Alliance

AN ETHNIC NEWSPAPER AT KSU

February 1984

Manhattan Community History

On May 2, 1879 the Manhattan Enterprise newspaper reported that two carloads of "exodites," or southern Blacks who had been liberated by the Civil War, arrived in Manhattan in search of a place to live in freedom. There were several Blacks already living in Manhattan by this time, but the 104 men, women, and children from Kentucky, Arkansas, and other southern states who arrived that spring were the first large group of Black settlers to make their homes in the Manhattan community.

Dr. Nupur Chaudhuri, Ph.D. historian who has lived in Manhattan since 1965, is in the process of conducting an oral history of the Manhattan Black community from 1879 through 1940. Who were the Blacks who originally settled in this community and what was the evolvement of that community over the next 60 years? Chaudhuri's study is seeking answers to those questions and more.

Funded in part by a grant from the Kansas Committee for the Humanities and in part by local citizens and businesses, the study was a brain child of Sandy Sandersware, former Manhattanite, and Larry Nicholson, director of the Douglass Center. Nicholson and others were anxious to take advantage of the storehouse of memories held in trust for us by elderly people in the community and wanted to get their histories on tape.

Chaudhuri, a Research Associate in History at KSU and member of the Association of Black Women Historians, agreed to take on the project. So with the assistance of a Board of Directors composed of Veryl Switzer, James Boyer, Anne Butler, Phil Royster, Murt Hanks, Geraldine Walton, James Butler (who had written the only account of Manhattan Blacks prior to this study) and others, Chaudhuri applied for and received a KCH grant to conduct the oral history project which will be completed in May of this year.

Chaudhuri and her staff are in the process of interviewing 55 Manhattan Black citizens who meet the criteria of being over age 60 and who have lived in the community for over 50 years. Research assistants, who include Larry Nicholson and K-State students, Karen Walton, junior in Business from Manhattan; Tony Burnett, senior in Labor Relations from Salina; and Paul Stone, graduate student in Political Science from Manhattan, are also talking to third generation Manhattanites who have vital information concerning parents or grandparents. The team has already taped 35 interviews. Tapes and transcriipts will be given to a local museum or library at the completion of the study.

Several additional humanities scholars will listen to the completed interviews and assist Chaudhuri with the final interpretation of data. They are Wayne Rohrer, sociology; Phil Royster, English; Antonia Pigno, Spanish-American literature and minorities librarian; and Geraldine Walton, reference librarian at the Manhattan Public Library and third generation Black American Manhattanite. (To p. 8)

BLACK WOMEN
ACHIEVEMENTS AGAINST THE ODDS

February 1984 marks the 58th year in which Black Heritage month has been celebrated in one form or another. Susan B. Anthony Week is also in February--from the 13th through the 17th, to include the early feminist's birthday on February 15. It is a fledgling holiday, only in its fourth or fifth year. But, like Black Heritage Month, it is symbolic of struggle.

Susan B. Anthony Week is a time set aside each year at KSU for women to come together to celebrate their progress toward becoming full partners in society, to plan for the future, and to provide mutual support for one another and for common goals. Its purposes are similar in those respects to the goals of Black Heritage Month.

Sojourner Truth

This year, in recognition of the struggles and achievements of Black women in our society, the Office of Minority Affairs and the Women's Resource Center at KSU are combining efforts with the Kansas Committee for the Humanities (KCH), the KSU Ecumenical Christian Ministries, the Office of Women's Studies, UPC Kaleidoscope Film Series, University for Man and the Minorities Resource/Research Center to sponsor events which have as their theme: "Black Women: Achievement Against the Odds."

The theme is taken from the title of a KCH art exhibit which will be displayed at KSU during the week of February 13-17. This is a 20-panel exhibit consisting of text and illustration, and features over 100 Black women who have made extraordianry contributions to our society. The exhibit will be displayed in the Minorities Resource/Research Center in Farrell Library.

The KSU Black Student Union is focusing on "The Black Child" as its theme. A display of Black children's dolls and a program/lecture on the Black child by Topeka psychiatrist, Dr. Gilbert R. Parks, highlight the activities.

Other activities during Black Heritage Month/Susan B. Anthony Week are:

- Bernice Johnson Reagon, Ph.D., cultural historian at the Smithsonian Institution in Washington, D.C. and founder/singer with the acclaimed quintet of Black women singers, "Sweet Honey in the Rock," from Washington, D.C. starts the week out on a high note. KCH is helping sponsor Reagon in a lecture/performance entitled, "My Black Mothers and Sisters." Don't Miss This!! Monday, February 13, 7:30 p.m. in the Union Forum Hall.

- Performance of the Women of the Heartland Choir. Tuesday, February 14, noon, in the Union Catskeller.

- Senator Nancy Landon Kassebaum will speak on Central America (UFM Lou Douglas Series). Tuesday, February 14, 8:00 p.m. in Forum Hall.

- Discussion of Alice Walker's Pullitzer prize winning book, The Color Purple, led by Phil Royster and Phyllis Bixler, KSU Department of English. Wednesday, February 15, noon, in the KSU Union room 213.

- Film Documentary, "Not A Love Story," a 70-minute examination of the pornography industry and its effects. The film will be followed by a discussion. Wednesday, February 15, 7:30 p.m. in the Union Forum Hall.

- UPC Kaleidoscope Film Series will feature "Not A Love Story." Thursday, February 16, 3:30 (Little Theater) and 7:30 (Forum Hall).

- "Stepsisters of Susan B. Anthony: Oral History of Black Women in Manhattan," a report on a current research project on the Manhattan Black Community by Nupur Chaudhuri. Friday, February 17, noon, in the Union room 213.

- Womyn's Coffeehouse for all women. Friday, February 17, UFM House.

- Ladycats Basketball: KSU vs. Oklahoma State. Saturday, February 18, 7:30 p.m. in Ahearn Fieldhouse.

There may be additional events scheduled during February. Watch for announcements.

BSU

BSU Activities:

- Doll Contest & Display (Contact Shirley Turner for details)
- Dr. Gilbert Parks on "The Black Child," Feb. 19, 3:00 p.m. Ecumenical Christian Ministries
- "I Got the Music in Me," Unity Ensemble from the Katherine Durham Center for the Performing Arts at Southern Illinois University, March 9, 1984
- The Union is bringing Reggae Musician, John Bayley, to KSU, Feb. 10, 8:00 p.m., Catskeller ($3 students, $4 public)

KTWU

Black History Month on Channel 11 -- KTWU

- Feb. 2, 9:00 p.m.--photographer, Roy DeCarava
- Feb. 7, 8:00 p.m.--the film, "Nothing But a Man."
- Feb. 12 & 19, 1:00 p.m.--Tony Brown's Journal
- Feb. 14, 9:00 p.m.--"Nkuleleko Means Freedom."
- Feb. 16, 9:00 p.m.--"Gotta Make This Journey: SWEET HONEY IN THE ROCK."
- Feb. 27, 8:00 p.m.--Cicely Tyson hosts "Ellington: The Music Lives On."
- Feb. 27, 9:30 p.m.--Ebony 11

Alliance

This issue of Alliance focuses on heritage, also. Two articles take a look at present-day Africa. Corneila Butler Flora shares a report on women's roles in agriculture development and Pat Green Nuwanyakpa tells about a recent visit to Somalia.

Eric Muehleisen shares a poem about struggles Black people face in this country; and Shernise A. Spearman shares a poem that appeared on the memorial service program for her mother, Mrs. Hattie Belle Spearman, who died recently in Topeka.

