

DEDICATED TO COOPERATIVE SOCIAL AND ECONOMIC UNITY THROUGH CONSUMER EDUCATION

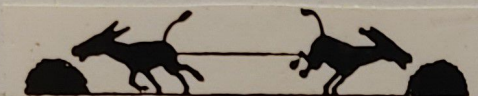
THE

CO



OPERATOR

IS THE BAY AREA



The Scene

By Scott Craven
The Arizona Republic

The two musicians arrive with flutes, drums, timbales and congas, everything they'll need for their performance.

What they don't have is any idea what they're going to play. No memorized songs, no sheet music. They rely on the spirit to move them, as well as the 25 blindfolded people who are there to dance to their melodies.

Safeer Mahdi and Daniil Odudua aren't guys who play at nightclubs hoping to be discovered like the next Simon and Garfunkel (and yes, both are old enough to know the music of that 1960s duo).

Mahdi and Odudua are the Mystical Travelers, who play to reduce stress, heal the soul and discover the power of the spirit. If a record deal comes along, so be it.

But for now the two concentrate on hosting Spirit Dances, where they play while blindfolded dancers move to the music. The blindfolds help people release their fears and surrender to the melodies, says Mahdi, 50, of Mesa.

"It's all about freedom, letting go of the stress and fears that shackle all of us," he said. "There is an energy between us and the audience, and it's that energy that guides our music."

That energy is different each time, and thus, so is the music. The Travelers don't write down the notes because they never attempt to re-create anything they've done.

Mahdi concedes that refusing to perform the same song over and over again is unconventional, but he justifies the process.

"Does a painter create a master-

piece and then spend the rest of his life repainting it?" he asked. "No, he creates something new. That's what we do."

Last year, the Travelers spent four hours in a studio creating and recording music. To help them with the necessary audience-to-musician energy, they had 25 blindfolded people dancing just outside the studio and watched them through the glass. The result was a CD and enough material to fill another two discs, should there be a demand.

The CD is filled with music that dances to the beat of ancient drummers. The rhythms are those that have been played over the centuries in the deserts of Egypt or on the plains of Africa. It is designed to connect with listeners on a spiritual plane, Mahdi says, though he hesitates to call it New Age music. He prefers "tribal healing sounds from around the world."

Mahdi is accustomed to playing what he feels rather than adhering to sheet music. He can't even read music, which he considers an advantage so he's not confined to a particular pattern.

Odudua, 49, of Phoenix, has found it difficult adapting to the technique. The percussionist has played with a

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It's all about freedom, letting go of the stress and fears that shackle all of us. There is an energy between us and the audience, and it's that energy that guides our music.”

SAFEER MAHDI
PERCUSSIONIST

number of bands over the years and is accustomed to following a playlist. The toughest part of being a Mystical Traveler, he says, has been to accept the freedom of playing whatever you feel.

"I know there are people who play whatever they feel and instruments are dangerous in their hands," Odudua said. "They go out to the park or street corners and should be arrested for the noise they create."

"It's been a struggle for me, but it's working. I listened to our CD and was amazed. I couldn't believe some of the

stuff I'd done. It sounded great. I became a believer."

It doesn't come as a surprise to Mahdi. He's been a follower of holistic practices for more than two decades. He discovered music's ability to heal and comfort more than a decade ago when he worked for a Florida radio station and listened to a program called Trance Dance.

Programmers broadcast tribal rhythms to soothe and relieve stress. Mahdi's idea was to perform it live, so he grabbed his flute, hired a few musicians and played at local clubs.

The Mystical Travelers met four years ago in Arizona, a small bit of irony because both were born in New York City. Mahdi was traveling, he says, and ran into a friend in Sedona.

"We were camping on Cathedral Rock and suddenly I asked him, 'Who's the best drummer in Phoenix?'" Mahdi recalled. "For some reason, I felt like staying."

The friend recommended Odudua. As soon as Mahdi arrived in Phoenix, he called. The two agreed to meet at Camelback Mountain, instruments in hand.

"We met at Echo Canyon and started to play," Odudua said. "After a few minutes we look at each other and we just knew we had something here."

In addition to Spirit Dances, the Mystical Travelers perform at festivals, company gatherings and parties.

In September the two musicians hope to take the band's name literally and plan to mystically travel throughout the world to perform at various vortexes.

The Travelers will start in Sedona and then perhaps Taos, N.M., filming each performance for a documentary. Like their music, no details have been planned. When the time comes, they say, they'll know where to go.

Odudua's West African drums (left) and Mahdi's slit drums combine for Spirit Dance music. "We met at Echo Canyon and started to play," Odudua says. "After a few minutes we look at each other and we just knew we had something here."





see page 5



The Baltimore Times

Radio host helps listeners reduce stress levels

On Wednesday afternoons at 1 p.m., WEA-FM becomes a place where interpersonal relationships from the workplace to the home become the number one topic of discussion. That's when Safer Mahdi Hopton hosts "The Stress Test" an hour of conversation, tips for getting along with other people and expert advice.

