Alliance

AN ETHNIC NEWSPAPER AT KSU

April 1983

The Class of '86

There is a song from the play
"Bye Bye Birdie" that asks: "What's
the matter with kids today?" Every
generation seems to wonder that about the next, as they begrudgingly
pass the baton of responsibility.
It is perhaps fortunate that a penchant to want to change the world
and an inclination to want it to
stay the same seem to run in alternating cycles. What are the children
of the "60s kids" like? No one can
define an entire generation from
one simple survey, but surveys can
give us a peek at the trends.

The Chronicle of Higher Education published a survey in their January 26, 1983 issue which attempted to illustrate what college kids are like today. A national



No Amount of Statistics Can Give the Complete Picture!

profile of characteristics and attitudes of the fall 1982 freshmen class was drawn based on the responses of 188,000 students. Here's part of what the Chronicle discovered:

Demographic statistics showed that 93% of the freshmen were 18 or 19 years of age; 88% were white, 8.5% were black, 1% were American Indian, .9% were Puerto Rican, 1.4% were oriental, .9% were Mexican-American, and 1.4% were "other." Nearly forty percent of those questioned were in the top 20% of their high school classes, 93% were in the middle or above. Ninety-nine percent were single; 58% lived in a dormitory and 33% lived at home or with relatives; and over 75% listed their religious preference as either protestant or Roman Catholic.

The freshmen listed businessman most often as father's occupation and homemaker most often as mother's occupation, although both of these percentages were under 30%. Occupations varied widely. Nearly 38% of the fathers and 26% of the mothers had a college bachelor's degree or

Figures showed that 39% of the students expected to work while attending college; 41% expected to maintain at least a "B" average; 65% hoped to earn a bachelor's degree; 69% expected to find employment in their preferred field; and 79% of the students thought it would be more than a year after graduation before they married. On the other hand, just 4.1% thought they might participate in student protests; 2.8% thought they might be elected to a student office; and 1.1% thought they may drop out temporarily

Prominent among the reasons students gave for attending college were to be able to get a better job (77.9%), to learn more about things (72.5%) and to be able to make more money (69.8%). Among the least often mentioned reasons for attending college were because of a

teacher's advice (4%) and because they had been recruited by a college (4.3%).

A bachelor's was the highest degree planned by 38% of the students; 30.5% planned to earn a Master's degree; and 18.5% expected to go on for a Ph.D., M.D., or other higher degree.

The most listed "probable fields of study" were business administration, accounting, computer science and programming, and engineering; and among the least often mentioned were anthropology, botany, astronomy, library science, geography, philosophy, speech, statistics, ethnic and women's studies.
Only 0.1% listed "homemaker" as a probable occupation. 4.9% listed teaching (college, elementary, or secondary). Past figures with which to compare these students' attitudes on various subjects are not available. But here are some of the study's findings for the 1982 class (figures are taken from the findings for all students combined unless indicated):

Politically, 59.8% considered themselves "middle of the road," 18.9% "liberal," 18.4% "conservative," 1.8% "far left," and 1.0% "far right."

69% believe the government isn't protecting consumers; 79% believe the government isn't controlling pollution; 78% think the government should discourage the use of energy and 39% think military spending should be increased (48% men, 30% women).

70% think criminals have too many rights; 79% see inflation as the country's biggest problem; 28% think the death penalty should be abolished (23% men, 34% women); and 58% want the government to provide some kind of national health-care plan.

55% think abortion should be legalized; 55% agreed that grading in high school was too easy; 26% think women's activities should be confined to the home (34% men, 18% women); and 43% think couples should live together before they marry (48% men, 38% women).

42% of the men and 32% of the women think large families should be discouraged; 45% think divorce laws should be liberalized; 64% of the men and 33% of the women think it is all right for people who like each other to have sex; and 93% believe women should have job equality (88% men, 97% women).

72% believe the rich should pay a larger share of taxes; 29% think marijuana should be legalized; 47% think busing to achieve racial balance is all right (70% of the blacks believe it is all right); and 47% of the students think homosexual relations should be prohibited (57% men, 37% women). Only 15% of the students think grades should be abolished and 70% think students should help evaluate faculty.



(L to R): Dr. Singh Lunayach, SEME advisor; Donna Lattimore, jr. in EE, vice-president; Harvey Bauer, sr. in EE, secretary; Cecilia Jayo, soph. in EE, treasurer; Nesby Bolden, sr. in ME, president; (sitting) Edwin Betancourt, jr. in IE, vice-pres

SEME Serves Engineers

By Carolee Stark

Imagine an organization with no dues, a variety of worthwhile activities, and one in which you're automatically a member but may not know it.

