Black Studies/Urban Studies Program
U.S. also means Urban Studies

By Bob Lincoln

Urban Studies program is making an effort to expand. David Johnson, head of the program, and co-ordinator of the Cultural Center, expressed that he would like to make a move toward expanding the Urban Studies program and the Cultural Center. "We've come a long way since we first began here, now we must expand to meet the needs of more of our students," he said.

The TCC Urban Studies program began in 1972. Besides the Cultural Center, the program also offers seven academic courses, which range from Urban Studies 101 to Contemporary African Affairs. The center is located in Building Three, and all the rooms are used for either classes or cultural programs.

The Cultural Center was created by Johnson and several students to give students in the program an insight on African history and its many cultural backgrounds. The center was decorated, quite elegantly, by one of Johnson's secretaries, Ms. Joan Kemp. Various campus groups use the center for different activities, meetings, and programs, but the center is open to everyone who wishes to stop in.

It is also the home of Project Awareness, a program designed to enlighten students on cultural aspects. Speakers, films, and pieces of art all help make up project awareness and show the success it has brought.

In planning his new expansion idea, Johnson says he must first expand his staff. Next, of course, an increase in enrollment is needed. There are about 150 people enrolled in the program, Johnson has expressed the hope of doubling this figure next semester. He hopes to do this with his new idea, the Urban Studies Newsletter, which will be printed and mailed to students around mid-term of this semester. The letter will describe the courses offered and give students an idea of what the program is designed to achieve.

Johnson is hopeful that this idea will work. He commented, "Any student who relates to the program should feel obligated to enroll. The knowledge of one's background is priceless."

To help student become further acquainted with the program, the Cultural Center will soon be open for visits everyday during school hours. They can study or look over the material available or just relax between classes.

CLINTON SCOTT, JOAN KEMP AND KEN WILLIAMS, THREE CULTURE CENTER EMPLOYEES, TAKE TIME OUT TO SIT IN THE CENTER.
urban studies to have news letter

by bob lincoln

The Urban Studies department at Thornton Community College has a new idea this semester, a news letter.

David Johnson, head of the Urban Studies program, is planning to publish a monthly news letter on campus.

The news letter, which will appear in bulletin form, will explain to students exactly what TCC's Urban Studies program is all about. It will also try to establish communications between all interested students on campus. The letter will contain pertinent information about what is going on in our communities and communities outside the area, which may be of interest to TCC students.

Working with Johnson on the paper will be two TCC students, Ken Williams and Clinton Scott. Scott is now touring Africa with Roosevelt University and should have some exciting information for readers when he returns.

No name has yet been chosen for the paper, and the planning stages are not scheduled until September 5th. However, groundwork has been laid, and "all systems are go."

The paper will be about two pages long and will be printed on campus.

Students who are interested in helping with the paper or who would like to give information on pertinent material are invited to stop by the Urban Studies office in Building Three during school hours.

Project Awareness is also getting a new look this semester. In addition to those activities offered last year, there will also be plays, musical programs, films, and guest speakers. The rooms in Building Three are scheduled to be converted into a library and lounge with stereo equipment and refreshments. All are invited to stop by.
Azeal Marshall and James Conneely TCC students look over materials available at the TCC Culture Center.
Ms. Azeal Branch has been appointed Executive Secretary to the General Manager of Dixie Mall in Harvey. Ms. Branch is a graduate of Thornton Community College, and was formerly employed as Secretary in the Urban Studies Department at Thornton Community College.

Ms. Branch is a resident of Harvey.
Welcome
New Students
URBAN STUDIES
Program and Cultural Center
THORNTON COMMUNITY COLLEGE
WELCOME

We would like to take this opportunity to welcome incoming students to THORNTON COMMUNITY COLLEGE. We are proud that you are here and wish you the greatest success.

The fact that you have been selected to attend THORNTON COMMUNITY COLLEGE, is a tribute to your many years of hard work, and to the countless others—parents, teachers, and many more from generations past and present—who have contributed to your success. You undoubtedly feel a sense of pride and, hopefully, a sense of dedication and responsibility. We share your feelings.

During your stay here, you will have the opportunity to interface with a variety of campus programs and activities. In the following, we would like to briefly familiarize you with a campus unit that may prove to have considerable meaning to you—the URBAN STUDIES PROGRAM AND CULTURAL CENTER.

What is Afro-American Studies?

In the early decades of this century Black scholars and writers like W.E.B. DuBois, Carter G. Woodson, Charles S. Johnson, Langston Hughes, Allison David, St. Clair Drake and numerous others—most especially in history, literature, anthropology, and sociology—laid the intellectual basis for the systematic study of the Afro-American experience. The development of Afro-American Studies as an academic discipline in the past ten to fifteen years can be seen as the result of unrelenting efforts of large numbers of Black students, faculty and administrators in colleges and universities throughout the country. Now, Afro-American Studies is here—and its primary constituency is you.

Why Take Afro-American Studies?

Students (and others as well) sometimes ask, "Why should I take classes in Afro-American Studies?" There are many reasons. We will list a few of them here.

FIRST, the introductory courses that we offer are designed to provide for the development of skills (in problem-solving and analytical thinking, and in writing and test-taking). Whatever they may think, many students come to THORNTON COMMUNITY COLLEGE without having developed their academic skills sufficiently. This is nothing to feel badly about. The point is to make up for the deficiencies—as fast as possible. Why not develop your skills in an atmosphere that you find comfortable.
SECOND, Afro-American Studies can give a more accurate picture of the nature and importance of the Afro-American experience, as well as of the larger society.

THIRD, our courses fulfill requirements. For example, our introductory course, History 151*, can be used toward fulfilling the social science requirement. Some of our other courses can also be used to fulfill requirements. Why not meet your requirements in a maximally supportive atmosphere and with courses that you find interesting?

FOURTH, Afro-American Studies is useful for jobs and careers. The intellectual rigor and skills required in Afro-American Studies are valuable in themselves and are crucial tools for further study, or work, after college. It provides good preparation for graduate work in the social sciences, the humanities, professional schools, as well as for jobs and careers in a variety of fields. Education, law, journalism, city-planning, health care delivery, business, social work and politics, are only some of the fields in which a background in Afro-American Studies may be quite useful and relevant. Indeed, such a background may be highly useful in getting a job. This is especially likely for jobs in the public sector, in central cities and urban institutions, for jobs involving intergroup or intercultural relations as well as international affairs, in addition to those jobs and careers dealing directly with Black or other minorities in a variety of situations. (For example, as Blacks play an increasing role in controlling Chicago’s political and economic life, persons with such backgrounds may prove invaluable.) A background in Afro-American Studies, in addition, is likely to be useful in performing and building a successful career in the kinds of jobs already noted.

History 151 TAKE THIS COURSE Afro Amer Hist.
Introduction to Afro-American Studies

This course will give you basic intellectual skills for success, introduce you to serious scholarship on the Black experience, and enable you to use your experience for academic achievement. It is organized on week long topics, with slide lectures, small group discussions, short papers, and a final exam. This course stands by itself, or you can follow it up with a one or two year course sequence.

We stand for everybody getting good grades. We oppose failure!!

*Urban Studies 101, 214, and 271 also fulfill the social science requirement.
QUIZ

A. Match the following events with the correct dates of their occurrence.
   1. Passage of 14th and 15th amendments
      a. 1776 and 1778  b. 1863  c. 1868 and 1870  d. 1963
   2. Plessy v. Ferguson decision.
      a. 1863  b. 1875  c. 1896  d. 1919
   3. DuSable's founding of Chicago (approximate date)
      a. 1650  b. 1750  c. 1800  d. 1964
      a. 1865  b. 1903  c. 1954  d. 1965

B. Match the following quotations with the persons who said them:
   5. "If there is no struggle, there is no progress."
      a. Malcolm X  c. Eldridge Cleaver
      b. Frederick Douglass  d. Vernon Jordan
   6. "Ballot or the Bullet"
      a. Martin Luther King  c. Marcus Garvey
      b. David Walker  d. Malcolm X
   7. "I have a Dream"
      a. Martin Luther King  c. Sojourner Truth

C. Match the following persons with their professions:
   8. Paul Williams  a. architect  d. musician
   9. Ruth Love  b. chemist  e. physician
   10. Charles Drew  c. educator  f. writer
   11. Elmo Brady
   12. Langston Hughes

13. What is the percentage of Black students at the University of Illinois-Urbana?
   a. 3%  b. 5%  c. 12%  d. 15%  

Answers:
1. c, d, e, f, g, j, k, l, m, n, o, p, q, r, s, t, u, v

DAVID N. JOHNSON, Coordinator
URBAN STUDIES PROGRAM AND CULTURE CENTER
Thornton Community College
15800 S. State Street
South Holland, IL  60473
312/596-2000 Ext. 277 or 278
The main focus of Black Studies is Academic Excellence and Social Responsibility. ICBS believes that it is social responsibility that sets the context for academic excellence, i.e., the people in a society/community have needs, values, and aspirations, and scholarship proceeds to operate in this socio-cultural and political context for the people. In other words, the value of academic research is the extent to which it contributes to society.

ICBS is therefore, proud to announce its 1984 conference theme: BLACK STUDIES and COMMUNITY DEVELOPMENT: SEARCH FOR A PARTNERSHIP. This is the mandate to make the link between the campus and community one that represents a continuous dialogue, service and advocacy for social progress, and the full opportunity for the community to give leadership to Black studies professionals.

Harvey is a great place to hold this conference. It is a Chicago suburb of working people, 70% Black. Nowhere is the link between the campus and community joined better, because the new mayor of Harvey is Professor David Johnson, also a Black Studies instructor at Thornton Community College and the treasurer of ICBS.

Please attend!

February 10 - 11, 1984

Conference Location - HARVEY, ILLINOIS

FRIDAY - FEBRUARY 10th

Registration Fee:
Students and Community . . . . . . . . $ 2.00
ICBS and Black Studies Teachers . . . $ 10.00

Accommodations:
Holiday Inn - 17100 S. Halsted - Harvey
312/596-1500 - Double room $48.00 per day

Transportation:
RTA - Trains leave every hour from Michigan and Randolph, downtown Chicago
312/836-7000 - $2.95 one way

All conference sessions will be held at the
ROSA PARKS Junior High School - 147 Robey, Harvey

Shuttle service from motel to ROSA PARKS JR HIGH will be available Friday and Saturday.
CHILD CARE will also be available. Please make child care requests by February 8, 1984.

For additional information and early registration - please call:
Professor David Johnson / Thornton Community College / 312/596-2000 x277
ARTICLE I

NAME

Section (1) The name of this institution is Center of Independent Learning.

Section (2) The Center of Independent Learning, hereafter will be referred to as, the school, in this document.

ARTICLE II

PURPOSE

The school is a primary (kdg-3) school whose chief function is presenting formal education. To these ends the school will provide educational training and enrichment to facilitate moral and intellectual growth---so that the students graduating from the school will be able to contribute more fully to the stability and progress of our nation.

ARTICLE III

ADMISSION

Section (1) i.) Admission to the school will be based upon the submission of an application of admission by parent(s) or guardian(s) after which the school will set up an interview with the parent(s) or guardian(s). The purpose of the interview is to familiarize the school with their perspective students and their parents or guardians and to familiarize the parent(s) or guardian(s) with the goals and program of the school.

ii.) All applicants must be approved by the admissions board, on the basis of mutual acceptability of the school, parents and students. No student will be omitted on the basis of race, color, religion, creed, sex or national origin.

Section (2) Tuition will be based upon the income of the student's parent(s) or guardian(s). Information concerning income will be available through a parent's confidential financial statement.

Section (3) Physical examination by a licensed physician is required by all students.

ARTICLE IV

ADMINISTRATION

Section (1) The administration shall consist of a Board of Trustees; consisting of five (5) members Principal and Treasurer.

Section (2) Administrative Duties

a. The Board of Trustees shall develop policies to guide the development of the school and to serve as chief fiscal officers. The President of the Board of Trustees shall serve
as chief fiscal officer. The Board of Trustees will be re-

ponsible for maintaining and employing the staff.

b. The Principal shall be the chief administrative executive.
The Principal shall be responsible for supervising the daily

operations of the school.

c. The Treasurer shall be the financial officer of the school.
The Treasurer shall be responsible for maintaining records

of financial arrangements and make monthly reports to the

Board of Trustees and submit a semi-annual reports to the
Board.

Section (3) The Board of Trustees shall meet once on the last school day of
every month, unless otherwise specified by an emergency measure.

Section (4) Permanent Committees
There shall be three (3) permanent committees;
1. Curriculum Committee
2. Community Relations Committee
3. Parent-Teacher Communications Committee
All other temporary committees shall be executed by the Board of
Trustees.

ARTICLE V SCHOOL CALENDAR

Section (1) School Year
a. The school year must not be less than nine (9) months
b. The school shall be in session not less than 180 days

Section (2) School Day
The length of the school day shall be from 8 a.m. to 3 p.m.,
six (6) hours excluding lunch.

ARTICLE VI STAFF PROCUREMENT

Section (1) Teachers must have a Bachelor Degree including sixteen (16) semester
hours in professional education.

Section (2) All applicants for a teaching position must present application to
the Principal. All applicants must be approved by the Board of
Trustees. The school is an equal opportunity employer; no appli-
cant will be chosen on the basis of race, color, religion, sex,
creed or national origin.
I. PURPOSE - Not for profit, independent educational institution.

II. OBJECTIVE - To provide academic enrichment for the students and community in the West Harvey area, tutoring and Pre-school - Kindergarten.

III. SOURCE OF INCOME - The Center will be self reliant in that the program will be financed by the communities it serves rather than outside sources.

IV. STAFF - The Center will consists of a board of directors, parent groups, teachers, counselors and volunteers.

BOARD OF DIRECTORS

Eugene Banks - B.A. Chicago State University - Instructor at Project Build and Thornton Community College.

David Johnson - EdM Rutgers University - Instructor at Thornton Community College

Terrence Moore - Black Unity Bookstore - Proprietor

TEACHERS

Laverne Bennett
Paula Kearny
Willa Johnson - Counselor
James Malone
William Gardner

VOLUNTEERS

Arthur Burton
Naomi Sanders
Center For Independent Learning

Board Of Directors
David N. Johnson
Eugene Banks
Terrence Moore

Faculty Advisory And Planning Council
LaMarr Thomas M.A.
John Butler M.A.
Gwendolyn Smith M.A.
Constance Williams B.A.
Lavern Jones B.A.
Willa Johnson B.A.
Minnie Wilson B.A.
June Brown B.A.
Oliver Carter M.A.
Paula Kearny B.A.

Parent's Community Relations Council
Rosemary Russel
Bonita Cosby
Pat Williams
Linda Jones
Ronald Ayers
Larry Smith

Programs 1974-75 School Year
Pre-school 3-5 years old Mon. through Fri. 6A.M.-6P.M.
Tutoring, elementary school students Mon. and Tues. 6:30 P.M. - 8 P.M.
Tutoring, high school students Wed. and Thur. 6:30 P.M. - 8 P.M.
Library Mon. - Thur. 6:30 - 8:30 Sat. 9 A.M. - 7 P.M.
Cultural Workshops Sat. 11 A.M. - 6 P.M.
Adult Education, Lecture Series Wed. 7 P.M. - 9 P.M. Sun. 5 P.M.
GENERAL STUDIES

Studies curriculum, a one semester course, is designed to motivate skills for success in college. This year totaled some 63 students and should improve the attitudes of the students for a more successful college society.

AFRO- American History

A new history course was added to the curriculum this spring, Afro-American history. Through this course, it is hoped students will learn more about the history of the Negro people and his role in society. The course is taught jointly by Mr. John Palmer and Mr. Hezekiah Johnson.

Teacher Aide

One of the newer looks at Thornton Junior College has been the Teacher Aide program. The program is designed to train people to effectively assist teachers. This competence is gained through training and practical experience. The Teacher Aide program presently enrolls 100. It is directed by Walter Satterthwaite.
Urban Studies

Scenes of Africa...Project Nutrition...prison reform at Attica...just a few of the problems and projects covered by Urban Studies activities. Clinton Scott, a TCC student, spent the summer in Africa and held a slide presentation on liberation efforts in Angola and Mozambique. Dave Johnson, sponsor for the activities, and four students traveled to Philadelphia to visit the Association of the Study of Afro-American Life and History, the oldest organization in the country concerned with the study of Black American history.

"To see Black Nationalism in practice," stated Johnson, was the purpose of a field trip to the Nation of Islam and the home of Elija Mohammed. Johnson and nine students attended the African Association for Black Studies Conference in Cleveland from Feb. 26th to March 1st. Johnson served as moderator for the Political Theory workshop.

A number of TCC students, through the Urban Studies Department, assist with Harvey's Project Nutrition, which gives aid to the old and dependent children. The problems and discontent of inmates at Attica were revealed in a film presentation on Friday, March 7th titled "Attica".
ment added one new math course
Saturday Morning College Algebra
faculty in this department is also
transfers from other areas to TCC.
hip, awarded to an outstanding
student, and a spring honors pro-
al successful students in each sub-
field, are among the projects carried
throughout the year.

The General & Experimental Sciences department, (G.S.P.) is designed
for students with major as well as minor learning problems and disabil-
ities, or for those who have been out of school for extended periods of
time.

Working to expand enrollment in the Urban Studies division of
G.S.P., the department issues an Urban Studies Newsletter to
community and high school institutions. In conjunction this year with its
three clubs: Uhuru, Delta Sigma Sorority, and Delta Beta Fraternity,
Urban Studies hopes to achieve greater harmony in student sponsored
activities.

"We'd like to think of Thornton Community College as an open-door
college and not a revolving door college," Ronald Farquhar, division
director states. "It serves to help students be successful."

Following the current trend toward increased enrollment, the General
& Experimental Sciences Program has branched outward, accommodat-
ing more interested students. The department has successfully retained
over 90% of its student enrollment for the entire semester.
Harvey hosts conference

THE ILLINOIS Council for Black Studies hosted a conference last week in Harvey where keynote speaker was former mayor of Atlanta, Ga. Maynard Jackson. Stressing community development and a search for a partnership Jackson focused on the struggle for freedom Blacks have endured throughout the years.

Maynard Jackson addresses a crowd at Rosa Parks high school as Mayor David Johnson (L) and PTA president Rose Tuckenberry listen.

Everybody loves the circus

MAYOR JOHNSON and Harvey Patrolmen are sponsoring a trip to the Medinah Circus for local seniors and toddlers. The Mayor and his guests will leave the City of Harvey at 11:30 a.m. on Thursday March 1, 1984 to arrive at Medinah Temple in Chicago for the 1:00 p.m. matinee. One hundred and fifty tickets have been purchased and reservations are being made on a first come first serve basis. Transportation will be provided. Lunch is not included.

The City of Harvey received a special invitation to attend the Circus from Lieutenant Barry Hughes of the Harvey Police Department who is also a member of Medinah Shrine.

The Mayor would like to encourage everyone to attend the Circus on Harvey’s special day by making your families’ reservations early by calling Medinah Shrine directly. If you are a senior citizen or a parent of toddlers call the Department of Public Affairs at 339-4200 and ask for Shirley Williams, free tickets and transportation will be supplied to the first callers.

Mayor Johnson & Maynard Jackson

Kina McAfee, Judith Reeves and another conference coordinator register persons for the conference.

Mayor Johnson talks with Dr. McWorter and Chicago Muralist, Mitchell Caton.

Dr. Carol Adams, Jackson, Mayor Johnson, Jonetta Jones and Dr. Gerald McWorter

BONNIE RETEREE & KENNETH VAUGHN
MAYOR DAVID N. JOHNSON AND
THE ROSA PARK PTA
WELCOME YOU TO THE
ICBS CONFERENCE - "A SEARCH FOR A PARTNERSHIP"

CONFERENCE AGENDA

FRIDAY, February 10th

5:00 - REGISTRATION - HOLIDAY INN
17100 S. Halsted
HARVEY, IL. 596-1500

6:00 - 7:30 - MAYORS RECEPTION - HOLIDAY INN

8:00 - OPENING PLENARY - ROSA PARKS MIDDLE SCHOOL
147th & Robey, 371-9575

Introduction of Speaker - ROSE TUCKENBERRY, PTA President
Guest Speaker - MAYNARD JACKSON, former MAYOR OF ATLANTA

10:00 - SOCIAL GATHERING - APOLLO SOUTH
263 E. 159th St. - 339-2870

SATURDAY, February 11th

8:30 - REGISTRATION - ROSA PARKS MIDDLE SCHOOL
147th & Robey, 371-9575

9:00 - MORNING PLENARY - Introduction - ROSE TUCKENBERRY
Speaker - MAYOR DAVID N. JOHNSON

10:30 - WORKSHOPS
(A) Economic Development
(B) Cultural Development

12:30 - LUNCH - $3.50

2:30 - AFTERNOON WORKSHOPS
(A) Housing
(B) Health and Human Services

4:30 - ILLINOIS COUNCIL OF BLACK STUDIES - RECEPTION

6:00 - DINNER - OPEN

10:00 - DYNASTY - 159th & Wood St. - LIVE MUSIC
Greetings Conference Participant,

Thanks to your participation and the participation of many others, the Illinois Council for Black Studies conference co-hosted by the city of Harvey, was a success. "Black Studies and Community Development: Search for a Partnership," is a theme whose time has come! There was a great deal of participation from the Black community of Harvey (half of those who registered were residents of Harvey), as well as from the surrounding suburbs, Chicago and elsewhere in the State. At least 15 colleges and Universities from around the state of Illinois were represented by faculty, administrators and students. This was part of a tremendous effort to explore ways that Black studies academic programs can make a greater contribution to the community around four key problems: economic development, culture, housing and human services.

The Black studies program at the University of Illinois - Urbana will transcribe tapes of the conference sessions and develop conference proceedings. This conference could become a model for similar activities nationwide, through the distribution of these proceedings.

We would like to continue to discuss and deepen the issues raised in the conference as was suggested by many participants and we hope that you will support the future efforts of the Illinois Council for Black Studies to develop academic excellence and social responsibility.

Sincerely,

David Johnson
Mayor of Harvey, treasurer of ICBS

Johnetta Jones
President of ICBS
Overall, the different parts of the conference (i.e. Friday night session, the two major plenaries and the workshops) were well attended with a wide range of participants. To understand who was at the conference, the attendance was broken down into Harvey residents and non-Harvey residents.

The overwhelming majority of the conference participants who lived in Harvey, were community residents who did not appear to be professionals or government officials. There were 34 such people who either listed that they were members of the South Suburban Leadership Coalition SSLC, parents or listed nothing. There were 13 students, 11 of which were from Thornton Community College. The other 14 people were government officials (3), church leaders (2), professionals (3), or non-college teachers (5). 35 were female and 27 male. The age ranges were,

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The majority of the conference participants who did not live in Harvey were either students or faculty. The colleges and universities represented by faculty and administrators include; University of Illinois –Urbana, Thornton Community College, Loyola University, Eastern Illinois University, Southern Illinois University –Carbondale Kennedy King College, Olive-Harvey College, Sangamon State University, Bradley University, Northeastern Illinois University, State Community College of East St. Louis, Illinois Benedictine College, Southern Illinois University –Edwardsville, Prairie State University, and Governors State University.

The students were mostly from the University of Illinois –Urbana and Thornton Community College, but there were also high school students represented. There were 9 community participants mostly from the surrounding south suburbs. There were also 3 government officials, 1 church leader and 3 primary and secondary school teachers. In this group, there were 33 females and 32 males and the age ranges were,

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Registration went very smoothly without any major problems. 123 people filled out registration forms. In addition to the information about names and addresses, there were two questions on the conference registration form. The first was, "If you could vote for the president of the U.S. today, who would you vote for?" Out of 123 registrants, 59 said that they would vote for Jesse Jackson. 37 people did not answer the question and 20 were undecided. There were 3 people that said they would vote for the candidate that best represented the interests of Black people and 2 other people said that they would not vote at all. One person said that they would vote for Maynard Jackson and one registrant responded, "either Jesse Jackson or David Johnson."

