

# Alliance

V.F. General Alliance

MINORITIES CENTER

AN ETHNIC NEWSPAPER AT KSU

December 1984

## Renewed Commitment Needed To Integrate

Colleges must reassert their commitment to full integration of their student bodies and faculties to prevent continuing declines in the enrollment of students from minority groups, academic leaders warned in Denver at a recent joint meeting of the American Council on Education and the National Association of State Universities and Land-Grant Colleges.

Scott Heller, in an article covering the meetings for the *Chronicle of Higher Education* quotes the Rev. Timothy S. Healy, president of Georgetown University, as saying, "The integration of our colleges and graduate schools is slowing."

"All of us acknowledge the ideal of integration," he said, "but our zeal for keeping access open and for working at the integration of faculties has slipped. In some institutions it has disappeared."

Citing studies indicating that the presence of students from minority groups in higher education is diminishing, Healy urged college presidents to lead the way in keeping integration a key part of the education agenda.

The education council's board also passed a special resolution urging "renewed commitment to achieving equity," at the Denver meeting.

Several sessions of the meetings were dominated by discussion of the minority-access issue, Heller reported. Some conferees expressed fear that the problem was being overlooked in the "bandwagon" of interest in improving the quality of higher education institutions, he said.

"WE'RE GOING BACKWARDS FROM WHERE WE WERE, AND ADDITIONAL BARRIERS ARE BEING BUILT AS WE SPEAK."

"Father Healy, in fact, shifted the emphasis in a scheduled talk on the debate between public and private institutions to what he called 'one of the major unfinished pieces of business that lies before all of American higher education,'" Heller said.

"He cited 'grim figures' showing that the proportion of blacks enrolled in graduate school has declined over the past five years--from more than 6 percent to 4.2 percent--with figures for Hispanics staying stable at roughly 2.5 percent. For both groups, he said, more than three-fourths of the Ph.D.'s awarded are in education and the social sciences," Heller said.

Healy told the group that the "key task" is to increase the number of minority-group members in faculty and leadership roles. "Unless we can place an appropriate percentage of black and Hispanic faculty members on all our faculties and in all our departments," Healy said, "we will never make higher education a salable product to minority students."

Responding to figures released by the council's Office of Minority Concerns in its third annual status report on minorities in higher education, Healy concluded that "the problems of minority enrollment and retention at all levels of education" are escalating, the article said.

"I don't think it's an exaggeration to say that the problem is catastrophic," said Reginald Wilson, Director of the Minority Concerns Office. "We're going backwards from where we were, and additional barriers are being built as we speak."

Statistics from the minority concerns report included:

- While the number of blacks and Hispanics graduating from high school increased from 1975 through 1980, the proportion of those graduates enrolling in college declined over the period.
- Black men have lost ground at every level of earned degrees. While the number of blacks receiving B.A.'s and Ph.D.'s has gone up, the increase is attributable almost entirely to the increasing percentage of black women in higher education.
- About 60 percent of the doctoral degrees received by blacks in 1980-81 were awarded by 10 percent of the universities that offer such degrees. Of 399 universities that awarded doctorates in that period, 211 gave none to blacks. Of the same universities, an even larger number, 269, awarded no degrees to Hispanics.

The report concluded: "The prospect of a population that may be 35 percent minority by 2020, coupled with the alarming statistics . . . makes it clear that we are headed for a crisis the consequences of which can be devastating to the country's continued prosperity and well-being."

According to Sarah E. Melendez, Associate Director of the Office of Minority Concerns at the American Council of Education, many people still see the drive for excellence as meaning "higher test scores and higher ranking in class, and do not look at potential, at people with potential who did not achieve to their fullest because of their school system or their underpreparation," Heller reported.

"I don't think there has to be a clash between excellence and access," Melendez said.

Heller said J. Herman Blake, President of Tougaloo College and member of the study group that prepared a recent report for the National Institute of Education on conditions of excellence in higher education, said talk of excellence "is rhetoric that has been used as a code word to exclude rather than include."

He stressed that such efforts should not be misinterpreted and misused to deny access to members of minority groups."

(CHRONICLE, November 21, 1984)



(From left to right: Ivelisse Hernandez, Tony Linares, Vilma Maldonado, Tomas Padilla, Diana

Alvarado, Victor Collazo (Director), Rosalia Delgado, and Heriberto Perez.)

## ¡ TIERRA VA !

By Victor Collazo & Thomas Padilla

The musical group TIERRA has had the honor of being invited to perform at the Governor Carlin's Mansion in Topeka on December 21, 1984 at 7:00 p.m. Eddie Rodriguez "Shamriguez" will also perform.