That's the Society of Ethnic Minority Engineers (SEME) in the College of Engineering at Kansas State University. The society was started by K-State students in 1978 as a means of uniting minorities in engineering. But its aims are professional as well as social.

"We have about 100 students who qualify for membership," said Edwin Betancourt, junior in industrial engineering and vice president of SEME. "But many of the students think they have to pay dues, and don't participate."

And why should they? Betancourt has lots of reasons. One of the major ones is the list of representatives from industry who come to speak at regular meetings of SEME. "They tell us how to prepare a resume, how to present ourselves at interviews, and sometimes they interview students for jobs after the meeting. They also tell us about opportunities in their companies and which of the departments in engineering they will be most interested in."

SEME recently completed a "resume" book in conjunction with the Society of Women Engineers at K-State which lists information about members who will be graduating soon. The resume book has been made available to companies interested in hiring graduates from both organizations. Members also sell T-shirts and other items as fund-raising projects.

SEME membership is open to any student identified as non-Caucasian, Betancourt said. "This includes Hispanic, Black, Native American, or

Betancourt, a native of San Juan, Puerto Rico, said that in addition to its own activities, SEME encourages students to become involved in all-University events such as Hispanic Week and Black Heritage Month.

They also are encouraged to take advantage of the Minority Engineering Study Center in the College of Engineering.

"We have library of engineering books in the Center and a file of practice problems they can work on. There also are two computer terminals in there. We even offer coffee when the students are studying for tests." Tutoring is available when

Betancourt said SEME members are looking to new projects for the next school year.

"We've started discussing how we can help the Manhattan community, maybe by working with the handicapped or doing some kind of painting project. We're also thinking about awarding certificates to graduates who have made significant contributions to SEME. This would be something they could put in their

Betancourt said he got some idea of the value of interests outside the classroom before he took a summer job with Exxon in Puerto Rico last year.

"I spent about an hour interviewing, and there were a lot of questions about extra-curricular activities."

A Hispanic Awareness Week Feast

(Editor's Note): In honor of Hispanic Awareness Week, Doug Benson, Asst. Prof. of Modern Languages, and his wife, Cecille, have been kind enough to share some of their mutual expertise on Mexican cooking. Several of the Benson's favorite recipes are included. ¡Buen Apetito!

by Cecille & Doug Benson

The Mexican diet rarely includes plain chops, steaks, chicken or a roast; rather, there is usually a sauce or vegetable added to the meats in most interesting combinations. Often meat in smaller amounts is used as a seasoning in soups, stews, or casserole dishes since much of the protein in Mexican dishes comes from the frijoles (pinto beans). Frijoles are served with nearly every meal, often including breakfast and are prepared in several different ways.

A salad is generally served with the entree; the most popular Mexican salads are made with avocado or with combinations of Mexico's wide variety of fruits and vegetables. The "lettuce-tomato" salad popular here is not very common in Mexico because of the year-round availability of tropical fruits.

Desserts are popular both at the large meal of the day (comida, at about two in the afternoon) and as snacks during the day. Often a dessert will be only a bit of fruit or a pastry and coffee. Mexican pastries are among the lightest and most varied in the world.

(To p.3)















Hispanic Cultural Awareness Week

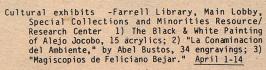
April 9 - 16, 1983

Kansas State University



FESTIVAL HISPANOAMERICANO





Cultural Exhibits - 2 display cases. -Union April 11-15

Domino Tournament. April 9-14

Saturday 9

2:00 - 4:00 p.m. Spanish language films - "Raices De Sangre" and "Sor Juana Ines de la Cruz." -K-State Union Little Theatre

9:00 p.m. - 2:00 a.m. Salsa Jam. -K-State Union Main Ballroom

Sunday 10

3:00 - 5:00 p.m. Spanish language films - "Raices De Sangre" and "Sor Juana Ines de la Cruz." -K-State Union Little Theatre

6:00 - 10:00 p.m. Spanish Mass - Reverend Ramon Gaitan followed by a pot-luck dinner at the International Student Center.

