

Alliance

AN ETHNIC NEWSPAPER AT KSU

Winter 1986

NEW K-STATE STUDY FOCUSES ON EDUCATION OF YOUNG BLACK WOMEN

Improving the academic performance of young Black female students and increasing their overall persistence rate in completing elementary and secondary schooling are the twin goals of a research project that begins this year at Kansas State University. Project directors are Anne S. Butler, who will take partial leave as director of the KSU Educational Supportive Services program and Dr. Nancy J. Smith, associate professor and associate department head of Curriculum and Instruction in the KSU College of Education. Marjorie Williams and Iris Riggs, both doctoral students in Curriculum and Instruction, are graduate research assistants with the project.

Smith and Butler said a number of strategies have been produced in recent years to help

strengthen the education of Black females in kindergarten through high school grades. Some of them are better than others. But a major obstacle to



Nancy Smith & Anne Butler

wide-ranging effectiveness of the successful programs is that so few people know about them.

Effective programs occur in scattered settings and, because there is little communication among educators working in the area, there is also a lack of overall understanding of the common characteristics of successful strategies on which to base and implement new ones, they said.

The project, "Strategies for Improving the Academic Performance and Persistence Rate of Black Females in K-12 Educational Settings," funded by the Women's Educational Equity Act Program (WEEA), is designed to identify and consolidate successful strategies and disseminate the information to other educators.

"Two major outcomes will result from this project," the researchers said. "One, four products with useful information about strategies to improve the academic performance and persistence rate of Black females will be available: a directory of strategies, a synthesis of the research and literature related to improving the academic performance and persistence rate of Black females, guidelines and models for the development and implementation of strategies, and a video-taped presentation by five of the most knowledgeable authorities on this subject. Secondly, 50 educational agencies will have planned implementation procedures for their respective states for a strategy to improve the academic performance and persistence rate of Black females."



Marjorie Williams, Pamela Vann-McNeely who is providing secretarial support for the project, & Iris Riggs

To achieve these outcomes, KSU will be the site of a two and half day Institute and a training meeting for educators toward the end of 1987. Project staff will first identify and synthesize the successful strategies and create the directory. Then, Butler and Smith will conduct an Institute during which experienced authorities will be invited to work with project staff to determine the characteristics of the successful strategies and develop guidelines and models for future programs. To further share project information, staff members also will conduct a training meeting for 50 representatives from educational agencies committed to improving the education of Black females.

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ETHNIC STUDIES COURSE TO BEGIN THIS SPRING

Introduction to American Ethnic Studies, a new course designed and taught by Dr. Philip Royster, professor of English and director of the KSU American Ethnic Studies Program, is open for enrollment this spring. It is the lead course for a new Secondary Major in American Ethnic Studies at KSU. Listed as number 160 in the Schedule of Classes, Introduction to American Ethnic Studies is cross listed and may be taken for three hours credit by all students through the College of Arts & Sciences, Education, and Human Ecology.

The new course will survey major U.S. ethnic groups, including Afro-Americans, Mexican-Americans, Native American Indians, Asian-Americans, Puerto Ricans and several of the so-called white ethnic groups such as Italians and Irish. It will also examine intergroup contact and some current issues in racial and ethnic relations.

"All of us have an ethnic heritage and many of us are aware of an ethnic identity," Royster said. "Some are not." It is important that students who are unaware of their own heritage or who have not come into contact with "other" groups prior to coming to KSU begin to make these connections, he said.

Courses in the American Ethnic Studies Program are

designed to sensitize students to the fact that we all have an ethnicity, not just those in the ethnic minority cultures, Royster said. "Some groups have been discriminated against more than others, but we all have ancestral cultures." Royster said the hope of the program is that students will leave KSU with a heightened awareness of



Philip Royster

ethnicity.

Although students may enroll in the new introductory course, or any of the other courses available within the curriculum, without completing a Secondary Major, it is now possible to add this emphasis to one's academic program. The Board of Regents approved a

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SALAHU-DIN WINS PRESIDENT'S AWARD

The 1986 Presidential Award for Distinguished Services to Minority Education was presented to Hakim A. Salahu-Din, assistant director of admissions, in December. Salahu-Din, whose primary responsibility has been to recruit minority students to KSU, has seen the number of minority students attending K-State increase 29 percent since his tenure in admissions began in 1981.

"Hakim is articulate, extremely intelligent and resourceful, competent and caring," said one of those nominating him for the award. "Upon meeting

prospective students, he is forthright and honest about what they can expect from the University and what is expected from them; his standards are high as well as his interest in students from the initial contact and throughout their college career. He is held in high esteem by the students he works with and for, and his highly regarded by his colleagues."

Before assuming his present position, Salahu-Din taught expository writing to freshmen and sophomores in the KSU department of English. A \$1,000 cash award accompanies the award.

Introspection Can Be Fun

"DO YOU HAVE A PERSONALITY ?"

"Do You Have a Personality?" is the title of a seminar being given to groups of KSU students, faculty and staff by Dr. Susan Scott (Angle) of the K-State Counseling Center in Holton Hall. "Of course you do," is the obvious answer, Scott tells them but, actually, understanding the values, behaviors and attitudes that make up your personality is not so easy.

Suppose you have a roommate or co-worker who seems never to want to do anything on the spur-of-the-moment; she is always on time and organized. "What a stick-in-the-mud!" you say to her, trying to get her to loosen up a little. On the other hand, the friend hassles you sometimes for being disorganized. "You're always always waiting until the last minute," she says.