Hakim Salahu-Din was kind enough to give us a glimpse into his personal history as he grew up in Florida. There is a report on a new study of the Manhattan Black community, a look back at a landmark civil rights case, and more.

Salute!

Africa: Women In AG Development

(Editor's Note: Dr. Corneila Bulter Flora is a Professor of Sociology at KSU and a leading authority in the field of women and development.)

by Cornelia Butler Flora

In most less developed countries, women have traditionally been agricultural producers. They are involved in food production, processing, storage, preservation, and preparation. They care for livestock and poultry. They are vital in providing food for themselves, their children, and often their husbands. Development in mining, construction and plantation agriculture has drawn men away from the countryside and made the life of rural women even more difficult. Now they must in addition to the usual agriculture chores do the more physically demanding labor of clearing the land and harvesting.

Development schemes do exactly the opposite for women than is intended for the countries as a whole. They make life worse. We insist in our western model of capital intensive technology and capital intensive agriculture. For decades the method of development imposed by the western world on less developed countries has been bigger and better machines. Women are capable of using such, the machines and modern technology, but it has been delivered to the men. Women in Africa are less likely than men to be literate, and thus women cannot as easily pick up knowledge on how to run a machine on their own.

When extension services go to the rural areas, they replicate the western model of agriculture. In this world view, the women's place is in the home and the man's place is in the fields.

Girls are rarely taught skills which improve their farming and management capabilities. The non-formal education given to girls emphasizes cookery, embroidery, sewing, and handicrafts instead of areas where they could most readily contribute to their families' welfare, through knowledge and skills of agriculture, animal husbandry, marketing, and cooperatives.

The extension service is divided by sex on the western model. Men, who are marginally engaged in agriculture or only raise cash crops, are given access to credit, technology, and cooperatives. Women, who are concerned with food production are taught household skills that do not take into account their productive roles.

Men have been encouraged to go into cash crops while women were not. Men in Africa grew cotton and cocoa and were given the technical assistance needed to develop it. Women, who in the African situation have been in charge of subsistence agriculture, had more work to do in growing food crops. The men who had previously helped them in cutting and burning the land in preparation for planting were now gone to the more lucrative jobs where they received cash income.

Men received the money, which they used for beer and recreation or reinvested in cash crop production. When they reinvested, they did so into the male areas of the farm, which were cash crops not usable for food.

Men achieved more control over the land as the western legal system of land tenure was introduced. Communal land, which assured women their right to this very important resource for production, converted into an alienable resource, individually titled to males. Women's use rights to land were ignored.

Women, using traditional farming methods, subsidized development of mines, plantations, and even some industries. Men migrated from rural areas to gain cash wages. But those wages were not high enough to support their entire families, so the women remained to do the subsistence agriculture.

Ignored by the developmental agents, women did not have access to technology to improve agriculture through investments. Soils were depleted. Often the mechanization that was introduced meant that women lost the little cash income they had access to. The kind of hand picking and hand gathering women once did to provide them with cash was not taken over by machines. Women became more and more economically dependent upon men, and food production, particularly the food produced for poor people, declined drastically.

Technology is seldom aimed at helping women with the major tasks they face. Rural women spend a great deal of time hauling water to use in cooking and washing. They also spend many hours daily gathering fuel, which often leads to deforestation. These reproductive tasks, necessary for family survival, interferes with their activities as food producers.

Grinding mills to save the time and effort spent on pounding grain have been introduced by male petty capitalists and not communally to aid women in their work. Iren Tinker points out that "small implements such as presses, grinders and cutters generally have been introduced to men even when the work for which they substitute traditionally have been done by women." The availability of corn grinders in Kenya, for example, clearly saves women many hours of manual effort though they also spend many hours going to the grinding center and standing in line.

But why are women themselves not taught to operate these grinders? Oil presses in Nigeria, tortilla making machines in Mexico, and sago processing machines in Sarawak also are purchased and operated by men, because only men have access to credit or money.

"Historically African women have been active in provisioning of their families. This is a role which they play today although they are being restricted in their efforts to feed their families by multi-national corporations and food processing agri-business as well as by national land reform in crop programs" (Pala, 1977).

Development along the lines of the U.S. has marginated women from their major source of income and left them without the means to provide for their families' welfare.

As pointed out by Boserup, in the rural areas women become victims of development and their status decline as their productive role diminishes. Development technology in rural areas particularly in the "Green Revolution" has been particularly detrimental to women as it has been for all poor groups in society.

The "Green Revolution," which introduced a new high yielding rice varieties, hulling machine, expensive pesticides, and fertilizers, which did indeed increase agriculture production, has increased rural income inequalities and has also increased women's dependence on men and women's alienation from production. It has been the poorest women to be forced out of agriculture and forced to seek non-agriculture employment (Stoler, 1977).

As women are forced out of agriculture, they lose in terms of control of economic resources. Women must migrate as they are forced to seek new ways to support themselves and their families. They lose the territorial stability that allows them to rely on communal groups that they previously had in their more settled communities that give them emotional, social, and economic support through hard times and adversities. Those important kin groups and female networks were destroyed as a resource for women by the econmic circumstances which also deprived them of a chance for access to resources. They destroyed also the imposition of foreign ideology, particularly that of some missionaries who stressed the principle of male dominance within individual families, rather than extended families where complimentary roles were strong. The legal norms from the developed world also reinforced the separation of women from resources.

"In order to understand where they are going, they want to know where they have been."

The Hunger Project

BROWN vs the B.O.E.

(Editor's Note: 1984 marks the 30th anniversary of the ruling by the U.S. Supreme Court in the famous desegregation case, Brown vs. Topeka Board of Education. Events in Topeka and the nation that led up to this court decision are told here in two parts, both produced by The Kansas Immigrant Series, The University of Kansas. Thanks to them for sharing this timely bit of history with Alliance.)

Part I: "EQUALITY IN EDUCATION WAS SHELDON'S DREAM FOR TOPEKA"

Despite the lip service given to freedom and equality, education for blacks was inferior in turn-of-the century Topeka.

Although many white Kansans had fought to free the slaves in the Civil War, many of these same people objected to sending their children to school with blacks; some on moral grounds, others for economic reasons.

Blacks were assigned to separate and usually substandard schools.

As early as the 1860s, the Kansas State Teachers Association had resolved to admit black children to public schools on the same terms as whites.

Local newspaper editors argued that if blacks grew up in ignorance, they would fill the "station houses and jails."

"A community cannot afford to allow any of its members to grow to maturity without education, and as a consequence, liable to fall into the vices and crimes which ignorance generates," one editor wrote.

"It is a measure of self-preservation to see that they have opportunities for instruction."

Despite teachers' resolutions, the concern of editors and others, the issue of the education of blacks in Kansas received little attention before the turn of the century.

The state legislature rarely dealt with the issue until 1879.

In that year, the legislature took an important step and authorized cities with populations greater than 15,000 to maintain separate elementary schools for black children and prohibited segregated secondary schools.

Although smaller communities were not legally permitted to maintain separate schools, many blacks continued to attend segregated schools because of public pressure, the potential for violence, or as a matter of choice.

Several legal cases in the 1890s provided additional sanction for racial segregation in the schools. There was also little public debate over the merits of integrated education at this time.

Despite these legal setbacks, blacks continued to seek an education. They sought to use their education to prove to the white community that they were hard working, reliable and worthy of equal treatment.

This tremendous faith in the value of education was supported in resolutions of the State Mass Convention of Colored People.