There was a much greater variety in the responses to the question, "What book would you suggest for students in Black Studies?" The majority of the registrants did not answer this question, but some listed more than one book. It should also be noted that some people did not actually list the title of a book but affirmed a more general subject.

Introduction to Afro-American Studies, Peoples College - 4
any book - 5
Invisible Man, Ellison - 2
Rules for Radicals
no answer - 68
Black Book of Famous Black People
Observation of Poetry - 2
The 1984 Book of Lists
City in Crisis
Miseducation of the Negro, Woodson - 4
The Learning Tree
John Hope Franklin, Wilmore
Native Son, Wright
The Bible
Let the Trumpet Sound, Oates
Short Stories
Langston Hughes
Home is a Dirty Street, Perkins
Malcolm X (autobiography) - 5
Blame it on the Victim
Singin' and Swingin' and Gettin' Merry, Angelou
Before the Mayflower, Bennet - 2
Afro-American History - 5
Blacks in the Military
Aquarian Conspiracy
Roots, Haley
The Color Purple, Walker
Black Voices
Blacks in Politics
Newsweek - 2
The Destruction of Black Civilization, Williams - 2
Even the Rat was White
Black Psychology, Jones
Introduction to Black Studies, Karenga - 2
From Slavery to Freedom, Franklin
'Right On' Newspaper
Twenty-nine people returned the Conference Evaluation Questionaire. The overall tone of the responses was positive. In answer to the first question, "...what were the two most important things discussed in the Saturday morning plenary for Harvey and/or Black studies?" some people responded,

"Black people must become politically and socially aware; educate ourselves and put to use the economic and cultural resources around us."

"The merging of academics and the community to (keep) each other informed of what's happening in current developments. To openly discuss new possibilities of what could be in the future."

"I think that one of the most basic issues that was presented was our dissatisfaction with the present "system" and also the general agreement that there is a great need for change."

"a bit more specific in terms of dialogue with Harvey, IL and specific community endeavors."

"The importance of Academic Excellence and Social Responsibility and how Mayor Johnson has realized the importance and is living it."

The second main question was, "What else should have been discussed in your workshop?" There were two points that almost half the respondents made. One was that more specific proposals and concrete programs should have been discussed (7), and the other was that much more time was needed (6). More specific suggestions included,

- alternative economic models
- workshop on education
- role of students and faculty in housing research, policy analysis, and program implementation
- problems of gentrification and Black empowerment
- structural disincentives to link Black academicians to the community
- grants/possible funding availability through federal, state and local levels for community development
- Housing maintenance as a tool to help maintain good housing
- God should not be left out
December 8, 1983

TO: Johnetta Jones, Gene Young, Gerald McWorter and Carol Adams
FROM: David N. Johnson
SUBJ: Status Report on ICBS Conference

I have made contact and confirmed with the Harvey Holiday Inn regarding the February 10, 11 and 12, Black Studies Conference. We have at this time:

- A block of 40 rooms reserved,
- A list of individuals occupying rooms will be needed one week before the conference,
- A deposit of $100.00 to guarantee arrival after 6:00 p.m. on the 10th of February,
- The hospitality suite will cost $123.00. I will try to do something with this.

I also met with Carol Adams (Loyola) to go over the conference format. Several issues were raised and are listed below:

- We should be sure to get approval of panelists for publication of proceedings. Particularly, Harold Washington or Friday nights speaker.
- Who will pay for publication of proceedings? ICBS, People's College, etc?
How are proceedings to be distributed? Free? If sold, how much and who controls funds?

Lastly, is there enough space in the proposed book of proceedings to the discussions in the workshops?

Workshops

- To whom are the workshops to be directed and what do we want from them?
- Should refine workshop to help in marketing.
- What are the goals of the conference?
- Will there be general discussion, models introduced or esoteric academic tracts?

Our goals should determine who the panelists are. Practitioners or theoreticians?

Other Potential Workshop Participants Mentioned:

Economic Development

Teyenda Wertz - CEDA (Cook County Economic Development Association)

Michael Bennett, Frank Brooks and/or Susan McClinton - CEDCO

Culture

Carol Adams - Loyola
Cheryl Yuen - Illinois Arts Council
Mar E. Young - Chicago Council on Fine Arts
Ibena Joan Brown - Ebony Talent Associates

Housing

Waymon Winston

Health & Human Services

Dr. Gloria Jackson - Altgeld Health Clinic
The Role of Academicians

- should be used to pull discussions together around the resources of colleges and universities, in general, and Black studies in particular

- should provide hard information as opposed to abstractions

Budget

- What is the projected budget for the conference?

Timeline (suggested)

<table>
<thead>
<tr>
<th>Week of:</th>
<th>Activity</th>
</tr>
</thead>
</table>
| Dec. 5   | - Letters to panelists  
|          | - Letters to non-ICBS members  
|          | - Save this date! Announcement  
|          | - Graphics |
| Dec. 12  | - Letter to Black Mayors'  
|          | - Letter to local Black elected officials |
|          | - Confirm locations of all types, i.e. party, child care, plenary, etc. |
| Dec. 19  | - Confirming participants  
|          | - Lay out of brochure |
| Dec. 26  | - Open |
| Jan. 6   | - Detail planning - with committee |
| Jan. 7   | - Full planning committee  
|          | - Photos for P.R. |
| Jan. 10  | - Slick brochure mailed  
|          | - Prepare registration packets  
|          | - Press releases  
|          | - Tie down churches for ICBS officials |
| Feb. 10  | - Conference! |

Outreach

Every Chicago City College and suburban college will be contacted. We want this to be a broad based conference!
ICBS — HARVEY, ILLINOIS

BLACK STUDIES AND COMMUNITY DEVELOPMENT: SEARCH FOR A PARTNERSHIP

(Draft Report on a Conference held
February 10-12 in
Harvey, Illinois)

Afro-American Studies and Research Program
University of Illinois
1204 West Oregon
Urbana, Illinois 61801
(217) 333-7781
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3 Statistics on Harvey
4 History of ICBS
6 Conference call and agenda
7 Registration, pictures and Maynard Jackson photo
8-9 Dave Johnson quotes and pictures
10 Workshop #1 Economics
11 " #2 Culture
12 " #3 Housing
13 " #4 Health and Human Services
14 ICBS Position Paper
15 " " 
16 Back cover - Mailer
HISTORY OF HARVEY

1. FOUNDING AND EARLY DEVELOPMENT: 1850 - 1900

Harvey is located in an area south of Chicago, and was initially settled in the middle of the 19th century. Jean Baptiste Pointe DuSable, a Black explorer, founded the town of Chicago in the 1770s, but it was not fully incorporated until 1837. Harvey was settled and developed during the 1870s after the land was sold by the Illinois Central Railroad to land developers. Harvey was incorporated as a village in 1891. In the midst of the World Columbian Exposition held in Chicago in 1893, the town increased from a few hundred to 5000 in just three years. During the 1890s, the only barber shop was run in the downtown area by the only Black man to live in the city.

2. RISE AND FALL OF A SMALL INDUSTRIAL CITY: 1900 - 1983

Harvey developed rapidly as a hearty industrial suburb. It declined during the depression years, rose again during and after World War II, and then declined again in the late 1960s and the 1970s. It developed as part of the heavy metal-automotive type industries, including the first motor truck produced in the United States.

Harvey has been a leader among cities of comparable size. It was the first Illinois city to have a commissioner form of government (1913). It became the commercial hub of the south suburban area, especially with the founding of Dixie Square (1966) as a massive enclosed shopping center. However, the growing concentration of Blacks in Harvey (7% in 1960, 31% in 1970, and 66% in 1980) led to greater capital investment in other majority white southern suburbs, so Harvey began to decline. Dixie Square closed.

3. A NEW POLITICAL ERA IS BORN: 1983 -

The first Black in Harvey was elected to the City Council in 1979, Damon Rockett. By 1980, a significant and able small group of Black people
founded the South Suburban Leadership Coalition (SSLC). This included David Johnson who by that time had been elected to the School Board. As the population base transformed Harvey into a Black city, the SSLC maintain the tradition of good politics by electing a reform slate headed by Mayor David Johnson.

The goals of the SSLC are as follows:

1. Crime Prevention: to establish and maintain social institutions which will provide equitable relations between individuals and society;

2. Economic Development: to control and protect land, labor, and the use of technology;

3. Identity: the ability of Blacks to define ourselves and speak for ourselves through the control of the symbolic, educational, and lifestyle dimension of our existence;

4. Community Development: to develop within the Black community the ability to influence the pace, scale and direction of community development; and

5. Political organization: to establish and maintain an equitable political organization.
<table>
<thead>
<tr>
<th></th>
<th>1920</th>
<th>1940</th>
<th>1960</th>
<th>1980</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total Population</td>
<td>9,216</td>
<td>17,878</td>
<td>29,071</td>
<td>35,810</td>
</tr>
<tr>
<td>Total Blacks</td>
<td>171</td>
<td>560</td>
<td>2,000</td>
<td>23,491</td>
</tr>
<tr>
<td>Percent Black</td>
<td>2%</td>
<td>3%</td>
<td>7%</td>
<td>66%</td>
</tr>
<tr>
<td>Percent Employment by Industry</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Manufacturing</td>
<td>---</td>
<td>45.0</td>
<td>---</td>
<td>31.0</td>
</tr>
<tr>
<td>Professional</td>
<td>---</td>
<td>7.0</td>
<td>---</td>
<td>21.0</td>
</tr>
</tbody>
</table>
1. I would like to begin by stating that my involvement in Black Studies started on this piece of ground, right here on 147th and Roby. At the time, the institution here was called McKinley Elementary School. My involvement in Black Studies began at the age of five when I enrolled in kindergarten, because I view Black studies as part of the Black community's historic search for education and justice. This is very important for us to understand, that Black studies is nothing more than the aspirations and struggle of Black people for education, for quality education.

2. In the late 60s, the Black studies movement began after the assassination of Dr. Martin Luther King. There was an awareness that education in American had pretty much set the experiences of Black people aside. The Black experience has not been incorporated into the mainstream of American education at the college and university level, not to even mention the high school and elementary school levels.

3. It seems to me that an individual who wishes to be knowledgeable about Black people should know something about traditional Africa, slave trade, slavery and slave revolts, Frederick Douglas, Sojourner Truth, and Harriet Tubman; the emancipation experience and sharecropping, the conceptual frameworks of Booker T. Washington and W.E.B. DuBois; migrations and urbanization; the civil rights movement, nationalism, Pan Africanism, and Marxism.

4. We say that Black Studies should be about academic excellence and social responsibility. And when we speak of academic excellence, we are talking about challenging our students to become the best intellectuals that they can possibly be. That means that they have to acquire
skills, they have to develop critical thinking, they have to become marketable individuals in a technologically advanced society. That puts a premium on individual development and advancement. On the other hand, we say that these students must be socially responsible. This is a value orientation. I think this gets to the heart of what Black education has been about historically, that education must serve the needs of our people. Education must contribute to the community.

5. In the election of Harold Washington there were academics and intellectuals from all over the state who participated in the campaign. In my election here in Harvey, about one-third of the campaign workers were former students of mine at Thornton Community College. At the same time, in building our campaign, in building the organization we understood that our intellectual development was equally as important as our precinct work, that the need for ongoing study and education amongst our people in the city of Harvey is crucial to our success. Black Studies and Community Development is a critical theme, a critical issue and question that we must answer. One of the reasons we find ourselves in a crisis today, is that too often we in Black studies took academic excellence and social responsibility for nothing more than an empty slogan. It was a catchy phrase. It was something that we said because it sounded good. We really hadn't internalized it, born out of the fact, that we have minimal contact with the community and we have little contact with our students outside of the classroom. Many of us in higher education have focused in on our specialty and we have done our research, pursued tenure, and in the process our sight of the primary and essential goal. But we can change things if we want to.
6. Community development, in my opinion, is directly related to our success in instilling in our students the notion of academic excellence and social responsibility.

BLACK STUDIES AND COMMUNITY DEVELOPMENT: ACADEMIC EXCELLENCE AND SOCIAL RESPONSIBILITY

The Illinois Council for Black Studies is an organization dedicated to the dual goals of academic excellence and social responsibility. This means that at the core of our focus is the connection between scholarship and curriculum development on the campus and planning and policy development in the community. In fact, it is out of the focus on making life better that academic work is given its mandate. Knowledge serves a purpose or it is useless.

1. ICBS BELIEVES IN BUILDING A CAMPUS - COMMUNITY DIALOGUE.

One of the first things that a Black Studies academic unit should do is develop at least a bi-annual newsletter. This should be distributed to all interested parties on campus. Also, a master mailing list should be developed of all key contacts in the local Black community: churches, businesses, social and fraternal organizations, libraries and community centers, Black professionals (lawyers, doctors, etc.), and interested individuals. All announcements should be sent to everyone, and even if people don't come to events continue to send the information because keeping people informed now will save catching up later, and will prevent ignorance leading to negative opinion.

Further, the Black Studies unit should get on all mailing lists from community organizations, and official agencies. It is essential to stay in touch with the local community, especially the Black organizations (Urban League, NAACP, PUSH, sororities and fraternities, churches, etc.), and relevant city agencies (e.g., libraries, human relations, Chamber of Commerce, labor unions, community organizations, etc.).
2. ICBS BELIEVES IN COMMUNITY-ORIENTED RESEARCH. Every Black Studies unit can become an information generating resource for interested people on campus and in the broader community. Much of this is being systematic and organized in the handling of the information that comes through our units on a normal basis. Every unit should clip the local press, campus and community, for all articles that are printed by or about Black people. This can be done by students or staff, paid or volunteer. Most libraries have old newspapers on hand, so it is possible to develop such a clipping file back to the 1960s, when most campuses got a significant increase in Black students. A second project that can be done everywhere is the organization of a demographical profile of the community-based on the 1980 census.

3. ICBS BELIEVES IN SHARING CAMPUS RESOURCES WITH THE COMMUNITY. Most Black Studies units are underfunded and lack resources for what they have to do, but even so, they remain endowed at a relatively higher level than institutions within the Black community. First, people on campus are a valuable resource. This can mean soliciting volunteers to serve on boards or committees, or organizing students to tutor high school students and mentor them for college enrollment. Second, resources brought in from out of town should be shared with the community. This includes scheduling speakers and films off campus as well as on. Third, at least once a year a special appeal should be made to the Black community for a campus wide open house during which time the Black community can be made more aware of the campus and what they can get from it. Of course, mention must be made of bringing community resources onto the campus. Every year at least one person from the local community should be asked to speak on campus. This is important, because we must always defend the right of the Black community to speak for itself.
4. ICBS BELIEVES THAT BLACK STUDIES SHOULD BE REQUIRED FOR ALL PUBLIC OFFICIALS. Every Black Studies unit should contact the local Black politicians and try and arrange an annual orientation session for policymakers and governmental officials to keep them informed about the latest findings and research about the Black experience. This is especially true for those areas related to legislation and particular problems. An example of this is the conference that ICBS sponsored on the Black population under-count expected (then realized) in the 1980 census.
### STATISTICAL PROFILE OF HARVEY, 1980

<table>
<thead>
<tr>
<th>Category</th>
<th>White</th>
<th>Black</th>
<th>Latin</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Population</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>11,306</td>
<td>23,491</td>
<td>1,643</td>
</tr>
<tr>
<td>Percent</td>
<td>32%</td>
<td>66%</td>
<td>5%</td>
</tr>
<tr>
<td><strong>Age (median)</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>33.0</td>
<td>20.1</td>
<td>21.6</td>
</tr>
<tr>
<td>Female</td>
<td>42.0</td>
<td>22.5</td>
<td>17.6</td>
</tr>
<tr>
<td><strong>Education</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>% H.S.</td>
<td>52.4</td>
<td>59.8</td>
<td>28.3</td>
</tr>
<tr>
<td>% College</td>
<td>6.0</td>
<td>5.0</td>
<td>1.1</td>
</tr>
<tr>
<td><strong>Industry of Employment</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Manufacturing</td>
<td>29.4</td>
<td>29.2</td>
<td>64.4</td>
</tr>
<tr>
<td>Professional</td>
<td>17.4</td>
<td>24.1</td>
<td>10.3</td>
</tr>
<tr>
<td>Retail Trade</td>
<td>18.3</td>
<td>10.0</td>
<td>11.2</td>
</tr>
<tr>
<td><strong>Type of Employment</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Government</td>
<td>14.2</td>
<td>21.2</td>
<td>7.7</td>
</tr>
<tr>
<td>Self-Employed</td>
<td>3.1</td>
<td>1.3</td>
<td>1.1</td>
</tr>
<tr>
<td><strong>Place of Employment</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Harvey</td>
<td>29.1</td>
<td>17.8</td>
<td>13.8</td>
</tr>
<tr>
<td>Travel Time (minutes)</td>
<td>21.2</td>
<td>30.7</td>
<td>20.4</td>
</tr>
<tr>
<td><strong>Income</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Per Capital</td>
<td>7,552</td>
<td>5,178</td>
<td>4,782</td>
</tr>
<tr>
<td>% Below Poverty (families)</td>
<td>8.1</td>
<td>21.6</td>
<td>15.9</td>
</tr>
<tr>
<td><strong>Housing</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>% Owner occupied</td>
<td>66.3</td>
<td>58.2</td>
<td>46.3</td>
</tr>
<tr>
<td>Median Rent</td>
<td>$160</td>
<td>$185</td>
<td>$159</td>
</tr>
<tr>
<td>Average rooms per person in rented space</td>
<td>2.2</td>
<td>1.5</td>
<td>0.9</td>
</tr>
</tbody>
</table>
MAYOR DAVID N. JOHNSON AND THE ROSA PARK PTA
WELCOME YOU TO THE
ICBS CONFERENCE - "A SEARCH FOR A PARTNERSHIP"

CONFERENCE AGENDA

FRIDAY, February 10th

5:00 - REGISTRATION - HOLIDAY INN
17100 S. Halsted
HARVEY, IL. 596-1500

6:00 - 7:30 - MAYORS RECEPTION - HOLIDAY INN

8:00 - OPENING PLENARY - ROSA PARKS MIDDLE SCHOOL
147th & Robey, 371-9575

Introduction of Speaker - ROSE TUCKENBERRY, PTA President
Guest Speaker - MAYNARD JACKSON, former MAYOR OF ATLANTA

10:00 - SOCIAL GATHERING - APOLLO SOUTH
263 E. 159th St. - 339-2870

SATURDAY, February 11th

8:30 - REGISTRATION - ROSA PARKS MIDDLE SCHOOL
147th & Robey, 371-9575

9:00 - MORNING PLENARY - Introduction - ROSE TUCKENBERRY
Speaker - MAYOR DAVID N. JOHNSON

10:30 - WORKSHOPS
(A) Economic Development
(B) Cultural Development

12:30 - LUNCH - $3.50

2:30 - AFTERNOON WORKSHOPS
(A) Housing
(B) Health and Human Services

4:30 - ILLINOIS COUNCIL OF BLACK STUDIES - RECEPTION

6:00 - DINNER - OPEN

10:00 - DYNASTY - 159th & Wood St. - LIVE MUSIC
Overall, the different parts of the conference (i.e. Friday night session, the two major plenaries and the workshops) were well attended with a wide range of participants. To understand who was at the conference, the attendance was broken down into Harvey residents and non-Harvey residents.

The overwhelming majority of the conference participants who lived in Harvey, were community residents who did not appear to be professionals or government officials. There were 34 such people who either listed that they were members of the South Suburban Leadership Coalition SSLC, parents or listed nothing. There were 13 students, 11 of which were from Thornton Community College. The other 14 people were government officials (3), church leaders (2), professionals (3), or non-college teachers (5). 35 were female and 27 male. The age ranges were:

<table>
<thead>
<tr>
<th>Age Range</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>10-19</td>
<td>2</td>
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<tr>
<td>20-29</td>
<td>13</td>
</tr>
<tr>
<td>30-39</td>
<td>12</td>
</tr>
<tr>
<td>40-49</td>
<td>2</td>
</tr>
<tr>
<td>50-59</td>
<td>2</td>
</tr>
<tr>
<td>60-up</td>
<td>2</td>
</tr>
<tr>
<td>no answer</td>
<td>17</td>
</tr>
</tbody>
</table>

The majority of the conference participants who did not live in Harvey were either students or faculty. The colleges and universities represented by faculty and administrators include: University of Illinois –Urbana, Thornton Community College, Loyola University, Eastern Illinois University, Southern Illinois University –Carbondale Kennedy King College, Olive-Harvey College, Sangamon State University, Bradley University, Northeastern Illinois University, State Community College of East St. Louis, Illinois Benedictine College, Southern Illinois University –Edwardsville, Prairie State University, and Governors State University.

The students were mostly from the University of Illinois –Urbana and Thornton Community College, but there were also high school students represented. There were 9 community participants mostly from the surrounding south suburbs. There were also 3 government officials, 1 church leader and 3 primary and secondary school teachers.

In this group, there were 33 females and 32 males and the age ranges were,

<table>
<thead>
<tr>
<th>Age Range</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>10-19</td>
<td>4</td>
</tr>
<tr>
<td>20-29</td>
<td>17</td>
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<td>40-49</td>
<td>5</td>
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<td>50-59</td>
<td>2</td>
</tr>
<tr>
<td>60-up</td>
<td>1</td>
</tr>
<tr>
<td>no answer</td>
<td>22</td>
</tr>
</tbody>
</table>

Twenty-nine people returned the Conference Evaluation Questionnaire. The overall tone of the responses was positive. In answer to the first question, "...what were the two most important things discussed in the Saturday morning plenary for Harvey and/or Black studies?" some people responded,

- "Black people must become politically and socially aware; educate ourselves and put to use the economic and cultural resources around us."
- "The merging of academics and the community to (keep) each other informed of what’s happening in current developments. To openly discuss new possibilities of what could be in the future."
- "I think that one of the most basic issues that was presented was our dissatisfaction with the present “system” and also the general agreement that there is a great need for change."
- "A bit more specific in terms of dialogue with Harvey, IL and specific community endeavors."
- "The importance of Academic Excellence and Social Responsibility and how Mayor Johnson has realized the importance and is living it."

The second main question was, "What else should have been discussed in your workshop?" There were two points that almost half the respondents made. One was that more specific proposals and concrete programs should have been discussed (7), and the other was that much more time was needed (6). More specific suggestions included,

- alternative economic models
- workshop on education
- role of students and faculty in housing research, policy analysis, and program implementation
- problems of gentrification and Black empowerment
- structural disincentives to link Black academicians to the community
- grants/possible funding availability through federal, state and local levels for community development
- Housing maintenance as a tool to help maintain good housing
- God should not be left out
Registration went very smoothly without any major problems. 123 people filled out registration forms. In addition to the information about names and addresses, there were two questions on the conference registration form. The first was, "If you could vote for the president of the U.S. today, who would you vote for?" Out of 123 registrants, 59 said that they would vote for Jesse Jackson. 37 people did not answer the question and 20 were undecided. There were 3 people that said they would vote for the candidate that best represented the interests of Black people and 2 other people said that they would not vote at all. One person said that they would vote for Maynard Jackson and one registrant responded, "either Jesse Jackson or David Johnson."

There was a much greater variety in the responses to the question, "What book would you suggest for students in Black Studies?" The majority of the registrants did not answer this question, but some listed more than one book. It should also be noted that some people did not actually list the title of a book but affirmed a more general subject.

