

# Alliance

AN ETHNIC NEWSPAPER AT KSU

February 1983

## Black Heritage Month Provides Time Of Reflection, Celebration

By James Boyer

It has often been said that history is an instrument of social utility and that those who would shape the social perceptions of America must do so with a sense of historical perspective. Each year, the month of February is designated as Black History Month or Black Heritage Month. It grew out of the original notion of Black History Week which was established by Carter G. Woodson of the Association for the Study of Afro-American Life and History. Black Americans have elected to highlight their cultural, historical, and sociological accomplishments and challenges through a variety of activities so that corrections may be made about Black Americans--and so that the level of respect and appreciation for Black concerns could be increased.

The historical experience of the Black American is unique in that so much of that history has not been adequately documented--and that which was documented was not widely disseminated. Many collegiate textbooks (from all disciplines) failed to include the contributions, conditions, or accomplishments of Black Americans and this has led the typical college graduate with limited understanding of the significance of Black thought, Black academic or artistic expression, or behaviors which may be distinctly different from the masses. Exclusion of content about Black Americans has resulted in patterns of decisions which tend to help define academic respectability and human worth.

During the month of February, at least one week is designated as Black History Week and organized groups attempt to bring new visibility to the Black Experience. These efforts to bring visibility may include exhibits, speeches, dinners, parades, dramatic presentations, concerts, religious services, and other observances. Since Alex Haley's phenomenal offering of Roots, all Americans have been sensitized to their historical significance and Black Americans have been encouraged to continue their quest for a more concrete position in American history. But why undertake such efforts? Of what value is such observance? As America's largest ethnically/racially identifiable minority, what is gained in the Black community through such activities? Benjamin Quarles has stated:

"Black History brings Blacks together, in essence furnishing



*"I...loved the surface of Africa and the rhythms of Africa...but I was not Africa. I was Chicago and Kansas City and Broadway and Harlem." (Langston Hughes)*

them with an identity of antecedents, a community of remembrances, and a sense of collective pride and humiliation, pleasure and pain, all based on a shared past . . . The study and propagation of Black history has liberating qualities. It liberates the will, inspiring its devotees and girding them for the struggles that lie ahead."

Sepia Magazine, Vol. 29,  
No.2, February, 1980

There is still a need for experiences of liberation. There is still the constant quest for human dignity, for academic respectability, for a sense of what the past has left in the form of psychological scars on people who have given so much and who want to have those scars healed. Historical statements of Black people attempt to re-announce the Black presence as a viable, energetic, human entity to be included at the highest levels of respectability. Black Americans are constantly aware of the institution  
(To p. 2)

### DO YOU WANT A LOCAL MINORITY NEWSPAPER?

Many of you are familiar with **Alliance**, K-State's ethnic minority newspaper. Because of budget constraints, **Alliance** currently covers only the activities of KSU minority students. Would you like us to expand it to include people and activities of the entire KSU-Manhattan area ethnic minority community?

1. Would you read a local minority newspaper? yes no (Circle One)
2. Would you buy a reasonably priced subscription? yes no
3. Would you like to advertise in an ethnic minority newspaper? yes no
4. Do you think local newspapers adequately cover minority group news? yes no
5. From what printed source do you NOW receive the best:

General News \_\_\_\_\_

Minority News \_\_\_\_\_



# Heritage (From p. 1)

of slavery and all its modern-day manifestations which impact the total life experience of all Americans. Black History is one avenue to the reduction of a wide-spread racist mentality which plagues the academic community as well as the larger community. The observance of Black History Month directs attention to the achievements of Black Americans, but it also helps other Americans energize their higher levels of humanity and humaneness. The public declaration of Black History and all its meaning--does not reduce the historical significance of other groups.

But what about the scope and sequence of the formal school curriculum? The American public school and university functioned primarily on a "melting pot" philosophy which implied that there was no need to emphasize racial/ethnic identity or to include the Black presence. This is because many people felt that success in America was synonymous with the acceptance of the Caucasian middle-income life style with all its practices, behaviors and value orientation. Such feelings, translated into practice, caused many young Black persons to feel that little contribution had been made to America, to civilization, to the economic, social and political well-being of our life in modern times. The curriculum of the academic institution with its basically European orientation utilized monocultural (singular) role models to define Americanism.

Black History Month serves to remind curriculum designers that a more pluralistic view should be taken of content required for learners at all levels. Black History Week was established in 1926 and has been celebrated annually since that time. Particular effort must be made by all educators to become increasingly knowledgeable about the Black experience in America since that dimension has been systematically excluded from most curricular programming. Knowledge helps to free the individual from the continued adoption of stereotypes and misconceptions.

What, then, is the broader meaning of Black History Month? How does its celebration re-create a sense of relativity? Basically, the observance means that Black identity is re-affirmed in legitimate channels of communication, declaration, and institutions (the schools, the university, the community). It also means that non-Black Americans are given an opportunity to participate in the reconstruction of images held of Black people by those who are not continually involved in such endeavor.

ors. It permits the new announcement of several distinguished Black historians--perhaps the most prominent of whom is Lerone Bennett, the Senior Editor of Ebony Magazine who has authored nine or more Black History volumes. Others include W. E. B. DuBois, Carter G. Woodson, William L. Hansberry, Benjamin Quarles, J. A. Rogers, Vincent Harding, John Henrik Clarke and many more.

## Black American History -vs- African History

It should be emphasized that Black American History is the documentation and dissemination of significant facts, accomplishments, events, circumstances, and concerns of Americans of African descent whose birth occurred in this country. The experiences of Black

Americans are almost always described in relation to their associations with larger institutions which are controlled by non-Black Americans. What has happened to Black Americans in this country is the essential substance of Black American History. It is continually being written and each Black American likes to feel that he or she has an opportunity to participate in the writing.