Scott said these attitudes reflect two divergent ways people organize their outside world. The fact that one person likes a more orderly world is not an isolated piece of behavior. Every specific aspect of our personality fits into a whole integrated pattern. If we learn to identify the patterns, individual acts begin to make sense.

In the university setting, it is particularly important for instructors to know that they may be seeing the world much differently than their students and vice versa.

It is possible to learn something about the larger personality pattern with the aid of a personality inventory called the Myers-Briggs Type Indicator, which is available to KSU students at the Counseling Center.

The Myers-Briggs Type Indicator is a questionnaire developed by Isabel Briggs-Myers and her mother Katharine Cook Briggs in the 1960's to implement part of the comprehensive personality theory of psychologist Carl G. Jung, Scott said.

Jung's theory is that human beings develop some of their mental processes more than they do others, much in the way that we can use both hands but most of us have become more adept with one than the other. According to Jung's theory, every individual has four basic mental powers which are developed to differing degrees. Two of the processes (Sensing and Intuitive) are concerned with perception, which is defined by Myers and Briggs as the "processes of becoming aware....of things, people, occurrences or ideas." And the other two (Thinking and Feeling) are concerned with judgment, or coming to conclusions or decisions about what has been perceived. All of us have the potential to become more or less reflective of these four basic mental processes. More specifically:

A Sensing person tends to be concerned with input from the senses, from things that are visible, audible and tangible. A highly developed sensing process is reflected in people who tend to be observant, practical, realistic and who value common sense and living for the moment, according to the Myers and Briggs.

An Intuitive person, on the other hand, is more concerned with seeing new possibilities, abstractions or theoretical explanations of events. These people tend to become insightful, imaginative, sometimes creative, and they live for the accomplishment of their dreams or inspirations about the future.

A person who usually comes to conclusions on what has been perceived with the Thinking function is concerned with decisions best reached through impersonal, logical analysis of cause and effect. These people tend to become analytical, tough-minded, and more interested in the technical side of decisions than they personal angle.

The Feeling function, on the other hand, is concerned with decisions best made by a subjective, valuing process and with establishing priorities in terms of worth. Persons who develop feeling to a high level tend to become appreciative, tactful, more concerned with the human and aesthetic issue than with the technical side of problem solving.

Scott stressed the fact that all individuals have both processes, but "one leads and one serves as an auxiliary."

The Myers-Briggs Personality Indicator also adds two more elements to the description of personality, also based on the larger Jungian theory. Like the four perceiving and judging functions, these pairs of functions both occur within each of us, with one more developed than the other.

The first says that each of us is more than of an Introvert (I) or more of an Extrovert (E). "While extroverting," Meyers and Briggs said, "energy flows out to the environment, and a person enjoys activity, sociability,

and being engaged with the people and events of the world.

"While introverting, energy is drawn from the environment, and a person enjoys privacy, solitude, and time for contemplation of the concepts and ideas that make sense of the world."

The fourth Myers-Briggs preference describes a person's visible behavior. Perceptive (P) types of prefer to stay in the perceptive attitude as much of the time as they can -- staying curious, open, flexible and adapting to new events. The Judging (J) types prefer to collect only enough information to make decisions, and spend as much time as they can in tasks that are organized, planned, and achieved on predetermined schedules.

After completing a Myers-Briggs Inventory -- which asks you to make often difficult choices between sets of ideas or activities -- you receive a "score" that consists of four letters, reflecting your own personality preference for the four functions. For example, you might be described by the letters "INTJ," meaning you are more introverted than extroverted, intuitive than sensing, thinking than feeling, and more given to judging than to perception.

The Myers-Briggs definitions vary from common definitions for terms like "judging" and "introversion," Scott cautioned. "That's one reason why the Myers-Briggs should be administered by trained professionals," she said. "Results from the Myers-Briggs need to be explained in person."

A kind of short-hand for the four basic types is this: The first letter describes how we get our energy. Do we get it more from being with other people (Extrovert/E) or from being by ourself (Introvert/I). The second letter tells how we usually gather information about our outside world. Do we like things more concrete and practical (Sensing/S) or are we more comfortable with things that are more original and abstract (In-

tuitive/N). The third letter has to do with how we make decisions. Do we depend more on logic and analysis (Thinking/T) or are we more inclined to act upon our personal values (Feeling/F). Definitions for the fourth letter are usually most difficult to explain because common definitions of the descriptor words differ from those used by Myers and Briggs. As Myers and Briggs use them, these words describe how we organize our visible world. Do we prefer an orderly and planned life (Judging/J) or do we prefer to live in a more flexible and spontaneous way (Perception/P).

The friends mentioned before were having difficulty understanding one another because of this last preference. One was more of "J". She looked to the other, who was more of a "P", like a "stick-in-the-mud."

"If we learn to see these aspects of our personality as parts of a larger personality," Scott said, "then we are better able to appreciate the differences between us." For example, Scott said, the one seems like a stick-in-the-mud. She may even be somewhat compulsive. But, because of this tendency toward the so-called "Judging" preference, she is also likely to be reliable. If she says she'll be somewhere, she'll be there. We can count on her.

Conversely, Scott said, the more orderly person may think the "Perception" oriented person is disorganized and sloppy. But, by understanding the whole pattern, she can value that person for her flexibility and tolerance. In fact, she may look to her to add some pizzaz in her own life, she said.