- Afro-American History - 5
- Blacks in the Military
- Aquarian Conspiracy
- Roots, Haley
- The Color Purple, Walker
- Black Voices
- Blacks in Politics
- Newsweek - 2
- The Destruction of Black Civilization, Williams - 2
- Even the Rat was White
- Black Psychology, Jones
- Introduction to Black Studies, Karenga - 2
- From Slavery to Freedom, Franklin
- 'Right On' Newspaper

Of the 123 registrants, 17 paid the ICBS registration rate of $10.00, 84 people paid the general conference registration rate of $2.00. There were two people who could only pay $1.00, and the rest testified that they could not give anything and they attended free. They were predominantly high school students, and all but three were only interested in attending the Friday night session and the staff felt as though they should not be refused entrance. Of the three who came in Saturday, two did not pay because they came after registration was closed.
ECONOMIC DEVELOPMENT WORKSHOP

Chair, Dr. Gerald McWorter, Director of the Afro-American Studies and Research Program, University of Illinois

PRESENTATION:
Kenneth Vaughn, Coordinator of Economic Development for the City of Harvey

People in the Harvey community think of economic development as something mysterious that someone else does, or doesn't do. Like the urban renewal programs that were brought in and dropped on the community, which then had to adjust. But economic development means that each household is somehow able to maintain itself. Now, this would have a big impact on the environment of Harvey. It would mean that each generation would pass on the community in a condition that would enable the next generation to maintain itself.

So, while we have to change our attitudes on what we can do about economic development, we should seek the cooperation of Harvey businesses because it is in the interest of businesses in the area to make Harvey become a viable and stable community, because many businesses cannot easily move.

Earl Jones, Assistant Professor in Urban and Regional Planning at the University of Illinois- Urbana

Ronald Reagan came into office with a new program of economic development. What he did was remove the responsibility for the development of Human Services from the government, in the hope that the private sector or huge private corporations would take up the slack in human services left by the government.

The Urban Enterprise Zones Program sets aside tax credits and incentives for large private industries in the hope that they would provide jobs for minorities and the disadvantaged in 'seriously distressed areas.' However, this has not happened historically, because discrimination has
ECONOMIC DEVELOPMENT WORKSHOP -cont.

blocked the access of Blacks to the labor market, jobs, businesses etc. For example, it is estimated that the Black community nationwide lost 54 billion dollars because of discrimination.

Ulas I Menar, Director, Program Planning and Development of CEDCO - Chicago Economic Development Corp.

Economic Development for Blacks means new business development and retention and also job development. It means that the Black community must export more than we import, and that capital must circulate. Unfortunately, except for a very few, Black businesses do not employ people.

There is a process for economic development and it is awareness of the problem and the responsibility to change it. It involves institutional change because economic development cannot be sustained if it is not supported by social institutions that reinforce the production, consumption and distribution of goods and services.

DISCUSSION

1. Should economic development in Harvey mean Black business development - especially since Black businesses don't employ people, or should economic development focus on jobs, as Mayor Johnson pointed out?

2. How much power do the big businesses in Harvey have in deciding what is put on our communities' agenda? And how do we know which businesses are influencing our lives?
HOUSING WORKSHOP

Chair, Dr. Emil Jason, Southern Illinois University - Edwardsville, Director of Black Studies

PRESENTATIONS:

Bill Gardner, Director of Housing Development for the City of Harvey

The housing conditions in Harvey's Black areas have continued to worsen. While shelter costs have risen, the ability to afford adequate, decent housing has been undermined by declining employment and increasing numbers of families on fixed incomes. The city government has limited revenues and expanded needs which affects its ability to deal with the housing crisis. The previous administration facilitated the business and land developer sector while ignoring the growing needs of Blacks, women and the poor for affordable shelters. This policy continued so long as the level of Black political development and awareness was kept low.

Michael Bennett, Vice President, The Neighborhood Institute in South Shore, Chicago

Housing in America is a business (subject to competition and the profit motive). This has led to the withdrawal of investments in many low income Black communities (disinvestment). After properties deteriorate and/or low income people can no longer afford the existing housing (too little for too much money) we get displaced. Then, business reinvest but for a different class of people; driving up rents, property rates and mortgages. This is "displacement." Community based development groups have been experimenting with alternative forms of housing ownership (sweat equity co-op conversions, etc.) in order to fight displacement and to hold shelter costs. Even at their best, these models can not provide decent affordable housing for all who need it. More long-range solutions are necessary.
HOUSING WORKSHOP -cont.

Doug Gills, Ph.D. Candidate, Northwestern, Afro-American Studies
Research Associate at University of Illinois -Urbana

The housing gains made by working people, Blacks and women have been the result of large-scale mass protests.

Black mayors are increasingly getting elected in cities that have weak economies and growing levels of social needs. A number of factors limited the ability of Black mayors to make a substantive difference for the most needy sectors: racism, complex government regulations, intergovernment relations (especially funding) class and property relations and the lack of advanced theory and comprehensive planning. Given these limitations and the history of housing policy development, increasing attention must be placed upon facilitation and building local community organizations that possess a high degree of independence in order to fight for housing and overall social change.

DISCUSSION AND RECOMMENDATIONS

Two major areas of discussion were (a) understanding how business pursuit of profits works against Black people getting decent housing and stable communities and (b) how the resources available to local governments cannot meet all the legitimate needs of the people even under progressive Black mayors. Rebuilding mass community-based organizations with independence of action is a critical priority in the new Black politics.

STUDY QUESTIONS

1. What are the main causes of housing problems and the destruction of Black communities in urban areas like Harvey?
2. What role does government (federal and local) play in contributing to the problem or maintaining it?
3. What has been the history of community based housing development in Harvey?
4. How do we begin to increase mass political development among Blacks in Harvey that results in improving housing conditions and fosters new relations among all the people in Harvey?
PRESENTATIONS:

Diana Slaughter, professor of Education and Afro-American Studies at Northwestern University

Government assistance in this country should promote things like self-sufficient education, quality health care, and the opportunity for the growth and development of our children. Instead, throughout history as far back as the European immigration in the 1800's, there's always been this stigma that says that these people are inferior or inadequate.

Now, public policy for human services has created this giant structure in the government. The children and families that need these services might not get them, and no one knows if the government's services, that everyone pays for, are functioning for us.

Bonnie Rateree, Administrative Assistant to Mayor David Johnson of Harvey, member of SSLC

Unemployment has gone up all over the country in places like Harvey, and there is a much greater need for public aid. At the same time, there are huge cutbacks in social services. This is hitting some Harvey residents hard.

Many of these people have worked hard all of their lives but in this economic depression have been laid off or are permanently out of a job. They are first-time aid recipients. Many Harvey residents have to go to the Midlothian public aid office. Many people don't qualify for some benefits because they don't have any children, and many laid-off workers only get compensation for the first six months.
Dr. Smith (7)

Health care is one of the most important human services that everybody needs, but thanks to the Reagan cuts and a health care system that cares more about profits than people, more and more people are being forced to do without.

Harvey, like most places, has these same problems. It might even be worse because there is no public medical center in Harvey, and more limited access to health care. Many Harvey residents are forced to go all the way to Cook County Hospital for all their health care needs.

What Harvey needs is a non-profit community based hospital and health-care center. That is the only way - given our present health care system - that we can insure that everyone in our community gets adequate health care.

4th speaker (7)

Harvey's transportation system can be developed to: give much better service to the Harvey community and spur the development of Harvey businesses.

Established businesses in Harvey should support and help fund the public transportation system because that will lead to new investment, jobs, increases in property taxes which will lead to other services. This will create a much better business climate.

DISCUSSION

1. How can we, as a community -- not as individuals, decrease our dependence on public aid?

2. How can poor people and working people, without a lot of money, practice preventive health care?
3. How can we educate our teenagers about health care and things like birth control? How can we make the government give more help on critical issues like high infant mortality rates?
CULTURE WORKSHOP

Chair, Carol Adams, Loyola University Chicago, Director of Black Studies Program

Mitchell Caton, Muralist, Community Art specialist in Chicago

The Black community art movement had its beginning in Chicago (1967) and spread throughout the country like "Black power." Its distinctness from fine art and commercial art is that community art is mass participatory and reflects the past and present collective experiences of Afro-Americans as well as pointing to our collective future. There have been several stages in its development. (1) spontaneous self-expressive graffiti (pre 60s); (2) planned protest or "movement" murals that capture the energy and fervor of our active communities of the late 60s and early 70s; (3) various forms of institutional and commercial murals which were commissioned mainly outside the Black community.

Art "Turk" Burton, Musician, performing artist, culture activist, Chicago/Harvey, Illinois

In 1984, the Black culture movement and Black people in urban central cities are in deep trouble. The 1960s (like the 20s) were an intense period of social action and a high point of artistic expression and creative genius in Black classical music (Coltrane) as well as pop music (from James Brown to the Motown Sound). The 1970s brought a lull in culture and art just as it did to the mass struggle. Now in the 1980s, as bad as things are economically, socially, politically, the problem is compounded by all the weak, negative images being promoted by Black artists (Michael Jackson, Prince, etc.) through all forms of media including disc jockeys.

One main method to instill a culture of resistance is through facilitating and supporting community cultural centers and reincorporating liberation culture back into our community politics through education of the youth with positive role models emphasizing study and struggle.
Dr. Daniel Hayes, Vice President Academic Affairs, Thornton Community College

The community college movement was designed to make education respond to and be an active force in community development. The tension between academic emphasis and practical community needs has always existed but often improperly handled. Given the fiscal constraints and decline of the economy, community college enrollment has declined (10,500 enrolled at Thornton). We search for ways to increase our market by serving new needs. The community education program at Thornton attempts to bring the classroom into community settings (libraries, community centers, etc.). While we work to extend our support of Black culture at Thornton, we believe that the community education program could be useful in facilitation the types of culture-focused education addressed by muralists and performing artists and other ideas discussed today.

STUDY QUESTIONS

1. What role has culture played in the overall Black liberation struggle?

2. What is Black Harvey's cultural heritage and how can it be promoted more broadly?

3. What are the main aspects of a "culture of resistance" program that can be used to unite Black Harvey residents and leaders?

4. What role can a progressive Black mayoral administration play in facilitating the development of this cultural program?
April 26, 1976

Mr. Sherrell
WBEE
75 East Wacker Drive
Chicago Illinois

Dear Mr. Sherrell:

Enclosed, find a document prepared by the Minority Council for Action, a community organization made-up of individuals from the Harvey area.

As a followup of previous meetings we send this proposal and recommendation for your total broadcasting format. Time is of the essence, therefore we request a response from your office no later than May 10th, 1976.

Sincerely,

Art Burton
and David Johnson

Co-Chairman of
The Committee for Responsive Media, Minority Council for Action
Fellow Citizens,

Enclosed find a position prepared by the "Committee for a Responsive Media," an arm of the Minority Council for Action. The Minority Council for Action is a cross section of the Afro American Community covering the south suburban communities of Harvey, Phoenix, Dixmoor and Markham. The Council is concerned with addressing the needs of the Community politically, economically, and culturally.

Since January of this year the Council had been in negotiation with station WBEE in an attempt to improve the station's programing relative to the needs of the above south suburban Communities. Presently the station has no editorial policy, talk show, very little news and its music is not at all representative of the best in "jazz."

Since January 17 the Minority Council for Action held three meeting with station management. A fourth meeting was scheduled and later cancelled by the general manager.

Subsequent to the cancelled meeting the enclosed proposal was sent to the general manager, Charles Sherrill III, for his consideration. Presently we have not heard from Mr. Sherrill. Therefore we are taking our case to the people.

We would like your assistance in this effort to make WBEE more accountable to the communities it is licensed to serve. You can help by:

* sending a letter to WBEE raising questions about the stations lack of
editorial policy, etc. and management's failure to respond to the Minority Council for Actions proposal.

*contact friends and other community groups and ask them to do the same.
*circulate the Minority Council for Actions position paper within the community.
*let us know your response to our position paper.
*attend the meetings of the Minority Council, the first Thursday of each month and bring a friend.

"Joining together the ants ate the elephant," this African proverb sums up our feelings. We understand that concerted pressure from individuals and organizations in the Chicago area can have an effect on what is beamed into our communities. Now is the time to act!

The Minority Council for Action Committee for a Responsive Media
Minority Council for Action

POSITION PAPER ON WBEE MUSICAL PROGRAM

by Art Burton and David Johnson

A generation of black youths have grown up knowing absolutely nothing of men and women like Edward Kennedy Ellington, Paul Robeson, Eubie Blake and Katherine Dunham. What this means is that it is highly probable that the next wave of black "leaders" will be unable to lead because they will not know what preceded them. A generation of young black men and women knowing very little of their heritage and culture gives credence to the myth that black people have no culture. In fact, it is from this sector of the black community where the most vociferous arguments to this effect originate. This is not all that a failure to understand the historical evolution of black culture involves.

The best weapon that African people in America have to struggle with is dying out before our very eyes. There are those who may argue that black culture is alive and well and will point to Lola Falana, Sammy Davis, James Brown, Nancy Wilson and Quincy Jones as blacks making it as artists and performers. A serious analysis shows the deadly situation is by no means contested by this elite, and that, far from informing and mobilizing the oppressed black community, it gives the controlling elements of this society and the mass media an easy conscience by accrediting the existence of certain freedom of thought and action within the present exploitative system.

From this point of view, the black cultural elite, while being subjectively in opposition, objectively completes the arsenal of white corporate domination. While the latter appropriates black culture for its own profit, it deprives the black community of its best defensive and offensive weapons, an autonomously created culture nurtured by themselves. Ortiz Walton identifies the relationship
of black musicians to the recording industry and the mass media in his book, *Music: Black, White and Blue* in the following manner:

The growth of the music-recording industry is historically and parastically connected to the growth of "Jazz." The industry's growth was, and still remains, dependent on the grooming and packaging of white "popular" music models derived from imitations of definitive Afro-American models. It was not until the early Twenties, after the succession of music reproduction inventions and the advent of radio, that the music industry was fully able to capitalize on the use of white imitators!.... Once the definitive Afro-American musical models have been studied and copied, with novelty effects added, the best imitator becomes white models and are then promoted nationally and internationally.

Walton terms the white-black relationship in the recording and communications industry parasitic, a form of cultural imperialism. Cultural parasitism is exploitation without responsibility. We can see this more readily in the area of black movies. However when it comes to music we tend to be more liberal and tolerant of mediocrity and the turning of black cultural forms against Black people.

For instance, radio station WBEE purports to be an all jazz station. Yet one Saturday during a four hour segment roughly forty tunes were played. Of this number only two were by artists listed in the *Down Beat* International Critics Poll! We do not contend that *Down Beat* Magazine is the standard maker for black creative music. But the International Critics Poll does provide some type of tool for evaluating WBEE's programming. The vast majority of the records played were instrumental versions of rhythms and blues tunes, "funky jazz" or the disco-cross over style which is essentially warmed over funk.
A fact that cannot be ignored, no matter how hard the mass media, and educational institutions in this society try, is the music commonly referred to as "jazz" which is an art form that has its roots firmly embedded in the national black community in America. Along with this fact go ramifications that a medium that claims to be the sole dissemenator of this music should not ignore. To do so in these times is tantamount to betraying the historical experiences and struggles of black people that have brought us to this point in history.

Though we are bringing this to your attention now, WBEE has been guilty of steadily underestimating the black community while bombarding it with mediocrity! After taking a long and serious look at the programming of this station we feel that WBEE is long overdue in making the changes necessary to preserve creative black music and to serve the black communities it beams into.

The following pages contain critical comments and suggestions for improving the total programming of WBEE. This segment of the paper is divided into General Programming Format, Musical Format, News, Editorials, Talk Program and Educational Programs. The Minority Council for Action, being a cross-section of the Harvey area communities, and after years of listening to WBEE make these recommendations in an effort to make to this station more accountable to the citizens of this area.
Proposal:
WBEE "Jazz" Radio

I. General Programming

<table>
<thead>
<tr>
<th>Time</th>
<th>Programming</th>
</tr>
</thead>
<tbody>
<tr>
<td>6 a.m. - 7 a.m.</td>
<td>Religious Segment</td>
</tr>
<tr>
<td>7 a.m. - 10 a.m.</td>
<td>Morning Music - softer toned music, refreshingly mild, with flutes, strings and vocals.</td>
</tr>
<tr>
<td>10 a.m. - 12 p.m.</td>
<td>Third World Music - Music with components of Afro-Asia-Latin flavors provided by people of African descent in these areas. From a historical background.</td>
</tr>
<tr>
<td>12 p.m. - 1 p.m.</td>
<td>Talk Show - &quot;BEE-ing Aware&quot; - designed to discuss the most pressing problems and issues affecting the local, national, and international black community.</td>
</tr>
<tr>
<td>1 p.m. - 3 p.m</td>
<td>Contemporary Progressive Music - various forms of black music that draw from and speak to the historical experiences and needs of black people. i.e., Doug Carn, Tyner, Kirk.</td>
</tr>
<tr>
<td>3 p.m. - 3:30 p.m.</td>
<td>Health Program - to inform the community with specific inner city health programs. i.e., VD, nutrition, dental, hypertension drawing from professionals, students and customs with a coordinator to plan and produce.</td>
</tr>
<tr>
<td>Time</td>
<td>Black Music History</td>
</tr>
<tr>
<td>--------------------</td>
<td>----------------------------------------------------------</td>
</tr>
<tr>
<td>3:30 p.m. - 4 p.m.</td>
<td>1. Individual</td>
</tr>
<tr>
<td></td>
<td>2. Styles</td>
</tr>
<tr>
<td></td>
<td>3. Expose's</td>
</tr>
<tr>
<td>4 p.m. to end of day</td>
<td>Major Programming of a Cross-Section of Black Music</td>
</tr>
</tbody>
</table>
Sunday Programming

Sunday air time will be evenly split between Black religious and secular music. For example:

<table>
<thead>
<tr>
<th>Time</th>
<th>Programming Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>6 a.m. - 1 p.m.</td>
<td>Religious Services and Music</td>
</tr>
<tr>
<td>1 p.m. - 3 p.m.</td>
<td>Traditional &quot;Jazz&quot; - Dixieland and New Orleans</td>
</tr>
<tr>
<td>3 p.m. - 5 p.m.</td>
<td>Artist of the Week - a spotlighting of a particular individual artist or style of playing.</td>
</tr>
</tbody>
</table>

During the summer months when air time is lengthened new features could be added, such as speeches, concerts and children's programs.
II. Musical Format

A. There must be more consistent programming in regards to creative music of the highest caliber. There should be more emphasis placed on black artists who have made great contributions to Jazz and world music.

B. There must be an ongoing relationship between the station and the major jazz record shops in the city such as the Jazz Record Mart and Mr. T's. 

C. WBEE should contact all the jazz record company's agents in the city of Chicago and hold a seminar on developing better working relationships. This will help the station keep abreast of the music better, new releases, and what top artists are doing, etc.

D. Disc jockeys should go out and hear live music as much as possible. They should enroll in jazz history courses because their analysis is not sharp enough to deal with people and concepts.

E. In addition, they should get a subscription of Down Beat Magazine and develop a library of books dealing with music and also records.

F. McCoy Tyner was just voted Jazzman of the Year in Down Beat's people poll. Yet he is hardly represented on the station at all.

G. There is entirely too much soul - jazz being played and in some cases outright soul music. Marty and Wali Muhammad have been known to play Harold Melvin & The Bluenotes, and the Staple Singers.

There is not enough current music being played on the station and there should be more of a historical analysis of black music from King Oliver, Bessie Smith, Louis Armstrong, Duke and the Count, Ella Sarah, Carmen, Dizzy, Bird, Monk, Tadd, Art Tatum, Bud Powell, Sonny Rollins, Horace Silver, Art Blakey, Max Roach, Ornette, Eric Dolphy, Leon Thomas, Archie Shepp, Andrew Hill, Bobby Hutcherson, Miles Davis (60's), Trane, McCoy, Elvin Jones, Philly Joe Jones, Betty Carter,
Eddie Jefferson, AACM, Muhal, Braxton, Jarman, Roscoe Mitchell, Sam Rivers, Booker Ervin, Charles Mingus, Mongo, Tito Puente, Eddie Palmieri, Ray Barretto, Stanley Cowell, Buster Williams, Richard Davis, Harold Mabern, Rashaan Roland Kirk, etc., etc.

H. The educational jazz program supposedly that has begun in the urban schools by WBEE should be screened by competent people of the community. In this way we would be certain the truth is being told, less than this would be elitist, condescending, fatalistic and in no way justified by your day to day programming.

I. There should be jazz concerts promoted by the station not only promoting school groups but outstanding local talent as well. Concerts dealing with national talent should be promoted whenever possible.

J. There should also be a program interviewing local and national talent currently playing in the city. Such programs would give insight into the artist and his music and may encourage more people to go out and hear live music. This would also open up more dialogue between the artist and his fans or critics. Constructive communication is the most important thing.

K. Music should be played that will have the ability to give vision and insight. Therefore, as people become able to gain greater knowledge of black music, strength and tranquility, harmony and wisdom will also be gained.

L. Many times jazz artists will mix their albums up with commercial and artistic tunes, too often WBEE will play the commercial tune, one exception being Larry Smith.

M. Too much commercialism tends to stagnate the mental process, therefore the station will be held responsible for helping to stagnate the black
community. The management and staff of WBEE must become more aware of the tremendous potential a station like WBEE has for informing and educating its listeners. Music is an integral part of the Afro-American culture and only that music which exemplifies excellence and positive cultural values should be played and heard.
III. News

A. In a world that is becoming increasingly smaller and where events on one side of the world can and do affect Americans in general and Afro Americans in particular, the management of WBEE must recognize that it has a greater responsibility to its listener than to merely present news headlines. Presently, this practice by WBEE is disgraceful!

B. WBEE is licensed in the city of Harvey and consequently has the responsibility to provide more coverage of news and events pertinent to the communities of south suburbia.

IV. Editorials

A. Presently WBEE has no editorial policy. What this meant is the management of the station has in effect turned its back on the problems and issues of the communities it is licensed to serve (as a custodian of the air waves).

B. We propose that station management institute editorials as a daily feature. Nothing less will convince us that WBEE has moved beyond its present position of "absentee owner."

C. In order to obtain up-to-date and factual information on the local communities, station management should hire or consult with a local advisory group.

V. Talk Program

A. Presently WBEE does not offer a "talk show" to its listeners. Again it appears that station management has abdicated its responsibility for
helping to inform and educate its listeners.

B. Station management should re-open a time slot for a talk show as we have suggested in our general programming format. Such a program should deal with local, national and international organizations and personalities.

VI. Educational Programs

A. More and more of the American public has become dependent upon the mass media as a source of information.

B. WBEE is in the position to provide educational programs in the areas of health, Afro American Music History, nutrition, consumerism, voter registration and other topics relevant to the black community.

C. We suggest one-half hour of educational programs daily at the time suggested on the general programming sheet.

In conclusion, we are serving notice to the staff, management and owners of WBEE that there is a body of citizens in the Harvey area that is aware of the short comings of WBEE. We are aware of the effects of programming of this nature has on black listeners. Consequently, we argue to implement these proposed changes immediately.
WBEE RADIO'S ANSWER

TO THE

MINORITY COUNCIL FOR ACTION'S

POSITION PAPER: RADIO STATION WBEE

Black people have traditionally been oppressed people in this country and throughout the world. This oppression has created within most black people strong feelings of insecurity, fear, lack of self-respect and ignorance of self. Consequently, the oppression continues, thriving on the very apathetic attitudes which it fosters.

There are many tragedies of such a grim reality, i.e. poor education, political ignorance, social ostracism, and black on black crime, to cite a few. But the greatest tragedy that confronts black people today is waste. Waste of mind, waste of body, waste of time. Black people are culturally dead, apparently. However, no people on earth today can claim a cultural heritage as enriched (and influential on other cultures) as the cultural heritage of black people. Why? Basically because the world has become highly capitalistic with virtually all of the capital in the hands of those who have traditionally oppressed blacks and others throughout the world.