"We resolve that all adults as well as children, use all means in their power to secure an education," declared one resolution.

"No race of people can prosper in this country . . . who do not cherish and foster education and no uneducated people have ever prospered permanently," another statement read.

Charles Sheldon, a white minister in turn-of-the-century Topeka, was determined to better the education of blacks.

He supported their efforts to prove themselves to white society. Sheldon was a clergyman who preached the brotherhood of mankind and he tried to practice what he preached.

In 1893 Rev. Sheldon opened a kindergarten for blacks in a section of Topeka called "Tennessee Town," which was settled by former slaves who left that state after the Civil War.

The school, a free library and reading room were part of his Congregational Church's efforts to aid the black neighborhood.

In this venture, Sheldon met a young black named Elisha Scott. Born in 1890, the youngest of thirteen children, Elisha lived by his wits. He sold coal by the bushel and herded cows.

He later worked his way through the Kansas Technological Institute. Charles Sheldon helped, supplying him with clothes, spending money and encouragement.

Scott graduated from Washburn Law School in 1916, the only Negro in his class. Although the minister had hoped that Scott would follow his lead into the clergy, Scott's fame as a lawyer quickly grew.

One of the first blacks to seek state office, he ran--and lost--as the Republican candidate for state attorney general in 1930.

Despite his growing wealth and prominent status, Scott never forgot the problems of his race. In court he fought the exclusion of blacks from Newton's swimming pool, from Coffeyville's kindergarten, and from movie theaters and schools in Topeka.

As important as his battle to gain racial equality, Elisha Scott fathered three sons who also became lawyers. The two youngest, Charles and John, stayed in Topeka and continued Elisha's practice.

Building on their father's work, the efforts of the Scott sons were instrumental in winning one of the most important legal confrontations in the nation's history, the case of Brown v. Board of Education of Topeka.

Part II: "A MATTER OF JUSTICE--BROWN vs. BOARD OF EDUCATION"

In 1951 Oliver Brown, a member of Topeka's black community, filed suit in the United States District Court of Kansas against the local school board.

Brown was dissatisfied that his daughter, Linda, was bused to a school even though another school was closer by.

"There is no sense in me having a daughter who has to go clear across town, walk seven blocks up a dangerous railroad crossing, crosses a busy street, stand in the cold and rain to catch a school bus, when there is a school so close by."

Brown's feelings about his daughter's schooling were so strong that he walked with her one September morning to Sumner School, the nearby elementary school for whites. When Brown tried to enroll her in the third grade at Sumner, he was refused.

Although rocking boats was not Oliver Brown's habit, he took his case to the National Association for the Advancement of Colored People. Except for military service, he had lived all of his thirty-two years in Topeka without getting involved in the NAACP or any other political organization.

More than most blacks, Brown's economic situation was secure. As a union-member welder and military veteran, he was protected to some extent against economic reprisal. As an assistant pastor of the St. John's African Methodist Episcopal Church, he was part of the black establishment in Topeka.

But in 1951 Oliver Brown rocked the boat. Joined by the parents of nineteen other black children, he filed suit against the Topeka school board.

His daughter Linda remembers.

"I couldn't understand why we could play with (our white and Mexican) friends all summer and then I couldn't go to school with them."

The focus in Brown vs. Topeka Board of Education was whether legally enforced segregation was permissible under the United States Constitution.

In 1951 in the District Court of Kansas, the three-judge court decided in favor of the board of education. The judges reasoned that the black and white schools in Topeka were substantially equal in physical facilities, curriculum, and teachers' qualifications.

But the Court decided that segregation did have a negative effect on blacks' motivation to learn.

Yet because of legal precedent and the finding of substantial equality in programs and facilities, the District Court ruled that the black children were not denied equal protection of the law under the Fourteenth Amendment.

The plaintiffs decided to appeal. The United States Supreme Court heard Brown's appeal along with similar cases from South Carolina, Virginia, Delaware, and the District of Columbia.

The case was argued before the Supreme Court in 1952 but not decided until 1954.

"Does segregation of children in public schools solely on the basis of race . . . deprive children of the minority group of equal educational opportunities?" the justices asked.

"We believe that it does," came the unanimous decision.

"To separate them from others of similar age and qualifications solely because of their race generates a feeling of inferiority as to their status in the community that may affect their hearts and minds in a way unlikely ever to be undone.

"We conclude that in the field of public education the doctrine of 'separate but equal' has no place. Separate educational facilities are inherently unequal."

Thus the Supreme Court required that desegregation be accomplished with "all deliberate speed."

Former University of Kansas law professor Paul Wilson was the state's assistant attorney general assigned to argue the case before the Supreme Court.

"For me, (this case) is less important for what it says about the law than for what is says about America . . . (T)he greater significance of Brown is its reflection of the ability of America to re-examine its cultural patterns and values and to declare new principles that seem more consistent with maturing concepts of justice . . ."

As a result of the Brown case and following decisions, the law would no longer allow white Americans to humiliate blacks by excluding them or setting them apart.

MY UNCONQUERABLE SOUL

(Editor's Note: Hakim Salahu-Din is the assistant director of admissions at KSU.)

by Hakim Salahu-Din

George Washington Carver, my first alma mater. I remember the conspiracy of Carver's administrators and teachers to "get us ready," to prepare us for white folk. Carver, then a segregated school for African-Americans in Miami, Florida, is about 400 yards across the tracks from Alan Bakke's alma mater, Coral Gables High School, then a segregated school for white folk. (Yes, Alan Bakke v. regents of the University of California.)

When I was in elementary school, Josie Roberts, our music teacher and called Mrs. Roberts by most folk, chose to enlighten us. A retired music instructor from Bethune-Cookman College with long, black spiny fingers, which were equally adept at either running keyboards or pinching ears, Mrs. Roberts warned, "It's coming . . . and you better be ready!" To accomplish her mission, she packed us in school buses--Sunday suits and all--and shipped us to Philharmonic concerts, on the other side of town. My highlight of these concerts was the arrival of the Lone Ranger to the accompaniment of the William Tell Overture. In later years, when we became wiser, my classmates and I tired of Kemo Sabe and wished for Tonto.

Carver's band teacher, "Prof" Cooper, had been a music professor at Florida A & M University. Like many in our community, he as also a preacher. "If you know, you can blow," he would preach, often showering spittle over innocent clarinet players whose music stands were too small to shield them from Prof's enthusiasm. Rhythmically, he would reiterate. "If you know, you can blow! . . . and nobody--not even the red-headed devil himself--can take it away." Knowledge was something to be guarded. To ensure our learning, Prof continually gave us new music, forcing us to read instead of improvising: "Alexander's Ragtime Band," "Take the A Train," "It Ain't Necessarily So"; besides Duke, Gershiwn, Porter, we played Beethovan, Mozart, Vivaldi....

To our displeasure, our inclusion of "Symphony Concerto Number 5" exclude "Fever." In our education, Prof made few allowances for our preferences: "Tower of Strength," "Every beat of My Heart," "Up on the Roof," and "Let It Be Me."

We rebelled. Was it cognitive dissonance (sounds impressive enough) or intuition? We resisted the criteria for excellence and held to that which was ours. We enjoyed Bach, but we enjoyed Lil' Beaver also. So, whenever we had a chance, we rocked "Spanish Hamlem," "Cupid," or any other tune that pleased us.

Carver's weekly reading of "Ecclesiastes: 3," during our homeroom sessions, reminded us to establish priorities. We did.

