his anger towards one person: me. He yelled that I didn't belong there. I'd only interrupted everything, I was only a spectacle. Gathering everything I had, I stood my ground and calmly reminded him that I had paid my dues, I had indeed earned my way and, yes, I did belong there.

It had been a struggle from day one. I had first approached my parents and received their support to try out for the football team. Their only concern was that, due to my physical stature, I might easily get hurt. I approached the coach, and when he finished laughing, he said sure, if I wanted to make a fool out of myself, go ahead and try out for the team. Just to be fair, he would ask four other faculty to help him judge my abilities. I went out and survived the cut. A panel of five considered me "traditional" players. But that was just the beginning.

able to play football as well, and better than, some of the

We started drawing crowds at practice. Parents, townspeople, and other league coaches heard that I was on the team. Some applauded my courage to tackle this tough sport. Some were disgusted by my lack of discretion at treading into territory where I "didn't belong." The issue was brought up for resolution at a school board meeting before the season began, to determine my eligibility. Title IX was all I needed for my argument: since a comparable program was not available at this institution, I was eligible to continue participating in the existing football program. A minor victory compared to the hassle and vehemence of the opposition. They weren't happy, but they couldn't argue with the federal government. Now they gleefully anticipated watching me fail.

The non-believers were disappointed, though. I went on to have a successful season as a defensive free safety and offensive halfback or end. Those who didn't believe in me at first became some of my staunch supporters. Other expressed envy at my conviction and persistence. They saw that they, too, could reach a goal of their own. Literally, through sweat, tears, and hard work, I had attained my goal. So, who was I? I was me, an individual; and that year, I was a 12-year old, 4½-foot, 70-pound female football player.

"Mother Handles Race Relations"

(Editor's Note: Neva White, Professor of Library Emeritus, who was head of the cataloguing department at Farrell Library from 1966 to 1983, won second place for her story, below, in the Native Sons and Daughters of Kansas Factual Pioneer Story Contest. White graciously agreed to

allow Alliance to publish it. White grew up on a farm just north of Newton. Her father was a farmer and, also, owned the wheat thrashing equipment used in the area. This is a true story told to White by her father. It took place one summer between 1910 and 1920.)

by Neva White

It was threshing time in Kansas. Machines journeyed from farm to farm, belching smoke and hard wheat at each stop. A dozen men fed and tended a machine, and the womenfolk labored feverishly to feed the men.

In his threshing crew one summer, father included two Blacks. He did not judge a man by his color, but by his work. Now, working side by side with Blacks was one thing to the other members of the crew; eating with them was something else again.

Soon ominous rumblings reached the house. Word was spreading that some of the men did not intend to permit the Blacks to eat dinner at the table with them that noon.

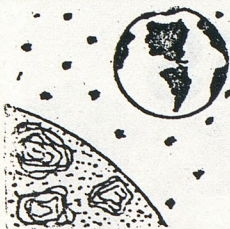
Mother went on scalding eight roosters with a God-will-give-me-the-words look in her eye, while the fragrance of baking pies and fresh bread filled the air. Small excited girls shelled peas and discussed the ugly rumor, their first encounter with racial prejudice.

At noon, the table bulged with a glorious meal. The men had washed, and were standing about waiting to be called. The air was as quiet and calm as before a storm. Children watched timidly from the corner of the wash-house; even they knew that a scene was expected.

And then mother appeared on the porch--double-chinned and be-aproned, but never more a queen. She went up to the two Black men, led them to the table, and seated them at the head. Then she turned to the others and abruptly ended segregation with one quiet sentence: "Anyone else who would like to eat is welcome."



During Black History Week in February, BSU sponsored a "rap session" with Black faculty members. Hakim Salahu-Din, Assistant Director of Admissions; Kathy Greene, Assistant Director of the K-State ESS Program; Lenoir Simmons, Sr. in Political Science from Kansas City, KS; and Lori Switzer, ESS Career Planning Counselor visit during the noon session.



Global
Alliance

From a Program: "Living Ethical Wills"

In the series of books that begins with Hitchhiker's Guide to the Galaxy, one of the goals is to find the answer to "life, the universe, and everything." At some point, the characters discover the answer is "42" but they have to keep searching, because, then, they can't decide what the question is....

That's how I felt trying to define my "guiding principles for life" for a program I participated in recently.

I've been to several of these sessions and people leave wonderful things like justice and hope. Every time, I come away thinking "yes, that's good, I'd leave that too." And that and that.

But the problem of leaving only good, without any balance, worried me. Also, I discovered I have too little faith in doctrine of ANY sort to leave in my will even some that I am currently fond of.

I found I had to think about the bequest in various lengths of time. In the short term I can come up with daily, even generational, kinds of goals, but in the long term I can't do it. Specific answers sound to me like the Hitchhiker's answer, "42" -- and I don't know the proper, future questions.

So, this is what I ended up with: In the long term (figured in hundreds of years and on), I'd leave to humanity a free-functioning unconscious world (Nature), with respectful short-term considerations and freedom, or (the continuation of a free-functioning universe) in the human world, (understanding that the two are not really separate).

In the mid-term, I'd leave all people a "universal consciousness" (which implies knowledge that our welfare depends on the welfare of other people, nature, the whole).

In the short-term, I'd leave whatever it takes (that is within the holistic framework) to bring about the long-term goals. Right now, that means, primarily, removing obstacles to freedom (through educational, political and other means), with the goal of evolving a world safe for the essential differences that freedom would allow.

The only working "doctrine" I'd leave is that we all acquire a perspective on all of the other doctrines -- and then share it with a friend.

In the movie "Out of Africa," the heroine builds a dam to provide water for her coffee plantation and it pays off for awhile, even though the Africans tried to tell her all along that "that water lives in Mombassa." Eventually, the rains become too forceful and the woman is wise enough (has a humble enough perspective) to let it go...