So where does this leave black people? Where are they going economically? Will they ever be a real vital and vigorous force in a capitalistic society? Or will the oppressors continue to capitalize on the
The Position Paper: Radio Station WBEE of the Minority Council for Action clearly prints out the problem: "A generation of black youths have grown up knowing absolutely nothing of men and women like Edward Kennedy Ellington, Paul Robeson, Eubie Blake and Katherine Dunham...a generation of young black men and women knowing very little of their heritage and culture gives credence to the myth that black people have no culture." What is happening today in the United States is a definite example of blacks trying to remove themselves from the black experience and trying to be white whenever and however possible. This is especially true of most blacks who are fortunate enough to make certain gains economically, socially and politically. theirs is almost always a position of keeping the status quo, not making waves or otherwise jeopardizing their own comfort. While such a position may have historical justification, it perpetuates the very evils that have destroyed or damaged the minds of millions of blacks: racism and bigotry.

What then must blacks - who are continually oppressed by whites - do to make real the cultural heritage that is part of all of us? How must we conduct ourselves to insure that generations that follow us will find the torch lit and the path worn? Specifically, how must black oriented radio stations program their broadcast day so that cultural heritage of blacks - at the expense of blacks (leaving blacks forever shackled in their own mire of ignorance of self, insecurity, and fear?).
young (as well as old) blacks can be proud of being black? What must WBEE do to raise a level of consciousness heretofore unnoticed in the minds of all who would listen to the station?

(I have many definite ideas about the necessary role of black oriented broadcast media. However, I will discuss the specific role of WBEE and how it relates to the Position Paper: WBEE Radio by the Minority Council For Action).

Generally, I totally agree with the position paper. Further, we have already initiated several of the suggested changes and will initiate others subsequently. I would advise the Minority Council For Action that WBEE'S management is willing, able, and excited about developing and maintaining close contact with council, and we certainly welcome your suggestions as to how we may provide worthwhile programming for our listeners. I would further suggest that the council's observations (as set forth in the Position Paper: WBEE Radio) would be of greater significance to the black liberation struggle if these observations were preached, taught, and otherwise propounded across the face of the earth. However, I do think WBEE is a fine place to start.

In your programming proposal to us you recommended that we switch our religious hour from 11:00AM to Noon to 6:00AM to 7:00AM. You did not indicate why you favor this particular time period for this segment of our broadcast day, however, I venture to guess that it has to do
with your preference for jazz music (as opposed to gospel) in the middle of the day. Personally, I too would rather begin our day with gospel, and then go straight through with fine jazz music. However, I chose not to program gospel at this hour because our AM drive time period (6:00 to 10:00AM) comprises 60 to 70 percent of our total listeners (depending on the day, the hour, and the length of our broadcast day). Our studies show that a very small percentage of our total listeners (8 to 15%) tune into our gospel hour (the percentage goes up sharply and promptly at noon when we resume our jazz programming). We cannot afford (financially) to lose any portion of our AM audience. Many of our AM clients are "lead seeking" advertisers. This means that we must maintain a large reservoir of loyal listeners during this crucial 6:00 - 10:00AM period. Finally, changing the gospel hour would make no real significance in our overall relevance anyway.

You further suggested that we play soft tone music (strings, woodwinds and vocals) during AM drive (6:00AM - 10:00AM). We will definitely take note that a greater portion of the music during this time be soft tone music. However, keep in mind that half of our listeners (and sometimes as many as 70 percent) are tuned in from 6:00 - 10:00AM, and should get a broad cross-section of all good jazz music.

10:00AM - NOON Third World Music with Afro, Asian and Latin (black) sounds. I like this concept. However, I am not familiar with Third World Music (unless you are referring to Afro-Cuban music or
Salsa music as Third World music. I am willing to play this type if it is lyrical (traditional to American jazz). Please give me some LPs so I can listen to it.

**NOON TO 1:00PM** Talk Show. I would be willing to have a modified version of the usual talk show. I would rather have in depth interviews of important community, national and international figures, with greater emphasis on the interview (with no call-ins from the audience). However, such a show requires an articulate, highly reliable and active person - who is willing to research projects and concepts, and who is aggressive enough to keep key figures on the show daily, weekly, month in and month out.

**1:00PM TO 3:00PM** Contemporary Progressive Music. Excellent suggestion of a notion we should be sensitive to in our programming (music that speaks to the historical experiences and needs of black people). However, I would appreciate your ideas as to the type of dialog the DJ must maintain during this segment of broadcasting.

**3:00 - 3:30PM** Health Program. Such a program is sorely needed. However, it would not be widely popular. A shorter version (3-5 minutes) of this suggestion would be of greater service to our total audience. We would certainly entertain your suggestions as to how you think such a program ought to run.
3:30 - 4:00PM Black Music History - individual styles, the two coupled with music...excellent suggestion...we have begun a series of daily program that deal specially in this area. We call them: Jazz Beats, Jazz Notes, and The New Ones (about the newest record releases).

4:00PM TO SIGN-OFF Cross section of Black Music. OK, as long as we're dealing with lyrical jazz music (nothing too far removed from traditional harmony and rhythm).

SUNDAY PROGRAMMING
Our Sundays are completely sold out to black churches (from sign-on to sign-off).

You have suggested traditional jazz or Dixieland style for this day. Such programming (on any day) would be effective only if a highly knowledgeable and articulate traditional jazz record collector were the host. Do you know any?

You further suggested spotlighting an artist of the week, and maintaining added features (children's program, speeches - from important blacks, I take it - concerts - taped live, I imagine). We will certainly include all this in our programming. However, we request that you further recommend how you believe such programming could be most effective.
MUSICAL FORMAT

I agree with points A-B-C-D and G. **Point G** states that too much Soul (R & B) music is being played. That will be phased out completely by this calendar year's end (it has been reduced substantially since my first meeting with the council).

**Point D** suggests that station DJs must hear more live music, and enroll in jazz history courses. I agree with both, and have provided them with free admission, drinks and food at Ratso's and Jazz Showcase. The station will also subsidize their jazz history education. Please advise where such courses are offered, when (dates and times), and costs.

Points C and B has to do with how we can be assured of getting the best music (records) for our listeners. We are currently building up the finest collection of jazz recordings we (or anybody) have ever had.

Points H-I-J-K-L-M are also well taken observations and suggestions. We would appreciate your suggestions and recommendations on implementing each of them. I am not sure of what is intended in Point K. Please clarify.

NEWS

The WBEE News department will be challenged to produce more news stories that are significant and relevant to the black community and to Harvey. Our sources are not plentiful, however, so we must ask
the council for definite direction in this regard.

EDITORIALS
We will assume an editorial stance on the important issues. This editorial stance may also reveal itself in how we treat the issues, persons we interview, etc.

EDUCATIONAL PROGRAMS
WBEE is willing to do whatever is necessary to inform our listeners more of what is going on around them. We are anxious to provide our listeners with whatever type of programming is necessary and feasible.

Finally, WBEE currently has more employees than it has ever had (23 employees, 18 black, 5 white). In order to insure that we all keep our jobs we must produce results for advertisers who buy time on the station. However, we will not sacrifice good sound programming, honest jazz music, and decency to attract new listeners and maintain our old ones. We must - and will - strike a balance.
I. Theoretical Agreement  (Some Questions)

(A) We question and maintain severe reservations about station management's agreement with the Minority Council for Actions position paper because the operation of the station is in conflict with the philosophical assumptions of the MCA position paper.

(B) Yes, whites oppress blacks - but there are blacks who knowingly and out of ignorance aid in the oppression of blacks i.e. incompetent radio announcers.

II. Clarification of the Religious Hour Position

(A) The religious segment was proposed for an earlier time slot because of the small numbers of listeners. And that it is at this time of day most people are thankful for waking up!

(B) WBEE must seriously consider the sociological implications of religion and poverty and political impotence. Therefore we placed this segment at that early hour. Because of the data you presented we would like to raise the following questions:

1.) How many listeners are drawn from other stations during the gospel hour?

2.) How much revenue does WBEE receive from its religious programming?

3.) Could this revenue be increased by programming jazz?

III. The Third World Segment  (10:00 a.m. - Noon)

(A) You partly answered your question with your clarification of your question. Yes, we are talking about Afro, Cuban, Latin, and Afro-Asia music that is lyrical.

(B) Third world music differs from - let's say, third stream music - in that its form, content, and generally speaking, the performers are non-European.

(C) Third World Music would be instrumental in informing (teaching) WBEE listeners about world geography and blacks in the diaspora.

(See the down beat interview of Eddie Palmieri and Ray Barretto)

IV. Talk Show  (Noon - 1:00 p.m.)

(A) There are over 1.3 million in the Chicago area. We find it hard to believe that WBEE cannot find someone who is "articulate, highly reliable and active" - and "willing to research projects and concepts, and who is aggressive enough to keep key figures on the show daily, weekly, monthly in and month out."

We generally agree with your idea of a talk show.

(B) How much does WBEE staff persons earn and how?
V. Contemporary Progressive Music (1:00 - 3:00)

(A) This is what WBEE is supposed to be all about your question is indicative of the stations ill-concerned view of the history of black music. Presently the station is incapable of offering a segment such as this with its current staff.

VI. Health Program

(A) Use college students, professors and professionals. (3-5 minutes)

VII. Black Music History (3:30 - 4:00 p.m.)

(A) Present programs are not up to snuff though it is a start.

(B) Would like to review programs with you.

VIII. 4 p.m. to sign-off

(A) What do you mean by traditional rhythm and harmony?

IX. Use of Speeches

Evaluation of Personnel

Part Two:

(A) Based upon Conceptual Frame Work outlined
1. Articulation
2. Knowledge of Music History
3. Commitment - to the music and black people
4. Agreement with concept of Black Orientated Radio Programming
5. Ability to restrain in firing and hiring

Consultant Services
The Mass Media and
African-Americans:
A Case Study
by
A. Burton and D. Johnson
Minority Council for Action

POSITION PAPER: RADIO STATION WBEE

by Art Burton and David Johnson

A generation of black youths have grown up knowing absolutely nothing of men and women like Edward Kennedy Ellington, Paul Robeson, Eubie Blake and Katherine Dunham. What this means is that it is highly probable that the next wave of black "leaders" will be unable to lead because they will not know what preceded them. A generation of young black men and women knowing very little of their heritage and culture gives credence to the myth that black people have no culture. In fact, it is from this sector of the black community where the most vociferous arguments to this effect originate. This is not all that a failure to understand the historical evolution of black culture involves.

The best weapon that African people in America have to struggle with is dying out before our very eyes. There are those who may argue that black culture is alive and well and will point to Lola Falana, Sammy Davis, James Brown, Nancy Wilson and Quincy Jones as blacks making it as artists and performers. A serious analysis shows this grave situation is by no means contested by this elite, and that, far from informing and mobilizing the oppressed black community, it gives the controlling elements of this society and the mass media an easy conscience by accrediting the existence of certain freedom of thought and action within the present exploitative system.

From this point of view, the black cultural elite, while being subjectively in opposition, objectively completes the arsenal of white corporate domination. While the latter appropriates black culture for its own profit, it deprives the black community of its best defensive and offensive weapons, an autonomously created culture nurtured by themselves. Ortiz Walton identifies the relationship
of black musicians to the recording industry and the mass media in his book, *Music: Black, White and Blue* in the following manner:

The growth of the music-recording industry is historically and parasitically connected to the growth of "Jazz." The industry's growth was, and still remains, dependent on the grooming and packaging of white "popular" music models derived from imitations of definitive Afro-American models. It was not until the early Twenties, after the succession of music reproduction inventions and the advent of radio, that the music industry was fully able to capitalize on the use of white imitators!.... Once the definitive Afro-American musical models have been studied and copied, with novelty effects added, the best imitator become white models and are then promoted nationally and internationally.

Walton terms the white-black relationship in the recording and communications industry parasitic, a form of cultural imperialism. Cultural parasitism is exploitation without responsibility. We can see this more readily in the area of black movies. However when it comes to music we tend to be more liberal and tolerant of mediocrity and the turning of black cultural forms against Black people.

For instance, radio station WBEE purports to be an all jazz station. Yet one Saturday during a four hour segment roughly forty tunes were played. Of this number only two were by artists listed in the *Down Beat* International Critics Poll! We do not contend that *Down Beat* Magazine is the standard maker for black creative music. But the International Critics Poll does provide some type of tool for evaluating WBEE's programming. The vast majority of the records played were instrumental versions of rhythms and blues tunes, "funky jazz" or the disco-cross over style which is essentially warmed over funk.
A fact that cannot be ignored, no matter how hard the mass media, and educational institutions in this society try, is the music commonly referred to as "jazz," which is an art form that has its roots firmly embedded in the national black community in America. Along with this fact go ramifications that a medium that claims to be the sole dissemenator of this music should not ignore. To do so in these times is tantamount to betraying the historical experiences and struggles of black people that have brought us to this point in history.

Though we are bringing this to your attention now, WBEE has been guilty of steadily underestimating the black community while bombarding it with mediocrity! After taking a long and serious look at the programming of this station we feel that WBEE is long overdue in making the changes necessary to preserve creative black music and to serve the black communities it beams into.

The following pages contain critical comments and suggestions for improving the total programming of WBEE. This segment of the paper is divided into General Programming Format, Musical Format, News, Editorials, Talk Program and Educational Programs. The Minority Council for Action, being a cross-section of the Harvey area communities, and after years of listening to WBEE make these recommendations in an effort to make to this station more accountable to the citizens of this area.
Proposal:
WBEE "Jazz" Radio

I. General Programming

<table>
<thead>
<tr>
<th>Time</th>
<th>Programming Content</th>
</tr>
</thead>
<tbody>
<tr>
<td>6 a.m. - 7 a.m.</td>
<td>Religious Segment</td>
</tr>
<tr>
<td>7 a.m. - 10 a.m.</td>
<td>Morning Music - softer toned music, refreshingly mild, with flutes, strings and vocals.</td>
</tr>
<tr>
<td>10 a.m. - 12 p.m.</td>
<td>Third World Music - Music with components of Afro-Asia-Latin flavors provided by people of African descent in these areas. From a historical background.</td>
</tr>
<tr>
<td>12 p.m. - 1 p.m.</td>
<td>Talk Show - &quot;BEE-ing Aware&quot; - designed to discuss the most pressing problems and issues affecting the local, national, and international black community.</td>
</tr>
<tr>
<td>1 p.m. - 3 p.m</td>
<td>Contemporary Progressive Music - various forms of black music that draw from and speak to the historical experiences and needs of black people. i.e., Doug Carn, Tyner, Kirk.</td>
</tr>
<tr>
<td>3 p.m. - 3:30 p.m.</td>
<td>Health Program - to inform the community with specific inner city health programs. i.e., VD, nutrition, dental, hypertension drawing from professionals, students and customs with a coordinator to plan and produce.</td>
</tr>
</tbody>
</table>
3:30 p.m. - 4 p.m. Black Music History

1. Individual
2. Styles
3. Expose's

4 p.m. to end of day Major Programming of a Cross-Section of Black Music
Sunday Programming

Sunday air time will be evenly split between Black religious and secular music. For example:

6 a.m. - 1 p.m.  Religious Services and Music

1 p.m. - 3 p.m.  Traditional "Jazz" - Dixieland and New Orleans

3 p.m. - 5 p.m.  Artist of the Week - a spotlighting of a particular individual artist or style of playing.

During the summer months when air time is lengthened new features could be added, such as speeches, concerts and children's programs.
II. Musical Format

A. There must be more consistent programming in regards to creative music of the highest caliber. There should be more emphasis placed on black artists who have made great contributions to Jazz and world music.

B. There must be an ongoing relationship between the station and the major jazz record shops in the city such as the Jazz Record Mart and Mr. T's.

C. WBEE should contact all the jazz record company's agents in the city of Chicago and hold a seminar on developing better working relationships. This will help the station keep abreast of the music better, new releases, and what top artists are doing, etc.

D. Disc jockeys should go out and hear live music as much as possible. They should enroll in jazz history courses because their analysis is not sharp enough to deal with people and concepts.

E. In addition, they should get a subscription of Down Beat Magazine and develop a library of books dealing with music and also records.

F. McCoy Tyner was just voted Jazzman of the Year in Down Beat's people poll. Yet he is hardly represented on the station at all.

G. There is entirely too much soul - jazz being played and in some cases outright soul music. Marty and Wali Muhammad have been known to play Harold Melvin & The Bluenotes, and the Staple Singers.

There is not enough current music being played on the station and there should be more of a historical analysis of black music from King Oliver, Bessie Smith, Louis Armstrong, Duke and the Count, Ella Sarah, Carmen, Dizzy, Bird, Monk, Tadd, Art Tatum, Bud Powell, Sonny Rollins, Horace Silver, Art Blakey, Max Roach, Ornette, Eric Dolphy, Leon Thomas, Archie Shepp, Andrew Hill, Bobby Hutcherson, Miles Davis (60's), Trane, McCoy, Elvin Jones, Philly Joe Jones, Betty Carter,
Eddie Jefferson, AACM, Muhal, Braxton, Jarman, Roscoe Mitchell, Sam Rivers, Booker Ervin, Charles Mingus, Mongo, Tito Puente, Eddie Palmieri, Ray Barretto, Stanley Cowell, Buster Williams, Richard Davis, Harold Mabern, Rashaan Roland Kirk, etc., etc.

H. The educational jazz program supposedly that has begun in the urban schools by WBEE should be screened by competent people of the community. In this way we would be certain the truth is being told, less than this would be elitist, condescending, fatalistic and in no way justified by your day to day programming.

I. There should be jazz concerts promoted by the station not only promoting school groups but outstanding local talent as well. Concerts dealing with national talent should be promoted whenever possible.

J. There should also be a program interviewing local and national talent currently playing in the city. Such programs would give insight into the artist and his music and may encourage more people to go out and hear live music. This would also open up more dialogue between the artist and his fans or critics. Constructive communication is the most important thing.

K. Music should be played that will have the ability to give vision and insight. Therefore, as people become able to gain greater knowledge of black music, strength and tranquility, harmony and wisdom will also be gained.

L. Many times jazz artists will mix their albums up with commercial and artistic tunes, too often WBEE will play the commercial tune, one exception being Larry Smith.

M. Too much commercialism tends to stagnate the mental process, therefore the station will be held responsible for helping to stagnate the black
community. The management and staff of WBEE must become more aware of the tremendous potential a station like WBEE has for informing and educating its listeners. Music is an integral part of the Afro-American culture and only that music which exemplifies excellence and positive cultural values should be played and heard.
III. News

A. In a world that is becoming increasingly smaller and where events on one side of the world can and do affect Americans in general and Afro Americans in particular, the management of WBEE must recognize that it has a greater responsibility to its listener than to merely present news headlines. Presently, this practice by WBEE is disgraceful!

B. WBEE is licensed in the city of Harvey and consequently has the responsibility to provide more coverage of news and events pertinent to the communities of south suburbia.

IV. Editorials

A. Presently WBEE has no editorial policy. What this meant is the management of the station has in effect turned its back on the problems and issues of the communities it is licensed to serve (as a custodian of the air waves).

B. We propose that station management institute editorials as a daily feature. Nothing less will convince us that WBEE has moved beyond its present position of "absentee owner."

C. In order to obtain up-to-date and factual information on the local communities, station management should hire or consult with a local advisory group.

V. Talk Program

A. Presently WBEE does not offer a "talk show" to its listeners. Again it appears that station management has abdicated its responsibility for
helping to inform and educate its listeners.

B. Station management should re-open a time slot for a talk show as we have suggested in our general programming format. Such a program should deal with local, national and international organizations and personalities.

VI. Educational Programs

A. More and more of the American public has become dependent upon the mass media as a source of information.

B. WBEE is in the position to provide educational programs in the areas of health, Afro American Music History, nutrition, consumerism, voter registration and other topics relevant to the black community.

C. We suggest one-half hour of educational programs daily at the time suggested on the general programming sheet.

In conclusion, we are serving notice to the staff, management and owners of WBEE that there is a body of citizens in the Harvey area that is aware of the shortcomings of WBEE. We are aware of the effects of programming of this nature has on black listeners. Consequently, we urge you to implement these proposed changes immediately.
TRADITIONAL AND NATIONALIST

POLITICAL ORGANIZING IN SUBURBIA

Read Before

The National Association of Black Social Workers Annual Conference

April 9, 1982
Marriott Hotel
Chicago, Illinois

by

David N. Johnson
Coordinator, Urban Studies
Thornton Community College

Member, South Suburban Leadership Coalition
P.O. Box 283
Harvey, Illinois 60426
HISTORY

Harvey, Illinois, is a suburb with a population of 34,800 located 20 miles south of downtown Chicago. It is one of Chicago's oldest suburbs. Chartered in 1893, the town soon established a large industrial base to the point where it was known as "little Manchester," the English city that received a major push from the Atlantic slave trade. Today there are at least six Fortune 500 corporations located within the city limits. The city was also the site of the first enclosed shopping center that we now find ringing the city of Chicago.

POLITICS

Harvey is approximately 80 percent black. There is a commissioner form of government that holds at-large elections every four years. In 1979 the first black was elected to the city council. Prior to this, blacks consistently made attempts to elect candidates with no success. The system of elections, the lack of ongoing political organizing; opportunism amongst various sectors of the black community; and a virulent form of white racism have worked to disenfranchise the black community.

THE SSLC EXPERIENCE

The South Suburban Leadership Coalition (SSLC) was founded in 1980 by a small group of community activists (ten persons) which included two black elected officials (school board and city council). At the initial meeting the consensus was to enter into a planning process to help clarify the interests and goals of the group.

PROCESS

The planning process was developed around a twelve hour workshop. The process ultimately consumed sixty hours over a three week period.
The workshop entailed an analysis of space (geography), analysis of community problems; development of a problem statement (problemat); goals; strategies; tactics and a timeline. Out of this process evolved a seventeen page document that is used to orientate new members.

MEMBERS

Membership to SSLC is open to anyone living, working or having a sincere interest in the welfare of blacks in the south suburbs. Presently, SSLC has sixteen active members. Membership represents a broad cross-section of the community. There are elected officials, community people; senior citizens and youth; men and women; workers and professionals; democrats and independents. SSLC is an independent local political education organization that encompasses all of the above elements. To become a member one must attend the Political Awareness Workshop, pay the annual dues of five dollars, and work on a committee of the organization. The goals of the organization are:

1. Crime Prevention - To establish and maintain social institutions which will provide equitable relations between individuals and society.

2. Economic Development - To control and protect land, labor and the use of technology.

3. Identity - The ability of blacks to define ourselves and speak for ourselves through the control of the symbolic, educational and lifestyle dimension of our existence.

4. Community Development - To develop within the black community the ability to influence the pace, scale and direction of community development.

5. Political Organization - To establish and maintain an equitable political organization.

ACTIVITIES

During the first year SSLC engaged the community in a wide range of events: voter registration drives, Candidates' Nights, Endorsement Hearings,
Kwanza, Martin Luther King Memorial Program, Park District election endorsements, regularly scheduled political awareness workshops, general business meetings and an annual report to the community.

The second year's activities included all of the above (substitute school board for park district) governmental monitoring and a monthly breakfast/forum called "Food for Thought." We are in the process of developing a major document that sums up our work and offers an affirmative program in education, parks and recreation, and municipal government.

**FUNDING**

SSLC is funded by membership dues, pledges, the breakfast/forum and donations from individuals in the black community. This is important for when SSLC does something it is because the membership has decided to and not someone or some group external to the black community said so. Consequently, we are poor in funds but healthily independent.

**ORGANIZING PROBLEMS**

SSLC has experienced three stages or phases in its development:

1. nonrecognition, 2. attack, and 3. acknowledgement.