Hopton also works as a consultant conducting behavioral programs for corporations, large and small, and individuals who want to improve their human relations and coping skills. "I decided to do the program because people need this information desperately. We need to learn how to lower hostility and stress through a better understanding of ourselves and those around us."

"Also, many businesses fail

because of very poor communication skills. Another major problem is that too many people think that being a taskmaster is the way to run a successful business," said Hopton.

The 41 year old radio talk show host views his program as a way of sensitizing the community.

Hopton has a stressful and demanding life, so his comments on the radio are based on experience and practice. As a national advertising executive for the National Assault on Illiteracy, he travels widely going after advertisers who will support the program sponsored by 94 major organizations.

Constant travel is stressful mentally and physically and he is involved in sales which involves regularly confronting

the possibility of rejection. Yet Hopton copes.

"One way that I deal with stress is by addressing communication problems quickly. I don't let things linger and build up. I ask the person right away about the problem. I do my best to be sensitive. I also meditate, play the flute and practice martial arts. These things help me relieve stress," he said.

Hopton believes that learning how to deal with stress and reducing interpersonal conflicts can increase personal productivity. "In the workplace, about \$50 billion is lost in this country every year because of absenteeism, high turnover, lack of safety and low productivity which are all symptoms of stress."

The weekly radio program

features live calls from listeners concerning workplace or home stress, questions for expert guests, and a monthly gripe session where callers can unburden themselves by complaining for a limited amount of time about anything that bothers them.

There is also a 24 hour "Stress Test Hotline". "The Stress Test" is also heard on WOL in Washington and Hopton plans to syndicate the show nationally.

"I just want to see people reach their maximum potential," said Hopton, "and helping people improve their human relations skills through the radio show is one important way to do that."



Safer Mahdi Hopton hosts "The Stress Test" Wednesdays at 1p.m. on WEA 88.9 FM which creates harmony and reduces stress for his listeners.

Music of the Southwest

SPIRIT DANCE

by Stephen M. Vernarelli

A group of people have gathered at an artist's home uptown Sedona, AZ. A large illuminated crystal lights the room. Safeer Madhi and Jah-Know two members of the group named SPIRIT DANCE set out an array of musical instruments: drums, rattles and flutes of all sizes and shapes, sounds and possibilities. "The illusion of time collapses," says Madhi, referring to the informal, unrehearsed quality of their music and the affect it will have on the listeners. He hands out blindfolds to the listeners and encourages them to dance. He reminds everyone that, "if there was disease or illness within the tribe one of the first things was to dance. This is something common to every culture." Magical things begin to happen as the music starts with simple notes and develops into long waves of loosely woven strands of many types of music... Native, African, Middle Eastern and Caribe. The Spirits are dancing!

LMB

Spirit Dance, a group of musical healers, invite you to enjoy the Mystery, Freedom and Power in their music. The expression of this exciting musical ensemble is, according to Safeer Mahdi, the group's founder, an ancient style of meditative dance based upon Matiko universal Spirit Dance from Africa. Their insignia is a treble clef banner of musical notes wafting across a splotch of energy rays emanating from yin/yang-like bodies of two dancing figures. The image is perfect for what the group aspires to create in persons who actively participate in their musical events.

To Safeer, a former radio talk show host, dancing and music is used in his group to expand a participant's awareness of self, reduce stress, and achieve a state of "homeostasis" or balance of mind, body and spirit. Moving to this sensory experience with blindfolds or closed eyes enables a person to freely express the inner self with uninhibited movement to the multicultural rhythms of percussion and flute. "The dancing helps one to explore with inner vision the places inside where one can be comfortable with the



self". Bypassing the intellect and ego allows listeners and dancers alike to directly activate all the energy centers in the body.

Safeer Mahdi met Danii Odudua, a much sought after drummer, and magic happened as these two talents merged to create the *Spirit Dance Ensemble* which now includes Jah-Know and Shannar. Their future plans range from worldwide performances to teaching in schools and even a film. Safeer's self-chosen name is appro "ambassador". He emphasizes, "Spirit Dance is an ancestral heal-

ing balance --everyone can relate to it because it's a world phenomenon that we all have in common."

Safeer's roots are African, European and West Indian, and his father played jazz. He describes his instrument the flute as "God's Instrument", he likens himself to Kokopelli.

"Flute music is like the sky and drums are like Mother Earth. Combined, they balance out like the Yin/Yang. Drums alone can be too grounding; whereas flute balances so the spirit doesn't go off the deep end!"

"Spirit Dance", he asserts, "allows us to recharge our batteries and get in touch with our spiritual side." When playing, Safeer enters what he calls a "zone" where he can make no mistakes. He insists that this place is achievable by all who involve themselves totally in the music. "It's like flying a plane into the eye of a hurricane--not analyzing the music. Outside the hurricane's eye is the intellect thinking too much and that's a violation of the spirit's all-knowingness, so it's better to transcend the earthly to where the illusion of time collapses." All that remains is the music and dance. "Put down the sheet music and pick up the Spirit music!"