The point is there is no way we can alter the system (beyond the short-term) to contain only "good" without interrupting the natural patterning of the universe, and destroying exactly what we had

hoped to improve. We have to accept what we call "bad" because good and bad are really aspects of one whole, just as "front" and "back" are part of one body.

Today, the problem is obvious: human beings have the power to build dams that won't break, at least they won't break in benign ways. And I mean that as a metaphor for many kinds of obstacles to freedom. We invent creeds that seem correct, even holy. We think we define scientific truth.

Still, my own conviction is that even our attempts to control life in the name of what someone has defined as "good" are doomed. The universe will balance things out. Mt. St. Helens and the space shuttle accident could be read as warnings about the kind of human arrogance that attempts to dominate instead of collaborate (what's a little ice compared to technology?).

Humans don't need to stop offering creative input -- we are part of the system, too -- we just need to stop trying to push it around so much.

At our little moment in the history of the world I think our goal as conscious human beings has to be to help ensure essential diversity by helping remove many of the short-sighted "dams in the river" (political, intellectual, spiritual restrictions), most of which we have created, ourselves -- not add to them.

If we continue to push the universe around to meet our parochial human vision (if we destroy forests and habitat; use nuclear power thoughtlessly; become so biologically and intellectually specialized or homogenized that we lose our ability to adapt...) the world will provide us with something continually bigger -- a vast environmental disaster, even nuclear war, EVEN the demise of the human species -- because "the water lives in Mombassa." We humans are only a part of an interconnectedness and interdependent universe, not its master.

My hope is that if people develop a larger perspective, become aware of the interconnectedness and recognize the interdependence of all seemingly separate parts of the universe -- and if we are free to function, unobstructed by all of the various oppressions; then, I think the world will go along okay, in some kind of ultimate balance.

By "okay," I mean for the survival of the species -- and, since we are the species that appears to have the consciousness, it means that we will have helped it work out for the rest of the world, too.

There is a story about a farmer whose horse ran away. That evening his neighbors gathered to commiserate with him since it was such bad

luck, and the farmer just said to them, "maybe."

The next day the horse returned but brought six wild horses with it and then all the neighbors came over telling him what great luck he was having, and the farmer just said, "maybe."

The following day, the farmer's son tried to ride one of the wild horses and broke his leg. Again the neighbors came to offer sympathy for his misfortunes and the farmer again said, "maybe."

The day after that a messenger came saying the son had been drafted into the military, but because of the broken leg he was rejected. When the neighbors came in to say how fortunate he was the farmer said, "maybe."

I'm not telling the story because it is funny, but because it illustrates how the universe just rolls on -- with what we perceive of, at limited moments, as good or bad. The farmer isn't being passive or fatalistic; he just has a broader perspective than his neighbors, and he sees that his own place in the cyclical process that is "life, the universe, and everything" is as a collaborator, not a controller.

It amazes me that all of the patterned trends and events of the world balance out and come together like they do. But they do.

People didn't know much about the world or their place in it for most of human history. They were almost totally limited to the ever-evolving but essentially fragmented knowledge of their immediate surroundings. Anything broader was left to mystics and poets.

Although the universe (all of us, the plants, animals, rocks, air...) has always been interconnected and interdependent, people didn't know it and, in fact, didn't need to know it because they were not in direct contact with threatening kinds of diversity and none of them yet possessed the ability to greatly impact the earth, let alone cause it irreversible harm.

We live in a new world today. Transportation and communication systems have brought the peoples of the world into direct contact; technology has given us greater powers than the unconscious system can regulate; and, for the first time in the history of the world, it is vital to our survival that as many people as possible become conscious of their interdependence -- not just with other people but with the natural world.

Lucky for us, at the same moment that human consciousness has evolved to the place that it can destroy the earth (suddenly making our fragmented perception too limited), it has also evolved to the point that the broad, holistic, relativistic, futuristic perspective we need is also available.

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HISTORY

In recognition of Black History Month, the United States Department of Agriculture featured in its Experiment Station newsletter a series of tributes to Blacks in history of science. Dr. Percy Lavon Julian, a scientist who used soybeans in much of his research was the first scientist to be honored by the agriculture department.

Percy was a research chemist who developed physostigmine for treatment of glaucoma (a disease of the eye) and who devised an inexpensive method of manufacturing cortisone, a chemical used chiefly in the treatment of arthritis and allergies.

Julian owned more than 100 chemical patents, many of them for products he made from soybeans. These products included a fire-fighting solution that saved many lives during World War II and synthetic progesterone, a chemical vital to maintaining pregnancy, among other things.

Seeing Connections

In Germany, the Nazis first came for the Communists, and I didn't speak up because I wasn't a communist. Then they came for the Jews, and I didn't speak up because I wasn't a Jew. Then they came for the trade unionists, and I didn't speak up because I wasn't a trade unionist. Then they came for the Catholics, and I didn't speak up because I was a Protestant. Then they came for me, and by that time there was no one left to speak for me."

(Rev. Martin Niemöller, German Lutheran minister who was arrested by Gestapo in 1938 and sent to Dachau concentration camp until he was freed by the Allied forces in 1945.)

Jobs and Scholarships information is available from Lori Switzer in Holton Hall, Room 206D and on the Bulletin Board outside her office.

Suzie Wisdom, freshman in business administration from Manhattan, assisted in the layout for this issue of Alliance.

HAPPY EASTER

Alliance--An Ethnic Newspaper at KSU
Office of Minority Affairs
Holton Hall, 206E, KSU
Anne S. Butler, Director ESS
Susan L. Allen, Ph.D., editor
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