TIERRA will be part of a Christmas program offered for the

## BOOK LIST

By: Douglas K. Benson

This bibliography is a follow-up to the general comments I made on Chicano literature in the November Alliance. I have not read many works by Chicanos, so if I do not list one of your favorites, it does not mean that I consider it unworthy. This is only a list of those works which have affected me in one way or another. It is intended as a point of departure, aimed at general readers, not an exhaustive treatment. Buen provecho!

Alurista (Alberto Urista). Floriscanto en Aztlan. Los Angeles: Chicano Cultural Center, University of California, 1971. A pioneer in bilingual poetry, Alurista's work is often heavily philosophical; much of it is very well done. He tends to publish everything and needs a good editor, but there is no question as to his genius.

Anaya, Rudolfo A. Bless Me, Ultima. Berkeley, California: Tonatiuh Press, 1972. Masterful recreation in novel form of the many levels of New Mexican reality (Hispanic, Native American, Anglo) through a young boy's eyes. Traditional form, but fine storytelling.

Arias, Ron. The Road to Tamazunchale. Albuquerque, N.M.: Pajarito Publications, 1978. In the tradition of the modern Latin American novel; the mythic imaginary inner world of an aging protagonist set against funky, gritty L.A. Wonderful fun employing modern techniques.

Bruce-Novoa, Juan. Chicano Poetry: A Response to Chaos. Austin: University of Texas Press, 1982. Excellent deep-structure analysis of a number of top-notch Chicano poets including Gonzales, Montoya, Zamora, Delgado, and Villanueva.

(To p. 2)

Office of the Governor.

TIERRA, a newly formed group, has reached popularity and progress in a very short period of time. Its purpose is of promoting Puerto Rican and Latin American folklore on the KSU campus.

TIERRA started last spring responding to an invitation of the International Student Club. Initially the group had five members of which four are still active in the group together with four new members.

The Assistant Director of Admissions, Hakim Salahu-Din, also may join TIERRA as its "congas" player.

## Jazz Show

By Sandy Marks

Every Monday morning beginning at 10:30 a.m. you can tune your radio dial to 88.1 FM and listen to your favorite jazz artist with host Norman Ford. Ford, junior in radio-tv from Junction City, has been coordinating the Monday jazz show since the beginning of the fall 1984 semester.

Ford, who worked at a radio station in Phoenix, Arizona before coming to K-State, also co-hosts the 88.1 program "Over the Hump" on Wednesdays at 8 - 12 p.m.



KSDB is Kansas State University's FM radio station and, according to Ford, tries to provide various types of music so every segment of the listening audience has an alternative.

Ford said he especially enjoys the jazz show. "I have always enjoyed listening to jazz. There is something special about it," he said. "I try to keep up on all types of jazz from the oldest to the newest artists. Jazz gives me the feeling of being free," he said. "It has a very melo sound."

Ford said when he graduates he hopes to be able to land a job working in a recording studio.

HAPPY  
HOLIDAYS



# BOOKS (From p. 1)

Provides much-needed cultural background.

**Inocencia Perversa/Perverse Innocence.** Phoenix, Arizona: Baleen Press, 1977. Fine philosophical poetry centered around (among other things) a restructuring, often erotic, of the traditional roles of women in Chicano society.

**Galarza, Ernesto. Barrio Boy.** Notre Dame, Indiana: University of Notre Dame Press, 1971. Early autobiographical novel by a widely respected sociologist which deals with two worlds: the small native village in Mexico from which the author comes, and the new Anglo world which he confronts in the U.S.

**Hinojoso-Smith, Rolando R. Estampas del valle y otras obras/Sketches of the Valley and Other Works.** Berkeley: Editorial Justa, 1973. A collection of short fictions which interrelate to form a vivid portrait of life in a small village in the Texas-Mexican borderlands. Multiple perspectives and other "fragmentizing" techniques enhance the gentle sensitivity of the presentation.

**Gonsales, Rodolfo "Corky." Yo soy Joaquin/I am Joaquin.** New York: Bantam, 1972. An early epic poem searching out the roots of the Chicano past. Clearly polemical, and too bombastic to be great poetry, but it still has the power to move today.

**Jimenez, Francisco, ed. The Identification and Analysis of Chicano Literature.** New York: Bilingual Press/Editorial Bilingue, 1979. Uneven collection of critical essays; fine articles by Luis Leal on the origins of Chicano literature, Juan Rodriguez on Chicano prose, Judy Salinas on the role of women, Francisco Jimenez on

the Farmworkers' Theater and Ralph Grajeda on stereotypes in Chicano novels.