All of us would benefit by knowing something about these personality patterns, Scott said. Simply being aware that, just as you suspected, your roommate, employee, student, or spouse is seeing the world much differently than you are -- and that both your way and their way are valid and understandable -- is important.

In the university setting, it is particularly important for instructors to know that they may be seeing the world much differently than their students and vice versa. The Sensing (S)/Intuition (N) function is an important learning dimension, Scott said, and statistics have shown that about 2/3 of the population learns more from the Sensing mode. Similarly, about 2/3 of all college students learn in the Sensing mode.

The problem is that university professors are overwhelmingly Intuitive (around 85%), she said. Thus, "teachers may be teaching in ways that are often different from ways students best learn." Knowing about the personality possibilities will help both teacher and student.

All members of the KSU Counseling Center are qualified to interpret the Myers-Briggs Type Indicator.



Susan Scott

NATIVE AMERICAN NEEDS FELT

by Pat Embers

Big Mountain. Another Native American last stand. Once treaty land for Hopi and Dine (Navaho) to co-exist peacefully as farmers and shepherds. Sacred mountain. Surrounded by the richest-quality coal and uranium fields in the hemisphere. 14,000 of America's native people. Once again exploited, relocated, and deculturized.

This time the stakes are high on both sides, for native and outsiders. The power companies will out-manuever, out-lobby, and out-wait whatever obstacle for this prize land. The government seems only too willing to clear the strip-mining path free of people, sheep, and "outdated" written agreements.

The native people, Indians who live in a traditional, sacred way, depend on their sheep herds for survival as their ancestors lived with the buffalo. Always, respect for the brother/sister animal who nurtures them by giving its life. Always, a token gift to the Mother Earth for growing the corn.

And most of all, a sacred vow, honoring the Great Spirit, to protect this land has passed in a ceremonial way through native generations for centuries. Religious freedom, First Amendment. This is a key native area. It is the cornerstone of all Native American prophecy. What happens in the Four Corners Area geophysically to the land will affect the weather patterns and create changes in other regions of Turtle Island (U.S.A.). The traditional people know about these changes that, in fact, are occurring now

with the present strip-mining and land abuse.

So, what does this have to do with us in Manhattan, Kansas? Slowly but surely, an awakening of native issues seems to be taking place in this community and on campus at K-State. On October 21, twenty-five people watched the film, "Trouble at Big Mountain," sponsored by the KSU Minority Resources Center. On October 28 & 29, over 100 people saw the 1985 Academy Award-winning documentary, "Broken Rainbow", also on the Navaho/Hopi relocation issue. The film and heated discussion

"Your Path of Power is your reason for being alive on the planet at this time. In the past generations, people knew how to find and follow their Path of Power. Today we have been taught to give our power away to a society that often misuses it."

— SUN BEAR

thereafter were sponsored by the KSU Coalition on Human Rights.

On tour across country and guest speakers for both showings of the "Broken Rainbow" film were Lisa Goodwin and Sam Tso, of Navaho origin from Big Mountain. They were sent by the traditional elders of both Hopi and Navaho tribes to speak out on their behalf. They were also sponsored by the Big Mountain Legal Defense/Offense Committee (BMLDOC new address: 2029 N. Center Street, Flagstaff, AZ 86001; to gather support across the country for a repeal bill of the 1974 Relocation Act. These efforts are aimed at politicians who can be urged to act responsibly toward our native people

regarding treaty land and human rights.

Genocide to natives of Central America?.....What about our own?!

Big Mountain Support Groups exist in most major U.S. cities, including Kansas City, Mo., and in Kansas, at Lawrence and Emporia. Manhattan has a network of supporters who write letters to congress persons and stay in contact with the BMLDOC Office but do not have formal meetings. Much can be done through networking.

AT K-STATE

On the K-State campus, there is a unique opportunity to raise Native American awareness through the arts. Each year the Fine Arts Council awards money for minority and cultural fine arts programs. The last such Indian event was in 1982 when Leonard Young Bear brought his artwork to KSU. In order to be awarded this grant, a K-State student of Native American heritage must apply for it. If you or someone you know would be eligible for this grant, contact the Office of Minority Affairs and Special Programs, 201 Holton Hall on campus or call 532-6436. Let us hope that the aliveness of American Indian art does not pass us by in Manhattan for another 5-year stretch.

Let us also bend an ear towards the needs of our American native relocatees and listen to the message they give us from the earth speaking. It is for them and for us.

(Pat Embers lives in Manhattan and is an apprentice with the Sun Bear Tribe of Spokane, Washington. For more information about networking with Native American groups, you may contact Pat at 5392819.)

ACTING DIRECTOR NAMED

Kathleen Greene, Educational Supportive Services academic coordinator since 1981, has been named Acting Director of the Educational Supportive Services Program, according to Veryl Switzer, assistant vice president for educational and student services. Greene will take over the duties of Anne S. Butler, who takes seven-tenths leave until October 1, 1987 to become the co-director of a federal Women's Educational Equity Act research project. (See related story.)

Educational Supportive Services (ESS) is a federal program that provides tutoring and other services to students through the Office of Minority Affairs & Special Programs in Holton Hall.

WEEA (From p. 1)

"At a time when it is widely recognized that the feminization of poverty is detrimental not only to individual women but to the strength of our society, this project represents a major opportunity to fully understand solutions for a portion of our country's population suffering from the effects of racism and sexism," the researchers said. "If Black females remain in school longer, they are likely to acquire increased skills which will allow them to exercise more control over the quality of their lives and the lives of their children."