Out of the night that covers me,
Black as the pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul.

from "Invictus"
by William Ernest Henley

On rainy days, while we were in physical education classes, our teachers insisted that we make intelligent use of our time: no rough housing or cornering sisters in the gymnasium's bleachers. Instead, at the coach's direction, we squared the Texas Star (square danced), fox trotted, cha chaed, and waltzed, sometimes enjoying. Of course, when the real dance came, the Friday or Saturday night "after-the-game" dance in the barn, Carver's gymnasium, we remembered mostly the slow drag, bop, hully gully or whatever was in style. Though some stood in the corners because they had not learned dances other than those taught in school and, to ask someone to dance a cha cha to Rufus Thomas'"Dog" was risky indeed.

"Shoo Fly" and "Ol' Black Joe" were sung in Mrs. Amos' music appreciation class, although we sang "Ave Maria" and of Elijah's shout in Jerusalem. And when we found an empty locker room, restroom, or some place that could let us believe that we were doing some righteous singing, we sang of missing water when wells ran dry, Edward's abdication, and Matilda's infidelity.

Imitating white folk by listening to Bach, applauding "Porgy and Bess," or dancing a decade-dead fox trot would change the sentiments of those who embraced racism thought our teachers. "To soothe savage beasts." yet, at that time, no member of Carver's community, student, faculty, or administrator could eat a fifteen cent hamburger at a downtown hamburger joint. We knew but would not say, dared not discuss racism.

So, in classes, we sang about Joe, alemanned, encouraged, and tolerated imposition from an omnipotent school board that acted as if we had no aesthetic values, out-of-touch, invisible folk who tried to shape us into what they imagined that we should be. We never questioned that our teachers, however well meaning, knew as little about white folk as we. Perhaps we shared some fantasy of a refined and conscientious folk who would one day recognize that we were human. On the other hand, segregation was not about refinement, mannerisms, aesthetics. Segregation is about man's inhumanity to man.

Home. Home we did as we pleased: tried to bop with blues-minded disc jockeys, who interrupted our musical fantasies playing "real music, just for your mama and daddy. 'Cause you children are too young to understand."

SOMALIA

The Horn of Africa

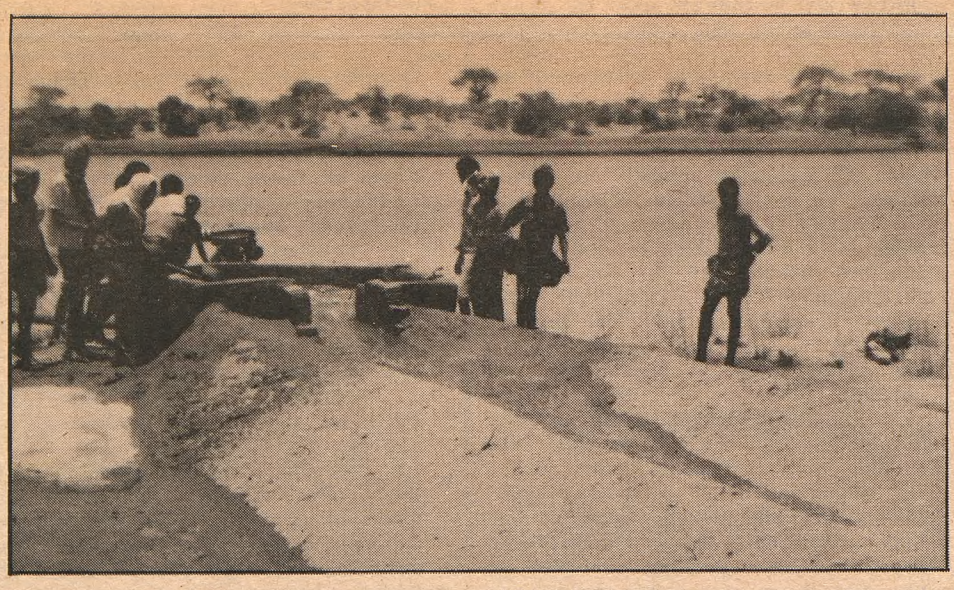
(Editor's Note: Pat Nuwanyakpa is Career Education Specialist for Minority Affairs Office and is a Ph.D. candidate in Higher Education Administration at Kansas State University. In September, 1983, she visited Somalia where her husband, Mopoi Nuwanyakpa, is Agriculture Coordinator of the refugee program. He is employed by InterChurch Response (ICR) for the Horn of Africa, a consortium of three relief agencies (Catholic Relief Services, Church World Services and Lutheran World Relief). Mopoi received his Ph.D. in Livestock Production Managament with an emphasis in Ruminant Nutrition from Kansas State University.)

by Pat Green Nuwanyakpa

In Africa, more than five million people have been forced to flee their homeland because of war, political repression, famine, and natural disasters. Somalia, located in northeast Africa, has suffered the world's worst refugee crisis.

In 1977, war erupted between Ethiopia and Somalia over the long-disputed Ogaden region (see map) which was ceded to Ethiopia by the colonial powers near the end of the century. For generations, Somali nomads inhabited this region.

At one refugee camp, hundreds of makeshift huts made of twigs, burlap, and cardboard dot the parched, barren landscape.



Refugees test the newly installed water pump. Because of dry climatic conditions, irrigation is vital to crop productivity.

"Green Thumb" runs in the family. Pat is tending to Mopoi's garden at the ICR compound. Because there are very few recreational activities in Luuq, staff members from international relief organizations spend most of their leisure time gardening, fishing, and frequenting the local markets.

Armenia, Somali national, holds up a prize catch from the Juba river. Surprisingly, most Somalis do not like fish; they prefer camel or goat meat.

Unable to speak the Somali language does not present a barrier for Pat as she greets several refugee workers. A handshake is worth a "thousand words."

Ethnicity was not considered by the colonial powers at the time the boundaries were drawn in Africa. How would you react if the Kansas Board of Regents decided to merge Kansas State University with the University of Kansas? There would probably be an outpouring of outrage and confusion. Likewise, the people in Somalia and in other African states hold the same sentiments as they try to reclaim disputed territory.

In 1978, Somalia was defeated by the Soviet- and Cuban-backed Ethiopia. Hundreds of thousands of Somali nomads fled the war-torn, famine-ridden area. By 1981, the number of refugees in Somalia had risen to 2 million.

The refugee camps were virtually "time bombs of communicable diseases." Wide-spread malnutrition and lethal diseases such as malaria, tuberculosis took their toll among the refugee population. In one camp, a malaria epidemic left 150 children dead.

Somalia, one of the poorest countries in the world, was ill-equipped to handle a crisis of such magnitude--prolonged drought and warfare had drained its limited resources. The international community responded overwhelmingly to the refugee crisis by providing free food, medication, clothing, and technical assistance. Currently, thirty-two international non-profit organizations are operating in Somalia. With an unemployment rate of seventy percent, these programs also provide much needed jobs for the Somali nationals and refugees as administrators, drivers, cooks, and interpreters.

Last fall, I had an opportunity to visit Somalia and observe the various refugee programs in the Luuq district which is 500 miles from the capital city, Mogadishu. The following excerpts represent direct observations and personal impressions of the refugees' status in Somalia.

Fortunately, few of us have spent a single night stranded with our families with little food, water, or shelter and scant hope of even returning home. Tonight . . . some 20 million fellow humans will endure this bleak existence. They are the world's refugees . . .