**Mendez M., Miguel. Cuentos para ninos traviesos/Stories for Mischievous Children.** Berkeley: Justa, 1979. Stories based on a 13th century Spanish source, transformed into a contemporary Arizona borderlands setting. Hilarious, moving, masterful in its handling of language.

**Montoya, Jose. El Sol y los de Abajo, and Other R.C.A.F. Poems.** San Francisco: Ediciones Pocho-Che, 1972. Excellent Chicano poet of the 1960s Movement. Evokes in bilingual format the joys, pains and aspirations of adroitly characterized speakers. Montoya is one of Chicano literature's best craftsmen. His widely anthologized poems "El Louie" and "La jefita" are masterpieces of the genre.

**Paredes, Americo. With His Pistol in His Hand.** Excellent scholarly treatment of the corrido (oral ballad-form) in early 19th century Texas. His text, the ballad of Gregorio Cortez, shows how different are Chicanos' perceptions of the Texas Rangers.

**Quintana, Leroy V. Sangre.** Las Cruces, N.M.: Prima Agua Press, 1981. Recaptures the New Mexican cultural context alluded to in Anaya through poems which recreate the modes of the old cuenteros or storytellers. In the stories and characterizations of his family he gently uncovers universal truths. (See my article on him in the fall 1984 Minorities Resource Newsletter.)

**Rodriguez, Richard. Hunger of Memory.** New York: Bantam, 1982. Universally reviled by the Chicano establishment because of his rejection of minority studies and bilingual education, Rodriguez traces the steps that led to his doctoral work in early English literature. His autobiography is moving not so much because of what he believes, but because it shows what he has had to give up to "succeed" in Anglo society—a sacrifice of which he himself is not fully aware.

**Rivera, Tomas. ...Y no se lo trago la tierra/...And the Earth Did Not Part.** Berkeley: Justa, 1977 (rprt. 1971). An early

collection of fictions about migrant worker life, this superb semi-novel uses many modern techniques to create a haunting portrait of the effects of one culture's domination of another. Highly recommended as a beginning.

**Robinson, Cecil. Mexico and the Hispanic Southwest in American Literature.** Tucson: The University of Arizona Press, 1977. A "must read" for those who need background in the historical and social circumstances of Chicano literature: stereotypes, misunderstandings, falsehoods.

**Sagel, Jim. Los cumpleaños de dona Agueda.** Austin: Place of the Hferons Press, 1984. An Anglo himself, Sagel manages to capture with stunning accuracy the perspective of the old people of New Mexico and what they have to face as modern society gradually eradicates everything they treasure. Bilingual prose.

**Sommers, Joseph, and Tomas Ybarra-Frausto, eds. Modern Chicano Writers.** Englewood Cliffs, N.J.: Prentice-Hall, 1979. Excellent series of critical articles on the origins of Chicano literature, interpreting Tomas Rivera, Chicano poetry and the Teatro Campesino. Recommend.

**Ulibarri, Sabine. Tierra Amarilla.** Albuquerque: University of New Mexico Press, 1971. A new edition of an earlier work, now in bilingual format. For several decades Ulibarri has evoked the nature of cross cultural (lack of) communication in his witty depictions of life in a small northern New Mexican village. Excellent translations.

**Zamora, Bernice. Restless Serpents.** Menlo Park, California: Disenos Literarios, 1976. Women are vastly underrepresented in published Chicano poetry; Ms. Zamora's mastery of the idiom made her one of the first to be noticed and published. Her feminist themes are deftly woven from the traditional social structures of her youth; she has opened the field for many others now being published.

**Valdez, Luis, and El Teatro Campesino. Actos.** San Juan Bautista, California: Menyah Productions, 1971. The only plays which have been published from the Teatro Campesino's productions. Hilarious, polemical, haunting. The themes are often trivial or obvious; the treatment is often brilliant. Echoes of the San Francisco Mime Theater and Brecht, Valdez and his troupe borrow from everywhere.

(If this list does not keep you busy enough, I suggest that you talk with the people in the Minorities Resource and Research Center, Farrell Library. They have anthologies, bibliographies and other helpful materials. Not to mention that the Center's director, Antonia Pigno, is a fine Chicana poet.)

## MACHINE ALLOWS BLIND TO READ

by Tom Carlin

A new computer and software package, purchased with a gift to the Kansas State University Foundation, will allow blind and visually impaired students to work independently without the assistance of a "reader."