Butler and Smith said that by understanding the characteristics of successful strategies and utilizing the expertise of those who have developed and implemented them, the time, energy and resources of educators can be shifted from further investigations of the problem to investigations of the solutions.

The millions of school-age Black females in our country may have brighter futures if that happens, they said. "At the least, fewer may become statistics in the feminization of poverty."

Ethnic Studies (From p. 1)

Secondary Major in American Ethnic Studies at K-State in October 1986. It joins other Secondary Majors such as Women's Studies, Gerontology and International Studies.

The Secondary Major in American Ethnic Studies requires 24 hours of course work. Students must enroll in the new introductory course, an introduction to cultural anthropology class which has been revised especially for this program by Dr. Robert Taylor, and a Senior Project. The remaining courses will be electives in three areas: six hours focusing on Afro-Americans, Hispanic Americans or Native Americans; three hours on an ancestral culture; and another six hours on any American ethnic, with a U.S. or ancestral group focus.

Royster said the American Ethnic Studies Program actually organizes into a program courses

that have been available at KSU for quite some time, adding only the new introductory course to complete a Major emphasis. "We're packaging the program so that students in fields such as education, social work, journalism, the new restaurant training program and others who need special sensitivity to ethnic groups in their work can add this focus to existing programs," he said.

"We're actually in the second generation of American Ethnic Studies at KSU," Royster said. "The first generation included the Minorities Resource/Research Center and all courses except the new introductory course." The American Ethnic Studies Program has been in existence at KSU since 1984.

Besides organizing courses in Ethnic Studies and the new Secondary Major, the program sponsors faculty research in the

area of American Ethnic studies. Past projects have included, for example, research on a noted Hispanic poet by Douglas Benson from the Department of Modern Languages; the completion of a work of original poetry by Antonia Pigno from Farrell Library; an Arab-American oral

history study by Michael Suleiman from Political Science; archaeological fieldwork by Pat O'Brien from the Department of Anthropology; curriculum development projects in Education, Political Science, Anthropology; and others.

The new Introduction to American Ethnic Studies course will be taught from 1:05 until 2:20, Tuesday and Thursday, in 220 Denison. For more information, contact Dr. Royster in the Department of English.

You've Got It All Together...now share with a child.

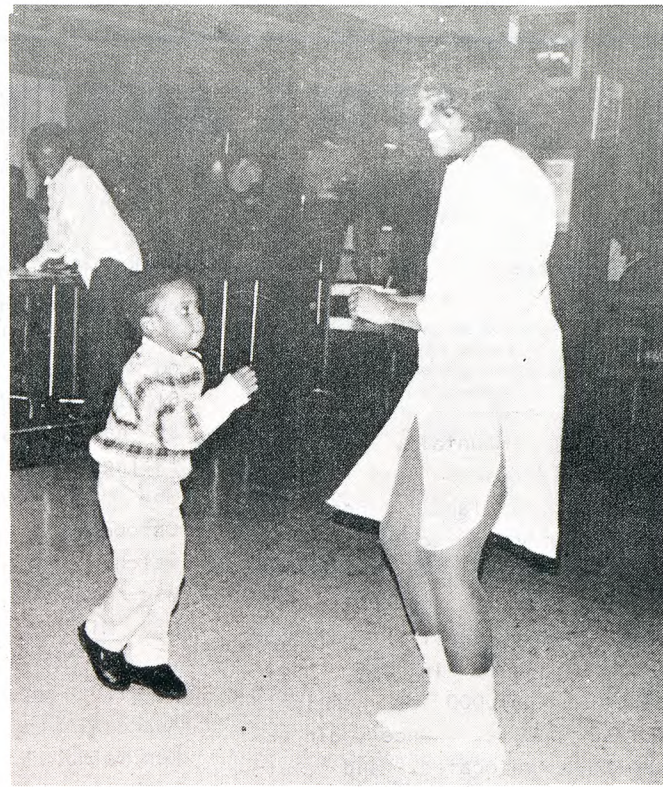
We know you have a lot to give. There's a child in our community who needs your special strength, friendship and concern. You can help a child grow, and be assured that you'll grow, too.



Why wait? Call 776-9575, or drop by our office at 103 S. 4th, Suite 10, and volunteer to become a friend to a child who needs you...now!



K-State students who participated in the Talent Show



Jason Jones, Topeka, dances with Gina Hayes, senior from Topeka, during the weekend dance

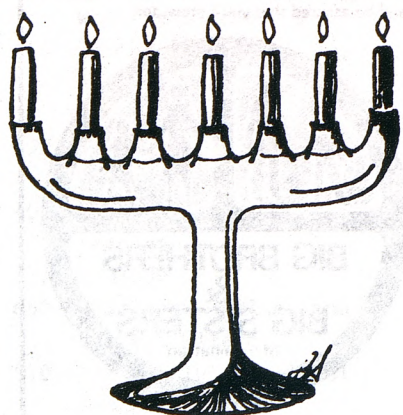


Gina Hayes, dancing again during the Talent Show (Phil Royster is the drummer)



Darrell Sheppard, sophomore from Kansas City, Bobby Van Buren, junior from Hutchinson, Mark Mahan, freshman from St. Louis, and Vincent Scott, senior from Junction City gather for a chili feed at Ecumenical Christian Ministries

Happy Kwanzaa !