Monday 11

10:00 a.m. "Minorities in Mass Communications & Journalism," "Our Dues Are Paid," Jose A. Rivera, Vice-Chairman, Corporation for Public Broadcasting; Jesus Chavarria, Editor & Publisher - Hispanic Business; Alan Boyer, GTA, KSU Department of Journalism & Mass Communication - Moderator - Forum Hall Moderator. -Forum Hall

11:00 a.m. - 1:00 p.m. Art & Craft Display. -Union

11:30 a.m. Courtyard El Nuevo Mariachi Estrella. -Union

12:30 p.m. Flamenco Dancers. -Union Courtyard

3:30 p.m. "Minorities in Law," "The Legal Profession & Hispanic Involvement," Jim J. Marquez, U.S. Attorney, District of Kansas; Jose A. Rivera, Civil Rights Attorney; Moderator - Nancy Twiss, Pre-Law Advisor, KSU College of Arts & Sciences. -Forum Hall

O - 9:00 p.m. Economic Development. Jesus Chavarria, Editor & Publisher - Hispanic Business; Hector Barreto, President U.S. Hispanic Chamber of Commerce; Jaime Apodaca, Executive Director - Advisory Committee on Mexican American Affairs; Moderator - Constanza Castro, Instructor Dept. of Management, College of Business Administration. -Union Room 203

9:30 a.m. Films - "Mexican Americans: The Invisible Minority" and "The Invisible Minority."

11:00 a.m. - 1:00 p.m. Art & Craft Display. -Union Courtyard

3:00 - 5:00 p.m. Jaime Apodaca, Executive Director - Advisory Committee on Mexican American Affairs, its mission, goals, and functions. -Union Room 207

Wednesday 13

7:00 - 10:00 a.m. Central and South American Breakfast. -K-State Union Cafeteria

10:30 a.m. - 1:15 p.m. Mexican Lunch.

10:30 a.m. "The Economic Development of Women in Latin America," Professor Lynn Stoner, KSU History Department and Professor Cornelia Flora, KSU Sociology Department. -Union Room 207

11:00 a.m. - 1:00 p.m. Art & Craft Display. -Union Courtyard.

12:00 - 1:00 p.m. Magic Show, The Puerto Rican Prince of Magic - Shamriquez. -Union Little Theatre

3:00 - 5:00 p.m. "Terrorism in Latin America," Dr. William Waugh. -Union Room 207

4:30 - 6:30 p.m. Puerto Rican Dinner.

Thursday 14

10:00 a.m. Film: "Bilingualism: Promise for Tomorrow."

11:00 a.m. - 1:00 p.m. Art & Craft Display. -Union

3:00 - 5:00 p.m. "Minorities in Government," - Elida Cardenas, Federal Aviation Administration; Lorenzo Cervantez, Civil Rights; J. Q. Rodriguez, U.S. Postal Service; Phillip Gonzalez, Jr., IRS; George Vega, Director, Governors' Constituent Services; Dominic Adame from Senator Nancy L. Kassebaum's office; Pat Garcia from Congressman Dan Glickman's office; and Charles Jent, Federal Bureau of Investigation. -Union Room 207

2:00 - 5:00 p.m. Domino Tournament Finals. -Union Room 203

Friday 15

9:00 a.m. - 12:00 p.m. Spanish Contest - Poem recital and essay contest. -Union Room 204

10:00 a.m. Keynote address - Honorable Baltazar Corrada, Congressman, Puerto Rico -Little Theatre

11:00 a.m. - 1:00 p.m. Art & Craft Display -Union Courtyard

11:30 a.m. - 12:30 p.m. Miguel Caro Bailes Folkloricos (Dance Troupe). -Union Courtyard

12:30 - 1:30 p.m. Grupo Caribe (Island Music, Reggae, Salsa), Outdoor Concert. -Island by Seaton

1:45 - 3:30 p.m. HPER Dance Workshop featuring Miguel Caro. -Union Ballrooms K, S & U

3:00 p.m. Academic & Information Sessions. -Big 8 Room

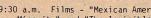
3:30 p.m. Tours of campus. -Meet in Big 8 Room.