Gretchen Holden, coordinator of services for physically limited students on the K-State campus, said the new Apple IIe computer, which is equipped with an echo speech synthesizer, will allow blind and partially-limited students to "do their own work." The synthesizer verbalizes materials which appear on the computer screen.

The \$5,000 computer and software package was purchased by the late George E. Powell, Abilene. Powell was legally blind for the last 17 years of his life.

Holden said one blind and seven visually impaired individuals are



## Up Bound Student Wins State Title

Victoria Laurie, Upward Bound Program participant from Junction City High School, will be competing in the National Modern Miss Teen Scholarship Pageant January 9 - 13 in Fort Worth, Texas. Laurie will represent the state of Kansas in the competition based on scholastic and civic achievement, talent, interviews, poise, and personality. There is no scoring for physical appearance. The winner receives a \$14,000 scholarship and other prizes.

Laurie won the high school division of the K-State's 1984 Miss BSU Talent Pageant last spring. She performed selections from the play "Annie" (pictured above).

Mr. and Mrs. Monte S. Laurie of Ft. Riley are her parents.

## Affirmative Action Meeting Minutes

(The meeting was called to order at 3 p.m. by Chairman Veryl Switzer in Stateroom #3 of the K-State Union.)

Those in attendance were as follows: Anne Butler, Minority Affairs; Glenn Taylor, SGA; Pedro Cintron, PRSO; Gary A. Sepulveda, MECHA; Richard Horton, Black Student Union; Lucy Simms, comptroller's Office; David Byrne, College of Education; Dorothy Thompson, Affirmative Action; Deborah Birney, Personnel Services; David Cox, Biochemistry; Constanza Castro, Management; R. F. Kruh, Graduate School; Phil Royster, Ethnic Studies Programs; Antonia Pigno, Library; Karen Hummel, College of Engineering; Veryl Switzer, Office of Minority Affairs.)

\*Dr. Royster reported on the Ethnic Studies Program. The committee has been established to develop a philosophy and rationale for the program, and their initial emphasis will be on Afro American, Hispanic American, and Native American areas. The committee is currently reviewing courses which may be applicable in developing the structure for a secondary major. Members

of the committee include Antonia Pigno, Orma Linford, Harriet Ottenheimer, Cornelia Flora, Douglas Benson, James Boyer, and Robert Bontrager.

\*Chairman Switzer announced that the presidential service awards for minorities will soon be made.

\*Chairman Switzer described recent developments in the enrollment status of minority students. It was pointed out that beyond the annual changes in enrollments, studies are needed to determine the university's holding power and overall attrition rates. Inasmuch as natural attrition may be much greater than a net loss in a given year.

\*Dorothy Thompson presented a report on Affirmative Action, with particular emphasis on the recruitment of classified personnel. She

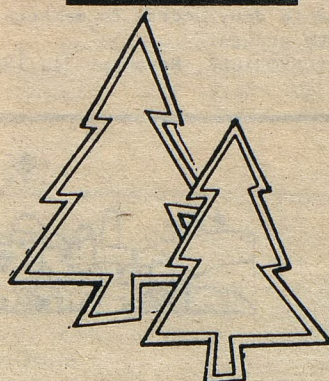
noted a decrease in the pool of minority applicants, attributing this in part to the practice of internal appointment and promotion. It was pointed out that the State Classified Service Procedures impose constraints on the affirmative action process.

\*Chairman Switzer called for comments on future agenda and action items for the committee. One suggestion pertained to the narrowness in the planning for Homecoming, Open House, and Parents Day, events which seem to overlook the interests of and participation of minority students. It was suggested that a provision should be made for minority students. It was suggested that provision should be made for minority representation on the planning groups.

\*A reminder was advanced relative to the birthday anniversary of Martin Luther King, to be celebrated January 21, 1985 with a number of events, including an appearance by poet laureate, Gwendolyn Brooks.

\*Other items mentioned as goals were the review of the extent of and reasons for attrition of minority students, including a comparison with students at large; academic areas of under representation; the need for a comprehensive description of financial aid opportunities; attitudinal problems, particularly among the faculty, in relation to the retention of minority students; the implications of current emphasis on excellence as it might affect questions of equity; the necessity for the use of care in interpretation of test scores in scholarship and other awards; the need for cataloging additional resources required for the support of minority programs; the necessity to review the structure of the classified employment system relative to affirmative action. (Selected news from meeting minutes.)

currently taking classes at Kansas State University and "this computer represents a technological revolution for them. It will enable them to take any course in computer science, and help them find employment after graduation. Our old method of operation, with someone reading what appeared on the screen, was simply obsolete."