Wilbur Garrett, Editor
National Geographic

As Mopoi, Abdullah (Somali interpreter) and I toured the eight refugee camps, I was amazed at the number of refugees (225,000) concentrated in one area. Hundreds of makeshift huts made of twigs, burlap, and cardboard dotted the parched, dusty landscape. The refugees have virtually stripped the land of vegetation for cooking-fuel and building materials for huts. To offset further ecological damage and the critical depletion of limited fuel-wood, the Somali government with the assistance of volunteer relief organizations have undertaken an intense forestery program.

Whenever one changes environment, there is a slow transition process. Mopoi explained that it has been very difficult for the refugees to abandon their nomadic life. However their slow adaptation was evident at one of the camps we visited. Barren land had been transformed into productive farms. With the construction of irrigation canals and installation of water pumps, the refugees are able to produce a variety of vegetables and fruits: tomatoes, carrots, cucumbers, maize, onions, groundnuts, grapefruit, bananas, and mangoes.

Although the farms are producing an adequate food supply for family consumption, its income-generating capacity is limited because of restricted access to viable market centers. The transportation system in Somalia is very poor--no railroads and good, asphalt roads are scarce, amounting to only about 600 miles out of 8,000 miles of roads.

Overall, the refugees' living conditions have improved. Successful primary health care systems have been developed by the Somali Refugee Health Units and expatriate medical teams. Refugees are being trained as community health workers to handle day-to-day health needs of the refugee population and to maintain a preventive health care and referral program. The first hospital in Lugh is near completion.

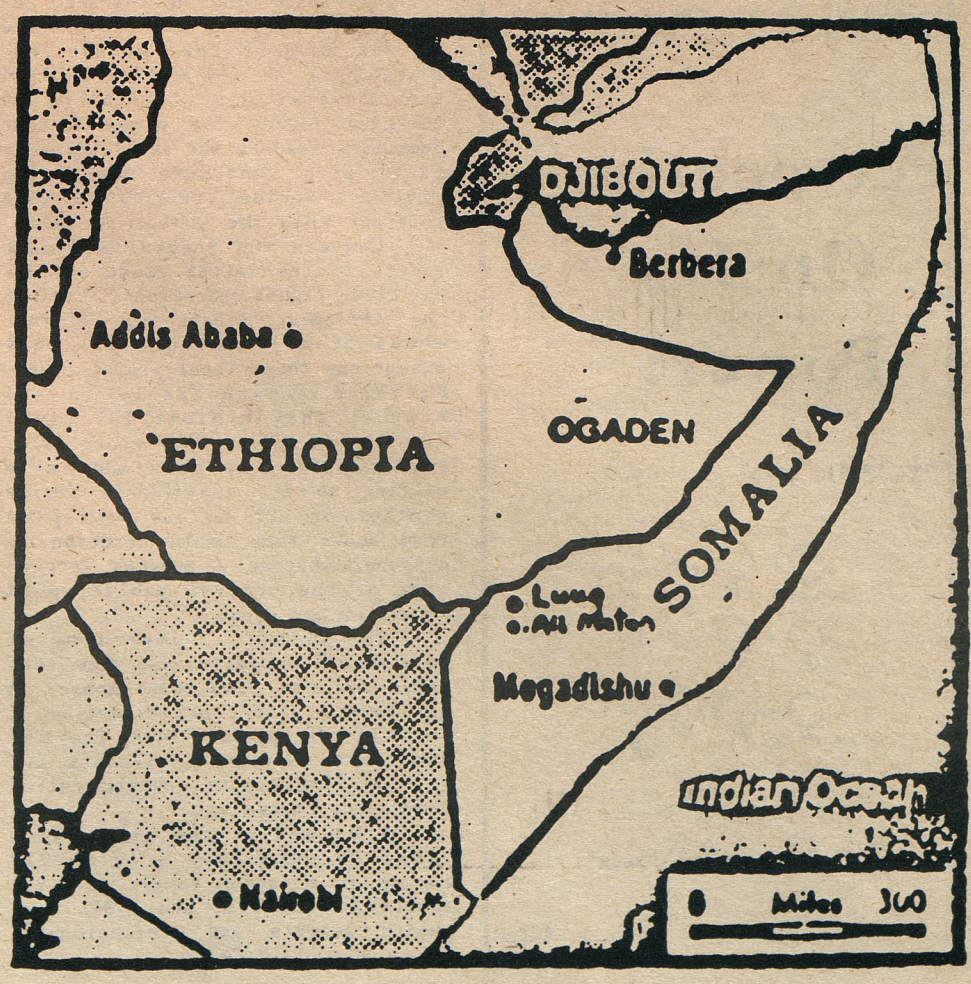
In spite of progress, the future of the refugees remains uncertain. Repartiation or permanent settlements do not appear to be viable options because of limited arable land, over 80 percent of the land in Somalia is desert. A recent border conflict between Ethiopia and Somalia has diminished their hopes of returning to the Ogaden region. Being devout Muslins, the Somalis' unwavering faith that "Allah will provide" sustains them through this period of uncertainity.

In retrospect, I feel that my trip to Somalia was very educational and culturally enriching. Most of all, it made me more cognizant of the global efforts to eliminate hunger, disease, and poverty in Africa and other third world countries.

After a hard days work, Mopoi and some of his Somali friends gather at the campsite to relax.

Trying to beat the heat which ranges from 100°F to 130°F during the dry season (Jan.-Mar.), Mopoi built a "shadow." Shadows which serve as rest areas during mid-day breaks are very common in Somalia.

Air Mail Express--Pat is on hand to collect the mail which is flown to Luuq by UN plane weekly.



THE BLACK CHILD

by Endya L. Runnels

The daily lives of Black Americans are often filled with despair from unemployment, inadequate food and shelter, high crime rates, and a number of other equally depressing hardships. Its very difficult being a minority in a country where generation after generation has had to fight both mentally and physically to survive. So do we dare continue to hope, pray, and dream that a change is really going to come? Its very possible that something more precious than gold can be an instrument in driving back the racism that has existed against blacks for centuries. The precious commodity that I speak of is none other than the black child.

The black child has a mission in this land where skin color plays such a phenomenal role. They are young ambassadors of love and peace until tainted by the adults who persist in dragging along the images and thoughts of old wounds from the past; the results are more poisoned minds and another vicious cycle of racism.

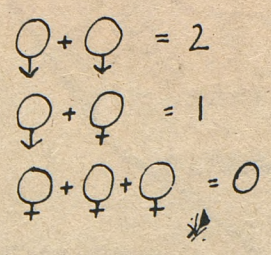
Breaking this cycle requires an enormous amount of courage, but someone, somewhere has to start. If not for yourself, for the children. This is not to say that the subject of racism in America should be ignored; by all means discuss it, but let the children decide for themselves how they will handle it. The black child, one of Black America's most precious commodities, is endowed with the talent and ability to change the world; they need the love, opportunities, and support from us. They are what our hopes, prayers, and dreams should be focused upon. They are our future and through them dreams of those like Martin Luther King can become a reality.

Perspective On The Patriarchy:

Three women were sitting together in a coffee shop and a man walked up to the table and said, "excuse me, are you ladies alone?"

Perspective On Its Power:

They said, "yes."



"Patriarchal-Speak"

© 1984 by Susan L. Allen

Upward Bound Students to D.C.

"Awareness through involvement" describes the Presidential Classroom experience for high school students and educators.

Representing the Kansas State University Upward Bound Program at the 1984 Presidential Classroom for Young Americans in Washington D.C. will be Manhattan High seniors Keisha Bennett and Beatrix Allen. These students will spend seven days, March 10-17, analyzing the structure of the federal government. Through personal dialogues with key officials, they will have the opportunity to discover the forces behind public policy formation.