African History is confined to the experiences of people (and, in many instances, Black people) of African birth--often with specific tribal identification and commitment. African History includes the political and economic development of issues in Africa. While Black Americans respect and acknowledge their African ancestry, the primary delivery priorities are on the experience in this country. Africa and America are two distinctly different continents. Because of the massive international travel occurring today, however, Black people may be found on many different continents.

## The Historian Perception

Black history which has been recorded by those who were not Black themselves--may be rejected by knowledgeable Black Americans because of the emphases and implications reflected therein. Authentic black history tends to reflect a particular perception which is consistent with the Black identity. (Authentic history of Black people is that recorded by a Black historian).

No one would declare that all historians recording the Black experience are accurate, perceptive, and compassionate--qualities which, in our judgment, are essential for respectable historians. Some

facts and artifacts which help to shape the personal fabric of Black historians are prone to emphasize the sensational, the negative, the stereotypes and the problems without adequate attention to the cultural

people. Black History Month is an opportunity to remind the world that Black Americans want to be remembered for things in addition to the institution of slavery, but not to forget that they have had a unique history in this country with regard to civil rights and educational opportunity.

(Dr. James Boyer is a Professor of Curriculum & Instruction, Department of Education, KSU.)

# EVENTS

There is a special weekend of Black Awareness activities at Fellowship Temple, 605 Allen Road: On Friday, February 25, at 8:00 p.m., two short films will be presented: "The Mahalia Jackson Story," and "Religion in the Black Church". The Annual Black History Service is on Sunday at 5:00 p.m. There will be special music at the service.

- \* Still I Rise" Miss BSU and Miss Talented Teen Talent Pageant, February 5, 7:30 p.m., K-State Union Ballroom.
- \* Pulitzer prize-winning poet Gwendolyn Brooks reading: February 8, 7:30 p.m., Little Union Theater.
- \* Sunday, February 13, at 5:30 p.m. is the Frederick Douglass Commemoration and Soul Food Dinner at the Douglass Center.
- \* Monday, February 14, from 10:00 a.m. to 5:30 p.m. there will be a mini-museum of Black history in Manhattan at the Douglass Center.
- \* Wednesday, February 16, 7:00-8:30 p.m. there is a sickle cell information and testing class at the Douglass Center.
- \* Saturday, February 19, 7:30 p.m. there will be a Black Awareness Dance at the Douglass Center.
- \* The film "From Harvard to Harlem" will be shown in the Union Little Theater at 3:30 p.m. on February 21.
- \* There is a Big 8 BSU Conference in Lincoln, Nebraska, February 17-20. Information on the conference is available from BSU President, Becky Royster.

Any Comments?

Please clip and return to Alliance editor, Holton Hall 201, KSU, in person, in a stamped envelope, or in campus mail (no stamp required).

# MAKE TRACKS

Sat. Feb. 5 ..... at Oklahoma  
Tues. Feb. 8 ..... at Wichita State  
Fri., Feb. 11 ..... Oklahoma State  
Tues. Feb. 15 ..... at Missouri  
Sat. Feb. 19 ..... at Colorado  
Wed. Feb. 23 ..... at Kansas  
Sat. Feb. 26 ..... at Oklahoma State  
Thurs., Mar. 3 ..... Iowa State  
Sat., Mar. 5 ..... Oklahoma  
Mar. 10-12 ..... Big Eight Championships

# SUPPORT THE LADY 'CATS



# Holiday Notes

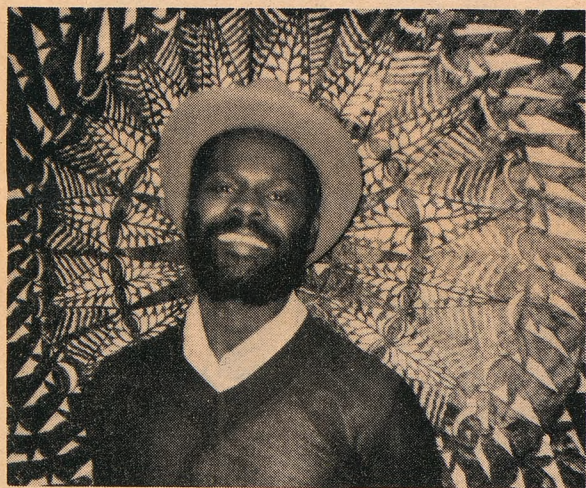
This December KSU senior Ahmad Abdul-Rahman took part in a special, early celebration of Kwanzaa. Although the traditional time to celebrate this only non-heroic national Black holiday is from December 26 through January 1, rules dictated a December 5 celebration at Lansing Penitentiary.

"When you're in prison," Abdul-Rahman said, "you do what the system allows." 1982 marked the ninth annual Kwanzaa celebration organized by the Lansing inmates. Lansing's Black Awareness group, particularly James Mitchell and Kamanda Merrill, planned this year's festivities. Abdul-Rahman was invited to offer an opening prayer. About 20 other "outsiders" attended.

"I think it is important to help paint a more honest picture of inmates," Abdul-Rahman said. "Most of them are just men trying to deal with their hangups and problems in the best way they can."

The seven principles of Kwanzaa are important to the inmates, Abdul-Rahman said. They are unity, self-determination, collective work and responsibility, cooperation and support, purpose and participation, creativity and positive use of time, and faith.

"Through the principles of Kwanzaa people can learn how to better solve their own problems," Abdul-Rahman said. The Pre-law,



Business major said a skit, "Ghetto," performed by the inmate, was the vehicle through which Kwanzaa principles were presented this year.