## Accessibility Map

Kansas State University

Manhattan, Kansas



Available in Rm. 101, Holton Hall

Remember the Christmas Eve  
the Monsignor nailed the front pews  
to the floor so the people couldn't dance?

Rafaila has come from Albuquerque  
for her first midnight mass.  
The wooden altar saints appear  
to dance before her drowsy eyes.  
To stop the dancing  
she closes her eyes  
reopens them to santos  
swaying to candle flames.

- Antonia Quintana Pigno

This is an excerpt from the poem "Isleta" about the conflict between the Indians and the Church which appears in the Woman of Her Word issue of the journal *Revista Chicano-Riquena*, Vol. XI, Nos. 3-4 (1983).

# The Kansa Indians: Blue Earth Village



A DISPLAY IN THE MINORITY RESOURCE/RESEARCH CENTER  
FARRELL LIBRARY

There is currently an exhibit in the Minority Resource/Research Center on "The Kansa Indians: Blue Earth Village" which will be on display through January 13, 1985. It focuses on the history of the Kansa Indians in the Manhattan area.

The Minority Resource/Research Center will also publish a small booklet

which recreates the exhibit. It will be available after the first of the year.

John Carrasco, senior in political science, from Manhattan provided the research for the Kansa exhibit and Joe Simons, sophomore in pre-design professions, from Eureka, Kansas, did the graphics.

## Indian Education News

Congress enacted Public Law 92-318, the Indian Education Act, in 1972, and directed that the National Advisory Council on Indian Education present a report on an annual basis to them, the Secretary of Education, (NACIE) and the White House. In the Tenth Annual Report, "Indian Students Have the Right to Excellence in Education," Chairman Thomas E. Sawyer said that although Indians remain at the low levels of educational achievement rankings, there is cause for hope.

There have been improvements in Indian education as a result of the Title IV Indian Education Act programs. Secretary of Education Terrel Bell stated that as a result of the Title IV, Indian students' achievement and self-esteem have improved, cultural awareness has been heightened, and the dropout rate decreased.

Chairman Sawyer said the federal mandate of "self-determination" for Indian Nations has little meaning without a base of self-sufficiency upon which to build. Self-sufficiency, in turn, must await the tandem achievements of economic development and appropriate

education competencies. With this in mind, Sawyer said the NACIE has begun to evaluate appropriate educational technology, curriculum, accreditation, motivational factors in student achievement, and community values which illuminate the path to excellence and equity in American Indian and Alaska Native educational achievement.

The NACIE sees its most important priority as assisting and ensuring that each Indian student receives the best possible education within the framework of available and attainable resources.

There are currently 119 treaties between the United States and Indian tribes. There are also numerous Federal statutes, regulations, and court decisions that affirm that the United States has a responsibility to provide education for American Indians.

The NACIE said it is vital that the current network of federal education programs (BIA, Impact Aid, Chapter I, Vocational Education Set-aside, etc., in addition to Title IV) be retained and carefully orchestrated so Indians can continue to make important gains in education.

In 1984 \$68,780 was budgeted to support Title IV--The Indian Education Act of 1972, down from a high of 81,680 in 1980.

"Exemplary Programs" funded by Title IV during the 1982-1983 fiscal year included:

- \* tutoring 1,604 Cherokee, Choctaw, Chickasaw, Creek, Seminole, Caddo, Cheyenne, Kiowa and other Indian students in the Oklahoma City public schools
- \* basic computer training to 117 Piate Indian students in Hawthorne, Nevada
- \* remedial and accelerated instruction to students on the Flathead Indian Reservation in Montana
- \* preparation in high Technology to over 100 Chippewa students in Maine
- \* cultural enrichment programs for Arapaho and Shoshone students in Wyoming
- \* teacher training for Cherokee students in Oklahoma
- \* English language training to 106 Navajo students from homes in New Mexico in which English is not used as a primary language
- \* language arts and publishing experience to students from various tribes in the Puget Sound area of Washington
- \* Choctaw history, culture and current events instruction to 12th graders in Mississippi
- \* adult education projects among the Blackfeet community in Montana, the Sioux in South Dakota, several groups of urban Indians in Phoenix, Arizona, and among the Choctaw in Mississippi

(Tenth Annual Report to the Congress of the United States, National Advisory Council on Indian Education, Washington, D.C., 1984)



The term "Indian" as defined for the purposes of Title IV, P.L. 92-318, the Indian Education Act of 1972 is as follows: any individual who (1) is a member of a tribe, band, or other organized group of Indians, including those tribes, bands, or groups terminated since 1940 and those recognized now or in the future by the State in which they reside, or who is a descendant, in the first or second degree, of any such member, or (2) is considered by the Secretary of the Interior to be an Indian for any purpose, or (3) is an Eskimo or Aleut or other Alaska Native, or (4) is determined to be an Indian under regulations promulgated by the Secretary, after consultation with the National Advisory Council on Indian Education, which regulations shall further define the term "Indian."