Happy Kwanzaa! is not a widely recognized holiday greeting among Manhattan's Black community. Not yet, anyway. But, like Merry Christmas! or Happy Hanukkah!, best wishes for a "Happy Kwanzaa!" is a message of holiday joy.

"Kwanzaa" or Kwanza" is a Swahili word, literally meaning "first fruits." It is the name of seven day ritual, invented by Dr. Ron Karenga, Professor of Pan-African Studies at California State University of Los Angeles, in the mid-1960's as a special holiday celebration for Blacks of African descent.

Kwanzaa is the only nationally-celebrated non-heroic Black holiday in the U.S. and it becomes more of a tradition with each passing year. As estimated 10 million Blacks throughout the nation currently celebrate the holiday and, as its founder said in 1979, Kwanzaa has proved itself not only durable but expansive.

"As a holiday," Karenga said, "Kwanzaa grew out of the general context of the Afro-

American people's turn toward Africa for roots and revitalization during the 60's and out of the specific context of US Organization, a social change organization which was a fountainhead and vanguard of the cultural nationalist movement at that time. Thus, it was part of the 'Black to Black' movement, the movement back toward our African selves which included the Natural, African dress, names and marriage ceremonies and Black or African Studies..."

The idea of Kwanzaa comes from the harvest celebration in traditional African societies," Karenga said in a 1979 Black Collegian article. Its symbols and concepts, however, come from the needs, conditions, and development of Afro-American people in the United States.

More than anything else, Kwanzaa is a time of great joy and "brotherhood". It is a ritual of family and friends coming together to share good, gifts, to speak of their experiences of the past year, and to make plans for the new year, an

Ebony, Jr. article said. It is also a time to give thanks.

Kwanzaa begins on December 26 and lasts through January 2. During this week, the seven principles of Kwanzaa are remembered in ceremony by lighting one candle each night. Seven black (for Black people), red (for struggle), and green (for hope and youth) candles are placed in a candle holder called a kinara (ke-NAH-rah) and each evening a family member lights one of the candles to represent the special principle celebrated that day. Then the person tells what the principle means to him or her.

The first lesson of Kwanzaa is "umoya" (oo-MOH-ja), or unity.

The second is the hardest to say, "kujichagulia" (koo-gee-CHA-goo-lee-ah), which means self-determination or "we must decide in our own way."

"Ujima" (oo-GEE-mah) is the third principle of Kwanzaa, and it means collective work and responsibility, or simply to cooperate and work together.

1986

PARENT'S DAY

FESTIVITIES

AT KSU

Photos by Leslie Brown



Parents enjoying chili and greetings from their children-students



Tina Nichols with her parents
Elijah and Dorothy Bragg



Kim Kilpatrick, sophomore from
Junction City, with her parents



"Ujamaa" (oo-hah-MAH) is number four. It means cooperative economics: no matter how much you've got, you should share, and you should support one another.

"Nia" (NEE-ha) is principle number five, and it means purpose. Everyone should play a part in making a better world.

"Kuumba" (koo-OOM-bah), number six, speaks of creativity, especially the creative and positive use of your time.

And "Imani" (ee-MAH-nee), the seventh and most important principle, means faith. Without faith, the other principles cannot be followed.

These seven principles, or "Nguzo Saba," as they are called in Swahili, are what Karenga believes to be the necessary core and moral minimum of a value system constructed to rescue and reconstruct, "in our own image and interests," the lives of Black Americans.

Like all holidays, Kwanzaa has its own symbols and customs. Kwanzaa has seven basic symbols and two supplemental ones that

Karenga believes represent values and concepts vital to Afro-American liberation and development. They are:

- 1) mazao (crops) -- representing the harvest celebrations and rewards thereof;
- 2) mkeka (mat) -- representing tradition, history and, thus foundation;
- 3) kinara (candleholder) -- symbolic of African roots;
- 4) vibunzi (ears of corn) -- symbolic of children and the future;
- 5) zawadi (gifts) -- representing the labor and love of parents, and commitments;
- 6) kikombe cha umoja (unity cup) -- symbolic of unity, which makes all else possible; and
- 7) mishumaa saba (the seven candles) representing the seven principles.

Two additional symbols are a black, green and red flag (bendara) and Karenga's book Nguzo Saba (The Seven Principles).

Special greetings are used to reinforce the meaning of Kwanzaa. They are Swahili terms that take on a new meaning in the Kwanzaa season. For instance, the Ebony Jr! article said usually in Swahili, people greet each other by saying, "Habari Gani?" (hah-BAH-ree GAH-nee) which means, "What's the news?" The answer would be "Njema," (n-hey-mah) or "Everything's Okay." During Kwanzaa, the answer is not "Njema" but the name of each day. On the first day, "Habari Gani?" would be answered with "umoya," or unity, for example.

Another greeting, "Heri" (hey-REE), which is short for "Kwanzaa yenu iwe na heri," means "good luck, happiness, success and joy." "Heri" is used as a quick way to say "Happy Kwanzaa."

The "karamu" (kah-RAH-moo), or Harvest Feast, on December 31 is another tradition of Kwanzaa. It is a special occasion where families and friends come together to prepare and enjoy a feast.