Raul Guevara, Outreach Coordinator, demonstrates to Veryl Switzer, Vice-President for Student Affairs, and Vincent Bly, junior in speech and theater, how to "submarine" a chicken flauta under guacamole and hot sauce at an Office of Minority Affairs Christmas party. Maria Guevara, Raul's wife who grew up in Mexico, prepared the feast. Pat Green Nuwanyakpa, office career specialist (behind), appears to have mastered submarining on her own!

# CAREER CORNER

by Gail Zeller

## START NOW!

These two words are the best advice I can give a student seeking summer employment. Most formal programs for summer internships have early application deadlines. Some are as early as November and others are as late as March, but most are sometime in between. Even if the organization advises you to apply later, they will have seen your name and that will help in the final employment process.

Summer employment can be more than just earning enough to come back to school next fall. You can try out areas of interest, gain valuable experience for future employment, and/or broaden your horizons with exposure to new locations and fields. Being a camp counselor doesn't sound very glamorous, but if it gives you a chance to spend the summer in a resort area, it might be very rewarding.

Once you decide to look for a summer job, analyze yourself. Are you willing to move? Do you like working outdoors? Do regular hours make you comfortable? Do you like to dress up to go to work? Answers to these questions can help you narrow your list of prospects.

Do some research. You will find information on specific firms in the Career Planning and Placement Center library. There are several reference books on general summer employment opportunities as well. Check the summer employment opportunity file. Remember your advisor, upperclassmen in your major, past employers, friends, and relatives as sources for ideas. Develop a list of organizations that interest you.

Register with the Career Planning and Placement Center for summer employment. We'll contact you if anything comes to our attention that might interest you.

Check the spring visit list from the Center for organizations coming to KSU to interview students for summer employment. This list will be available at the beginning of the semester. Schedules for interviews are posted on a first

come, first served basis two weeks prior to the visit. No schedules will be posted prior to January 12. On the day of the interview, bring a copy of your summer employment data sheet.

Next, put yourself on paper. Write a resume. It says you really think the job is important. It says you think you have skills and interests that apply to the position. The Career Planning and Placement Center has a guide to writing resumes and staff to help you once you have a rough draft ready to polish. In addition, write a letter of inquiry to send with your resume to the organizations on your list. The letter should contain something that makes the organization get in touch with you. It needs to reflect that you are actively seeking a position with the organization. Tell your qualifications and offer to come for an interview if you can.

For any interview, go prepared. Dress conservatively, much as the current employees of the organization do. Smile. Be courteous, yet assertive. You need to reflect confidence in yourself. Know something about the organization. Ask questions that reflect that knowledge. Give honest and thorough answers to questions you are asked. All recruiters on campus are required to follow affirmative action guidelines.

Keep a record of the organizations you have contacted. If you haven't heard from them in three to four weeks, call or write, expressing your continued interest. Several students have said they felt they only got their jobs because they were persistent.

If you find yourself without a job that relates to your major, consider a volunteer position to gain experience in your field. Volunteer hours can quite often be scheduled around a paid position.

To learn more, set up an appointment with the summer employment counselor at the Career Planning and Placement Center.

*Gail Zeller is on the staff of the KSU Career Planning & Placement Center.*

# FINANCES ARE NO. 1 WORRY

It is probably no surprise to most of us that "worry about finances" was the problem cited most often by college students in a study of stress and related problems conducted by the Medical Foundation of Boston.

Zoe Ingalls said in a Chronicle of Higher Education article in November that 40 percent of the students among the 3,400 surveyed said they worry about finances. This figure is even more significant when learning that the survey was done in the spring of 1981--before cutbacks in student aid were so pronounced.

Other findings indicated that a minimum of seven percent of those surveyed were having severe enough psychological problems to be classified as "clinically" ill, i.e. experiencing a serious problem that should be attended.

The study revealed that students who had one problem were likely to have other problems as well. Students who said they were seriously considering dropping out were students who studied less than 5 hours a week, or--a surprising result to researchers--those who studied 30 hours or more.

The conclusion of the research director was "it's tough going to college these days."

In Carlsbad, New Mexico a district judge sentenced a young woman accused of shooting her husband to attend college. The accused must maintain a "c" average and abide by the other terms of her probation.

District Judge Harvey Fort said, "I'd like to send them to Harvard; it's cheaper than imprisonment." (CHRONICLE)



# Students Tutoring Students

By Karen Rainey

When students at Kansas State University need help with certain subjects, or when they need to learn how to study effectively, they can go to the office of Educational Supportive Services in Holton Hall. There they are assigned a tutor or receive basic skills assistance.

Kathy Greene, academic services coordinator, directs recruiting and hiring of tutors. Study skills coordinator is Ben Silliman, who also teaches a course in study skills which provides help in how to study.

More than 200 students took advantage of the tutoring service at K-State during the fall semester, Greene said, and she expects the number to exceed 300 by the end of the school year. Last year, about 200 signed up for the program, she said.

Tutors are K-State students, themselves, majoring in various courses of study. They provide special instruction in such subjects as math, algebra, accounting, statistics, computer science, economics, calculus, chemistry, composition, English, history, biology, and others.

Tutoring sessions usually are for two to four people, who meet for an hour twice a week, generally during the day, Greene said. The program is flexible, however.

"We're not locked into two hours," she said. Also, some sessions are private, depending on the need." Most are conducted on the fourth floor of Farrell Library, or in Holton Hall, she said.

The tutor program is funded through federal and state grants on a four-year funding cycle, Greene said. Tutors are paid \$3.50 an hour through the grant, and students who meet eligibility requirements can receive free tutoring. Graduate students must pay, however, and veterans pay through their veterans' benefits. Charge is usually between \$4 and \$5 an hour.

Success of the program is spreading by word of mouth, Greene said, for students who get help from tutors generally tell others.