## PIGNOS TO N.Y.

Antonia Quintana Pigno, Director of the Minorities Resource/Research Center and Special Collections at K-State's Farrell Library, will be on sabbatical leave during the spring 1985 semester. Her new secretary and assistant, Kim Prigmore, will carry on business as usual in the Resource Center for those who need books, films, tours, and other services of the Center.

Pigno will spend January 1985 in Saratoga Springs, New York at the "Yaddo" writers colony where she will work on a book of poetry

## WOMEN & POVERTY

According to a report by the U.S. Commission on Civil Rights, called *A Growing Crisis: Disadvantaged Women and Their Children*, "minority women and their children are disproportionately subjected to ravages of poverty which severely hamper achievement of their fullest potential".

In the report, the Commission presents a comprehensive review of a problem that has yet to capture the full attention of the nation. The problem is that poverty is on the rise for women with children who maintain their own households.

Although the media during the past few years has promoted the economic advancement of women in society, the opposite is verified by this report. According to the 1983 report, poverty is not an illusion for female heads of households and their children. It implies that this group has failed to witness the media's "advancement of women".

The report proves that the specter of poverty is at its worst for minority women and their children, and that the magnitude of the problem is appalling. The report states that 27 percent of black and Hispanic children were poor in 1981. The poverty rate for persons in female-headed families with children was 68 percent for blacks and 67 percent for Hispanics.

Three factors associated with minority women and poverty--marital status, employment and education--were examined in the report.

The report cites the increasing incidences of of unwed motherhood and marital disruption as major contributors to the poverty crisis of black and Hispanic women in

America. The report also notes that some researchers have observed that these factors are responsible for essentially all the growth in

tentatively titled *Old Town Bridge*. Themes in this collection of Pigno's poems have evolved from her lifelong experience in Albuquerque and the Southwest.

"I was so angry when I read a history of the Albuquerque area that indicated nothing happened until the Anglos came that I began work on a new, long poem about the other history of Albuquerque," she said. "I don't know which of the two projects I will finish first."

During the spring semester Pigno will be a visiting scholar in the Department of Africana Studies at the University of New York at Stony Brook. She will work with the Black dramatist and poet Amiri Baraka (Leroi Jones) and also in the Special Collections Library.

Louis Pigno, professor of mathematics at KSU, will also be on sabbatical leave at Stony Brook during the second semester. He will be a visiting professor in the Department of Mathematics there.

Both Antonia and Louis are graduates of Stony Brook. They will return to Kansas State on June 1.

poverty since 1970 (an increase of 53 percent). Since the unwed birth and divorce rates continue to climb rapidly, there are no signs that the poverty rate will taper off.

The report suggests that the disparities in income and poverty rates clearly indicate that substantial employment barriers exist for many women. More than half of all fully employed Hispanic women, 43 percent of black women, and 37 percent of white women earned less than \$10,000 in 1980, compared to 12 percent of similarly situated males.

Low education levels tend to be associated with the high rate of poverty with women. The report states that education alone cannot overcome the bonds of occupational segregation, wage inequities and sex discrimination, but it can make significant financial and occupational differences.

The report demonstrates that the rewards for education are greater for some groups than others. For example, more than 20 percent of black and Hispanic female heads of households with some college education are in poverty, compared to 3 percent of similarly situated white males.

As verified by the report, poverty is still very much a part of American life for millions of black and Hispanic women. It is a painful reality filled with deprivations not only for themselves but also for their children whose future is in their hands. (La Voz Del Llano)



# Global Alliance

# Limits To Benevolence

I don't like to be overly picky, but this "infusion model" I've been hearing so much about--as a means to further integration and cultural awareness--is worrying me. It is becoming increasingly popular to say things like: "those ethnic courses" . . . or . . . "those women's studies programs" . . . or . . . "those minority affairs offices" . . . are relics of a by-gone era. They came out of the radical 60's and 70's and to perpetuate them is to "ghettoize" people and call unnecessary attention to those who, after all, are "just like everybody else." "We're past that now," say those in authority. My problem is that those in authority are the same people who were in authority in the 60's and 70's (even the 1860's and the 1570's).