KWANZAA SALAD

- 2 cups diced cooked turkey
- 1 cup diced celery
- 2 red delicious apples, diced
- 1/4 cup golden raisins
- 1 teaspoon salt
- 1/3 cup finely chopped onion
- 1/2 cup sour cream
- 1/2 cup mayonnaise
- 1 tablespoon orange juice
- Salad greens
- 4 navel oranges, peeled and sliced
- 2 purple onions, cut in rings

In large mixing bowl combine turkey, celery, apples, raisins, salt and onions; stir to blend. In a small mixing bowl combine mayonnaise, sour cream and orange juice. Spoon into turkey mixture; toss well. Arrange on salad greens. Place orange slices and onion rings around the edge of the bowl. Makes 4 to 6 servings.

(Reprinted from Alliance, Winter 1981, SLA)



Dolores Bernal, senior in management from Shawnee, KS, and Andrea Shelton, senior in human ecology and mass communication from Independence, KS, are serving their respective student associations as president this year. Bernal, president of the Mexican-American Council of Students, and Shelton, president of the Black Student Union, meet in the Office of Minority Affairs & Special Programs to coordinate an activity.



The KSU Upward Bound academic staff meets regularly in Holton Hall to discuss their high school age tutorial assignments with academic services coordinator, Janette Hewitt (left). Tutor Counselors are Danielle Hollas, Joe Walker, Tim Hickert, Becky Griehat (and Susan Inman, not pictured), all KSU students.

SPRING COURSES

A quick look through the spring semester Schedule of Classes at K-State suggests a number of interesting, perspective-building classes in intercultural areas. Ask your advisors if they will apply to your programs! They include:

- AGEC 615 Foreign Seminar
- DAS 105 Introduction to Women's Studies
- DAS 160 Introduction to American Ethnic Studies
- DAS 399 Central American Cultural Conflict
- DAS 407 Seminar on Latin America
- BIOL 631 Ecology
- ENGL 652 American Indian and Chicano Literature
- GEOG 870 Topics in Cultural Geography
- HIST 350 Gandhi and the Indian Revolution
- HIST 522 Religion in American History

- HIST 541 Women in American History
- HIST 506 Introduction to South Asia Civilization
- JMC 670 International Communication
- Languages - too many to list!
- PSYCH 599 Women's Mental Health Issues
- Anthropology - too many to list!
- SOCIO 570 Race and Ethnic Relations
- SOCIO 633 Gender, Power & Development
- SOCWK 567 Human Behavior in the Social Environment
- MKTG 544 International Marketing
- EDUCATION CUTE Program courses
- DEN 425 Introduction to Energy and Environmental Technology
- LG 603 Comanche Texts
- HDFS 465 You and Your Sexuality
- FEC 600 Economic Status of Women

Let America Be America Again

by
Langston Hughes

Let America be America again.
Let it be the dream it used to be.
Let it be the pioneer on the plain
Seeking a home where he himself is free.

(America never was America to me.)

Let America be the dream the dreamers dreamed—
Let it be that great strong land of love
Where never kings connive nor tyrants scheme
That any man be crushed by one above.

(It never was America to me.)

O, let my land be a land where Liberty
Is crowned with no false patriotic wreath,
But opportunity is real, and life is free,
Equality is in the air we breathe.

(There's never been equality for me,
Nor freedom in this "homeland of the free.")

Say who are you that mumbles in the dark?
And who are you that draws your veil across the stars?

I am the poor white, fooled and pushed apart,
I am the Negro bearing slavery's scars.
I am the red man driven from the land,
I am the immigrant clutching the hope I seek—
And finding only the same old stupid plan
Of dog eat dog, of mighty crush the weak.

I am the farmer, bondsman to the soil,
I am the worker sold to the machine.
I am the Negro, servant to you all,
I am the people, worried, hungry, mean—
Hungry yet today despite the dream.
Beaten yet today—O, Pioneers!
I am the man who never got ahead,
The poorest worker bartered through the years.

Yet I'm the one who dreamt our basic dream
In that Old World while still a serf of kings,
Who dreamt a dream so strong, so brave, so true,
That even yet its mighty daring sings
In every brick and stone, in every furrow turned
That's made America the land it has become.

O, I'm the man who sailed those early seas
In search of what I meant to be my home—
For I'm the one who left dark Ireland's shore,
And Poland's plain, and England's grassy lea,
And torn from Black Africa's strand I came
To build a "homeland of the free."

The free?

A dream—
Still beckoning to me!

O, let America be America again—
The land that never has been yet—
And yet must be—
The land where every man is free.
The land that's mine—
The poor man's, Indian's, Negro's, ME—
Who made America,
Whose sweat and blood, whose faith and pain,
Whose hand at the foundry, whose plow in the rain,
Must bring back our mighty dream again.

Sure, call me any ugly name you choose—
The steel of freedom does not stain.
From those who live like leeches on the people's lives,
We must take back our land again,
America!

O, yes,
I say it plain,
America never was America to me,
And yet I swear this oath—
America will be!
An ever-living seed,
Its dream
Lies deep in the heart of me.

We, the people, must redeem
Our land, the mines, the plants, the rivers,
The mountains and the endless plain—
All, all the stretch of these great green states—
And make America again!

This poem was originally published in 1936

THE LOU DOUGLAS LECTURES

1987

The Lou Douglas Lectures on Public Affairs opens its Spring, 1987 season with Lester Thurow, noted economist from M.I.T. and author of The Zero Sum Society among other books. Thurow will speak February 10, 1987, on U.S.-Japanese trade relations.