"Sixty-five percent of those enrolled in the program received a "C" or above if they attended consistently, four to eight weeks based on last year grades," she said.

Age is no factor when it comes to needing extra help, she added, because many people find they didn't get the basic skills in high school and are not prepared for college level courses.

Tutoring services are provided during Summer School, as well as the fall and spring semesters. Many of the students who work as tutors are going into teaching, Greene said, and they do the work to experience the human relationships that tutoring presents. Others find tutoring helps them keep on top of their major field, such as in engineering, and also, tutoring makes a good reference, Greene said.

## Hispanic Groups Plan April Festival



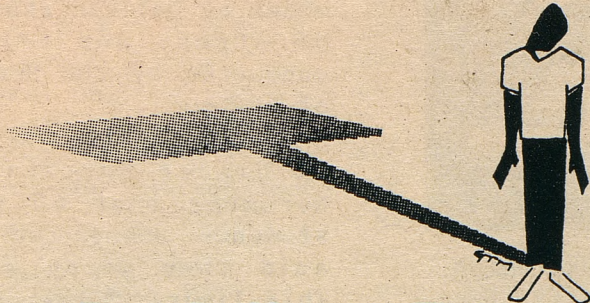
PRSO and MEChA members (front) Luz Sanchez, Andres Calvo, Zaida Ortiz; (middle) Eliezer Rodriguez, Maritza Segarra, Victor Collazo, Rafael Carballo; (back) Roberto Collazo, Edwin Betancourt, Jeff Zidek, Maria Marrero, and Jose Rodriguez, met jointly on January 26 to begin planning The Third Annual Festival HispanoAmericano. Students interested in helping finalize Festival plans should attend a February group meeting (contact officers to find out the exact days).

The 1983 Festival will be from April 9 through the 15. Events already scheduled are a Salsa Jam, a dominoe tournament, a Spanish Mass, and special KSU tours and programs for High School students. The Resident Commissioner from Puerto Rico will speak on Hispanic issues. And, by popular demand, The Miguel Caro Bailes Folkloricos from New Mexico, will be back!

Ebony Theatre Company & K-State Players  
presents

# ZOOMAN AND THE SIGN

by Charles Fuller



Purple Masque Theatre

Feb. 17, 18, 19, 1983

8:00 pm

2:00pm Matinee Feb. 19

Admission 2.00

students 1.00

Univ. ticket office

532-6920



# "Prairie Band" Maintains Identity

For one group of Kansas immigrants, "the great melting pot" was a place to cook fry bread, not to lose their identity in.

So observed James Clifton, a historian who has studied the Pottawatomie Indian tribe of Kansas, the "Prairie People," many of whom still live on reservation lands near Mayetta, north of Topeka.

The Pottawatomie have stubbornly resisted attempts to change their traditional culture, but disagreement over land ownership has fanned the flames of factional conflict and perpetuated a heated controversy within the Kansas Pottawatomie tribe for more than a century.

Clifton, author of "The Prairie People," described the Kansas Pottawatomie as the "most culturally conservative of all modern Pottawatomie."

"The Kansas Pottawatomie are one of the most stubborn people I have ever met; they are firmly, bitterly, and successfully resistant to enforced cultural change, outside domination, and assimilation," Clifton wrote.

Originally from the Great Lakes region, the Pottawatomie were gradually pushed westward to Kansas through a series of nullified treaties and forced moves and eventually were resettled on a reservation north of Topeka.

As early as 1855, one agent for the Bureau of Indian Affairs reported on their resistance to change.

"The Prairie Band oppose, thwart, and defeat every measure of improvement. They are hunters, despise farming, and denounce those who cultivate the soil," the agent wrote.

"This band arrogantly claims ownership of all the land and declares that the other bands have no rights here, nor to the annuities, they being permitted to participate in them only as a courtesy of their condescending brothers."

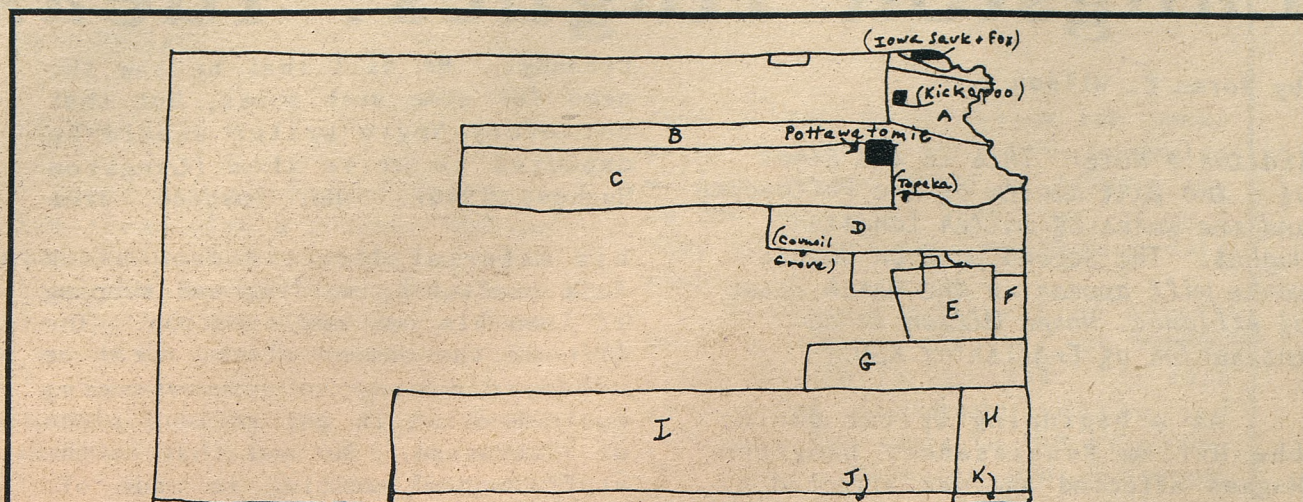
Beginning in 1861, the Prairie Band leaders rejected a government plan to divide into sections the community-owned lands. As a compromise they retained an eleven-square-mile area of their old reservation north of Topeka as undivided corporate property.