Like its advocates, I think the infusion model seems like exactly the correct desegregation and decentralization strategy to follow now--taken at face value. Introducing a multicultural and nonsexist perspective into every portion of, say, the KSU curriculum is much better than having one course on "minorities" and one course on "women."

The next logical step, however, could be that there is no longer a need to have special courses teaching, for example, the history of the world as though minorities and women existed. No more need for that nasty old 1960's notion of affirmative action (implemented in 1972) or even special need. "We're all the same now."

That is the step the infusion model seems to assume we are on today. And I don't; at least not with secure footing.

I want to believe those in power are ready to share their power; to truly integrate "the curriculum" or the "educational system" or "the society"; to genuinely "infuse" multicultural and nonsexist ideals. But I'm skeptical.

Twenty years of civil rights movement and ten years of women's movement simply did not bring us that far along--even before the Reagan era. Political, legal, social, even mental and emotional, constraints have barred the way too long. When most of the same, actual human beings are still in their same, actual positions of power, how can we think life beneath the surface is much changed?

Yet a new problem has appeared: some minorities and women, who have been able to make inroads into the power structure (people with a sincere hope for justice), are also beginning to make sounds like, "the problems have been solved." They seem to be buying into the notion that "everyone is alike and should be treated the same" reflects straightforward progress rather than seeing it as another, more subtle, level of resistance. And, maybe they are right.

I agree that "mainstreaming" and "infusion" appear to be progressive steps, but isn't it possible that homogenizing ideals like mainstreaming and infusion could act to (once again) silence whole sets of powerless people? The phrase "dilute and conquer" keeps nagging me.

We've worked too hard and made too much real progress to abandon our tiny sentinal posts just yet. Without them I'm afraid we'll be infused right out of sight, and

mind. "Same" equals invisible if you are still such small drops in the pool.

The women's sports organization, AIAW (Association of Intercollegiate Athletics for Women) administered women's sports programs for decades. Run mostly by women, because men did not think women's sports were worth their attention, the AIAW provided necessary services to women's sports for the entire life of organized women's sports, including rules, tournaments, and so on.

In the late 1970's, women's sports became popular for a number of reasons. One, because of the influence of the women's movement, young women began to realize they could actually participate in sports without growing testicles. Two, laws like Title IX came along (slowly and grudgingly) which forced money into women's programs. In short, women's sports suddenly became what looked to the powerful NCAA (National Collegiate Athletic Association) like a growing and a going concern. So what did they do? They "infused" the AIAW right out of business.

I'm afraid the same thing will happen with ethnic studies programs and minority affairs offices and women's studies programs and women's resource centers. Sure those units originated in a more radical era. Sure

it would be wonderful if they were no longer needed. But they still are needed, aren't they? Look around at the people who are in decision-making positions and those who are not.

To say there are no longer disadvantaged groups who have special needs; to say for example that minority students, in the enlightened year of 1984, are "just like everybody else" is to deny that differences (in access to resources, among other things) do exist.

"Just like everybody else" is life threatening to people without access to power because, when people in power say "just like everybody else," they mean "just like us." They mean you can be in our world if you become like us. "We know you aren't white and/or male (or maybe young, middle class, protestant, heterosexual, completely able-bodied, or whatever), but do your best." Above all, maintain the status quo so everything can be good "for everybody" (i.e., for "us"?).

If women and minorities agree to be infused into the curriculum of life then I fear they will be accepting life as defined (still) by the dominant power structure. That means "outsider" status once again. It also means accepting a social structure and a way of life we may not even want.

There is a book titled Doing Good: The Limits of Benevolence which tells about incidences where people are harmed by other, more powerful, people smiling and saying, "this is for your own good." Mental patients are locked away, elderly people lose their property, children are mishandled.

Some kinds of "help" strip other people of their independence and their identity. It turns people into objects or it makes them invisible. Both kinds of help are methods of control. Women and minorities don't need that kind of help.

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# COURSES Research

The Minorities Resource/Research Center at Kansas State University issued the following list of minority related courses for the Spring 1985 semester:

**ANTH 532 MEXICAN AND CENTRAL AMERICAN INDIANS:** Description and comparison of Tarahumara, Aztec, Maya, Cuna, and other civilizations and nonliterate cultures of Mexico, Central America, and the Caribbean ring. Culture contact and change in surviving tribes. PR.: Junior standing. TU 11:30-12:45 WA 126 (Taylor).