Since its founding in 1968 at the recommendation of President Lyndon Johnson, Presidential Classroom has encouraged 3,000 students annually to learn about government and power politics.

Bennett and Allen were selected from among all seniors in the KSU Upward Bound Program. Included in the criteria for selection were participation in Upward Bound, academic achievement and attitude, high school activities and awards, special interest and hobbies, and community involvement. Students competing for the award presented speeches on their accomplishments recently at an Upward Bound Senior Day at KSU. Bennett and Allen were first and second, respectively. Cindy Whatley, Junction City Senior High, was third, and Nhung Nguyen, Manhattan High, fourth.

Bennett is a member of the track team, volleyball team, Black Student Union, and Hero/FHA. Her career goal is to become an executive secretary or an accountant. She lives with her grandmother, Mrs. Deola Bennett, in Manhattan.

Allen, daughter of Mr. and Mrs. Albert Allen, has participated in French Club, Black Student Union, Occupational Home Economics, track, and cheerleading. Her hobbies include traveling and modeling and she hopes to own her own business after obtaining a college degree in business marketing.

Both students have been active in Upward Bound weekly Academic Resource Sessions, Summer program, and special activities.

Tolerance Learned

Tolerance must be learned, according to a recent study sponsored by the Russell Sage Foundation. Researchers at the Foundation and the University of California at Berkeley found, for example, that community leaders who are frequently faced with questions concerning civil liberties tend to be more tolerant than the public at large.

Lawyers and judges, who must adhere to the latest court rulings on civil-rights questions, exhibit the strongest libertatian preferences of all. With occasional exceptions these legal professionals differed substantially in the support they exhibit for civil libertarian norms, the report said. For example they were much more willing to let individuals decide whether or not to see movies or read books some would describe as obscene; whereas a greater percentage of the general public would censor or ban them.

The report, "Dimensions of Tolerance," supports the view that those who have been more exposed to and have a better understanding of the libertarian (individual freedom) traditions are more tolerant and more willing to let people decide things for themselves.

Findings of the study were based on data from a 1978-1979 survey of a random sample of 1,993 adults in the U.S. and 1,891 community leaders and professionals. (Chronicle, 1/18/84)

REJOICE IN LIFE

Family,
The energy of unity
the faith that binds blood together.

With love
that underlies all
enduring all manor of war, argument, pain.

Death
that breaks the circle
disrupts the unity
releasing energy into unclaimed space.

a breath,
a pause,
a tear,
a sigh,
a prayer - all is calm.

In silence,
that is filled with self-reflection
mourning the present,
cherishing the past,
hoping for the future.

Reunited in faith
the circle now rejoined--
closer, for the loss of one.

© 1984 by Shernise A. Spearman

(Editor's Note: Shernise A. Spearman is a former K-State graduate student in computer science. She is from Topeka.)

A LITANY OF COURAGEOUS SORROW

Black is more than a color.

It is an attitude,
a state of being.

It is to know one's roots
are in another nation
another continent
another time.

It is to be born into a hostile world
that is not of one's choosing.

It is to be judged by skin
and not by soul
by clothing style
and not by character.

It is to have freedom of heart
while confined by Time magazine.

It is to hone one's spirit
against a culture's broken
heart.

It is to find oneself in a foreign land,
not as a pilgrim seeking freedom
but as a captive beast of burden.

© 1983 Eric Muehleisen

(Editor's Note: Eric Muehleisen is a graduate student in Family and Child Development and a supervisor with KSU Custodial Services.)

Zeta Phi Beta Sorority Plans Busy February

by Crystal B. Sutton

The Epsilon Mu chapter of Zeta Phi Beta Sorority, Inc., a community service organization will host a series of events this month in recognition of finer womanhood, one of the sorority's four founding principals.

An informal rush will be held February 6 to kick off the events. During the week of February 27 to March 2 speakers and films will be presented in the K-State Union. the topics and rooms will be announced at a later date.

A Blue Revue will wrap up the events March 3 in the Union Catskeller. The Blue Revue gives K-State students an opportunity to present their talents.

"During Finer Womanhood Week the sorority brings before the local community some expression of its emphasis. Finer womanhood is not just how a woman looks on the outside, but it is also her inner beauty and abilities," said Jocelyn Freeman, undergraduate member.

SOUTH ASIA CENTER News

"Taking Charge," a slide/cassette tape set prepared by the American Friends Service Committee, is the most recent acquisition in the KSU South Asia Center, according to William L. Richter, Center director. Richter said "Taking Charge" discusses forms of economic and social oppression abroad, especially in Latin America, and in depressed areas of the United States.

"This and other South Asia media materials may be borrowed free of charge on campus and for a modest fee off-campus use," Richter said.

The South Asia media collection at Kansas State was begun in 1975 with funds from the National Endowment for the Humanities. KSU has had many years of experience and cooperation in South Asian agriculture and education and provides an opportunity for KSU students to a Secondary Major in South Asian Studies through courses organized by its federally-funded South Asia Center.

The secondary major was established to allow students to obtain a broad interdisciplinary education concerning South Asia--embracing the countries of India, Pakistan, Bangladesh, Nepal, Sri Lanka, Afghanistan, and Bhutan--through academic areas such as history, political science, anthropology, sociology, economics, and modern languages. Courses in these departments as well as in art, architecture, geography, education, and other fields are designed to give students knowledge of the civilization, culture, and contemporary problems of this region so they may be better prepared to enter careers such as those with the foreign service, international business and trade, journalism, teaching, and so forth.

Spring 1984 courses within the South Asian program included South Asia Civilizations, Hindi/Urdu, Cultures of India and Pakistan; as well as auxiliary courses such as International Agriculture Development.

The South Asia Center, including the Center media collection, is housed in Eisenhower Hall. A 27-page catalogue lists all media items available for use. Items include films, videocassettes, filmstrips, slides, audio cassettes, multi media kits, and so forth from all countries and on many aspects of culture. For more information about the Center and the media materials, contact the South Asia Center, Eisenhower Hall, Room 22, Kansas State University, Manhattan, KS 66506.

So Who Was SUSAN B. ANTHONY

The struggle for women's right to vote was in full swing when Susan B. Anthony became involved in the movement. She heard about the first convention at Seneca Falls from her mother and her sister. She attended her first Women's Rights Convention in Syracuse, New York in 1852; before long, she was committed to the feminist cause.

Anthony was born in Rochester, New York, in 1820 but spent many years traveling in the country speaking for women's rights. She came to Kansas in 1865 and spent many years here. She was both a committed feminist and an abolitionist. During the Civil War, she assumed leadership of the mammouth anti-slavery petitioning effort of the Women's Loyal League.

Elizabeth Cady Stanton and Anthony often worked together. In 1868-70, Stanton and Anthony published a weekly newspaper called, the Revolution. It discussed such "scandalous" issues as divorce, prostituion, the role of the church in the subjugation of women and the plight of working women.