Later, the Dawes Allotment Act of 1887 gave the president authority, without the tribe's consent, to allot land to individuals and to make them U.S. citizens. If an Indian refused to select an allotment, an Indian agent would assign him one.

Conservative elements of the Prairie Band, under the able leadership of Wakwaboshkok, successfully resisted allotment of their land until the end of the century. But the impact of this act was to force the Indians to give up their hunting life and become farmers.

Marty Kreipe, a member of the Prairie Band, commented on the effects.

"In the old way you have a family that includes more than just Mom, Dad, and kids--maybe Grandma and Grandpa. They live close together and lots of people watched after the kids," said Kreipe.



This map shows the 19 Indian Reservations in Kansas in 1846 and the three present-day Reservations (in black). In 1846, the Otoe & Missouri, the Iowa and the Sauk & Fox of Missouri had small reservations in the north. The Iowa Sauk & Fox retain one. The Kickapoo occupied the larger area around their present-day reservation. Delaware & Wyandot (B); Kansa (C); Shawnee (D). The Sauk & Fox of Mississippi, the Chipewa, the Ottawa, the Peoria & Kaskaskia, and the Wea & Piankashaw lived in the small reservations to the south of the Shawnee Reservation. The Pottawatomie occupied a large reservation to the southeast of their present-day home (E). Miami (F); New York (G); Cherokee (H); Osage (I); Cherokee Strip (J); and Quapaw Strip (K). (Information obtained from the books *Indians of Kansas* and *The Historical Affairs of Kansas*, 1972).

"When the allotment came up, they took a grid and put it over the land and then you have to live maybe a mile away."

"And grandpa may live way over on the other end of the reservation. And your aunt, who the child may call 'Mother' and think is Mother is going to be way off somewhere else. It splits the families up."

Historian Henry E. Fritz agreed.

"The Dawes Allotment Act condemned reservation Indians to poverty for many generations. It also deprived them of the power to make important decisions concerning their lives."

Ultimately, the reservation lands were divided not only among the tribal members but also among a variety of other individuals with dubious claims to the status of Prairie Pottawatomie.

By 1896 nearly a quarter of the allotments had been sold to whites. Today, some 17,000 acres--22 percent of the original reservation--are still held by Pottawatomie. The other 78 percent has gradually been sold to non-Indians.

Many of the land recipients did not live on the reservation. They were viewed by BIA agents as more acculturated to the dominant society; more progressive in their ways.

"On all the reservations the Indians that went along with whatever the white people wanted were progressive. And the ones that didn't were the troublemakers--'progressive' implies progress and progress to the white people is intrinsically good," Kreipe said.

Frequently, "progressive" tribal members joined hands to support the activities of the Indian agent or the Bureau of Indian Affairs. The conservative element, on the other hand, has resisted change.

These members of the reservation community have promoted participation in such traditional activities as the Dream Dance religion, the Native American Church, clan ceremonials and shamanistic practices.

The Indian Reorganization Act of 1934 heightened tension between the progressive and conservative groups.

This legislation was designed to end the practice of allotment, improve economic conditions on the reservation, reduce the power of the agent and the bureaucracy, and to initiate a system of participatory democracy.

Although these were goals of Wakwaboshkok and his followers forty years earlier, the culturally conservative leaders of the Prairie Band rejected this governmental attempt to change traditional ways.

Despite the substantial loss of land and the factionalist conflict, the Mayetta Reservation has served as a refuge for the Prairie Band.

The effects of the conflict seem not to have spread beyond the political arena. Several hundred tribal members live on the reservation. New housing and jobs have brought others back home. Many Pottawatomie also live in nearby cities.

Although many Kansas Pottawatomie are poor, their culture remains unique and viable. The ties among these people are close even though many of the young leave the reservation community to obtain education and employment. Older individuals often return to the community when jobs become available or when they retire.

The Pottawatomie still hunt, trap and fish. They plant and put up traditional Indian crops such as corn and squash.

Ancestral names are commonly bestowed on the young and native religions provide a unity for the people.

In the face of formidable opposition, the Prairie Band has held to its heritage.

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



## A Review

# Langston Hughes: Ideas & Works

by Norma E. Wilson

*(Editor's Note: This is the first of a two-part review of the Philosophy and the Works of writer Langston Hughes. The second part on Hughes works will appear in the March issue of Alliance. Norma Wilson is an instructor of English at KSU.)*

As a beginning writer during the Harlem Renaissance, Langston Hughes affected and was affected by this literary movement, a movement known for its emphasis on increased group consciousness, black pride, and recognition of the cultural contributions of blacks to American society. In his writing, he intended to express his "dark-skinned self" freely and "without fear of shame." This meant to Langston Hughes the freedom to write about black people without being censored and criticized by Negro critics and intellectuals because of his portrayal of black characters. It also meant the freedom to write without trying to prove himself to white people. Nor did he want to write what whites wanted to hear about Negroes. He did not want to be forced to feel "primitive," and write about something he did not know. Instead, Langston Hughes, from the beginning, chose to write honestly about black life and experience.