7:00 - 10:00 p.m. An evening of dance with Miguel Caro Bailes Folkloricos, Luke Kalich & the Susan Warden Dancers. -Umberger Hall - Williams Auditorium

10:00 p.m. - 2:00 a.m. Grupo Caribe. -All Seasons Motel, (1501 Tuttle Creek Blvd.) Saturday 16

5:45 p.m. 6th Annual Mexican American Alumni Scholarship Awards Banquet. Ernest Z. Robles, Executive Director, National Hispanic Scholarship Fund. -K-State,Union'- Flint Hills room

Tuesday 12































A tortilla is used as the basis for many Mexican dishes. This is more or less the national bread of Mexico, similar in appearance to our pancake but with no leavening. It can be made either of cornmeal dough (masa) or wheat flour. The corn tortilla is the kind most used in cooking; the Aztecs used it long before the coming of the Spanish.

Many Mexican dishes require chiles in a sauce or prepared in some other way. Chiles are members of the pepper family, and there are basically three types available here (Mexico grows many more): red, green and jalapenos. Red and green chiles are larger pods, about 6" long. They begin as the same

vegetable, but green chiles are picked before they turn color, and red chiles are allowed to ripen until they turn. Each has a very distinctive flavor, and this can also be affected by climate, type of

seed used, new hybrids, etc. The amount of water plants receive during growth also affects flavor and picante (hot). Different brands of processed chiles all have somewhat different flavors; therefore, experiment a bit, then decide your preference. Chiles are quite nutritious—green chiles, uncooked, have more vitamin C and A than oranges and carrots. Green chiles can be purchased canned (whole or

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chopped); red chiles are generally processed into enchilada sauce. In the Southwest both can be obtained dried whole; they are superior in flavor.

Jalapeno chiles are smaller pods (2-3" long) and have a much darker green color. Most are quite picantes (hot); jalapenos are definitely an acquired taste. Jalapenos and green chiles are not the same thing, so watch the label. Experiemnt a bit. Jalapenos are usually canned whole and are sometimes pickled.

When using any chiles be sure to remove the seeds and veins; they are the hottest part and add nothing to the flavor.

Bread and milk are good accompaniments for chile dishes that "sneak up" on you; so are wheat flour tortillas. They tone down the picante quite a bit. Beer and Coke, with their high amount of carbonation, are the worst possible thing to drink with spicy food if you're not accustomed to it.

The recipes that follow are essentially New Mexican variations on Mexican food, and have been adapted to correspond with ingredients found here. Many have also been adapted to make them less time consuming to prepare, but the flavor is authentic.

SANGRIA (Red wine-fruit punch; originally from Spain and becoming popular everywhere)

Yield: 12-14 servings

- 1 whole orange
- l whole lemon, thinly sliced
- Juice of 1 lemon
- l large tart apple, sliced into thin
 wedges (in season, may substitute
 l ripe peach, pitted and sliced
 into wedges)
- 1 cup whole strawberries (or use frozen)
- 1/2 3/4 cup sugar
- 2 bottles (4/5 qt. each) or 1 1/2gallon bottle dry red wine (Gallo Hearty Burgundy is quite good)
- 1 l-qt. bottle sparkling or soda
 water, chilled (optional, but does
 add a bit of zip and keeps your
 guests off the floor a bit longer)

Cut the outer rind from the orange in a spiral strip, starting from the stem end and removing as little of the white membrane as possible. Then squeeze the juice into a large pitcher or container. Mix the orange spiral and juice, lemon slices and juice together; add the wine and sugar and stir until the sugar is dissolved. Add apple and strawberries. Chill this punch base for at least 4 hours, and as long as 24 hours before seving (but be sure to remove citrus slices and orange peel after 4-6 hours or they will leave a bitter flavor). When ready to serve, pour into a punch bowl and add soda water.

TORTILLAS DE TRIGO (Wheat flour tortillas-generally made with white flour) (Common in the North of Mexico and in our Southwest)

Yield: 8-12

- 3 cups white flour (may substitute finely ground whole wheat)
- l Tbs. baking powder l tsp. salt
- l heaping Tbs. shortening or lard About l cup water
- *If you want to make large tortillas omit the baking powder; it keeps them from stretching.

Sift flour, salt, and baking powder together; add fat and mix (cut) in well. (Use a pastry blender.) Add water a few drops at a time and work dough with hands until manageable. Knead dough for 5 minutes. (This can also be done in a food proces-

sor; follow directions for dough in your manual.) Let stand 1/2 hour covered. Form into 8-12 round, flat balls; place between two sheets of waxed paper and roll with a rolling pin into a round shape about 1/8 inch thick and 10 inches across. Cook on griddle or in heavy fry pan on top of stove until light brown spots form on each side*. A cast iron griddle is best, heated to about 400° , but any heat setting between 420° and 450° is okay on griddles made of other metals. be stored in refrigerator in plastic bag and reheated as needed. (*Flour tortillas need to be cooked on both sides.)