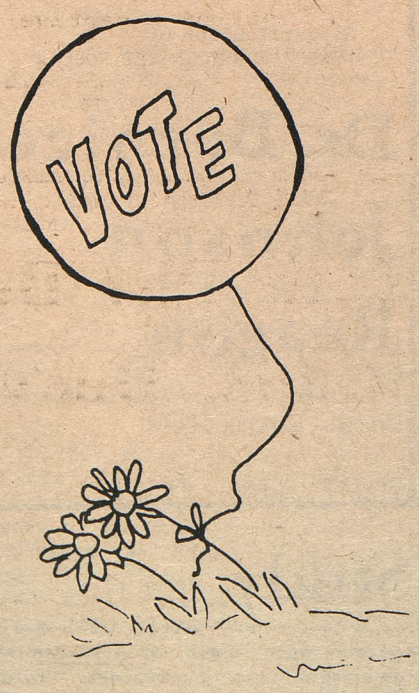
The two women's determination to keep the platform of the women's movement broad and inclusive by "speaking out on labor and controversial social issues that affected women's lives, coupled with their early decision to oppose any suffrage amendment that did not include females (black males and females could not vote at the time either) led to great dissent in the movement." In 1869, the movement split into two groups: the National Women's Suffrage Association organized by Stanton and Anthony and the American Women's Suffrage Association. By the 1890's the groups were united again under the single issue, struggle for women's suffrage.

Anthony was an organizer and doer. In 1872 she led fifty women to a polling place in Rochester, NY to try and cast ballots even though it was illegal for women to vote. Within two weeks she and a dozen other women were arrested and charged with voting illegally.

In her defense, Anthony tried to use the 14th Amendment which defines citizens as all persons born or naturalized in the U.S. Anthony, though not allowed by the court to speak in her own defense, argued that under the 14th Amendment, women should have the right to vote. She said (in part) "I am degraded from the status of citizen to that of subject; and not only myself individually but all my sex are, doomed to political subjection under this so-called republican form of government."

She was found guilty by an all male jury and fined $100.00 which she vowed to the judge that she would not and did not ever pay.

Susan B. Anthony was born on February 15, 1820. She was a tireless organizer and fought long and hard for the rights of women in the United States. She is probably one of the best remembered feminists of our early feminist heritage. (Some information taken from Feminism: The Early Essential Writings, Miriam Schnier, editor.) (Women's Resource Center)



February 8 is ELECTION DAY at KSU.....VOTE!

MATH HELP

Study group sessions for problem math courses are being organized by Carol Harris, Office of Minority Affairs Math Lab Coordinator, and Kathy Greene, Academic Services Coordinator. Students who think they may have trouble with College Algebra, Intermediate Algebra, General Calculus, or Elementary Applied Math should contact Greene (Holton Hall, 532-5642) as soon as possible. Harris and Greene want to emphasize that students should begin getting the help they need now. Don't wait until its too late!

BLACK HISTORY QUIZ PROGRAM

WGN-TV from Chicago (available in Manhattan on Cable) will air a student quiz program on Black heritage during the month of February. The program is on Sunday night.

BRADLEY HERE

Mayor Tom Bradley of Los Angeles will be the 63rd lecturer in K-State's Landon Lecture Series. Bradley, mayor of the nation's second largest city since 1973 and power in the national Democratic party, will speak in McCain Auditorium on April 16. The specific time and topic will be announced later in the spring.

BUSINESS STUDENTS:

An informal group of minority students majoring in business are meeting on Thursdays, 4:00 p.m. in Holton Hall, room 4. All students are invited. Call Tony Burnett in the Office of Minority Affairs for details.

BUSINESS NEWS

Reports submitted by federal data representatives for minority business development in federal departments and agencies show a total of $4.812 billion in procurement from minority firms.

In December 1982, President Reagan set a goal of $15 billion for fiscal years 1983 through 1985 for minority business's share of federal procurement. The goal for fiscal 1983 was a 10 percent increase over actual procurement for fiscal 1982.

Minority Business Development Agency (MBDA) Acting Director Theron J. Bell said, "As agencies submit their minority business development plans for fiscal year 1984, we will review their procurement plans. To reach the president's three year objective of $15 billion, the target for fiscal 1984 will be $5 billion."

A final report with a breakdown of data by agency will be released in January. Copies of the preliminary report may be obtained from the MBDA Information Clearinghouse by calling (202) 377-2414. (Commerce News)

FREE TAX ASSISTANCE SITES OPEN

Over 150 Volunteer Income Tax Assistance (VITA) sites will open in Kansas on January 23 to provide free federal and state income tax assistance to Kansas residents.

Taxpayers may find the location of the nearest VITA site by calling the toll free Federal Information number 1-800-424-1040, or by writing IRS Taxpayer Education, 412 S. Main, Wichita, Kansas 67202, ATTN: VITA.

ROTC SCHOLARSHIPS

To qualify for a ROTC scholarship, you must: be enrolled in the ROTC Program (sign up for ROTC like any other class); be a U.S. citizen; be in good academic standing, with a 2.5 or better; and pass a commissioning physical examination and an Air Force Officers Qualifying Test. For more information contact the ROTC Program in the Military Science Building, room 108, from 8:00 - 5:00 daily.

PEOPLE

Shirley Turner, junior in theatre, is president of BSU for the spring 1984 semester.

Alumnae Mona Lucas is an administrative assistant in the financial aids office of Allegheny Community College in Pittsburg.

Vincent Cortez Bly, junior in theatre education, and member of the KSU Speech and Debate Squad has qualified for the National Forensics Tournament to be held at K-State this spring. He will compete in the poetry division.

Congratulations to Tamara Lindsay Roberts who defended her doctoral dissertation in January!

Congratulations to Donna Lattimore, sr. in Engg., and John Boatner who were married recently!

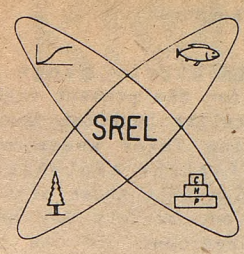
Zeta Phi Beta Sorority, Inc., donated $100 to the United Negro College Fund.

APPAM

The Association for Public Policy Analysis and Management has announced its fifth series of summer institutes for minority students. Contact Dr. Naomi Lynn in the Political Science Department for information.

ECOLOGY OPPORTUNITY

The Savannah River Ecology Laboratory (SREL), a part of the University of Georgia's Institute of Ecology, is seeking qualified undergraduate students to conduct full-time research during 10-12 week appointments. Juniors or seniors majoring in biology, chemistry, or environmental sciences, who are U.S. citizens and who are maintaining a "B" or better GPA may apply.



Applications are due February 15, 1984, for summer; however, several beginning dates for throughout the year are available. For information and application materials write to: Education Program Director, Undergraduate Research Program, Savannah River Ecology Laboratory, Drawer E, Aiken, SC 29801.

MEDICAL SCHOOL

The Minority Officer from the University of Kansas Medical School will be talking to KSU minority students about entering medical school on February 29, 1984, from 3:30 - 5:30 in room 14 of Eisenhower Hall. This session is for freshmen, sophomores, juniors, and seniors. No need to register.

HEALTH PROFESSIONS SUMMER INTERNSHIPS

Betty Dale, KSU advisor to students interested in health-related professions, says there are summer internships available at many schools around the country. K-Staters have received similar internships in the past; one student recently spent the summer at Harvard. So, if you are interested in any one of many health professions, contact Dale in College of Arts & Sciences, Eisenhower 113b. Most applications are due around March 1.

Global Alliance Who Says So?

A friend of mine has worked with the student senate at a large university for many years and she told me recently that the biggest difference she sees between today's students and those 15 or 20 years ago is that today's kids seem so much more "sure." Present an issue and they know what's right: right is right.

It was at least a fledgling value in the 60s and 70s to be open and experimental, she thought. Today's students seem to think a decided mind is okay. There is an air of acceptance for conservatism.

"How do they handle controversial issues?" I asked her. "I'm not even sure if they'd recognize a controversy," she said. "They seem to be aware of only one side."