Samuel Bowles, another well-known economist from the University of Massachusetts, Amherst, and author of Beyond The Wasteland: A Democratic Alternative to Economic Decline will speak February 26.

Evalina Kane will speak March 10. Kane is an organizer for Women Against Pornography and will speak on the impact of pornography on the safety and status of women and children.

LOU DOUGLAS SERIES TO FEATURE
NEW "UNDERGROUND RAILROAD"

The final speaker for this year will be Renny Golden, Associate Professor of Criminal Justice at Northeastern Illinois University and author of Sanctuary: The New Underground Railroad with Michael McConnell. Golden herself has been a "con-

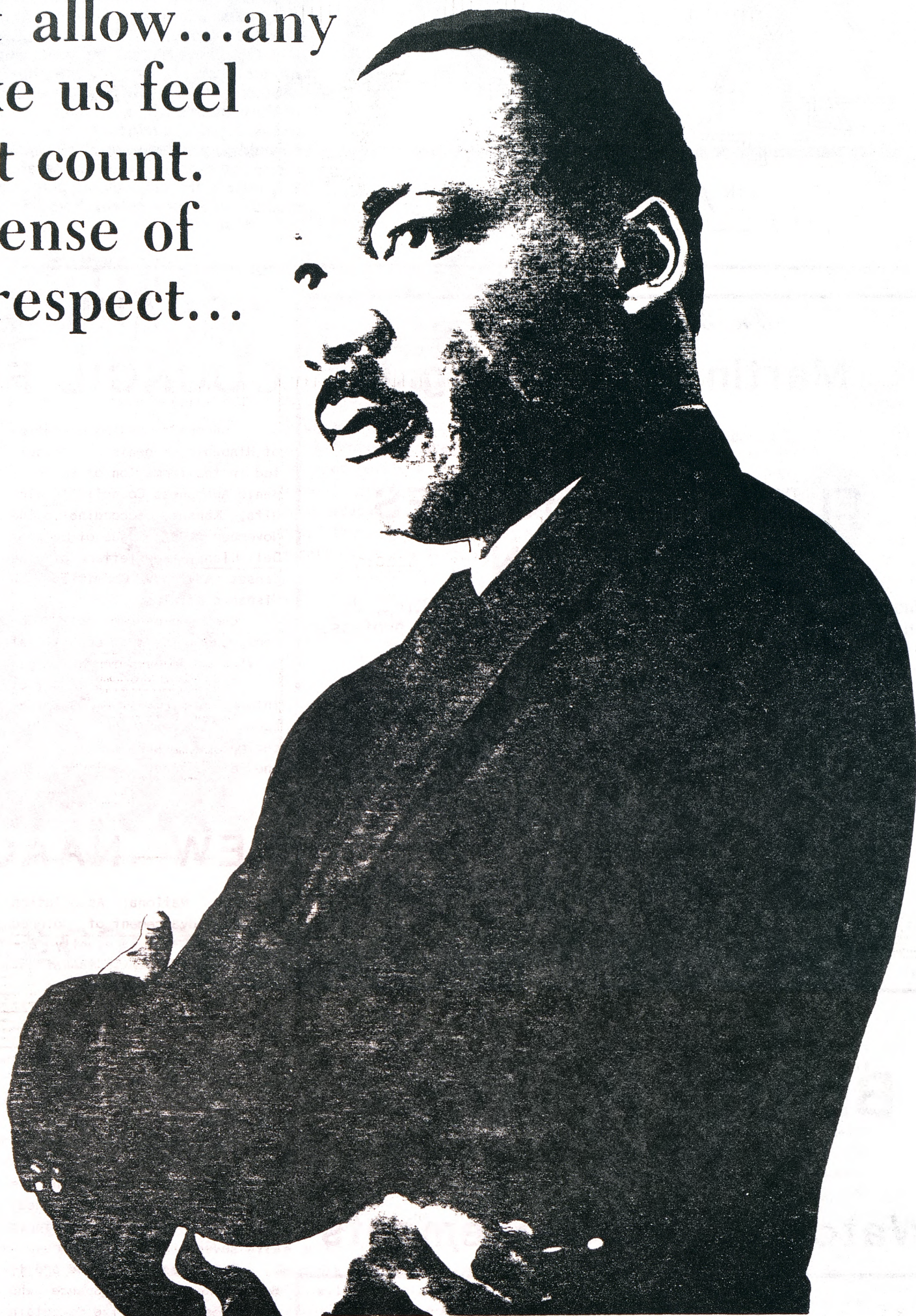
ductor" on the underground railroad since its inception and is also author of a book of poetry called Struggle Is a Name for Hope.

The Lou Douglas Lecture Series began in 1980 to honor the memory of Lou Douglas, a distinguished K-State professor of political science. Douglas was a strong supporter of University for Man from its founding, and the series has developed through UFM with the support of K-State's Department of Political Science, Student Governing Association and many other academic departments and administrative units along with churches, student groups, civic and professional organizations and individuals.

Lectures take place on campus of Kansas State University in the Forum Hall of the K-State Union, except for the Bowles Lecture on February 26, which is scheduled to be in Nichols Auditorium. The lectures are free and are open to the public.

The 1986 season was the most successful in the history of the series with audiences of 200 to 400 people. A response at least as good is anticipated for 1987.

We must not allow...any
force to make us feel
like we don't count.
Maintain a sense of
dignity and respect...



"The Dilemma and The Challenge" © 1962 Dr. Martin Luther King, Jr.