From the time of emancipation to the Harlem Renaissance, the black artist felt obligated to improve the race's condition through the medium of his art. Even during the "renaissance" when interest in the Negro was supposedly genuine, many Negro critics and intellectuals still felt the need to impress white readers with portrayals of only the smartest, the prettiest, the most cultured (European, of course) of the race. These black critics "deemed that the dancing, singing, laughing, blues-singing, jazz-playing Black was too uncomfortably close to a despised folk tradition to project a proper integrationist image" (R. Baxter Miller, ed., 1981). Langston Hughes responded to this attitude by politely but firmly refusing to submit to such literary

tyranny. He said that he saw the need for some such books, but that not every Negro writer should be expected to write them (Langston Hughes, 1940). He, instead, drew

his material directly from black folk tradition, molding and shaping it into his own new creation. The life of the common black, rural or urban, did not, to some writers, merit mention in any serious piece of literature. But yet that is the stuff Hughes' writing is made of. He did not belong to the pretentious Harlem "niggerati." He remained faithful to the common man. He said, "Besides, I felt that the masses of our people had as much in their lives to put into books as did those more fortunate ones who had been born with some means and ability to work up to a master's degree at a Northern college (Ibid.). From this philosophy he never wavered.

As a young protege of Alain Locke during the Harlem Renaissance, Hughes came to be under the financial care of a wealthy white patron, Mrs. Osgood Mason. And there, under her powerful influence, his principles of writing were put to the test.

Hughes had stated that if white people were not pleased with his writing, it did not matter. But it ultimately did matter to Mrs. Mason. She tried to impose on Hughes her ideals of what black writers should write. In reference to his unnamed patron (Mrs. Mason), Hughes writes, "Concerning Negroes, she felt that they were America's great link with the primitive . . . there was mystery and mysticism and spontaneous harmony in their souls . . . (Ibid.). Mrs. Mason's viewpoint on the Negro was not a unique one. Many people, black and white, viewed the Negro as an exotic, alien being, living with the primitive nature of Africa surging through his blood. This attitude was an attempt to find in Africa a literary homeland for the creative black artist (Therman B. O'Daniel, ed., 1971). But Langston did not accept Africa as his literary homeland. His homeland was America. He says in The Big Sea, "I was only an American Negro--

who loved the surface of Africa and the rhythms of Africa--but I was not

Africa. I was Chicago and Kansas City and Broadway and Harlem. And I was not what she wanted me to be" (Langston Hughes, 1940). He refused to be labeled as anything other than an American. The rift between Hughes and Mrs. Mason caused by their differing sentiments was irreparable. Hughes lamented the discovery that his patron's interest in him was neither genuine nor individual. She was interested in what he represented, not what he was.

Despite the loss of Mrs. Mason's financial support, Hughes held on to his own beliefs. He did not believe in barriers and distinctions between people, and he tried to break existing barriers down through his writing. Thus he was extremely concerned with the color and class lines drawn by Americans in a so-called democracy. As Hughes traveled throughout the world, he found that discrimination was a world-wide problem and was not restricted to whites versus blacks. Discrimination also existed within races. He states, "It was in Haiti that I first realized how class lines may cut across color lines within a race, and how dark people of the same nationality may scorn those below them" (Langston Hughes, 1956). He hated this attitude and preferred the lower classes of people. Hughes emphasized the humanity of all people.

Even though he emphasized the humanity of all, Hughes' main subject matter dealt with the Negro people. His goal was to write seriously and as well as he knew how about his people and their life in America. He did not want to compromise this goal in order to sell books. He did not want to be commercial, nor did he want to be accepted or rejected because of his color. He wanted to be judged on the basis of his writing. He advises young writers to do the same, "So I would say, in your mind, don't be a colored writer even when dealing in racial material. Be a writer first" (Abraham Chapman, ed., 1968).

## University News

Madaline Sullinger, extension nutritional assistant I, is among the final six people in a contest recognizing the "Classified Employee of the Year." Sullinger has been with the Extension Nutrition Program for 8 years. All finalists were honored at a luncheon.

Sullinger is a familiar figure in the Manhattan community. She works with Pilgrim Baptist Church, Douglass Center, Twentieth Century Literary & Arts Club, and others.

By Carolee Stark

A professional development seminar for male and female students will be offered Feb. 12 by the Kansas State University chapter of the Society of Women Engineers.

SWE members from area engineering colleges also are invited to attend the all-day workshop, which

will be held in the K-State Union.

"This year, for the first time, we are planning an afternoon session for both men and women," said Cynthia Royce-Lartigue, K-State student in architectural engineering and coordinator of the program.

The morning program will cover career and family, women and the law, women and finance and the realities of working in business. Royce-Lartigue, who conducted many programs on professional development as an employee of the John Robert Powers modeling school, will speak on building a professional image and also will moderate a noon fashion show.

Topics for the afternoon sessions will include working for a woman boss (for men only), public speaking, business travel, time management, and how to negotiate for

salary and benefits.

"The main purpose of the seminar is to help women become aware of the realities of the professional world," Royce-Lartigue said.

"Too often women students believe there will be no problems and no changes in lifestyle. But there is a definite transition period that these women are going to have to go through. The close relationships that exist among men and women as students are not always acceptable in the business world."

A Kansas State University architect, Sidney Stotesbury, visited the College of Architecture at the University of Puerto Rico, Jan. 17-22, as a consultant to help guide planning efforts for the academic development of the college there.



# MEET : Antonia Pigno .....

Antonia Pigno, director of the Minorities Resource and Research Center in Farrell Library, has acquired new responsibilities since Alliance visited her in 1981. Under Farrell's reorganization plan, Pigno is now coordinator of specialized collections a position which expands her Minorities Center duties to include two other library components.

Pigno will now be responsible for organizing and supervising the work of the Minorities Resource/Research Collection, as well as Special Collections and Rare Books, and the University Archives. The Minorities Center will not be moved. Pigno will keep her office in the fourth floor balcony area of the old building. However, she will acquire a new, part-time desk in what has long been the Education Library on the building's third floor, another of Farrell's most interesting old rooms.