These are a great bread to serve with any menu containing chile. They are also the basis for burritos. And they can be served plain with apple butter or your favorite filling.

TACOS DE POLLO (Chicken tacos)

Yield: 24 tacos

4 medium chicken breasts
2 ripe tomatoes, chopped
Salt as needed
1/4 onion, chopped
2 dozen corn tortillas
1/2 to 1 cup cooking oil
Toothpicks

Boil chicken until tender. You can chop the onion and tomato while chicken is cooking, if you like. In medium skillet fry onion until tender (about 1 Tbs. oil); add tomato and cook until done. Shred chicken; add to skillet and let simmer until almost dry. Allow to cool

Warm tortillas on ungreased griddle until soft and easy to handle.

On each tortilla place a small amount of chicken mixture and roll. Place a toothpick through to pin down edge. Repeat; put second taco on same toothpick so that loose edges are facing each other (two tacos on one toothpick). Finish all tacos in sets of two.

Warm 2-3 Tbs. oil in frying pan; fry tacos until crisp. Drain and serve warm with sauce as dip, or topped with guacamole or refried beans. You can use two overlapped tortillas for extra long tacos.

CHILE CON QUESO (Chile with cheese

- l lb. processed cheese (Velveeta or American cheese food) or 1 1/2 cups processed cheese and 1/2 cup cheddar (tangier flavor; we prefer)
- 1 4-oz. can taco sauce (tomatoes and
- green chiles) 1/8 tsp. garlic powder
- 1/2 cup evaporated milk or light cream
- 2 green onions, finely chopped (optional)

Cube the cheese(s) and melt together over low heat (easy in microwave). After cheese melts, add cream or evaporated milk, stirring constantly. Add taco sauce, garlic powder and onion (if desired). Stir to blend flavors, adding more milk or cream if you need to for smooth consistency. Heat for about 15 minutes. This dip is best if made a day in advance, refrigerated and then reheated. At serving time a chafing dish (heated by a candle) will keep it at serving temperature. Serve with tostados (crisp, fried corn tortillas) or commercial

In Mexico chile con queso is used more as a sauce to pour over foods like enchiladas or meats.

GUACAMOLE (Avocado Salad or Dip)
Yield as salad: 4-6 servings

2 avocados, peeled and halved 2 tsp. lime or lemon juice 1/2 fresh tomato, finely chopped 2 green onions, chopped (optional) 1/4 tsp. garlic powder

1/4 tsp. salt or to taste
1/2 4 oz. can taco sauce (tomatoes
 and green chiles) or to taste

Mash the avocados with a fork (avocados should be purchased when they are ripe—about the consistency of a very ripe—but not rotten—peach; if they are still hard, allow to ripen before use; the best are dark green, wrinkled and about the size of a peach). Add the seasonings and lime (lemon) juice and blend. Stir in the tomato, onion and taco sauce. Serve on lettuce leaves as a salad, or in a bowl as dip with tostados (fried tortillas), commercial tortilla chips or corn chips.

A blender on low speed, or a food processor, will provide a smoother texture.

CHILE VERDE CON CARNE (Green Chile Stew)

Yield: 6-8 servings

- 2 pounds cubed lean beef (1-inch cubes)
- 1/4 cup flour

- 1 Tbs. hot oil or fat 1 cup chopped onion
- 1-3 cloves chopped garlic, depending on size (or equivalent in garlic powder)
- l tsp. salt
- 2-3 4-oz. cans chopped green chile (to taste)
- l cup beef r chicken stock, or hot water
- 2 cups tomatoes (1 1-1b. can) with juice

Dip meat in flour; brown in hot fat. Add onion and garlic to meat and sautee. Add onion and beef or chicken stock (or hot water), salt, tomatoes, and green chiles.

Simmer until beef is very tender and sauce is cooked down-about two hours or more. Does very well in a slow cooker. Serve with pinto beans, a fruit salad and warmed flour tortillas for dunking.

SOPAIPILLAS (Puffy fried bread)

Yield: about 4 dozen

4 cups flour
1-2 tsp. salt, to taste
4 tsp. baking powder
1/4 cup shortening or lard
1 - 1 1/2 cups warm water
Vegetable fat for frying

Sift flour, salt, and baking powder Work shortening into together. flour until well blended. Add enough water to make a soft dough but not sticky (like pie crust). Knead well; let stand at room temperature, covered for about 30 minutes to 1 hour. Roll dough out 1/8 inch thick on floured board and cut into 3-inch squares. Fry in hot deep fat until brown, dropping or sliding each sopaipilla into the hottest part of the fat. Push sopaipillas down into fat several times for even puffing.