The first phase of nonrecognition was, in part, due to the fact that organizations come and go in the black community. That black organizations lack longevity or staying power. Another aspect of nonrecognition stems from the lack of respect shown for black people, in general, and groups purporting to organize black people, in particular. So, in a sense, we had to prove ourselves.

The second phase, attack, was marked by verbal attacks against individual members of the organization, firing of an organizational member the night before his election, and lawsuits. After a year of political activity which included
speaking out on a wide variety of issues caused many of the conservative elements of Harvey to launch what amounted to their counter offensive. These elements were able to capitalize on several individuals that were "put out of SSLC" for various reasons. So initially some of the criticisms of SSLC seemed valid until the former members were exposed for what they were.

Several black elected officials were criticized or felt threatened. Black folks were demanding accountability so they, too, joined the chorus of critics who essentially criticized some of our tactics yet had nothing to say about the fundamental questions of accountability to black people and black political powerlessness.

The third phase, acknowledgement; has come about as a result of several factors. SSLC's track record is very clear. Anyone seriously involved in Harvey area politics and community affairs has heard of the organization. Secondly, events have created a climate conducive to building unity amongst south suburban groups and individuals active in community politics. SSLC has seized the opportunity to organize various elements of the black community. Because of Reagonomics, the formation of the new second congressional district and the obvious lack of black political representation at the local municipal level, a broad cross-section of black people are now open to a systematic process of planning, educating, analyzing and mobilizing the black community in the broadest sense of the word. SSLC is at the forefront of this motion.

PROSPECT FOR THE FUTURE

The five goals of SSLC can only be accomplished through an organized black community. The organization saw five years as the time frame necessary to accomplish the first phase of community development. The race against time and the forces of resistance is a close one. Within the last few weeks several
breakthroughs have taken place. Black people are beginning to move the way we had envisioned two years ago.

If the next six months go as well as the last few weeks, the prospects for the future will look very good.
FOR IMMEDIATE RELEASE

The South Suburban Leadership Coalition (SSLC) has issued a call for a Black Political Solidarity Conference in preparation for the 1983 municipal elections in Harvey. The conference will take place Saturday, December 11, 1982 at the Phoenix Multipurpose Center, Phoenix, Illinois.

It will be a one day conference running from 9:00 a.m. to 9:00 p.m. There is a two dollar ($2.00) registration fee to cover the cost of materials. Scholarships are available for seniors, youth and the unemployed, according to Bonnie Rateree, coordinator of the conference.

SSLC has sponsored a variety of forums, cultural events and voter registration drives during the past two years.

James Harris, the mayor of Phoenix will welcome the participants to this unique conference. "I am happy to see community people coming together so that they can play a greater role in their government," Harris said, "and I am happy that Phoenix was selected as the site of the conference."

Sharing the rostrum with Mayor Harris Saturday morning is the Reverend Princeton McKinney, pastor of Christ Temple Community Baptist Church of Markham, as the main speaker during the opening session. "It is not an easy job to organize such a conference, there are people who won't understand its purpose, but God will be with you because you are working for the good of all."

The conference planners want to bring together the broadest cross-section of the black community possible to share information, analyze the present political climate, clarify problems and issues, discuss strategies for community development and to emerge with a standard for evaluating candidates in the February primary and April general elections.
Many observers view the 1983 elections in Harvey as pivotal for determining the future of the city and neighboring communities. Dixie Square shopping center closed in 1979. The downtown area has declined tremendously over the past ten years. This year May's department store, on the west side of town, closed shortly after opening in the same year.

The Harvey black community faces one of its greatest challenges. With 70% of the population and one black elected official in the city government a concerted effort will be needed to overcome a low voter turnout and a field flooded in the past with black candidates with little chance of winning. The conference will address these and other problems.

Workshops will be organized around the following topics: A demographic profile of Harvey; the future of Harvey with two more years of Reagonomics; strategies and sources for community development; and voter registration, precinct work and poll watching.

After a luncheon that will feature an address from each of the candidates the participants will be divided into areas based on precincts so that information on problems, issues and the attitude of residents can be systematically gathered and used to formulate a program to be addressed by candidates and, in turn, evaluate individuals running for office.

William "Bill" Gardner, acting president of SSLC stated: "In these times of Reagonomics Blacks in the South Suburbs have the unique opportunity to govern themselves and therefore be included in this country's political and economic arena."
For Immediate Release

Groups and individuals wishing to take part in the conference should contact Bonnie Rateree at 596-4992 or Bill Gardner, 339-8546. SSLC is encouraging you to pre-register. Send your name, address and phone number along with $2.00 to: P.O. Box 1278, Harvey, Ill. or call.
S.S.L.C.
SOUTH SUBURBAN LEADERSHIP COALITION
P.O. Box 1278
Harvey, Illinois 60426

A BLACK POLITICAL SOLIDARITY CONFERENCE
"We may not have it all together........but together we can have it all."

The shopping center is closed. Graffiti and vacant stores highlight the decline of downtown. High foreclosure rates and boarded-up houses scar our neighborhoods and contribute to lower property values while injuring the morale of the residents. Unemployment is one of the highest in the state as the city seems to sink with the worsening of the national economic crisis. Reaganomics serves only to make matters worse.

Harvey, Illinois, founded in 1893, is an industrial suburb of Chicago that sits in the center of a transportation network handling passengers, freight and auto traffic to all parts of the nation. The city, once known as "the hub of south suburbia," has a large industrial base, despite a decline in commercial establishments.

Conservative estimates place Harvey's black population at 70% of the population of 34,000. Yet, only one black has been elected to the city government. Today, any discussion of blacks in the south suburbs must focus on Harvey, Phoenix, Dixmoor and Markham. The greatest concentration of blacks in the south suburbs are located in these four municipalities. Their social and economic integration means they share a common future. As Harvey goes, so goes the other three.

WHY A BLACK SOLIDARITY CONFERENCE?

Black people are fighting back against national, state and local forces that have ripped off the gains made in the 1960's and early 70's. Chicago is an example of this. However, fighting is not enough. Black people must fight back in new ways using strategies and tactics based upon two important elements: 1) the lessons of our past; and 2) the welfare of people.

With the February municipal elections so close at hand, the political power of the black community must be consolidated. Most importantly, the black community must see to it that political power is used for the benefit of the people and not for individuals and groups with narrow interests.
ON DECEMBER 11, 1982 A BLACK POLITICAL SOLIDARITY CONFERENCE
-----A PEOPLE'S CONFERENCE----- WILL BE HELD AT THE PHOENIX
MULTI-PURPOSE CENTER FROM 9 A.M. TO 9 P.M., PHOENIX, ILLINOIS.

CONFERENCE OBJECTIVES

*To provide concrete information on the conditions in Harvey.

How many jobs are there in Harvey? Who holds the key policymaking positions in the city government? What is the unemployment rate in Harvey? Where is the City's Affirmative Action Program?

*To bring together the broadest cross-section of the black community to discuss the future of Harvey and neighboring municipalities.

Youth, seniors, business people, clergy, homeowners, renters, teachers, men and women. THE PEOPLE--must come together to voice their concerns about Harvey and what THEY would like to see the future become. A stable Harvey means a stable Phoenix, Dixmoor and Markham.

*To examine options and resources available for community development.

What are "free enterprise zones?" What do they offer Harvey? Are there local institutions that can be more efficiently used to foster community development? Who is responsible for these programs?

*To establish a criteria for the evaluation of candidates in the upcoming elections.

Harvey cannot afford to elect individuals to office and wait for them to develop a program. This conference can develop the basis for a program because it will be based on the hopes and fears of the people of Harvey. "It's not the man but the plan. It's not the rap but the map." A criteria developed by a group representative of the community will guarantee community support and basis for evaluating an elected official's performance.

*WHAT YOU CAN DO TO MAKE THIS CONFERENCE A SUCCESS?

--TELL your friends and family;
--BECOME a co-sponsor;
--WORK to build the conference.

FOR MORE INFORMATION, CONTACT: WILLIAM E. GARDNER, 339-8546.
WHAT IS THE SOUTH SUBURBAN LEADERSHIP COALITION (SSLC)?

SSLC is an independent local political education organization. SSLC has sponsored seminars, forums, voter registration drives and cultural events. SSLC's mailing address is:

P.O. BOX 1278
Harvey, Illinois 60426
The Shule Uhuru (Freedom School) is an independent Black institution dedicated to develop the highest academic abilities of its students. Independent Black institutions are the logical, inevitable answer to the political, economic and social reality (situation) facing black people today. We do not have the luxury of an alternative. We are faced with a (historical) necessity.

- WHY IS THERE A NEED FOR BLACK EDUCATION? -

In order to answer this question we must view, historically, the basis of education for black people in this country. To get a broader perspective we must take a look at where we began: Africa! Prior to the devastation of the African slave trade, we as a free African people had the prestige of many of the finest universities of the world. The Egyptian School of Mysteries, where medicine (Amhotep, not Hippocratis is the true Father of Medicine), architecture, religion, philosophy and other subjects were taught; the University of Gao; and the esteem University of Timboktu are just a few of the many highly acclaimed African institutions.

After our arrival in the "New World" as slaves, we were educated to be slaves. A master does not teach a mule to fetch a stick like a dog. No, the mule is taught to be yoked, beat and obey as a beast of burden. Laws were written by the United States of America specifically for bidding the education of African slaves to be anything but slaves. But this alone could not guarantee that our ancestors would bow to someone calling himself their master. Military might and terrorism were not enough. The most devastating blow to our ancestors as free people was to crush their (our) institutions. Our language could not be spoken under penalty of having the tongue cut out, or death. Institutions, customs, values, principles, in short, our culture was systematically destroyed, intentionally destroyed.
During the decades following the Emancipation Proclamation and the Thirteenth Amendment many black colleges and universities were formed. It was during these decades that the Ku Klux Klan, the Knights groups were formed. It was also during these decades that the Fourteenth Amendment, giving us the rights of citizens, was taken away. We could no longer vote or hold office. This was the formal beginning of Jim Crow, separate - but - equal, or apartheid as it is called in South Africa. In this situation, what was the function of the various black colleges and universities, the high schools and grade schools?

Overwhelmingly, our schools (where there were any) were financed by the state; the Southern States. The colleges and universities also received grants and awards from large industries and businesses. Consequently, these same business interest controlled our education. We were still being (mis) educated to serve the children of our former masters. For the purpose of keeping us more in conformity with what they wanted, our education was intentionally inferior to that of white people.

Then, from a spark of a sit-in came the fire of a great era in our history, the Civil Rights Movement. We were fed up with being lynched, segregated and improverished. The Movement for many years centered on education. We felt that the only way we could get a quality education was to put our youth in "white" schools. On this premise, we fought in the courts, we struggled in the streets and we died, murdered in church. So intense was our struggle that sometimes it seemed that desegregation of schools was the only issue and not quality education for our children. For all our hardships, we were granted mere token gains. Gains which the vast majority of our people could not benefit from.

Yet, for those of us who gained the "benefit" of a quality education in a "white" school harassment and bitterness from students and teachers awaited them. This was not our only problem. Because, we, rather in "white" schools or "black" schools, were still being educated by others. Others, whose interest was not our freedom. We were not being educated to serve ourselves, but to serve others. This is where we are today. What we need is black education not.
education for black people, given to us by others. We need to educate ourselves in order to handle the various administrative functions of a nation, i.e., institutions---schools, economics, politics, the state. We cannot allow political graft and manipulation choose whether or not our children will get a quality education.

The Shule Uhuru believes that the education of our children is a struggle. The right of people to decide who will educate their children, to decide their own destiny, to make their way in freedom, is not to be measured by the yardstick of color or degree of social development. It is an inalienable right of peoples which they are powerless to exercise when forces, stronger than they themselves, by whatever means, for what ever reasons, take this right away from them. The right to fully educate our children has been taken away. It cannot be given to us because we demand it. It must be done through our work. It is a precious reward, the shining trophy of struggle and sacrifice.

- THE FUNCTION OF CORRECT BLACK EDUCATION -

Education is the transmission of a peoples' culture from one generation to the next. Education is a function which has definite goals, values and interest. Historically the education of black people has had goals other than our freedom; values rooted in racism and the interest of making a larger profit for others. It is the primary function of education to (inculcate) instill the values, ideology, morals, i.e., culture of a society into its students. The end result being the perpetuation of that society. Therefore, the Shule Uhuru recognizes that education is more than merely reading, writing and arithmetic. It is the teaching of a particular culture, a certain society with a particular ideological orientation by means of reading, writing, arithmetic and other skills. For instance, we have all been told that Christopher Columbus "discovered" America. The arrogance of Europeans giving themselves such credit is obvious. There were Africans, Asians, Polynesians and even other Europeans to visit, travel and colonize America before Columbus. And, civilization of native Americans were here before all others. Such teaching instills Europeans greatness and European nationalism.
It is written from the new point of European history.

The Shule Uhuru believes that the primary function of black education is our freedom, (liberation, independence). It is the task of correct black education to rise up a generation of young people whose direction and purpose is rooted in the collective freedom of our people. It is the task of correct black education to turn around the present generation from its course and point it to a better lift, based on collective work and responsibility to the community. Inherent in such an education is discipline. Discipline to keep us striving toward our goal. Where there is no discipline, there is no correct black education; but where there is correct black education there is discipline. The one cannot exist without the other. We must raise our children in an environment which demonstrates the power and purposefulness of the disciplined life of correct struggle.

The Shule Uhuru's purpose is to bring forth qualitatively different people. We cannot have our youth be taught by people with loose morals, or no morals; people with the mentality of a hustler; people who are drug users. We, the people must educate our own children. The struggle for quality education is a struggle of the people. It combines thinking, feeling and acting into a single whole. It is a human act. With this constantly in focus the Shule Uhuru is to work hand in hand with the entire Community toward this objective. True academic freedom---the freedom to choose what will be taught to our children---is everywhere fully compatible with service to the Community: for the school is and must always remain a living, thinking and serving part of the Community to which it belongs. It can serve this purpose only when the people, the parents directly, actively involved as a working part of the school and the total educational process. By this we understand that education takes place in the school, the home and the Community. That educational system must be one.

The Shule Uhuru believes the education is action. It is the struggle, and not the preparation for it. It respects the learner
and frees the parent-teacher to learn. It is a people-building, family-building, community-building and nation-building act. It vest the teacher with the skills to foster liberation, but not to dictate. It is a loving act between two people whose common destinies are bound together.
ICBS — HARVEY, ILLINOIS

BLACK STUDIES AND COMMUNITY DEVELOPMENT:
SEARCH FOR A PARTNERSHIP

(Draft Report on a Conference held
February 10-12 in
Harvey, Illinois)

Afro-American Studies and Research Program
University of Illinois
1204 West Oregon
Urbana, Illinois 61801
(217) 333-7781
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</table>
HISTORY OF HARVEY

1. FOUNDING AND EARLY DEVELOPMENT: 1850 - 1900

Harvey is located in an area south of Chicago, and was initially settled in the middle of the 19th century. Jean Baptiste Pointe DuSable, a Black explorer, founded the town of Chicago in the 1770s, but it was not fully incorporated until 1837. Harvey was settled and developed during the 1870s after the land was sold by the Illinois Central Railroad to land developers. Harvey was incorporated as a village in 1891. In the midst of the World Columbian Exposition held in Chicago in 1893, the town increased from a few hundred to 5000 in just three years. During the 1890s, the only barber shop was run in the downtown area by the only Black man to live in the city.

2. RISE AND FALL OF A SMALL INDUSTRIAL CITY: 1900 - 1983

Harvey developed rapidly as a hearty industrial suburb. It declined during the depression years, rose again during and after World War II, and then declined again in the late 1960s and the 1970s. It developed as part of the heavy metal-automotive type industries, including the first motor truck produced in the United States.

Harvey has been a leader among cities of comparable size. It was the first Illinois city to have a commissioner form of government (1913). It became the commercial hub of the south suburban area, especially with the founding of Dixie Square (1966) as a massive enclosed shopping center. However, the growing concentration of Blacks in Harvey (7% in 1960, 31% in 1970, and 66% in 1980) led to greater capital investment in other majority white southern suburbs, so Harvey began to decline. Dixie Square closed.

3. A NEW POLITICAL ERA IS BORN: 1983 -

The first Black in Harvey was elected to the City Council in 1979, Damon Rockett. By 1980, a significant and able small group of Black people
founded the South Suburban Leadership Coalition (SSLC). This included David Johnson who by that time had been elected to the School Board. As the population base transformed Harvey into a Black city, the SSLC maintain the tradition of good politics by electing a reform slate headed by Mayor David Johnson.

The goals of the SSLC are as follows:

1. Crime Prevention: to establish and maintain social institutions which will provide equitable relations between individuals and society;

2. Economic Development: to control and protect land, labor, and the use of technology;

3. Identity: the ability of Blacks to define ourselves and speak for ourselves through the control of the symbolic, educational, and lifestyle dimension of our existence;

4. Community Development: to develop within the Black community the ability to influence the pace, scale and direction of community development; and

5. Political organization: to establish and maintain an equitable political organization.
<table>
<thead>
<tr>
<th></th>
<th>1920</th>
<th>1940</th>
<th>1960</th>
<th>1980</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total Population</td>
<td>9,216</td>
<td>17,878</td>
<td>29,071</td>
<td>35,810</td>
</tr>
<tr>
<td>Total Blacks</td>
<td>171</td>
<td>560</td>
<td>2,000</td>
<td>23,491</td>
</tr>
<tr>
<td>Percent Black</td>
<td>2%</td>
<td>3%</td>
<td>7%</td>
<td>66%</td>
</tr>
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</table>

Percent Employment by Industry

<table>
<thead>
<tr>
<th>Industry</th>
<th>1920</th>
<th>1940</th>
<th>1960</th>
<th>1980</th>
</tr>
</thead>
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<tr>
<td>Manufacturing</td>
<td>---</td>
<td>45.0</td>
<td>---</td>
<td>31.0</td>
</tr>
<tr>
<td>Professional</td>
<td>---</td>
<td>7.0</td>
<td>---</td>
<td>21.0</td>
</tr>
</tbody>
</table>
QUOTES FROM SPEECH BY DAVE JOHNSON/with pictures

1. I would like to begin by stating that my involvement in Black Studies started on this piece of ground, right here on 147th and Roby. At the time, the institution here was called McKinley Elementary School. My involvement in Black Studies began at the age of five when I enrolled in kindergarten, because I view Black studies as part of the Black community's historic search for education and justice. This is very important for us to understand, that Black studies is nothing more than the aspirations and struggle of Black people for education, for quality education.

2. In the late 60s, the Black studies movement began after the assassination of Dr. Martin Luther King. There was an awareness that education in American had pretty much set the experiences of Black people aside. The Black experience has not been incorporated into the mainstream of American education at the college and university level, not to even mention the high school and elementary school levels.

3. It seems to me that an individual who wishes to be knowledgeable about Black people should know something about traditional Africa, slave trade, slavery and slave revolts, Frederick Douglas, Sojourner Truth, and Harriet Tubman; the emancipation experience and sharecropping, the conceptual frameworks of Booker T. Washington and W.E.B. DuBois; migrations and urbanization; the civil rights movement, nationalism, Pan Africanism, and Marxism.

4. We say that Black Studies should be about academic excellence and social responsibility. And when we speak of academic excellence, we are talking about challenging our students to become the best intellectuals that they can possibly be. That means that they have to acquire
skills, they have to develop critical thinking, they have to become marketable individuals in a technologically advanced society. That puts a premium on individual development and advancement. On the other hand, we say that these students must be socially responsible. This is a value orientation. I think this gets to the heart of what Black education has been about historically, that education must serve the needs of our people. Education must contribute to the community.

5. In the election of Harold Washington there were academics and intellectuals from all over the state who participated in the campaign. In my election here in Harvey, about one-third of the campaign workers were former students of mine at Thornton Community College. At the same time, in building our campaign, in building the organization we understood that our intellectual development was equally as important as our precinct work, that the need for ongoing study and education amongst our people in the city of Harvey is crucial to our success. Black Studies and Community Development is a critical theme, a critical issue and question that we must answer. One of the reasons we find ourselves in a crisis today, is that too often we in Black studies took academic excellence and social responsibility for nothing more than an empty slogan. It was a catchy phrase. It was something that we said because it sounded good. We really hadn't internalized it, born out of the fact, that we have minimal contact with the community and we have little contact with our students outside of the classroom. Many of us in higher education have focused in on our specialty and we have done our research, pursued tenure, and in the process our sight of the primary and essential goal. But we can change things if we want to.
6. Community development, in my opinion, is directly related to our success in instilling in our students the notion of academic excellence and social responsibility.

BLACK STUDIES AND COMMUNITY DEVELOPMENT: ACADEMIC EXCELLENCE AND SOCIAL RESPONSIBILITY

The Illinois Council for Black Studies is an organization dedicated to the dual goals of academic excellence and social responsibility. This means that at the core of our focus is the connection between scholarship and curriculum development on the campus and planning and policy development in the community. In fact, it is out of the focus on making life better that academic work is given its mandate. Knowledge serves a purpose or it is useless.

1. ICBS BELIEVES IN BUILDING A CAMPUS - COMMUNITY DIALOGUE.

One of the first things that a Black Studies academic unit should do is develop at least a bi-annual newsletter. This should be distributed to all interested parties on campus. Also, a master mailing list should be developed of all key contacts in the local Black community: churches, businesses, social and fraternal organizations, libraries and community centers, Black professionals (lawyers, doctors, etc.), and interested individuals. All announcements should be sent to everyone, and even if people don't come to events continue to send the information because keeping people informed now will save catching up later, and will prevent ignorance leading to negative opinion. Further, the Black Studies unit should get on all mailing lists from community organizations, and official agencies. It is essential to stay in touch with the local community, especially the Black organizations (Urban League, NAACP, PUSH, sororities and fraternities, churches, etc.), and relevant city agencies (e.g., libraries, human relations, Chamber of Commerce, labor unions, community organizations, etc.).
2. ICBS BELIEVES IN COMMUNITY-ORIENTED RESEARCH. Every Black Studies unit can become an information generating resource for interested people on campus and in the broader community. Much of this is being systematic and organized in the handling of the information that comes through our units on a normal basis. Every unit should clip the local press, campus and community, for all articles that are printed by or about Black people. This can be done by students or staff, paid or volunteer. Most libraries have old newspapers on hand, so it is possible to develop such a clipping file back to the 1960s, when most campuses got a significant increase in Black students. A second project that can be done everywhere is the organization of a demographical profile of the community-based on the 1980 census.