"This is not a new position," Pigno said; "just a reorganization of existing duties." Pigno said one of the most encouraging inferences of the new plan is that the Minorities Center is not suffering drastically from the budget cuts. The Center seems to have held it's own.

Pigno is in her seventh year with the Minorities Resource/Research Center and she has guided its growth until it is now an integral and vital part of the university library. For those new students at KSU who have not visited



the Center, it is worth a trip just to see the "We Are The Dream!" mural that decorates an entire wall. But the Center also provides special academic functions.

Pigno and her staff handle the resources relating to Hispanics, Blacks, Native Americans, and other U.S. ethnic minorities which are housed in the Center. They assist with reports, special projects, and papers for students. They provide tours of the library collection and answer dozens of phone and personal questions each day. And they assist in planning and developing cultural and educational programs for K-State and the community. Pigno also coordinates a film-lending service through the Center and maintains a growing collection of current periodicals and contemporary writings of ethnic minorities.

Most of the minority students at KSU are familiar with Pigno from her work in the library. Many also know her from her many other ethnic-related activities. Pigno was a founder of the KSU Mexican-American Alumni Association; she is a co-coordinator (with Dr. Royster of the English Department) of the Three World's Writer's Workshop; she serves on the KSU Minorities Committee on Affirmative Action; she is on the UFM Board; she has been appointed by the Governor to serve on the Kansas State Library Commission. Pigno is a published poet, the wife of Math professor, Louis Pigno, and the mother of three children: Nancy, a freshman electrical engineering student at K-State, Anna, age 3 and Vincent, age 2.

Antonia Quintana Pigno was born and raised with 8 brothers and sisters in Albuquerque, New Mexico where her family has lived since before it was part of the United States. She left the southwest in the mid-1960's and moved east where she and Louis attended the State University of New York at Stonybrook.

The Pignos moved to Manhattan fourteen years ago where she continued to school, first at KU then at K-State, and where he assumed a teaching position in the Math department. Pigno's first job at KSU was as an administrative assistant to Veryl Switzer, who was then Associate Dean of Minority Affairs, and she has worked in and for the Minorities Resource/Research Center since 1975.

## PUBLICATIONS

A Bibliography of American Indian/Alaska Native Curriculum Materials is currently in publication and will soon be available free from Ohoyo Resource Center, 2301 Midwestern Parkway, Suite 214, Wichita Falls, TX 76308. Those ordering materials will be asked to complete a short questionnaire evaluating the products.

The bibliography lists over 1,200 classroom curriculum materials and audio/visual aids for kindergarten through adult use, teacher resources, helpful items on how to develop ethnic or culture-based curricula and bibliographic reference for further research. Entries come from over 100 tribes and bands, as well as many other sources.

"Ohoyo Ikhana" is translated in Choctaw to mean "woman growing in knowledge." Authors, Dr. Margaret Nelson (Cherokee), Oklahoma State University, and Fran Walton of the Ohoyo staff, say the meaning fits in well with their goal to highlight the contributions of American Indian-Alaskan Native women. Other materials available from the Ohoyo Resource Center include Ohoyo Makachi: Words of Today's American Indian Women and Ohoyo One Thousand: Resource Guide of AI/AN Women 1982.

Ohoyo ("women" in Choctaw) is also the name of the bulletin for American Indian-Alaska Native Women from which the above information was obtained. It is published monthly by the Center. Director of the Center is Owanah Anderson; editor of Ohoyo is Sedelta Verble; and Associate Writer is Fran Walton.

The Choctaw language also provided the name of the state

Oklahoma, by the way. Okla means "people" and humma means "red."

The Native American Studies Newsletter, published by the American Indian Studies Center at UCLA, made its debut with the fall 1982 issue. As the voice of the Native American Studies Association, the goal of the publication is to share news relating to American Indian college programs.

Editor Susan Guyette said in order to initiate an active exchange of information that will benefit American Indian programs, contributions are needed. Items regarding American Indians and American Indian studies, including information regarding research, meetings, awards, sources of support, positions, publications, and so forth, should be mailed to Guyette.

The Native American Studies Association was founded in 1980 as a national group for organizing educational leadership. Native American (or American Indian) Studies is a reflection of native American cultures and programs, and the NASA was formed to provide support for these programs.

Mailing address for the newsletter is: Susan Guyette, American Indian Studies Center, 3220 Campbell Hall, University of California, Los Angeles, Los Angeles, California 90024. A copy of the first issue may be seen in the Office of Minority Affairs, Holton Hall (see Raul Guevara).

The Black Resource Guide (A National Black Directory) is available, for reference, in the Office of Minority Affairs. The Guide lists resources such as national church denominations and organizations, civil rights organizations, colleges and universities, embassies of interest, banks and savings & loans, fraternities and sororities, national columnists and correspondents, magazines and newspapers, radio and TV stations, mayors and other political officials, political organizations, trade associations, and more.

## Islamic Center

A new Islamic Center has been established at 1815 North Madison, Junction City, Kansas 66441. "The aim and purpose of the Islamic Center is to serve the best interests of Islam and the Muslims of Junction City and adjoining areas," said center organizer, Ahmad Abdul-Rahman.

Abdul-Rahman said the Islamic Center will arrange and hold congregational prayers and Islamic religious festivals at the appropriate times; conduct religious, social, cultural, educational activities; promote unity and joint action among the Muslims; endeavour to make Islamic teachings known to interested non-Muslims; and enable Muslims to acquire a basic knowledge and competence of Islam, thereby to practice Islam in the Right Way.

Scheduled times for daily prayers will vary. Contact the Center for specific information.