Drain on paper towels. If dough has been prepared properly, sopaipillas will "swell" into "pillow" shape while frying. Recipe can be halved for fewer sopaipillas. Serve with honey as part of the meal or as dessert.



















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Advertisements Not Always True Image

They are perfect people, all of them. They have good figures, healthy skin. They drive sleek new cars and wear the right jeans, the right sunglasses. And they're usually very happy, very upbeat. They are the perfect people in television commercials, and many communications scholars are concerned about their message.

The message commercials transmit is that the worth of people "is determined by their ability to consume a specific set of products," said Dr. Stanley J. Baran, University of Texas, associate professor of radio-television-film.

"I'm not convinced that the best way to judge the worth of a person" is by what product he buys, he said, "and yet, that is very much an aspect of our culture." If Americans have a hard time

dealing with the perfect people, what about the rest of the world when they watch American commercials through satellite cable television? "I in no way mean to sound un-American," said Dr. Baran, "but I am not convinced that ours is necessarily the best culture."

Many others wonder whether the pictures America sends to other countries are realistic portrayals of life in America. "The countries may not realize that," said an University of Texas advertising professor. "They may think that the Americans who appear on their commercials are the way the Americans

appear. And I wonder if we're getting a true image of ourselves." Sharing cultures through new

media technologies could be an enriching experience, the professors said, but unfortunately, the technology—and therefore the messages—are only one—way. "We don't really share the cultures," they said, because "most countries simply don't have enough technological expertise or the money with which to send their pictures of the world back to us."

They suggest that broadcasters and advertisers be obligated to put money back into "some system which will allow people to send their pictures of the world to us, whether in commercials, if they so choose, or in programs."

Book Found

A Yale scholar has discovered what is apparently the first novel to have been published in this country by a black author, the Chronicle of Higher Education recently reported.

A chance purchase in a New York bookstore led Henry Louis Gates, a professor of Afro-American studies and English at Yale University, to the discovery that Old Nig, a nineteenth-century novel thought to be the work of a white author, was really written by Harriet E. Wilson, a former slave.

Old Nig, about racism in the North, was published in Boston in 1859. Two other novels by Blacks were written before 1859, but they were published first in England.



People are language-using creatures par excellence. We may not all have the grammar rules down to the fine points and semicolons, but we do all learn at an early age how to shape an argument to suit our best interests. The problem is, because we are so adept at using language--the vehicle of logic and reasoning--it's hard to tell a good factual argument from one that uses language to play tricks. And, what's worse, other people play the tricks as well as we do.

Misleading tricks of reasoning are called logical fallacies, and in the book Guides To Straight Thinking (Stuart Chase, 1956) a number of fallacies are presented that we all stumble over in our daily lives. We hear them, base conclusions on them, and proceed to act on them just as though they made sense. We buy unnecessary gadgets, start fights, base fears, burn books, believe stereotypes.

The point is not that the facts are wrong in every argument incorporating a logical fallacy. They may or may not be. The point is, regardless of the specific facts, the logic is bad and-although the argument sounds correct--conclusions should not be based on it.

*"Over-generalizing" (In Latin: secundum quid) means jumping to conclusions based on too few cases. You see a drunk on the street of a strange town. You see another.
"Nothing but drunks in this town!"
you say. "Kansas is flat." "Blacks
are good athletes." "Men are . . ."

"Women are . . ."

*The "thin entering wedge" is a special type of over-generalizing. Instead of dealing with the present or past, this type predicts "large roomy conclusions on small scraps of fact." Many common arguments take this form--"if you do not do or think as I do, disaster will surely follow." "If the U.S. tries to co-exist with Russia, Communism will sweep the earth . . ."

There are four types of fallacy based on irrelevant conclusions (ignoratio elenchi, they're called). *Ad hominem, or "getting personal," means forsaking the issue

to attack the character of the person defending it. The attorney for the defense takes the floor and his partner hands him a note that says, "No case. Abuse the plain-tiff's attorney." Chappaquiddick innuendos about Ted Kennedy. Clumsy jokes about Gerald Ford. "That referee is a bum!"