3. ICBS BELIEVES IN SHARING CAMPUS RESOURCES WITH THE COMMUNITY. Most Black Studies units are underfunded and lack resources for what they have to do, but even so, they remain endowed at a relatively higher level than institutions within the Black community. First, people on campus are a valuable resource. This can mean soliciting volunteers to serve on boards or committees, or organizing students to tutor high school students and mentor them for college enrollment. Second, resources brought in from out of town should be shared with the community. This includes scheduling speakers and films off campus as well as on. Third, at least once a year a special appeal should be made to the Black community for a campus wide open house during which time the Black community can be made more aware of the campus and what they can get from it. Of course, mention must be made of bringing community resources onto the campus. Every year at least one person from the local community should be asked to speak on campus. This is important, because we must always defend the right of the Black community to speak for itself.
4. ICBS BELIEVES THAT BLACK STUDIES SHOULD BE REQUIRED FOR ALL PUBLIC OFFICIALS. Every Black Studies unit should contact the local Black politicians and try and arrange an annual orientation session for policymakers and governmental officials to keep them informed about the latest findings and research about the Black experience. This is especially true for those areas related to legislation and particular problems. An example of this is the conference that ICBS sponsored on the Black population under-count expected (then realized) in the 1980 census.
**STATISTICAL PROFILE OF HARVEY, 1980**

<table>
<thead>
<tr>
<th>Category</th>
<th>White</th>
<th>Black</th>
<th>Latin</th>
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</thead>
<tbody>
<tr>
<td><strong>Population</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>11,306</td>
<td>23,491</td>
<td>1,643</td>
</tr>
<tr>
<td>Percent</td>
<td>32%</td>
<td>66%</td>
<td>5%</td>
</tr>
<tr>
<td><strong>Age (median)</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>33.0</td>
<td>20.1</td>
<td>21.6</td>
</tr>
<tr>
<td>Female</td>
<td>42.0</td>
<td>22.5</td>
<td>17.6</td>
</tr>
<tr>
<td><strong>Education</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>% H.S.</td>
<td>52.4</td>
<td>59.8</td>
<td>28.3</td>
</tr>
<tr>
<td>% College</td>
<td>6.0</td>
<td>5.0</td>
<td>1.1</td>
</tr>
<tr>
<td><strong>Industry of Employment</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Manufacturing</td>
<td>29.4</td>
<td>29.2</td>
<td>64.4</td>
</tr>
<tr>
<td>Professional</td>
<td>17.4</td>
<td>24.1</td>
<td>10.3</td>
</tr>
<tr>
<td>Retail Trade</td>
<td>18.3</td>
<td>10.0</td>
<td>11.2</td>
</tr>
<tr>
<td><strong>Type of Employment</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Government</td>
<td>14.2</td>
<td>21.2</td>
<td>7.7</td>
</tr>
<tr>
<td>Self-Employed</td>
<td>3.1</td>
<td>1.3</td>
<td>1.1</td>
</tr>
<tr>
<td><strong>Place of Employment</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Harvey</td>
<td>29.1</td>
<td>17.8</td>
<td>13.8</td>
</tr>
<tr>
<td>Travel Time (minutes)</td>
<td>21.2</td>
<td>30.7</td>
<td>20.4</td>
</tr>
<tr>
<td><strong>Income</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Per Capital</td>
<td>7,552</td>
<td>5,178</td>
<td>4,782</td>
</tr>
<tr>
<td>% Below Poverty (families)</td>
<td>8.1</td>
<td>21.6</td>
<td>15.9</td>
</tr>
<tr>
<td><strong>Housing</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>% Owner occupied</td>
<td>66.3</td>
<td>58.2</td>
<td>46.3</td>
</tr>
<tr>
<td>Median Rent</td>
<td>$160</td>
<td>$185</td>
<td>$159</td>
</tr>
<tr>
<td>Average rooms per person in rented space</td>
<td>2.2</td>
<td>1.5</td>
<td>0.9</td>
</tr>
</tbody>
</table>
MAYOR DAVID N. JOHNSON AND
THE ROSA PARK PTA

WELCOME YOU TO THE

ICBS CONFERENCE - "A SEARCH FOR A PARTNERSHIP"

CONFERENCE AGENDA

FRIDAY, February 10th

5:00 - REGISTRATION - HOLIDAY INN
17100 S. Halsted
HARVEY, IL. 596-1500

6:00 - 7:30 - MAYORS RECEPTION - HOLIDAY INN

8:00 - OPENING PLENARY - ROSA PARKS MIDDLE SCHOOL
147th & Robey, 371-9575

Introduction of Speaker - ROSE TUCKENBERRY, PTA President
Guest Speaker - MAYNARD JACKSON, former MAYOR OF ATLANTA

10:00 - SOCIAL GATHERING - APOLLO SOUTH
263 E. 159th St. - 339-2870

SATURDAY, February 11th

8:30 - REGISTRATION - ROSA PARKS MIDDLE SCHOOL
147th & Robey, 371-9575

9:00 - MORNING PLENARY - Introduction - ROSE TUCKENBERRY
Speaker - MAYOR DAVID N. JOHNSON

10:30 - WORKSHOPS
(A) Economic Development
(B) Cultural Development

12:30 - LUNCH - $3.50

2:30 - AFTERNOON WORKSHOPS
(A) Housing
(B) Health and Human Services

4:30 - ILLINOIS COUNCIL OF BLACK STUDIES - RECEPTION

6:00 - DINNER - OPEN

10:00 - DYNASTY - 159th & Wood St. - LIVE MUSIC
Overall, the different parts of the conference (i.e. Friday night session, the two major plenaries and the workshops) were well attended with a wide range of participants. To understand who was at the conference, the attendance was broken down into Harvey residents and non-Harvey residents.

The overwhelming majority of the conference participants who lived in Harvey, were community residents who did not appear to be professionals or government officials. There were 34 such people who either listed that they were members of the South Suburban Leadership Coalition SSLC, parents or listed nothing. There were 13 students, 11 of which were from Thornton Community College. The other 14 people were government officials (3), church leaders (2), professionals (3), or non-college teachers (5). 35 were female and 27 male. The age ranges were,

<table>
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<th>Count</th>
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<tbody>
<tr>
<td>10-19</td>
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<td>20-29</td>
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<td>30-39</td>
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<td>40-49</td>
<td>12</td>
</tr>
<tr>
<td>50-59</td>
<td>2</td>
</tr>
<tr>
<td>60-up</td>
<td>2</td>
</tr>
</tbody>
</table>

The majority of the conference participants who did not live in Harvey were either students or faculty. The colleges and universities represented by faculty and administrators include; University of Illinois -Urbana, Thornton Community College, Loyola University, Eastern Illinois University, Southern Illinois University -Carbondale Kennedy King College, Olive-Harvey College, Sangamon State University, Bradley University, Northeastern Illinois University, State College Community of East St. Louis, Illinois Benedictine College, Southern Illinois University -Edwardsville, Prairie State University, and Governors State University.

The students were mostly from the University of Illinois -Urbana and Thornton Community College, but there were also high school students represented. There were 9 community participants mostly from the surrounding south suburbs. There were also 3 government officials, 1 church leader and 3 primary and secondary school teachers. In this group, there were 33 females and 32 males and the age ranges were,

<table>
<thead>
<tr>
<th>Age Range</th>
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<td>10-19</td>
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<td>40-49</td>
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<td>50-59</td>
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<tr>
<td>60-up</td>
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</table>

Twenty-nine people returned the Conference Evaluation Questionnaire. The overall tone of the responses was positive. In answer to the first question, "...what were the two most important things discussed in the Saturday morning plenary for Harvey and/or Black studies?" some people responded,

"Black people must become politically and socially aware; educate ourselves and put to use the economic and cultural resources around us."
"The merging of academics and the community to (keep) each other informed of what's happening in current developments. To openly discuss new possibilities of what could be in the future."
"I think that one of the most basic issues that was presented was our dissatisfaction with the present "system" and also the general agreement that there is a great need for change."
"a bit more specific in terms of dialogue with Harvey, IL and specific community endeavors."
"The importance of Academic Excellence and Social Responsibility and how Mayor Johnson has realized the importance and is living it."

The second main question was, "What else should have been discussed in your workshop?" There were two points that almost half the respondents made. One was that more specific proposals and concrete programs should have been discussed (7), and the other was that much more time was needed (6). More specific suggestions included,

- alternative economic models
- workshop on education
- role of students and faculty in housing research, policy analysis, and program implementation
- problems of gentrification and Black empowerment
- structural disincentives to link Black academicians to the community
- grants/possible funding availability through federal, state and local levels for community development
- Housing maintenance as a tool to help maintain good housing
- God should not be left out
Registration went very smoothly without any major problems. 123 people filled out registration forms. In addition to the information about names and addresses, there were two questions on the conference registration form. The first was, "If you could vote for the president of the U.S. today, who would you vote for?" Out of 123 registrants, 59 said that they would vote for Jesse Jackson. 37 people did not answer the question and 20 were undecided. There were 3 people that said they would vote for the candidate that best represented the interests of Black people and 2 other people said that they would not vote at all. One person said that they would vote for Maynard Jackson and one registrant responded, "either Jesse Jackson or David Johnson."

There was a much greater variety in the responses to the question, "What book would you suggest for students in Black Studies?" The majority of the registrants did not answer this question, but some listed more than one book. It should also be noted that some people did not actually list the title of a book but affirmed a more general subject.

- Introduction to Afro-American Studies, Peoples College - 4
- Afro-American History - 5
- Blacks in the Military
- Aquarian Conspiracy
- Roots, Haley
- The Color Purple, Walker
- Black Voices
- Blacks in Politics
- Newsweek - 2
- The Destruction of Black Civilization, Williams - 2
- Even the Rat was White
- Black Psychology, Jones
- Introduction to Black Studies, Karenga - 2
- From Slavery to Freedom, Franklin
- 'Right On' Newspaper

Of the 123 registrants, 17 paid the ICBS registration rate of $10.00, 84 people paid the general conference registration rate of $2.00. There were two people who could only pay $1.00, and the rest testified that they could not give anything and they attended free. They were predominantly high school students, and all but three were only interested in attending the Friday night session and the staff felt as though they should not be refused entrance. Of the three who came in Saturday, two did not pay because they came after registration was closed.
ECONOMIC DEVELOPMENT WORKSHOP

Chair, Dr. Gerald McWorter, Director of the Afro-American Studies and Research Program, University of Illinois

PRESENTATION:
Kenneth Vaughn, Coordinator of Economic Development for the City of Harvey

People in the Harvey community think of economic development as something mysterious that someone else does, or doesn't do. Like the urban renewal programs that were brought in and dropped on the community, which then had to adjust. But economic development means that each household is somehow able to maintain itself. Now, this would have a big impact on the environment of Harvey. It would mean that each generation would pass on the community in a condition that would enable the next generation to maintain itself.

So, while we have to change our attitudes on what we can do about economic development, we should seek the cooperation of Harvey businesses because it is in the interest of businesses in the area to make Harvey become a viable and stable community, because many businesses cannot easily move.

Earl Jones, Assistant Professor in Urban and Regional Planning at the University of Illinois-Urbana

Ronald Reagan came into office with a new program of economic development. What he did was remove the responsibility for the development of Human Services from the government, in the hope that the private sector or huge private corporations would take up the slack in human services left by the government.

The Urban Enterprise Zones Program sets aside tax credits and incentives for large private industries in the hope that they would provide jobs for minorities and the disadvantaged in 'seriously distressed areas.' However, this has not happened historically, because discrimination has
ECONOMIC DEVELOPMENT WORKSHOP -cont.

blocked the access of Blacks to the labor market, jobs, businesses etc. For example, it is estimated that the Black community nationwide lost 54 billion dollars because of discrimination.

Ulasi Menar, Director, Program Planning and Development of CEDCO - Chicago Economic Development Corp.

Economic Development for Blacks means new business development and retention and also job development. It means that the Black community must export more than we import, and that capital must circulate. Unfortunately, except for a very few, Black businesses do not employ people.

There is a process for economic development and it is awareness of the problem and the responsibility to change it. It involves institutional change because economic development cannot be sustained if it is not supported by social institutions that reinforce the production, consumption and distribution of goods and services.

DISCUSSION

1. Should economic development in Harvey mean Black business development - especially since Black businesses don't employ people, or should economic development focus on jobs, as Mayor Johnson pointed out?

2. How much power do the big businesses in Harvey have in deciding what is put on our communities' agenda? And how do we know which businesses are influencing our lives?
Chair, Dr. Emil Jason, Southern Illinois University - Edwardsville, Director of Black Studies

PRESENTATIONS:

Bill Gardner, Director of Housing Development for the City of Harvey

The housing conditions in Harvey's Black areas have continued to worsen. While shelter costs have risen, the ability to afford adequate, decent housing has been undermined by declining employment and increasing numbers of families on fixed incomes. The city government has limited revenues and expanded needs which affects its ability to deal with the housing crisis. The previous administration facilitated the business and land developer sector while ignoring the growing needs of Blacks, women and the poor for affordable shelters. This policy continued so long as the level of Black political development and awareness was kept low.

Michael Bennett, Vice President, The Neighborhood Institute in South Shore, Chicago

Housing in America is a business (subject to competition and the profit motive). This has led to the withdrawal of investments in many low income Black communities (disinvestment). After properties deteriorate and/or low income people can no longer afford the existing housing (too little for too much money) we get displaced. Then, business reinvest but for a different class of people; driving up rents, property rates and mortgages. This is "displacement." Community based development groups have been experimenting with alternative forms of housing ownership (sweat equity co-op conversions, etc.) in order to fight displacement and to hold shelter costs. Even at their best, these models can not provide decent affordable housing for all who need it. More long-range solutions are necessary.
HOUSING WORKSHOP -cont.

Doug Gills, Ph.D. Candidate, Northwestern, Afro-American Studies
Research Associate at University of Illinois -Urbana

The housing gains made by working people, Blacks and women have been the result of large-scale mass protests.

Black mayors are increasingly getting elected in cities that have weak economies and growing levels of social needs. A number of factors limited the ability of Black mayors to make a substantive difference for the most needy sectors: racism, complex government regulations, intergovernment relations (especially funding) class and property relations and the lack of advanced theory and comprehensive planning. Given these limitations and the history of housing policy development, increasing attention must be placed upon facilitation and building local community organizations that possess a high degree of independence in order to fight for housing and overall social change.

DISCUSSION AND RECOMMENDATIONS

Two major areas of discussion were (a) understanding how business pursuit of profits works against Black people getting decent housing and stable communities and (b) how the resources available to local governments cannot meet all the legitimate needs of the people even under progressive Black mayors. Rebuilding mass community-based organizations with independence of action is a critical priority in the new Black politics.

STUDY QUESTIONS

1. What are the main causes of housing problems and the destruction of Black communities in urban areas like Harvey?
2. What role does government (federal and local) play in contributing to the problem or maintaining it?
3. What has been the history of community based housing development in Harvey?
4. How do we begin to increase mass political development among Blacks in Harvey that results in improving housing conditions and fosters new relations among all the people in Harvey?
HEALTH AND HUMAN SERVICES WORKSHOP

Chair, Bonnie Rateree, Administrative Assistant to Mayor David Johnson of Harvey, member of SSLC

PRESENTATIONS:

Diana Slaughter, professor of Education and Afro-American Studies at Northwestern University

Government assistance in this country should promote things like self-sufficient education, quality health care, and the opportunity for the growth and development of our children. Instead, throughout history as far back as the European immigration in the 1800's, there's always been this stigma that says that these people are inferior or inadequate.

Now, public policy for human services has created this giant structure in the government. The children and families that need these services might not get them, and no one knows if the government's services, that everyone pays for, are functioning for us.

Bonnie Rateree, Administrative Assistant to Mayor David Johnson of Harvey, member of SSLC

Unemployment has gone up all over the country in places like Harvey, and there is a much greater need for public aid. At the same time, there are huge cutbacks in social services. This is hitting some Harvey residents hard.

Many of these people have worked hard all of their lives but in this economic depression have been laid off or are permanently out of a job. They are first-time aid recipients. Many Harvey residents have to go to the Midlothian public aid office. Many people don't qualify for some benefits because they don't have any children, and many laid-off workers only get compensation for the first six months.
HEALTH AND HUMAN SERVICES WORKSHOP

Dr. Smith (?)

Health care is one of the most important human services that everybody needs, but thanks to the Reagan cuts and a health care system that cares more about profits than people, more and more people are being forced to do without.

Harvey, like most places, has these same problems. It might even be worse because there is no public medical center in Harvey, and more limited access to health care. Many Harvey residents are forced to go all the way to Cook County Hospital for all their health care needs.

What Harvey needs is a non-profit community based hospital and health-care center. That is the only way - given our present health care system - that we can insure that everyone in our community gets adequate health care.

4th speaker (?)

Harvey's transportation system can be developed to: give much better service to the Harvey community and spur the development of Harvey businesses.

Established businesses in Harvey should support and help fund the public transportation system because that will lead to new investment, jobs, increases in property taxes which will lead to other services. This will create a much better business climate.

DISCUSSION

1. How can we, as a community -- not as individuals, decrease our dependence on public aid?

2. How can poor people and working people, without a lot of money, practice preventive health care?
3. How can we educate our teenagers about health care and things like birth control? How can we make the government give more help on critical issues like high infant mortality rates?
CULTURE WORKSHOP

Chair, Carol Adams, Loyola University Chicago, Director of Black Studies Program

Mitchell Caton, Muralist, Community Art specialist in Chicago

The Black community art movement had its beginning in Chicago (1967) and spread throughout the country like "Black power." Its distinctiveness from fine art and commercial art is that community art is mass participatory and reflects the past and present collective experiences of Afro-Americans as well as pointing to our collective future. There have been several stages in its development. (1) spontaneous self-expressive graffiti (pre 60s); (2) planned protest or "movement" murals that capture the energy and fervor of our active communities of the late 60s and early 70s; (3) various forms of institutional and commercial murals which were commissioned mainly outside the Black community.

Art "Turk" Burton, Musician, performing artist, culture activist, Chicago/Harvey, Illinois

In 1984, the Black culture movement and Black people in urban central cities are in deep trouble. The 1960s (like the 20s) were an intense period of social action and a high point of artistic expression and creative genius in Black classical music (Coltrane) as well as pop music (from James Brown to the Motown Sound). The 1970s brought a lull in culture and art just as it did to the mass struggle. Now in the 1980s, as bad as things are economically, socially, politically, the problem is compounded by all the weak, negative images being promoted by Black artists (Michael Jackson, Prince, etc.) through all forms of media including disc jockeys.

One main method to instill a culture of resistance is through facilitating and supporting community cultural centers and reincorporating liberation culture back into our community politics through education of the youth with positive role models emphasizing study and struggle.
CULTURAL WORKSHOP -cont.

Dr. Daniel Hayes, Vice President Academic Affairs, Thornton Community College

The community college movement was designed to make education respond to and be an active force in community development. The tension between academic emphasis and practical community needs has always existed but often improperly handled. Given the fiscal constraints and decline of the economy, community college enrollment has declined (10,500 enrolled at Thornton). We search for ways to increase our market by serving new needs. The community education program at Thornton attempts to bring the classroom into community settings (libraries, community centers, etc.). While we work to extend our support of Black culture at Thornton, we believe that the community education program could be useful in facilitating the types of culture-focused education addressed by muralists and performing artists and other ideas discussed today.

STUDY QUESTIONS

1. What role has culture paid in the overall Black liberation struggle?
2. What is Black Harvey's cultural heritage and how can it be promoted more broadly?
3. What are the main aspects of a "culture of resistance" program that can be used to unite Black Harvey residents and leaders?
4. What role can a progressive Black mayoral administration play in facilitating the development of this cultural program?
April 26, 1976

Mr. Sherrell
WBEE
75 East Wacker Drive
Chicago Illinois

Dear Mr. Sherrell;

Enclosed, find a document prepared by the Minority Council for Action, a community organization made-up of individuals from the Harvey area.

As a followup of previous meetings we send this proposal and recommendation for your total broadcasting format. Time is of the essence, therefore we request a response from your office no later than May 10th, 1976.

Sincerely,

Art Burton
and David Johnson
Co-Chairman of
The Committee for Responsive Media, Minority Council for Action
Fellow Citizens,

Enclosed find a position prepared by the "Committee for a Responsive Media," an arm of the Minority Council for Action. The Minority Council For Action is a cross section of the Afro American Community covering the south suburban communities of Harvey, Phoenix, Dixmoor and Markham. The Council is concerned with addressing the needs of the Community politically, economically, and culturally.

Since January of this year the Council had been in negotiation with station WBEE in an attempt to improve the station's programing relative to the needs of the above south suburban Communities. Presently the station has no editorial policy, talk show, very little news and its music is not at all representative of the best in "jazz."

Since January 17 the Minority Council for Action held three meeting with station management. A fourth meeting was scheduled and later cancelled by the general manager.

Subsequent to the cancelled meeting the enclosed proposal was sent to the general manager, Charles Sherrill III, for his consideration. Presently we have not heard from Mr. Sherrill. Therefore we are taking our case to the people.

We would like your assistance in this effort to make WBEE more accountable to the communities it is licensed to serve. You can help by:

* sending a letter to WBEE raising questions about the stations lack of
editorial policy, etc. and management's failure to respond to the Minority Council for Actions proposal

*contact friends and other community groups and ask them to do the same.
*circulate the Minority Council for Actions position paper within the community.
*let us know your response to our position paper.
*attend the meetings of the Minority Council, the first Thursday of each month and bring a friend.

"Joining together the ants ate the elephant," this African proverb sums up our feelings. We understand that concerted pressure from individuals and organizations in the Chicago area can have an effect on what is beamed into our communities.

Now is the time to act!

The Minority Council for Action
Committee for a Responsive Media
Minority Council for Action

POSITION PAPER ON WBEE MUSICAL PROGRAM

by Art Burton and David Johnson

A generation of black youths have grown up knowing absolutely nothing of men and women like Edward Kennedy Ellington, Paul Robeson, Eubie Blake and Katherine Dunham. What this means is that it is highly probable that the next wave of black "leaders" will be unable to lead because they will not know what preceded them. A generation of young black men and women knowing very little of their heritage and culture gives credence to the myth that black people have no culture. In fact, it is from this sector of the black community where the most vociferous arguments to this effect originate. This is not all that a failure to understand the historical evolution of black culture involves.

The best weapon that African people in America have to struggle with is dying out before our very eyes. There are those who may argue that black culture is alive and well and will point to Lola Falana, Sammy Davis, James Brown, Nancy Wilson and Quincy Jones as blacks making it as artists and performers. A serious analysis shows the deadly situation is by no means contested by this elite, and that, far from informing and mobilizing the oppressed black community, it gives the controlling elements of this society and the mass media an easy conscience by accrediting the existence of certain freedom of thought and action within the present exploitative system.

From this point of view, the black cultural elite, while being subjectively in opposition, objectively completes the arsenal of white corporate domination. While the latter appropriates black culture for its own profit, it deprives the black community of its best defensive and offensive weapons, an autonomously created culture nurtured by themselves. Ortiz Walton identifies the relationship
of black musicians to the recording industry and the mass media in his book, *Music: Black, White and Blue* in the following manner:

The growth of the music-recording industry is historically and parasitically connected to the growth of "Jazz." The industry's growth was, and still remains, dependent on the grooming and packaging of white "popular" music models derived from imitations of definitive Afro-American models. It was not until the early Twenties, after the succession of music reproduction inventions and the advent of radio, that the music industry was fully able to capitalize on the use of white imitators!.... Once the definitive Afro-American musical models have been studied and copied, with novelty effects added, the best imitator becomes a white model and is then promoted nationally and internationally.

Walton terms the white-black relationship in the recording and communications industry parasitic, a form of cultural imperialism. Cultural parasitism is exploitation without responsibility. We can see this more readily in the area of black movies. However when it comes to music we tend to be more liberal and tolerant of mediocrity and the turning of black cultural forms against Black people.

For instance, radio station WBEE purports to be an all jazz station. Yet one Saturday during a four hour segment roughly forty tunes were played. Of this number only two were by artists listed in the Down Beat International Critics Poll! We do not contend that Down Beat Magazine is the standard maker for black creative music. But the International Critics Poll does provide some type of tool for evaluating WBEE's programming. The vast majority of the records played were instrumental versions of rhythms and blues tunes, "funky jazz" or the disco-cross over style which is essentially warmed over funk.
A fact that cannot be ignored, no matter how hard the mass media, and educational institutions in this society try, is the music commonly referred to as "jazz" which is an art form that has its roots firmly embedded in the national black community in America. Along with this fact go ramifications that a medium that claims to be the sole dissemenator of this music should not ignore. To do so in these times is tantamount to betraying the historical experiences and struggles of black people that have brought us to this point in history.

Though we are bringing this to your attention now, WBEE has been guilty of steadily underestimating the black community while bombarding it with mediocrity! After taking a long and serious look at the programming of this station we feel that WBEE is long overdue in making the changes necessary to preserve creative black music and to serve the black communities it beams into.