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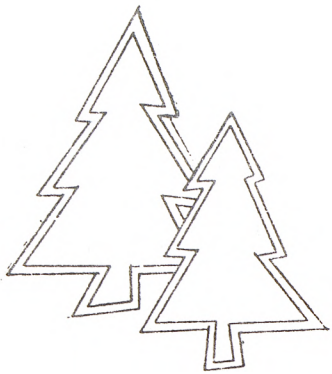
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DEPARTMENT OF HEALTH AND HUMAN SERVICES • Public Health Service
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KSU
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STATE
UNIVERSITY

ALCOHOL
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SERVICE



*Happy
Holidays*

from Alliance

"If I had my life to live over, I'd try to make more mistakes next time. I would limber up. I would be sillier than I have been this trip. I know of very few things I would take seriously. I would be crazier. I would be less hygienic. I would climb more mountains, swim more rivers and watch more sunsets. I would eat more ice cream and less beans. I would have more active troubles and fewer imaginary ones. You see, I am one of those people who lives life prophylactically and sensibly and sanely, hour after hour, day after day. Oh, I have had my moments, and if I had it to do over again, I'd have more of them. In fact, I'd try to have nothing else. Just moments, one after another, instead of living so many years ahead each day. I have been one of those people who never go anywhere without a thermometer, a hot-water bottle, a gargle, a raincoat and a parachute. If I had it to do over again, I would go places and do things and travel lighter than I have. If I had my life to live over, I would start barefooted earlier in the spring and stay that way later in the fall. I would play hooky more. I wouldn't make such good grades except by accident. I would ride on more merry-go-rounds. I'd pick more daisies."

INSTITUTE FOR CREATIVE AGING



*In Recognition of
Martin Luther King, Jr.
on his birthday*

**ELEANOR HOLMES
NORTON**

Who is carrying on the spirit of Martin Luther King, Jr. in her work as a civil rights leader, author and professor of law at Georgetown University

will speak

January 21, 1987

10:30 am

McCain Auditorium

(For luncheon tickets, call Arthur Sykes, 532-6446)

**FEBRUARY IS
BLACK HISTORY
MONTH**

Watch for Announcements

*10th Annual
Black Big 8 Conference*

FEBRUARY 19-22

"A Decade of Struggle: A New Era of Challenge" is the conference theme. For information contact Bobby Van Buren or Andrea Shelton, 532-6436.

The University of Oklahoma

Congratulations to Ira J. Bolden, new freshman Engineering Representative!

HISPANIC AWARENESS COUNCIL FORMED

Concern about the education of Hispanic students has resulted in the formation of an "Hispanic Awareness Council" in Wichita, Kansas, according to the November 1986 issue of La Voz Del Llano, newsletter of the Kansas Advisory Committee on Hispanic Affairs.

Composed of parents, educators, and members of educational service programs, the new organization was created as a way of informing parents of Spanish-speaking students about the education processes available at the elementary, secondary and

college levels.

Besides heightening awareness in such issues as bilingual education, the drop-out rate and the availability of English as a Second Language (ESL) programs, the group plans to offer practical advice to parents and students about such matters as financial aid, special university programs like Project SUCCESS, Upward Bound, and more.

For information about the Council, contact Mr. Luis Martinez, c/o El Perico, 1611 N. Mosley, Wichita, KS 67214.

NEW NAACP CHAPTER

The National Association for the Advancement of Colored People (NAACP) has recently activated a chapter in Manhattan, Kansas.

A Membership/Drive General Meeting was held at the Frederick Douglass Center on Saturday, November 29, 1986 at 4:00 p.m. during which Mrs. Louis Fletcher, the State NAACP President was present with one of her officers. The basic groundwork, direction, goals, and plans for the future were established. The chapter will be chartered with seventy initial members.

The present elected president, Rev. Joseph Spence who spear-headed the drive to obtain the charter stated the; "Progression will be our main focus of the '80s in every walk of life while using the most diplomatic approach, one of our objectives will be to foster a progressive state of mind in all our members then the action will follow". Other officers were elected and committees established as follows: Communication, vacant; Education, vacant; Finance, Chairperson Mr. Donald Slater; Freedom Fund, vacant; Housing,

Chairperson Ms. Bobby Neugent; Labor and Industry, Chairperson Mr. Veryl Switzer; Legal Redress, Chairperson Mr. Bill Piatt; Membership, Chairperson Mr. Donald Slater; Political Action, Chairperson Ms. Jennette McGowan; Press and Publicity, Mrs. A. Marie Spence; Religious Affairs, Rev. L. E. Madison; Youth Work, vacant; Life Member, vacant; Holiday Seal, vacant; Economic Development, vacant; Armed Forces, vacant.

An ongoing speaker program was approved for each meeting. The regular meeting will be held on the third Saturday of each month, commencing on the January 17, 1987 at 4:00 p.m. at the Frederick Douglass center.

Anyone desiring membership should contact the membership committee chairperson, Mr. Donald Slater at 776-0244 or mail check or money order, payable to NAACP to:

NAACP
P. O. Box 1212
Manhattan, KS 66502

Annual membership is \$10 and Life Membership is \$500.



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Alliance--An Ethnic Newspaper at KSU is published by the Office of Minority Affairs and Special Programs at Kansas State University, Holton Hall, Manhattan, Kansas 66506. It is circulated free of charge to all KSU minority students and interested others. For information, contact the editor at (913) 532-6436.