*Ad populum, means to appeal to the sentiments of the crowd. It is the fallacy that distorts an issue with mass prejudices. It includes all of the stereotypical notions that tug at our emotions and range from declarations of war to the Lawrence Welk show. Every society and subgroup within it have popular myths and credos. Politicians, advertisers, and lots of other people shape their arguments around them.

d baculum is an appeal to Examples abound: "Bussing will lead to interracial marriage." "The ERA will send your daughter to war." "Smoking will kill you."

*Ad verecundiam is an appeal to revered authority or to convention. "Nine out of ten doctors say . . ."
"Your father says . . ." "The Bible says . . ." "It has always been this way . . ."

*A subclass of ad verecundiam popular in America is "figures prove." Chase tells the story of a roadside merchant who was asked how he could sell rabbit sandwiches so cheaply. He replied, "Well, I put in some horse meat but I mix them strictly fifty-fifty: one horse and one rabbit." Statistics and numbers

can be used to "prove" anything.

*Tu quoque, literally means
"Thou also" and is used to say "my point may be bad but yours is just as bad." It will not announce itself directly, however. Lots of arguments that make you shake your head and wonder what you missed are of this type. "Okay, maybe acid rain is killing us but large chemical companies are what make America

great." Tu quoque is the launching of an irrelevant counterattack.

*Post hoc ergo propter hoc is a popularly used fallacy that plays on our fetish for finding a definite reason for everything. It says literally, "after this, therefore because of this," or, if event B comes after event A, it can be assumed to be the result of A. A rooster observes that after he crows the sun comes up and concludes his crowing caused the sun to rise. Sounds easy to recognize, doesn't it? Try this: "Mom got herself out of the nursery and the kitchen. She then got out of the house. She also got herself the vote . . . The damage she forthwith did to society was so enormous and so rapid that the best men lost track of things" (quoted in Nancy Reeves, 1982). Many social issues are explained away with post hoc ergo propter

hoc. *"False analogies" occur when someone says "this situation is exactly like that situation" -- but it

*Petitio principii, or "begging the question" embraces the concept circulus in probando, which means to argue in circles. It is an argument that uses a conclusion to prove itself. ("It must be true because it says so itself.") It can be as short as one word like "un-American" ("he is un-American if he behaves like this/he behaves like this therefore he is un-American") or as complex as this: "Men are made in the image of God; women are not men; therefore women are not God-like." "How do you know the Bible (or the Koran, etc.) is infallible?"
"Because God said so." "How do you know God said so?" "Because I read it in the Bible." In a circular argument the premise assumes the thing it claims to prove.

*"Self-evident Truths" are used to try to win an argument by saying "everybody knows it is so." Watch out for phrases like, "Every-body knows . . ." "Obviously . . ." "All intelligent people think . . ." Many proverbs are of this type.

*"Black and White" arguments deny shades of gray. Because so many people are uncomfortable with in-between relationships and ambiguous ideas, they, like debaters, tend to take absolute positions. This OR that. Right OR wrong. Good OR bad. Luckily, life isn't that

tidy.

*"Guilt by Association" is the old "he walks like a duck and talks like a duck--he must be a duck fallacy. "McCarthyism" was built on this fallacy: "All Communists favor public housing. Writer X favors public housing. Therefore, Writer X is a Communist."

There are other logical fallacies, having to do with inaccurate facts, words or inferences. Beware.

George Bernard Shaw said people tend to use their logic to support their prejudices and Francis Bacon warned, "In general, let every student of nature take this as a rule, that whatever his mind seizes and dwells upon with particular satisfaction is to be held in suspicion."

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A Review Notices: Langston *The Office of Minority Affairs at Kansas State University is now Hughes:

(Part II)

By Norma Wilson

Through the force of his art, Langston Hughes hoped to not only capture the essence of the Black experience, but also to influence the inner consciousness of the Negro himself. He used his writing to increase Black pride. He wanted the Negro to stop wishing he were white and be proud of his own color, heritage, and ability. The Negro had been brainwashed for so long that he actually began believing in the myth of his own inferiority.

Hughes first started fighting this myth through his poetry. Unlike poets of the past, Hughes celebrated the everyday life of the common Negro. Because Harlem is the predominating theme of his poetry, Langston Hughes is often called the poet laureate of Harlem. The bulk of his poetry has been divided into the following categories: Poems on and about Harlem, Poems concerning the American Negro's African background, poems of protest and social commentary, poems on or influenced by folk material, and miscellaneous poems.