Two years ago my new year's resolution was to "say less and say it better." Verbosity isn't even one of my most noticeable weaknesses, at least the verbal kind. But, as you are becoming aware, I do have trouble keeping my mouth shut on a paper. I have been known to literally sit on my hands to keep from writing nasty letters, fan letters, any kind of prose I absolutely knew would humiliate me later. Sometimes I win, sometimes my hands win.

I made the same resolution again last year because, as with most of my other resolutions, I needed another shot at it. Last year, I had mild success.

So that you will know from what depths this compulsion to write everything down comes, I will confess that I have kept what we used to call a diary but what people now call a journal for 20 years! I realize that 20 years ago is a prenatal memory for most of you, but I was a freshman in high school at the time.

And, it seems, I had things to say that I didn't want to say, outloud. For the last 10 years, I've written every single day, but for the first 10 years I kept a five-year diary. I liked it because I could go back and see what I had been doing on that very day last year, and the year before and before. People came to rely on me for historical perspective, if on a fairly limited range of subjects.

Those five-year diaries were, in fact, the place I first became aware of "perspective." I began to see threads of my life coming together and weaving around. People I thought were critical to my existence one year were forgotten by the next. A guy I decided was a "squirrel" (that was what we called "square pegs" in 1964) 15 years later turned out to be a very nice wildlife biologist and the sexy, popular quarterback I was so crazy about ended up unhappy, mean, and driving a beer truck in Toledo.

I saw that even the effects of real triumphs and tragedies, like landing on the moon, John Kennedy's death, my first prom (which was a bit of both), all passed. Even wonderful things passed. I learned to appreciate time.

Futhermore, writing down these events of my life somehow validated my existence. I knew I was alive and kicking when I had all of those pages filled to prove it. That may sound silly but, somehow, just putting the days down let me stay in touch with my reality. I had a firm rule never to lie to my book, and without thinking about it consciously, I learned to accept what had happened, avoid dwelling on it (or gloating about it), and go on.

I learned, in retrospect, time will roll on by and things that seem momentous now will be just another page in a book all too soon.

I could see that my life contained all kinds of patterns; i.e., stages, "passages," and so forth. In fact, one thing journals do best is show you some of the pretty designs, and knots, in your historical time tapestry before you really have much of a history on a bigger scale.

However, last year, I decided I was bored to tears with covering each detail of my life as though I were Admiral Byrd mushing through the snow, jotting down every thought until I dropped. I could get along another 20 years from now without knowing exactly which day I took my cat to the vet or exactly how enraged I was on several days in 1982 by James Watt and Phyllis Schlafly. So I stopped writing every day. For the past year I have written only when the spirit moved me. I still seem compelled to get down the important things--so I can take a look at them, have some control over them (?), save them (?) at least forget them! But, then, I've also started writing this column.

E.B. White, author of such beloved books as Charlotte's Web and Stuart Little, also wrote thousands of letters and essays on the things of his life, on what he thought. He said, "The essayist is a self-liberated man, sustained by the childish belief that everything he thinks about, everything that happens to him, is of general interest." I blush to think of how true that is of everyone who has the gall to express themselves publically.

On January 1, this year, I resolved to "say less" period. Just shut up. I have spent my life reading column after column, opinion after opinion, and what has it gotten me? Words, words, words! I even admire the people who write some of them, like White, Ellen Goodman, Sydney Harris, and others whose profession is based on the silly idea that what they think is of "general interest." On New Year's Day I decided we should all just do everyone a favor and keep our words to ourselves.

Maybe it was an excess of holiday turkey and football that put me in such a foul mood. I realized this because, later, when I read The Mercury was finally going to start running Ellen Goodman's column, I was thrilled. It's fun to see the world through Goodman's eyes! Besides, I thought, all of our freedoms and even some of our good times depend on learning (and sharing) varied points of view.

That night, as I was starting to write all this down in my brand new 1983 journal, I looked back through the years and noticed I'd said most of it before . . . and that I'd always recovered. So, I resolved next year to "say less and say it better" once again. I got up off my hands, wrote this first column of 1983, and felt lots better.

c 1983 Susan L. Allen

## Notices :

\* Financial Aid (KSDF) deadline is February 18, 1983.

\* FFS (PELL, SEOG, Workstudy) deadline is March 15, 1983).

\* All groups funded by SGA must turn in Budget Requests by February 11, 1983. See Raul Guevara for details.

\* The KSU ALL-University Open House is in March. In an effort to increase campus-wide involvement, the Student Life Exhibits Committee will coordinate GROUP DISPLAYS. Thousands of people will pass by these booths making this a wonderful opportunity to recruit members and increase community awareness of your organizations. Plan now to participate by reserving space BY FEBRUARY 25, 1983. See Raul Guevara for more details (Holton Hall, 532-6436).

\* Blue Key has announced the Mistler Creativity awards for next year. Two scholarships for \$300 each will be awarded for an original work in any field. For details ask the secretary in Anderson 104.

\* The Mid-American State Universities Association, which includes KSU, is offering Graduate Minority Opportunity Funding for the academic year 1983-1984 for work leading to the Ph.D. degree at one of the MASUA institutions. For details see Raul Guevara, Holton Hall. Deadline, March 15, 1983.

\* Congratulations to Minority Affairs Outreach Coordinator, Raul Guevara, who was recently the source for a story on KSU recruitment which appeared in the national magazine Hispanic Business.

\*Congratulations to former KSU students Les Dixon and Karen Franklin -- married February 12, 1983.

\* Best Wishes to Lisa McCrann, former Upward Bound Secretary, who is now back in school full-time! And welcome to Sherri Deal.

\*MEChA will be selling Valentine's Smurfs in the Union on February 10, 11, and 14. Proceeds will go to Hispanic Emergency Loan Program.

\* Deadline for the March issue of Alliance is February 14, 1983. (Deadline for April is March 10). If you don't tell us about your activities we can't publish them!

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