I think that is amazing because my own frequent reaction to authoritative pronouncements these days seems to be either complete cynicism or something like; "but you said," or "yes, but I thought." I know I'm not the only one who reacts this way.

A few weeks ago Erma Bombeck was railing in her newspaper column about how everyone had told her to do sit-ups one certain way all of her life and that, now, people are saying, "no, no, that way hurts your back; do them this way." Bombeck said she is really going to be mad if, in a few years, the experts decide that flossing her teeth hadn't been necessary after all.

Who do you believe anymore? Where do you get your answers?

For the first several thousand years human beings lived--before countries, before Christ, before even writing or plows or towns--we don't know who people looked to for their answers. As societies evolved they became wealthy enough to feed a few people whose only job was to think about the universe. They named these people religious experts, and everyone began believing them. In more recent years, as science developed, it slowly began replacing mystical interpretation as Primary Authority.

Undoubtedly, some of the impetus for the present right-wing, fundamentalist backlash--such as we are seeing Texas where many are opting for the explanations of creationism over those of science--is that our society may have gone alittle overboard in its trust of what someone called the "Church of Reason." Western cultures had come to believe in a specific package of scientific knowledge as absolute and had come to worship the scientific method.

Lately, we are hearing news reports such as these: "Two-thirds of the over-the-counter pills either don't work or are actually harmful," or renowned psychologist Abraham Maslow's ideas about human needs are "upside down." We have failures at nuclear power plants, our pintos blow up, baby toys aren't safe. In short, we have begun to realize that the science of our past didn't have all of the answers any more than did the religion of our past--and many people find that terribly frightening. What's left?

Fifty or sixty years ago Albert Einstein and others learned things about moving through time and space (i.e., living) that shook the orthodox understanding of the universe. The ideas from this "new physics" are just now making their way into our daily lives, and they're shaking us up. They are forcing us to realize the world is too complex to be understood by using exclusive concepts like classic or romantic, intellectual or emotional; or explained by flower children or whiz kids. The perceptions of reality on which we have based our understanding of life--up and down, mind and matter, beginning and end, time and space, masculine and feminine, as well as our notions of "science" and "religion," themselves, are too small, and they are being redefined.

In reaction, what we see today are groups of people grasping here and there--like to Creationism or anywhere that looks definite--for definite answers. Partly because of the uncertainty around them, people are fighting desperately to salvage a reality and a way of life that had been carefully built upon a plot assigned by ancient experts. I think this reaction is what my friend in student senate is seeing as "sureness."

In my opinion, we are experiencing yet another swing of the pendulum toward a better balance in our beliefs between things scientific and things meta-physical. Lots of people are talking and writing about this these days--in concepts ranging from the biochemistry of the left and right brain to popularized inquiries into values such as those expressed in Zen and the Art of Motorcycle Maintenance.

It is hard to grasp that we are living at a time in the history of the world when changes are occurring in our perceptions of reality that are as drastic as those stimulated by the industrial revolution. But history is process and we're still in it.

What some people are beginning to see is that beliefs, any beliefs, including those we learn from religion and science, heritage or experience, intuition or reason, are all transitory and evolutionary. Did you know there is sea salt on top of Mount Everest? Remember in grade school, learning the order of the planets in the solar system from the sun outward: Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, Neptune, Pluto? Have you heard that Neptune and Pluto have exchanged places for a few years?

Whole civilizations sit on something like glaciers of beliefs, accepting what's underneath them as real and true; but, through time, the beliefs and the people who embody them slowly creep off somewhere else. No one on the glacier can see beyond it because, at the time, the beliefs: in superstitutions, in medical science, in experts, in flossing one's teeth, seem to be solidly under one's hind end. They have the feel of reality.

Because of my place in history, I inherited a certain seat on the glacier and, hard as I may try to "get a broader perspective," it is virtually impossible to see through some of the misinterpretations of reality that are simply a part of my time.

What is vital is that I am aware of what is happening--and know change doesn't mean disaster. I have to know that beliefs and the values based upon them are likely to creep off somewhere, and keep myself flexible enough to evolve with them. I think that's part of what we realized in the 60s and 70s. It is said that people who are married to the spirit of the times (including those of the 60s and 70s, I admit) are destined to become widows in the next age.

Ages, however, used to mean centuries. Today, ages can mean day after tomorrow. Maintaining stable expectations--a solid trust about what life will bring--while remaining flexible enough to adapt to change is one of the greatest challenges of our high-speed time.

How To REGISTER TO VOTE

1. Go to the Riley County Court House or a Voter Registration Outpost. Outposts are in the Douglass Center, the Public Library, Dutch Maid in Blue Hills, banks in Westloop and Aggieville. Ask a clerk to direct you to the person in charge of voter registration.

2. You will be given a card on which you will be asked to declare five things:

   - You are a U.S. citizen.
   - You will be 18 years old or older by the next election.
   - You have been a Kansas resident for at least 20 days prior to the election.
   - You have been registered in the specific area in which you will vote for at least 20 days before the election. (This is determined by where you live.)
   - You are not registered twice. This is important. You may only register in one precinct so you will need to decide if you want to register in Riley County or your home county or state. If you want to vote in Manhattan, the Voter Registration representative will give you a card to sign, canceling any previous registration. (Don't forget to do this. It's illegal to register twice.) If you want to register in your home county, you may vote by mail. The Riley County Clerk (in the Court House on Poyntz) will help you register by mail and get your absentee ballots.

3. About belonging to a Party: You may declare yourself Republican, Democrat or Independent at the time of registration or when you vote, and you may change your mind at least 20 days before an election. If you choose not to pick a political party, and remain independent, you will be able to vote in all elections except primaries, which determine Republican and Democratic candidates.

SIGMA Reactivates at K-State

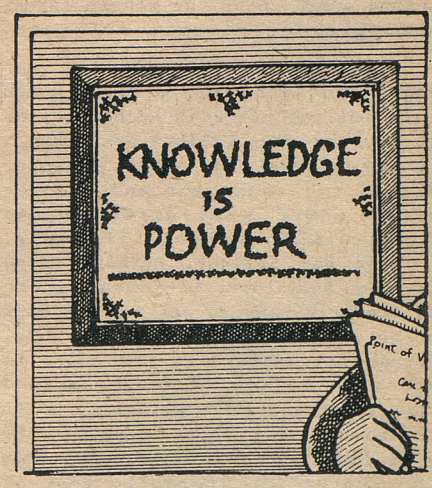
by Crystal B. Sutton

Phi Beta Sigma is here! The Delta chapter of Phi Beta Sigma Fraternity Incorporated was reactivated at K-State in the fall of 1982. Sigma whose motto is "Culture for Service, Service for Humanity," is a new fraternity of eternal light at K-State.

Now in its 70th year of existence, Sigma offers many outstanding services to men on the move.

The months of January and February will be used to sponsor events to spread the name of Sigma. On January 27 at the Union Phi Beta Sigma hosted their first party of the semester; February 10 the Delta chapter will sponsor Blue and White party with special performances; and the Blue and White Ball will be February 11. Miss Blue and White will be crowned at this time.

"We are personally inviting you to come and share with us on these special dates," said Everett Gardner, undergraduate member.



Study (From p. 1)

The study which will be reported upon again in Alliance will emphasize the traditions, values, and culture of Manhatttan's Black community before the second World War. It will trace its evolution through the years, record experiences of its members and discuss the community's relationship with the general society of Manhattan. (SLA)

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