Many themes present in Hughes' poetry recur in the "Simple" tales. Originating in the Negro weekly, The Chicago Defender, the character Jesse B. Semple, better known as Simple, was avidly followed by Black readers all over the country. Simple represents the personification of the accumulated Black experience. When Simple discusses

his problems, he is really discussing the problems of people. He thus, becomes a folk hero. He battles discrimination through awareness. Hughes seduces his audience into seriously thinking about the Negro's situation in America. As we laugh with and at Simple, we laugh at ourselves. When Simple protests social injustice, we also protest. And as Simple expresses pride in color and country, we feel a deeper sense of pride in our own heritage.

As a poet, Hughes uses his poetry to help the audience realize the emotional effects of prejudice. He also tries to develop racial pride in the Black man. And as an essayist, Hughes used his Simple tales to make Blacks more aware of their own situation. Through Simple, he spoke to the minds and hearts of all Negro America, educated and uneducated alike.

In the final analysis, the most obvious fact about Langston Hughes is that he was a prolific artist using his writing to influence and entertain his audience. Throughout his life, he wrote honestly for and about Negroes. His diction remained simple, yet always loaded with thought-provoking messages. And his optimistic philosophy of life led him to retain a love for people and a respect for the ideals of democ-In concluding his second autobiography, I Wonder As I Wander, Hughes explains this philosophy in a characteristically simple way, "That's the way the world is, I thought, if you bite the specks out, it's still a good apple." The apple, with all of its specks is the basis for Langston Hughes' creative writing. (Editor's note: Norma Wilson is an instructor of English at KSU. Part one appeared in the February 1983 Alliance.)

Recommended Reading By and About Langston Hughes

Hughes, Langston - The Big Sea (autobiography) Hughes, Langston - I Wonder As I

Wander (autobiography) Hughes, Langston - The Weary Blues (poetry)

Hughes, Langston - Montage of A Dream Deferred (poetry) Hughes, Langston - Simple's Uncle Sam (collection of essays) O'Daniel, Therman B. - Langston Hughes: Black Genius (collection

of essays about Hughes)

at Kansas State University is now accepting applications for its 1983-1984 Scholastic Achievement and Leadership Awards. Each of the \$400 awards will be presented to U.S. ethnic minority students who have demonstrated outstanding academic and leadership accomplish-

To qualify students must plan to attend KSU in the fall of 1983 as an incoming freshman and/or transfer student, or be a returning student. Students from all academic disciplines are encouraged to

To apply, students should submit a formal letter of application, including a 1-2 page essay on academic and professional goals; have a cumulative gap of 3.0 or better; submit a high school or college transcript and, if a high school senior, submit ACT scores; and provide two letters of recommendation, one from an instructor and one from a community member familiar wit the applicant's leadership accomplishments.

Deadline for application is April 15, 1983. Send applications Scholastic Achievement and Leadership Awards Committee, Office of Minority Affairs, Holton Hall, Kansas State University, Manhattan, Kansas 66506.

*The Washburn Chapter of La Raza Legal Alliance will sponsor a prelaw seminar Saturday, April 9th, 9:30 a.m. at Washburn University. The seminar is open and free of charge. For information write to Anna Juarez, La Raza Legal Alliance, Washburn School of Law, 1700 College,

The J-Kaw Chapter of the American Business Women's Association is accepting applications for two \$150-\$300 "financial need" scholarships. Applicants must be sophomores. Families of ABWA members will not be considered. For information contact Margie Burk, 130 McCall Rd., #202, Manhattan. Deadline is April 3!

*The Flint Hills Chapter of Federally Employed Women (FEW) will offer a workshop on April 9 beginning at 9:00 a.m. at the Manhattan Ramada Inn. For information contact R. Graham, 709 State Ave., Junction

WHEELCHAIR BASKETBALL

Friday, April 8, 1983 Ahearn Fieldhouse 7:30 p.m.

Survey (From p.1)
The final category of questions
The concerned life objectives. The most highly rated objective for both men and women was "becoming an authority in his or her field" and the lowest rated was very close between "writing original works" and "achieving in a performing art."

Other highly ranked objectives in order included being well-off financially, raising a family, helping others who are in difficulty and obtaining recognition from colleagues. Other low ranked objectives were creating artistic works, making a contribution to scientific theory, influencing the political structure, helping clean up the environment, and participating in community action.

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