**DANCE 459 HISTORY OF DANCE IN ITS CULTURAL SETTING:** The study of developments and changes in the style, technique, and purpose of ceremonial and theatrical dancing from the Greeks to the present. Emphasis on the interaction between this art and the total culture--social, religious, artistic, and the political--in which it is performed. Same as HIST 459. PR.: Sophomore standing. TU 2:30-3:45 EH 211 (Donovan).

**DAS 399 JUNIOR HONORS COLLOQUIUM/BILINGUAL EDUCATION:** An interdisciplinary colloquium which focuses on bilingual education. PR.: Non-credit seminar, Introduction to Honors Program in Arts and Sciences, and two honors program sophomore seminars. MWF 8:30 T 208 (West).

**EDCI 730 EDUCATION OF THE DISADVANTAGED:** Consideration of the life-space of the disadvantaged learner and its relationship to curriculum, organization, and interpersonal relationships in schools. The development of realistic, relevant goals for the teacher of the disadvantaged. PR.: EDAF 611 or consent of instructor. W 4:30-6:55P BH 238 (Boyer).

**ENGL 659 LITERATURE OF THE NEW BLACK RENAISSANCE:** A chronological study of Afro-American literature from 1954, including such authors as Baraka, Morrison, Baldwin, Brooks, Dumas, Bullins. PR.: Junior standing. W 7:00-9:30P DE 120 (Royster).

**HIST 459 HISTORY OF DANCE IN ITS CULTURAL SETTING:** Same as DANCE 459.

**HIST 533 TOPICS OF AMERICAN INDIAN WARS OF THE 19th CENTURY:** Opportunity to investigate in detail American Indian Wars of the 19th century. PR.: Sophomore standing. MWF 9:30 EH 201 (Belk).

**HIST 560 LATIN AMERICAN NATIONS:** Survey of economic, social, and political developments of the Latin American nations from independence to the present decade with emphasis on Argentina, Brazil, Peru, Chile, and Mexico. Stresses reform and revolution of the last fifty years. PR.: Sophomore standing. TU 1:05-2:20 EH 212 (Stoner).

**POLSC 726 AFRICAN POLITICAL SYSTEMS:** Comparative analyses of selected political systems of sub-Saharan Africa, including consideration of problems of nationalism and political development. MWF 9:30 K 214 (Hirschmann).

**SOCIO 411 SOCIAL PROBLEMS:** A survey course in which we take a nontraditional view of different problems plaguing America. Instead of focusing on "bad" people, we examine how the structure of society influences social problems. Among the topics discussed are politics, affluence and poverty, racism, sexism, aging, and their interrelationships in America. If time permits, topics such as sexual variation, world population, and the environment can be included in course content. MWF 12:30 EH 015 (Meckel).

**Community-Based Research: A Handbook for Native Americans**, by Susan Guyette, published by the American Indian Studies Center at UCLA, is available for researchers (beginning and professional) who would like to do research on Native American Indian culture. The handbook was prepared to help Native Americans increase their research capabilities. It can also be useful for instructional and referential purposes on research topics related to community development.

**Community-Based Research** presents four different methods of research: the needs assessment; survey research; program evaluation; and culture and fine arts research. These methods were chosen because of their basic usefulness in community development. The book guides its reader through the steps of a research project, from the planning and design, to the collection of data, analysis, and to the practical application of the findings toward development.

The paper bound handbook of 404 pages long and costs \$15.00. The address is: American Indian Studies Center, 3220 Campbell Hall, University of California, Los Angeles, CA 90024.

# Brooks Here

Pulitzer Prize winning poet Gwendolyn Brooks will be speaking at Kansas State University this year as part of the college's convocation schedule. She will speak at the Martin Luther King Day convocation on January 21.

The time and location of her presentation will be announced later.

# Internships

The Smithsonian Institution in Washington, D.C. is offering through its Office of Fellowships and Grants, appointments to minorities to pursue either a research or internship project in residence at the Institution's facilities in association with Smithsonian research and professional staff members.

Fellowships are for faculty members. Internships are for students, either graduate or upper-class undergraduate students, to work on research or museum procedure projects in specific areas of history, art, or science. Internships usually last between nine and twelve weeks during the summer.

For additional information contact the Office of Minority Affairs (532-6436) or write Academic Programs Specialist, Office of Fellowships and Grants, Room 3300, L'Enfant Plaza, Washington, D.C. 20560, (202) 287-3271.



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(November 1984 issue Correction: I don't know what made me think the late Dr. Margaret Mead had a great-granddaughter because she doesn't. She does have a daughter and a granddaughter.)