The following pages contain critical comments and suggestions for improving the total programming of WBEE. This segment of the paper is divided into General Programming Format, Musical Format, News, Editorials, Talk Program and Educational Programs. The Minority Council for Action, being a cross-section of the Harvey area communities, and after years of listening to WBEE make these recommendations in an effort to make to this station more accountable to the citizens of this area.
Proposal:
WBEE "Jazz" Radio

I. General Programming

6 a.m. - 7 a.m. Religious Segment

7 a.m. - 10 a.m. Morning Music - softer toned music, refreshingly mild, with flutes, strings and vocals.

10 a.m. - 12 p.m. Third World Music - Music with components of Afro-Asia-Latin flavors provided by people of African descent in these areas. From a historical background.

12 p.m. - 1 p.m. Talk Show - "BEing Aware" - designed to discuss the most pressing problems and issues affecting the local, national, and international black community.

1 p.m. - 3 p.m. Contemporary Progressive Music - various forms of black music that draw from and speak to the historical experiences and needs of black people. i.e., Doug Carn, Tyner, Kirk.

3 p.m. - 3:30 p.m. Health Program - to inform the community with specific inner city health programs. i.e., VD, nutrition, dental, hypertension drawing from professionals, students and customs with a coordinator to plan and produce.
3:30 p.m. - 4 p.m.  
Black Music History  
1. Individual  
2. Styles  
3. Expose's  

4 p.m. to end of day  
Major Programming of a Cross-Section of Black Music
Sunday Programming

Sunday air time will be evenly split between Black religious and secular music. For example:

<table>
<thead>
<tr>
<th>Time</th>
<th>Program</th>
</tr>
</thead>
<tbody>
<tr>
<td>6 a.m. - 1 p.m.</td>
<td>Religious Services and Music</td>
</tr>
<tr>
<td>1 p.m. - 3 p.m.</td>
<td>Traditional &quot;Jazz&quot; - Dixieland and New Orleans</td>
</tr>
<tr>
<td>3 p.m. - 5 p.m.</td>
<td>Artist of the Week - a spotlighting of a particular individual artist or style of playing.</td>
</tr>
</tbody>
</table>

During the summer months when air time is lengthened new features could be added, such as speeches, concerts and children's programs.
II. Musical Format

A. There must be more consistent programming in regards to creative music of the highest caliber. There should be more emphasis placed on black artists who have made great contributions to Jazz and world music.

B. There must be an ongoing relationship between the station and the major jazz record shops in the city such as the Jazz Record Mart and Mr. T's.

C. WBEE should contact all the jazz record company's agents in the city of Chicago and hold a seminar on developing better working relationships. This will help the station keep abreast of the music better, new releases, and what top artists are doing, etc.

D. Disc jockeys should go out and hear live music as much as possible. They should enroll in jazz history courses because their analysis is not sharp enough to deal with people and concepts.

E. In addition, they should get a subscription of Down Beat Magazine and develop a library of books dealing with music and also records.

F. McCoy Tyner was just voted Jazzman of the Year in Down Beat's people poll. Yet he is hardly represented on the station at all.

G. There is entirely too much soul - jazz being played and in some cases outright soul music. Marty and Wali Muhammad have been known to play Harold Melvin & The Bluenotes, and the Staple Singers.

There is not enough current music being played on the station and there should be more of a historical analysis of black music from King Oliver, Bessie Smith, Louis Armstrong, Duke and the Count, Ella Sarah, Carmen, Dizzy, Bird, Monk, Tadd, Art Tatum, Bud Powell, Sonny Rollins, Horace Silver, Art Blakey, Max Roach, Ornette, Eric Dolphy, Leon Thomas, Archie Shepp, Andrew Hill, Bobby Hutcherson, Miles Davis (60's), Trane, McCoy, Elvin Jones, Philly Joe Jones, Betty Carter,
H. The educational jazz program supposedly that has begun in the urban schools by WBEE should be screened by competent people of the community. In this way we would be certain the truth is being told, less than this would be elitist, condescending, fatalistic and in no way justified by your day to day programming.

I. There should be jazz concerts promoted by the station not only promoting school groups but outstanding local talent as well. Concerts dealing with national talent should be promoted whenever possible.

J. There should also be a program interviewing local and national talent currently playing in the city. Such programs would give insight into the artist and his music and may encourage more people to go out and hear live music. This would also open up more dialogue between the artist and his fans or critics. Constructive communication is the most important thing.

K. Music should be played that will have the ability to give vision and insight. Therefore, as people become able to gain greater knowledge of black music, strength and tranquility, harmony and wisdom will also be gained.

L. Many times jazz artists will mix their albums up with commercial and artistic tunes, too often WBEE will play the commercial tune, one exception being Larry Smith.

M. Too much commercialism tends to stagnate the mental process, therefore the station will be held responsible for helping to stagnate the black
community. The management and staff of WBEE must become more aware of the tremendous potential a station like WBEE has for informing and educating its listeners. Music is an integral part of the Afro-American culture and only that music which exemplifies excellence and positive cultural values should be played and heard.
III. **News**

A. In a world that is becoming increasingly smaller and where events on one side of the world can and do affect Americans in general and Afro Americans in particular, the management of WBEE must recognize that it has a greater responsibility to its listener than to merely present news headlines. Presently, this practice by WBEE is disgraceful!

B. WBEE is licensed in the city of Harvey and consequently has the responsibility to provide more coverage of news and events pertinent to the communities of south suburbia.

IV. **Editorials**

A. Presently WBEE has no editorial policy. What this meant is the management of the station has in effect turned its back on the problems and issues of the communities it is licensed to serve (as a custodian of the air waves).

B. We propose that station management institute editorials as a daily feature. Nothing less will convince us that WBEE has moved beyond its present position of "absentee owner."

C. In order to obtain up-to-date and factual information on the local communities, station management should hire or consult with a local advisory group.

V. **Talk Program**

A. Presently WBEE does not offer a "talk show" to its listeners. Again it appears that station management has abdicated its responsibility for
helping to inform and educate its listeners.

B. Station management should re-open a time slot for a talk show as we have suggested in our general programming format. Such a program should deal with local, national and international organizations and personalities.

VI. Educational Programs

A. More and more of the American public has become dependent upon the mass media as a source of information.

B. WBEE is in the position to provide educational programs in the areas of health, Afro American Music History, nutrition, consumerism, voter registration and other topics relevant to the black community.

C. We suggest one-half hour of educational programs daily at the time suggested on the general programming sheet.

In conclusion, we are serving notice to the staff, management and owners of WBEE that there is a body of citizens in the Harvey area that is aware of the short comings of WBEE. We are aware of the effects of programming of this nature has on black listeners. Consequently, we argue to implement these proposed changes immediately.
WBEE RADIO'S ANSWER

TO THE

MINORITY COUNCIL FOR ACTION'S

POSITION PAPER: RADIO STATION WBEE

Black people have traditionally been oppressed people in this country and throughout the world. This oppression has created within most black people strong feelings of insecurity, fear, lack of self-respect and ignorance of self. Consequently, the oppression continues, thriving on the very apathetic attitudes which it fosters.

There are many tragedies of such a grim reality, i.e. poor education, political ignorance, social ostracism, and black on black crime, to cite a few. But the greatest tragedy that confronts black people today is waste. Waste of mind, waste of body, waste of time. Black people are culturally dead, apparently. However, no people on earth today can claim a cultural heritage as enriched (and influential on other cultures) as the cultural heritage of black people. Why? Basically because the world has become highly capitalistic with virtually all of the capital in the hands of those who have traditionally oppressed blacks and others throughout the world.

So where does this leave black people? Where are they going economically? Will they ever be a real vital and vigorous force in a capitalistic society? Or will the oppressors continue to capitalize on the
cultural heritage of blacks - at the expense of blacks (leaving blacks forever shackled in their own mire of ignorance of self, insecurity, and fear?).

The Position Paper: Radio Station WBEE of the Minority Council for Action clearly prints out the problem: "A generation of black youths have grown up knowing absolutely nothing of men and women like Edward Kennedy Ellington, Paul Robeson, Eubie Blake and Katherine Dunham...a generation of young black men and women knowing very little of their heritage and culture gives credence to the myth that black people have no culture." What is happening today in the United States is a definite example of blacks trying to remove themselves from the black experience and trying to be white whenever and however possible. This is especially true of most blacks who are fortunate enough to make certain gains economically, socially and politically. Theirs is almost always a position of keeping the status quo, not making waves or otherwise jeopardizing their own comfort. While such a position may have historical justification, it perpetuates the very evils that have destroyed or damaged the minds of millions of blacks: racism and bigotry.

What then must blacks - who are continually oppressed by whites - do to make real the cultural heritage that is part of all of us? How must we conduct ourselves to insure that generations that follow us will find the torch lit and the path worn? Specifically, how must black oriented radio stations program their broadcast day so that
young (as well as old) blacks can be proud of being black? What must WBEE do to raise a level of consciousness heretofore unnoticed in the minds of all who would listen to the station?

(I have many definite ideas about the necessary role of black oriented broadcast media. However, I will discuss the specific role of WBEE and how it relates to the Position Paper: WBEE Radio by the Minority Council For Action).

Generally, I totally agree with the position paper. Further, we have already initiated several of the suggested changes and will initiate others subsequently. I would advise the Minority Council For Action that WBEE'S management is willing, able, and excited about developing and maintaining close contact with council, and we certainly welcome your suggestions as to how we may provide worthwhile programming for our listeners. I would further suggest that the council's observations (as set forth in the Position Paper: WBEE Radio) would be of greater significance to the black liberation struggle if these observations were preached, taught, and otherwise propounded across the face of the earth. However, I do think WBEE is a fine place to start.

In your programming proposal to us you recommended that we switch our religious hour from 11:00AM to Noon to 6:00AM to 7:00AM. You did not indicate why you favor this particular time period for this segment of our broadcast day, however, I venture to guess that it has to do
with your preference for jazz music (as opposed to gospel) in the middle of the day. Personally, I too would rather begin our day with gospel, and then go straight through with fine jazz music. However, I chose not to program gospel at this hour because our AM drive time period (6:00 to 10:00AM) comprises 60 to 70 percent of our total listeners (depending on the day, the hour, and the length of our broadcast day). Our studies show that a very small percentage of our total listeners (8 to 15%) tune into our gospel hour (the percentage goes up sharply and promptly at noon when we resume our jazz programming). We cannot afford (financially) to lose any portion of our AM audience. Many of our AM clients are "lead seeking" advertisers. This means that we must maintain a large reservoir of loyal listeners during this crucial 6:00 - 10:00AM period. Finally, changing the gospel hour would make no real significance in our overall relevance anyway.

You further suggested that we play soft tone music (strings, woodwinds and vocals) during AM drive (6:00AM - 10:00AM). We will definitely take note that a greater portion of the music during this time be soft tone music. However, keep in mind that half of our listeners (and sometimes as many as 70 percent) are tuned in from 6:00 - 10:00AM, and should get a broad cross-section of all good jazz music.

10:00AM - NOON Third World Music with Afro, Asian and Latin (black) sounds. I like this concept. However, I am not familiar with Third World Music (unless you are referring to Afro-Cuban music or
Salsa music as Third World music. I am willing to play this type if it is lyrical (traditional to American jazz). Please give me some LPs so I can listen to it.

**NOON TO 1:00PM** Talk Show. I would be willing to have a modified version of the usual talk show. I would _rather_ have in depth interviews of important community, national and international figures, with greater emphasis on the interview (with no call-ins from the audience). However, such a show requires an articulate, highly reliable and active person - who is willing to research projects and concepts, and who is aggressive enough to keep key figures on the show daily, weekly, month in and month out.

**1:00PM TO 3:00PM** Contemporary Progressive Music. Excellent suggestion of a notion we should be sensitive to in our programming (music that speaks to the historical experiences and needs of black people). However, I would appreciate your ideas as to the type of dialog the DJ must maintain during this segment of broadcasting.

**3:00 - 3:30PM** Health Program. Such a program is sorely needed. However, it would not be widely popular. A shorter version (3-5 minutes) of this suggestion would be of greater service to our total audience. We would certainly entertain your suggestions as to how you think such a program ought to run.
3:30 - 4:00PM Black Music History - individual styles, the two coupled with music...excellent suggestion...we have begun a series of daily program that deal specially in this area. We call them: Jazz Beats, Jazz Notes, and The New Ones (about the newest record releases).

4:00PM TO SIGN-OFF Cross section of Black Music. OK, as long as we're dealing with lyrical jazz music (nothing too far removed from traditional harmony and rhythm).

SUNDAY PROGRAMMING

Our Sundays are completely sold out to black churches (from sign-on to sign-off).

You have suggested traditional jazz or Dixieland style for this day. Such programming (on any day) would be effective only if a highly knowledgeable and articulate traditional jazz record collector were the host. Do you know any?

You further suggested spotlighting an artist of the week, and maintaining added features (children's program, speeches - from important blacks, I take it - concerts - taped live, I imagine). We will certainly include all this in our programming. However, we request that you further recommend how you believe such programming could be most effective.
MUSICAL FORMAT

I agree with points A-B-C-D and G. Point G states that too much Soul (R & B) music is being played. That will be phased out completely by this calendar year's end (it has been reduced substantially since my first meeting with the council).

Point D suggests that station DJs must hear more live music, and enroll in jazz history courses. I agree with both, and have provided them with free admission, drinks and food at Ratso's and Jazz Showcase. The station will also subsidize their jazz history education. Please advise where such courses are offered, when (dates and times), and costs.

Points C and B has to do with how we can be assured of getting the best music (records) for our listeners. We are currently building up the finest collection of jazz recordings we (or anybody) have ever had.

Points H-I-J-K-L-M are also well taken observations and suggestions. We would appreciate your suggestions and recommendations on implementing each of them. I am not sure of what is intended in Point K. Please clarify.

NEWS

The WBEE News department will be challenged to produce more news stories that are significant and relevant to the black community and to Harvey. Our sources are not plentiful, however, so we must ask
the council for definite direction in this regard.

EDITORIALS

We will assume an editorial stance on the important issues. This editorial stance may also reveal itself in how we treat the issues, persons we interview, etc.

EDUCATIONAL PROGRAMS

WBEE is willing to do whatever is necessary to inform our listeners more of what is going on around them. We are anxious to provide our listeners with whatever type of programming is necessary and feasible.

Finally, WBEE currently has more employees than it has ever had (23 employees, 18 black, 5 white). In order to insure that we all keep our jobs we must produce results for advertisers who buy time on the station. However, we will not sacrifice good sound programming, honest jazz music, and decency to attract new listeners and maintain our old ones. We must - and will - strike a balance.
MCA Response to WBEE's Response

I. Theoretical Agreement  (Some Questions)

(A) We question and maintain severe reservations about station management's agreement with the Minority Council for Actions position paper because the operation of the station is in conflict with the philosophical assumptions of the MCA position paper.

(B) Yes, whites oppress blacks - but there are blacks who knowingly and out of ignorance aid in the oppression of blacks i.e. incompetent radio announcers.

II. Clarification of the Religious Hour Position

(A) The religious segment was proposed for an earlier time slot because of the small numbers of listeners. And that it is at this time of day most people are thankful for waking up!

(B) WBEE must seriously consider the sociological implications of religion and poverty and political impotence. Therefore we placed this segment at that early hour. Because of the data you presented we would like to raise the following questions:

1.) How many listeners are drawn from other stations during the gospel hour?
2.) How much revenue does WBEE receive from its religious programming?
3.) Could this revenue be increased by programming jazz?

III. The Third World Segment  (10:00 a.m. - Noon)

(A) You partly answered your question with your clarification of your question. Yes, we are talking about Afro, Cuban, Latin, and Afro-Asia music that is lyrical.

(B) Third world music differs from - let's say, third stream music - in that its form, content, and generally speaking, the performers are non-European.

(C) Third World Music would be instrumental in informing (teaching) WBEE listeners about world geography and blacks in the diaspora. (See the down beat interview of Eddie Palmieri and Ray Barretto)

IV. Talk Show  (Noon - 1:00 p.m.)

(A) There are over 1.3 million in the Chicago area. We find it hard to believe that WBEE cannot find someone who is "articulate, highly reliable and active" - and "willing to research projects and concepts, and who is aggressive enough to keep key figures on the show daily, weekly, monthly in and month out." We generally agree with your idea of a talk show.

(B) How much does WBEE staff persons earn and how?
V. Contemporary Progressive Music (1:00 - 3:00)

(A) This is what WBEE is supposed to be all about your question is indicative of the station's ill-concerned view of the history of black music. Presently the station is incapable of offering a segment such as this with its current staff.

VI. Health Program

(A) Use college students, professors and professionals. (3-5 minutes)

VII. Black Music History (3:30 - 4:00 p.m.)

(A) Present programs are not up to snuff though it is a start.

(B) Would like to review programs with you.

VIII. 4 p.m. to sign-off

(A) What do you mean by traditional rhythm and harmony?

IX. Use of Speeched

Evaluation of Personnel

Part Two:

(A) Based upon Conceptual Frame Work outlined

1. Articulation
2. Knowledge of Music History
3. Commitment - to the music and black people
4. Agreement with concept of Black Orientated Radio Programming
5. Ability to restrain in firing and hiring

Consultant Services
The Mass Media and
African-Americans:
A Case Study
by
A. Burton and D. Johnson
Minority Council for Action
POSITION PAPER: RADIO STATION WBEE
by Art Burton and David Johnson

A generation of black youths have grown up knowing absolutely nothing of men and women like Edward Kennedy Ellington, Paul Robeson, Eubie Blake and Katherine Dunham. What this means is that it is highly probable that the next wave of black "leaders" will be unable to lead because they will not know what preceded them. A generation of young black men and women knowing very little of their heritage and culture gives credence to the myth that black people have no culture. In fact, it is from this sector of the black community where the most vociferous arguments to this effect originate. This is not all that a failure to understand the historical evolution of black culture involves.

The best weapon that African people in America have to struggle with is dying out before our very eyes. There are those who may argue that black culture is alive and well and will point to Lola Falana, Sammy Davis, James Brown, Nancy Wilson and Quincy Jones as blacks making it as artists and performers. A serious analysis shows this grave situation is by no means contested by this elite, and that, far from informing and mobilizing the oppressed black community, it gives the controlling elements of this society and the mass media an easy conscience by accrediting the existence of certain freedom of thought and action within the present exploitative system.

From this point of view, the black cultural elite, while being subjectively in opposition, objectively completes the arsenal of white corporate domination. While the latter appropriates black culture for its own profit, it deprives the black community of its best defensive and offensive weapons, an autonomously created culture nurtured by themselves. Ortiz Walton identifies the relationship
The growth of the music-recording industry is historically and parastically connected to the growth of "Jazz." The industry's growth was, and still remains, dependent on the grooming and packaging of white "popular" music models derived from imitations of definitive Afro-American models. It was not until the early Twenties, after the succession of music reproduction inventions and the advent of radio, that the music industry was fully able to capitalize on the use of white imitators!.... Once the definitive Afro-American musical models have been studied and copied, with novelty effects added, the best imitator becomes white models and are then promoted nationally and internationally.

Walton terms the white-black relationship in the recording and communications industry parasitic, a form of cultural imperialism. Cultural parasitism is exploitation without responsibility. We can see this more readily in the area of black movies. However when it comes to music we tend to be more liberal and tolerant of mediocrity and the turning of black cultural forms against Black people.

For instance, radio station WBEE purports to be an all jazz station. Yet one Saturday during a four hour segment roughly forty tunes were played. Of this number only two were by artists listed in the Down Beat International Critics Poll! We do not contend that Down Beat Magazine is the standard maker for black creative music. But the International Critics Poll does provide some type of tool for evaluating WBEE's programming. The vast majority of the records played were instrumental versions of rhythms and blues tunes, "funky jazz" or the disco-cross over style which is essentially warmed over funk.
A fact that cannot be ignored, no matter how hard the mass media, and educational institutions in this society try, is the music commonly referred to as "jazz" which is an art form that has its roots firmly embedded in the national black community in America. Along with this fact go ramifications that a medium that claims to be the sole dissemenator of this music should not ignore. To do so in these times is tantamount to betraying the historical experiences and struggles of black people that have brought us to this point in history.

Though we are bringing this to your attention now, WBEE has been guilty of steadily underestimating the black community while bombarding it with mediocrity! After taking a long and serious look at the programming of this station we feel that WBEE is long overdue in making the changes necessary to preserve creative black music and to serve the black communities it beams into.

The following pages contain critical comments and suggestions for improving the total programming of WBEE. This segment of the paper is divided into General Programming Format, Musical Format, News, Editorials, Talk Program and Educational Programs. The Minority Council for Action, being a cross-section of the Harvey area communities, and after years of listening to WBEE make these recommendations in an effort to make to this station more accountable to the citizens of this area.
Proposal:

WBEE "Jazz" Radio

I. General Programming

6 a.m. - 7 a.m.  Religious Segment

7 a.m. - 10 a.m.  Morning Music - softer toned music, refreshingly mild, with flutes, strings and vocals.

10 a.m. - 12 p.m.  Third World Music - Music with components of Afro-Asia-Latin flavors provided by people of African descent in these areas. From a historical background.

12 p.m. - 1 p.m.  Talk Show - "BEE-ing Aware" - designed to discuss the most pressing problems and issues affecting the local, national, and international black community.

1 p.m. - 3 p.m  Contemporary Progressive Music - various forms of black music that draw from and speak to the historical experiences and needs of black people. i.e., Doug Carn, Tyner, Kirk.

3 p.m. - 3:30 p.m.  Health Program - to inform the community with specific inner city health programs. i.e., VD, nutrition, dental, hypertension drawing from professionals, students and customs with a coordinator to plan and produce.
3:30 p.m. - 4 p.m.  Black Music History
   1. Individual
   2. Styles
   3. Expose's

4 p.m. to end of day  Major Programming of a Cross-Section
                     of Black Music
Sunday Programming

Sunday air time will be evenly split between Black religious and secular music. For example:

6 a.m. - 1 p.m.  Religious Services and Music

1 p.m. - 3 p.m.  Traditional "Jazz" - Dixieland and New Orleans

3 p.m. - 5 p.m.  Artist of the Week - a spotlighting of a particular individual artist or style of playing.

During the summer months when air time is lengthened new features could be added, such as speeches, concerts and children's programs.
II. Musical Format

A. There must be more consistent programming in regards to creative music of the highest caliber. There should be more emphasis placed on black artists who have made great contributions to Jazz and world music.

B. There must be an ongoing relationship between the station and the major jazz record shops in the city such as the Jazz Record Mart and Mr. T's.

C. WBEE should contact all the jazz record company's agents in the city of Chicago and hold a seminar on developing better working relationships. This will help the station keep abreast of the music better, new releases, and what top artists are doing, etc.

D. Disc jockeys should go out and hear live music as much as possible. They should enroll in jazz history courses because their analysis is not sharp enough to deal with people and concepts.

E. In addition, they should get a subscription of Down Beat Magazine and develop a library of books dealing with music and also records.

F. McCoy Tyner was just voted Jazzman of the Year in Down Beat's people poll. Yet he is hardly represented on the station at all.

G. There is entirely too much soul - jazz being played and in some cases outright soul music. Marty and Wali Muhammad have been known to play Harold Melvin & The Bluenotes, and the Staple Singers.

There is not enough current music being played on the station and there should be more of a historical analysis of black music from King Oliver, Bessie Smith, Louis Armstrong, Duke and the Count, Ella Sarah, Carmen, Dizzy, Bird, Monk, Tadd, Art Tatum, Bud Powell, Sonny Rollins, Horace Silver, Art Blakey, Max Roach, Ornette, Eric Dolphy, Leon Thomas, Archie Shepp, Andrew Hill, Bobby Hutcherson, Miles Davis (60's), Trane, McCoy, Elvin Jones, Philly Joe Jones, Betty Carter,
Eddie Jefferson, AACM, Muhal, Braxton, Jarman, Roscoe Mitchell, Sam Rivers, Booker Ervin, Charles Mingus, Mongo, Tito Puente, Eddie Palmieri, Ray Barretto, Stanley Cowell, Buster Williams, Richard Davis, Harold Mabern, Rashaan Roland Kirk, etc., etc.

H. The educational jazz program supposedly that has begun in the urban schools by WBEE should be screened by competent people of the community. In this way we would be certain the truth is being told, less than this would be elitist, condescending, fatalistic and in no way justified by your day to day programming.

I. There should be jazz concerts promoted by the station not only promoting school groups but outstanding local talent as well. Concerts dealing with national talent should be promoted whenever possible.

J. There should also be a program interviewing local and national talent currently playing in the city. Such programs would give insight into the artist and his music and may encourage more people to go out and hear live music. This would also open up more dialogue between the artist and his fans or critics. Constructive communication is the most important thing.

K. Music should be played that will have the ability to give vision and insight. Therefore, as people become able to gain greater knowledge of black music, strength and tranquility, harmony and wisdom will also be gained.

L. Many times jazz artists will mix their albums up with commercial and artistic tunes, too often WBEE will play the commercial tune, one exception being Larry Smith.

M. Too much commercialism tends to stagnate the mental process, therefore the station will be held responsible for helping to stagnate the black
community. The management and staff of WBEE must become more aware of the tremendous potential a station like WBEE has for informing and educating its listeners. Music is an integral part of the Afro-American culture and only that music which exemplifies excellence and positive cultural values should be played and heard.
III. News

A. In a world that is becoming increasingly smaller and where events on one side of the world can and do affect Americans in general and Afro Americans in particular, the management of WBEE must recognize that it has a greater responsibility to its listener than to merely present news headlines. Presently, this practice by WBEE is disgraceful!

B. WBEE is licensed in the city of Harvey and consequently has the responsibility to provide more coverage of news and events pertinent to the communities of south suburbia.

IV. Editorials

A. Presently WBEE has no editorial policy. What this meant is the management of the station has in effect turned its back on the problems and issues of the communities it is licensed to serve (as a custodian of the air waves).

B. We propose that station management institute editorials as a daily feature. Nothing less will convince us that WBEE has moved beyond its present position of "absentee owner."

C. In order to obtain up-to-date and factual information on the local communities, station management should hire or consult with a local advisory group.

V. Talk Program

A. Presently WBEE does not offer a "talk show" to its listeners. Again it appears that station management has abdicated its responsibility for
helping to inform and educate its listeners.

B. Station management should re-open a time slot for a talk show as we have suggested in our general programming format. Such a program should deal with local, national and international organizations and personalities.

VI. Educational Programs

A. More and more of the American public has become dependent upon the mass media as a source of information.

B. WBEE is in the position to provide educational programs in the areas of health, Afro American Music History, nutrition, consumerism, voter registration and other topics relevant to the black community.

C. We suggest one-half hour of educational programs daily at the time suggested on the general programming sheet.

In conclusion, we are serving notice to the staff, management and owners of WBEE that there is a body of citizens in the Harvey area that is aware of the shortcomings of WBEE. We are aware of the effects of programming of this nature has on black listeners. Consequently, we urge you to implement these proposed changes immediately.
TRADITIONAL AND NATIONALIST

POLITICAL ORGANIZING IN SUBURBIA

Read Before

The National Association of Black
Social Workers Annual Conference

April 9, 1982
Marriott Hotel
Chicago, Illinois

by

David N. Johnson
Coordinator, Urban Studies
Thornton Community College

Member, South Suburban Leadership Coalition
P.O. Box 283
Harvey, Illinois 60426
**HISTORY**

Harvey, Illinois, is a suburb with a population of 34,800 located 20 miles south of downtown Chicago. It is one of Chicago's oldest suburbs. Chartered in 1893, the town soon established a large industrial base to the point where it was known as "little Manchester," the English city that received a major push from the Atlantic slave trade. Today there are at least six Fortune 500 corporations located within the city limits. The city was also the site of the first enclosed shopping center that we now find ringing the city of Chicago.

**POLITICS**

Harvey is approximately 80 percent black. There is a commissioner form of government that holds at-large elections every four years. In 1979 the first black was elected to the city council. Prior to this, blacks consistently made attempts to elect candidates with no success. The system of elections, the lack of ongoing political organizing; opportunism amongst various sectors of the black community; and a virulent form of white racism have worked to disenfranchise the black community.

**THE SSLC EXPERIENCE**

The South Suburban Leadership Coalition (SSLC) was founded in 1980 by a small group of community activists (ten persons) which included two black elected officials (school board and city council). At the initial meeting the consensus was to enter into a planning process to help clarify the interests and goals of the group.

**PROCESS**

The planning process was developed around a twelve hour workshop. The process ultimately consumed sixty hours over a three week period.
The workshop entailed an analysis of space (geography), analysis of community problems; development of a problem statement (problemat); goals; strategies; tactics and a timeline. Out of this process evolved a seventeen page document that is used to orientate new members.

MEMBERS

Membership to SSLC is open to anyone living, working or having a sincere interest in the welfare of blacks in the south suburbs. Presently, SSLC has sixteen active members. Membership represents a broad cross-section of the community. There are elected officials, community people; senior citizens and youth; men and women; workers and professionals; democrats and independents. SSLC is an independent local political education organization that encompasses all of the above elements. To become a member one must attend the Political Awareness Workshop, pay the annual dues of five dollars, and work on a committee of the organization. The goals of the organization are:

1. **Crime Prevention** - To establish and maintain social institutions which will provide equitable relations between individuals and society.

2. **Economic Development** - To control and protect land, labor and the use of technology.

3. **Identity** - The ability of blacks to define ourselves and speak for ourselves through the control of the symbolic, educational and lifestyle dimension of our existence.

4. **Community Development** - To develop within the black community the ability to influence the pace, scale and direction of community development.

5. **Political Organization** - To establish and maintain an equitable political organization.

ACTIVITIES

During the first year SSLC engaged the community in a wide range of events: voter registration drives, Candidates' Nights, Endorsement Hearings,
Kwanza, Martin Luther King Memorial Program, Park District election endorsements, regularly scheduled political awareness workshops, general business meetings and an annual report to the community.

The second year's activities included all of the above (substitute school board for park district) governmental monitoring and a monthly breakfast/forum called "Food for Thought." We are in the process of developing a major document that sums up our work and offers an affirmative program in education, parks and recreation, and municipal government.

**FUNDING**

SSLC is funded by membership dues, pledges, the breakfast/forum and donations from individuals in the black community. This is important for when SSLC does something it is because the membership has decided to and not someone or some group external to the black community said so. Consequently, we are poor in funds but healthily independent.

**ORGANIZING PROBLEMS**

SSLC has experienced three stages or phases in its development:

1. nonrecognition, 2. attack, and 3. acknowledgement.

The first phase of nonrecognition was, in part, due to the fact that organizations come and go in the black community. That black organizations lack longevity or staying power. Another aspect of nonrecognition stems from the lack of respect shown for black people, in general, and groups purporting to organize black people, in particular. So, in a sense, we had to prove ourselves.

The second phase, attack, was marked by verbal attacks against individual members of the organization, firing of an organizational member the night before his election, and lawsuits. After a year of political activity which included
speaking out on a wide variety of issues caused many of the conservative elements of Harvey to launch what amounted to their counter offensive. These elements were able to capitalize on several individuals that were "put out of SSLC" for various reasons. So initially some of the criticisms of SSLC seemed valid until the former members were exposed for what they were.

Several black elected officials were criticized or felt threatened. Black folks were demanding accountability so they, too, joined the chorus of critics who essentially criticized some of our tactics yet had nothing to say about the fundamental questions of accountability to black people and black political powerlessness.

The third phase, acknowledgement; has come about as a result of several factors. SSLC's track record is very clear. Anyone seriously involved in Harvey area politics and community affairs has heard of the organization. Secondly, events have created a climate conducive to building unity amongst south suburban groups and individuals active in community politics. SSLC has seized the opportunity to organize various elements of the black community. Because of Reagonomics, the formation of the new second congressional district and the obvious lack of black political representation at the local municipal level, a broad cross-section of black people are now open to a systematic process of planning, educating, analyzing and mobilizing the black community in the broadest sense of the word. SSLC is at the forefront of this motion.

PROSPECT FOR THE FUTURE

The five goals of SSLC can only be accomplished through an organized black community. The organization saw five years as the time frame necessary to accomplish the first phase of community development. The race against time and the forces of resistance is a close one. Within the last few weeks several
breakthroughs have taken place. Black people are beginning to move the way we had envisioned two years ago.

If the next six months go as well as the last few weeks, the prospects for the future will look very good.
FOR IMMEDIATE RELEASE

The South Suburban Leadership Coalition (SSLC) has issued a call for a Black Political Solidarity Conference in preparation for the 1983 municipal elections in Harvey. The conference will take place Saturday, December 11, 1982 at the Phoenix Multipurpose Center, Phoenix, Illinois.

It will be a one day conference running from 9:00 a.m. to 9:00 p.m. There is a two dollar ($2.00) registration fee to cover the cost of materials. Scholarships are available for seniors, youth and the unemployed, according to Bonnie Rateree, coordinator of the conference.

SSLC has sponsored a variety of forums, cultural events and voter registration drives during the past two years.

James Harris, the mayor of Phoenix will welcome the participants to this unique conference. "I am happy to see community people coming together so that they can play a greater role in their government," Harris said, "and I am happy that Phoenix was selected as the site of the conference."

Sharing the rostrum with Mayor Harris Saturday morning is the Reverend Princeton McKinney, pastor of Christ Temple Community Baptist Church of Markham, as the main speaker during the opening session. "It is not an easy job to organize such a conference, there are people who won't understand its purpose, but God will be with you because you are working for the good of all."

The conference planners want to bring together the broadest cross-section of the black community possible to share information, analyze the present political climate, clarify problems and issues, discuss strategies for community development and to emerge with a standard for evaluating candidates in the February primary and April general elections.
Many observers view the 1983 elections in Harvey as pivotal for determining the future of the city and neighboring communities. Dixie Square shopping center closed in 1979. The downtown area has declined tremendously over the past ten years. This year May's department store, on the west side of town, closed shortly after opening in the same year.

The Harvey black community faces one of its greatest challenges. With 70% of the population and one black elected official in the city government a concerted effort will be needed to overcome a low voter turnout and a field flooded in the past with black candidates with little chance of winning. The conference will address these and other problems.

Workshops will be organized around the following topics: A demographic profile of Harvey; the future of Harvey with two more years of Reaganomics; strategies and sources for community development; and voter registration, precinct work and poll watching.

After a luncheon that will feature an address from each of the candidates the participants will be divided into areas based on precincts so that information on problems, issues and the attitude of residents can be systematically gathered and used to formulate a program to be addressed by candidates and, in turn, evaluate individuals running for office.

William "Bill" Gardner, acting president of SSLC stated: "In these times of Reaganomics Blacks in the South Suburbs have the unique opportunity to govern themselves and therefore be included in this country's political and economic arena."
Groups and individuals wishing to take part in the conference should contact Bonnie Rateree at 596-4992 or Bill Gardner, 339-8546. SSLC is encouraging you to pre-register. Send your name, address and phone number along with $2.00 to: P.O. Box 1278, Harvey, Il. or call.
S.S.L.C.
SOUTH SUBURBAN LEADERSHIP COALITION
P.O. Box 1278
Harvey, Illinois 60426

A BLACK POLITICAL SOLIDARITY CONFERENCE
"We may not have it all together........but together we can have it all."

The shopping center is closed. Graffiti and vacant stores highlight the decline of downtown. High foreclosure rates and boarded-up houses scar our neighborhoods and contribute to lower property values while injuring the morale of the residents. Unemployment is one of the highest in the state as the city seems to sink with the worsening of the national economic crisis. Reaganomics serves only to make matters worse.

Harvey, Illinois, founded in 1893, is an industrial suburb of Chicago that sits in the center of a transportation network handling passengers, freight and auto traffic to all parts of the nation. The city, once known as "the hub of south suburbia," has a large industrial base, despite a decline in commercial establishments.

Conservative estimates place Harvey's black population at 70% of the population of 34,000. Yet, only one black has been elected to the city government. Today, any discussion of blacks in the south suburbs must focus on Harvey, Phoenix, Dixmoor and Markham. The greatest concentration of blacks in the south suburbs are located in these four municipalities. Their social and economic integration means they share a common future. As Harvey goes, so goes the other three.

WHY A BLACK SOLIDARITY CONFERENCE?

Black people are fighting back against national, state and local forces that have ripped off the gains made in the 1960's and early 70's. Chicago is an example of this. However, fighting is not enough. Black people must fight back in new ways using strategies and tactics based upon two important elements: 1) the lessons of our past; and 2) the welfare of people.

With the February municipal elections so close at hand, the political power of the black community must be consolidated. Most importantly, the black community must see to it that political power is used for the benefit of the people and not for individuals and groups with narrow interests.
ON DECEMBER 11, 1982 A BLACK POLITICAL SOLIDARITY CONFERENCE
-----A PEOPLE'S CONFERENCE----- WILL BE HELD AT THE PHOENIX
MULTI-PURPOSE CENTER FROM 9 A.M. to 9 P.M., PHOENIX, ILLINOIS.

CONFERENCE OBJECTIVES

*To provide concrete information on the conditions in Harvey.

How many jobs are there in Harvey? Who holds the key policymaking positions in the city government? What is the unemployment rate in Harvey? Where is the City's Affirmative Action Program?

*To bring together the broadest cross-section of the black community to discuss the future of Harvey and neighboring municipalities.

Youth, seniors, business people, clergy, homeowners, renters, teachers, men and women. THE PEOPLE--must come together to voice their concerns about Harvey and what THEY would like to see the future become. A stable Harvey means a stable Phoenix, Dixmoor and Markham.

*To examine options and resources available for community development.

What are "free enterprise zones?" What do they offer Harvey? Are there local institutions that can be more efficiently used to foster community development? Who is responsible for these programs?

*To establish a criteria for the evaluation of candidates in the upcoming elections.

Harvey cannot afford to elect individuals to office and wait for them to develop a program. This conference can develop the basis for a program because it will be based on the hopes and fears of the people of Harvey. "It's not the man but the plan. It's not the rap but the map." A criteria developed by a group representative of the community will guarantee community support and basis for evaluating an elected official's performance.

*WHAT YOU CAN DO TO MAKE THIS CONFERENCE A SUCCESS?

--TELL your friends and family;
--BECOME a co-sponsor;
--WORK to build the conference.

FOR MORE INFORMATION, CONTACT: WILLIAM E. GARDNER, 339-8546.
WHAT IS THE SOUTH SUBURBAN LEADERSHIP COALITION (SSLC)?

SSLC is an independent local political education organization. SSLC has sponsored seminars, forums, voter registration drives and cultural events. SSLC's mailing address is:

P.O. BOX 1278
Harvey, Illinois 60426
The Shule Uhuru (Freedom School) is an independent Black institution dedicated to develop the highest academic abilities of its students. Independent Black institutions are the logical, inevitable answer to the political, economic and social reality (situation) facing black people today. We do not have the luxury of an alternative. We are faced with a (historical) necessity.

- WHY IS THERE A NEED FOR BLACK EDUCATION? -

In order to answer this question we must view, historically, the basis of education for black people in this country. To get a broader perspective we must take a look at where we began: Africa! Prior to the devastation of the African slave trade, we as a free African people had the prestige of many of the finest universities of the world. The Egyptian School of Mysteries, where medicine (Amhotep, not Hippocratis is the true Father of Medicine), architecture, religion, philosophy and other subjects were taught; the University of Gao; and the esteem University of Timboktu are just a few of the many highly acclaimed African institutions.

After our arrival in the "New World" as slaves, we were educated to be slaves. A master does not teach a mule to fetch a stick like a dog. No, the mule is taught to be yoked, beat and obey as a beast of burden. Laws were written by the United States of America specifically for bidding the education of African slaves to be anything but slaves. But this alone could not guarantee that our ancestors would bow to someone calling himself their master. Military might and terrorism were not enough. The most devastating blow to our ancestors as free people was to crush their (our) institutions. Our language could not be spoken under penalty of having the tongue cut out, or death. Institutions, customs, values, principles, in short, our culture was systematically destroyed, intentionally destroyed.
During the decades following the Emancipation Proclamation and the Thirteenth Amendment many black colleges and universities were formed. It was during these decades that the Ku Klux Klan, the Knights groups were formed. It was also during these decades that the Fourteenth Amendment, giving us the rights of citizens, was taken away. We could no longer vote or hold office. This was the formal beginning of Jim Crow, separate - but - equal, or apartheid as it is called in South Africa. In this situation, what was the function of the various black colleges and universities, the high schools and grade schools?

Overwhelmingly, our schools (where there were any) were financed by the state; the Southern States. The colleges and universities also received grants and awards from large industries and businesses. Consequently, these same business interest controlled our education. We were still being (mis) educated to serve the children of our former masters. For the purpose of keeping us more in conformity with what they wanted, our education was intentionally inferior to that of white people.

Then, from a spark of a sit-in came the fire of a great era in our history, the Civil Rights Movement. We were fed up with being lynched, segregated and impoverished. The Movement for many years centered on education. We felt that the only way we could get a quality education was to put our youth in "white" schools. On this premise, we fought in the courts, we struggled in the streets and we died, murdered in church. So intense was our struggle that sometimes it seemed that desegregation of schools was the only issue and not quality education for our children. For all our hardships, we were granted mere token gains. Gains which the vast majority of our people could not benefit from.

Yet, for those of us who gained the "benefit" of a quality education in a "white" school harassment and bitterness from students and teachers awaited them. This was not our only problem. Because, we, rather in "white" schools or "black" schools, were still being educated by others. Others, whose interest was not our freedom. We were not being educated to serve ourselves, but to serve others. This is where we are today. What we need is black education not
education for black people, given to us by others. We need to educate ourselves in order to handle the various administrative functions of a nation, i.e., institutions—schools, economics, politics, the state. We cannot allow political graft and manipulation choose whether or not our children will get a quality education.

The Shule Uhuru believes that the education of our children is a struggle. The right of people to decide who will educate their children, to decide their own destiny, to make their way in freedom, is not to be measured by the yardstick of color or degree of social development. It is an inalienable right of peoples which they are powerless to exercise when forces, stronger than they themselves, by whatever means, for what ever reasons, take this right away from them. The right to fully educate our children has been taken away. It cannot be given to us because we demand it. It must be done through our work. It is a precious reward, the shining trophy of struggle and sacrifice.

- THE FUNCTION OF CORRECT BLACK EDUCATION -

Education is the transmission of a peoples' culture from one generation to the next. Education is a function which has definite goals, values and interest. Historically the education of black people has had goals other than our freedom; values rooted in racism and the interest of making a larger profit for others. It is the primary function of education to (inculcate) instill the values, ideology, morals, i.e., culture of a society into its students. The end result being the perpetuation of that society. Therefore, the Shule Uhuru recognizes that education is more than merely reading, writing and arithmetic. It is the teaching of a particular culture, a certain society with a particular ideological orientation by means of reading, writing, arithmetic and other skills. For instance, we have all been told that Christopher Columbus "discovered" America. The arrogance of Europeans giving themselves such credit is obvious. There were Africans, Asians, Polynesians and even other Europeans to visit, travel and colonize America before Columbus. And, civilization of native Americans were here before all others. Such teaching instills Europeans greatness and European nationalism.
It is written from the new point of European history.

The Shule Uhuru believes that the primary function of black education is our freedom, (liberation, independence). It is the task of correct black education to rise up a generation of young people whose direction and purpose is rooted in the collective freedom of our people. It is the task of correct black education to turn around the present generation from its course and point it to a better lift, based on collective work and responsibility to the community. Inherent in such an education is discipline. Discipline to keep us striving toward our goal. Where there is no discipline, there is no correct black education; but where there is correct black education there is discipline. The one cannot exist without the other. We must raise our children in an environment which demonstrates the power and purposefulness of the disciplined life of correct struggle.

The Shule Uhuru's purpose is to bring forth qualitatively different people. We cannot have our youth be taught by people with loose morals, or no morals; people with the mentality of a hustler; people who are drug users. We, the people must educate our own children. The struggle for quality education is a struggle of the people. It combines thinking, feeling and acting into a single whole. It is a human act. With this constantly in focus the Shule Uhuru is to work hand in hand with the entire Community toward this objective. True academic freedom---the freedom to choose what will be taught to our children---is everywhere fully compatible with service to the Community: for the school is and must always remain a living, thinking and serving part of the Community to which it belongs. It can serve this purpose only when the people, the parents directly, actively involved as a working part of the school and the total educational process. By this we understand that education takes place in the school, the home and the Community. That educational system must be one.

The Shule Uhuru believes the education is action. It is the struggle, and not the preparation for it. It respects the learner
and frees the parent-teacher to learn. It is a people-building, family-building, community-building and nation-building act. It vest the teacher with the skills to foster liberation, but not to dictate. It is a loving act between two people whose common destinies are bound together.
Ben Averyheart, Jr.
Bill Cook
Rick Jarr
Gloria Lloyd
Denise Moeller
Shirley Moore
Jim Nowaezyk
Joan Patterson
Kathy Stengel
HOMECOMING: "Autumn Magic"

What is a Homecoming without a bonfire, cheering the football team on with cheers led by the cheerleaders, the football team being introduced by Coach Ed Bonczyk and the proverbial dummy being thrown into the blazing fire.

The Homecoming festivities lacked nothing this year at TCC. In fact they gained something new as for the first time in TCC history a black King and Queen were named to preside over the weekend activities.

William Jones and Mattie Gordon were named King and Queen at the semi-formal dance held at the Chicago Water Tower Hyatt House, with the crowning of the king and queen highlighting the dance.

The Homecoming court consisted of King William Jones, Queen Mattie Gordon, and attendants, Bill Harasz, Carol Cull, Theodore Golat, David Smith, Charles Yaska, Betty MacKenzie, Patricia O'Block, and Beverly Strom.
A week of black music, painting exhibits, and literature served to, it is hoped, narrow the gulf between the races. Throughout history, art has been the pictorial chronicleer of the ages. It has told a story that has to be told, describing the joys and sorrows, the pain and suffering and the happiness of a people. So did the black students attempt to bring to life a history that was thought only to exist behind many miles of steel links, and beyond the length of a whip. Even more, though, the Black Arts Festival was an attempt to breach a wide sea of misunderstanding and ignorance. It is sincerely hoped that that sea has in part, been crossed, by the presentation of the Festival.
SOCIAL & BEHAVIORAL SCIENCE

DAVID ANDERSON/Social Science
SARAH JANE BARMORE/Social Science
DAVE BARTLETT/Social Science
DALE C. CHAPMAN/Social & Behavioral Science
MARY COMEGYS/Social Science
WILLIAM D. CURRAN/Social Science
DAVID JOHNSON/Behavioral Science
E.J. LYONS/Behavioral Science Coordinator/Social Science
BAILEY MAGRUDER/Social Science
DEVAUGHN A. MILLER/Behavioral Science
SHERRY RISE/Social & Behavioral Science Coordinator
TAMMER SALIBA/Social & Behavioral Science
CLIFTON SATTERTHWAITE/Social & Behavioral Science Coordinator
IRVIN W. SEELEY/Behavioral Science
FRANK STANICEK/Social & Behavioral Science
VICTOR WOODEN/Behavioral Science

WILLIAM TABEL/Social & Behavioral Science Director
Treasurer, Robert Loggins; Secretary, Julia Anderson; Business Manager, Claude Brooks; President, Marlette Howton.
Paul Godwin
Physics

William Gordon
Urban Studies

William Hafer
Counselor

Joseph Gutenson
Dean of Instruction

Basil Halkides
Physics and Math
AFRIKAN LIBERATION DAY