The group's CD, *Mystical Travelers* features tribal healing sounds from around the world. It is available at their events and by mail order. Look for their upcoming performances-and dance! **FOR INFORMATION, BOOKINGS, CD'S AND CASSETTES CALL: 1-(888) 483-6105**

Reprinted from "Musicians of the Southwest" in *Four Corners Magazine*. Oct/ Nov. issue 1997

THE FIRST HEALING ART

FOR IMMEDIATE RELEASE

CONTACT: D.G. HOPTON (480) 232-4238 or go to www.newdayhealing.net

In recent years, Dr. Andrew Weil and other noted physicians/healers have begun to acknowledge the power of music and dance as two very important healing modalities. "The scientific and medical communities now realize what our tribal ancestors already knew. In order to heal the body, you must first heal the spirit or the disease will usually return," says Safer Mahdi, co-founder of *SPIRIT DANCE*, a unique new stress management program.

SPIRIT DANCE is a contemporary version of "the world's first healing art" that is now available in a proven and documented transformational healing program. This internationally acclaimed program includes musicians performing tribal healing music live while participants are free to dance based on the movements they choose and choreograph themselves.

All participants are given blindfolds while a facilitator monitors/safeguards dance movements. The blindfolds help people get out of their analytical mind and release the spirit within. According to Mahdi, "since the beginning of time various forms of *SPIRIT DANCE* have been used by ancient indigenous cultures to reduce stress, promote healing, and awaken the mind, body, and spirit to new realms and possibilities."

This new and exciting healing program is an unprecedented blend of musical healing, dance meditation, breathing techniques, and creative visualization that helps to reconnect each participant to their intuitive knowledge and wisdom. Additionally, everyone is invited to bring a drum or other acoustical (non-electric) instrument as part of an inter-active musical playshop (optional) that allows participants to create music with the *SPIRIT DANCE* musicians.

Mahdi emphasizes, "drums have always been used by tribal cultures to free the spirit from the body. And, when we combine the drums and flutes together in *SPIRIT DANCE*, it creates a balance of male and female energies (yin and yang). This balance enables each participant to tap into an unlimited source of unconditional love of self and others."

SPIRIT DANCE, with the help of wellness consultants, such as, Dr. Arnold Fox, MD (author of *Making Miracles*), has a great success story with hundreds of testimonials. According to Dr. Fox, "an additional key to their success has been their very popular healing CD called "Mystical Travelers."

The *SPIRIT DANCE* program can be customized for any business or organization as a focused stress management/wellness program or as a fun and empowering activity for any event or age group. To inquire about media interviews, booking availability, promotional videos, CD's, or additional information, call D.G. Hopton, New Day Healing, at (480) 232-4238 or go to www.newdayhealing.net.



SEDONA RED ROCK NEWS

The Voice of Sedona and Oak Creek Canyon for Over 35 Years

Overcoming Stress Through Dance

Dancing away stress and illness

The world's first stress management program is now available in a unique, documented transformational healing program called Spirit Dance.

After a sold-out performance on July 28, this internationally acclaimed musical healing modality is making a return engagement at Unity Church of Sedona on Sunday, Aug. 11, from 6-9 p.m.

Spirit Dance musicians perform tribal healing music live while participants are free to dance based on the movements they choose and choreograph themselves.

All participants are asked to wear blindfolds while a facilitator monitors and safeguards dance movements.

The blindfolds help people get out of their analytical mind and release the spirit within, according to Safer Mahdi, Spirit

Dance co-founder.

"Since the beginning of time, various forms of Spirit Dance have been used by ancient indigenous cultures to reduce stress, promote healing and awaken the mind, body and spirit to new realms of possibilities," Mahdi says.

In recent years, Dr. Andrew Weil and other noted physicians/healers have begun to acknowledge the power of sound (music) and movement (dance) as two very important healing modalities.

"The scientific and medical communities now realize what our tribal ancestors already knew," said Spirit Dance co-founder Danni Odudua. "In order to heal the body, you must first heal the spirit or the disease will usually return."

This new and exciting healing program is an unprecedented blend of musical healing, dance meditation, breathing techniques and creative visualization that helps to reconnect each partici-

pant to their intuitive knowledge and wisdom.

Additionally, everyone is invited to bring a drum or other acoustical (non-electric) instrument as part of an interactive musical playshop (optional) that allows participants to create music with Spirit Dance musicians.

Odudua emphasized that "drums have always been used by tribal cultures to free the spirit from the body. And, when we combine the drums and flutes together in Spirit Dance, it creates a balance of male and female energies (yin and yang). This balance enables each participant to tap into an unlimited source of unconditional love of self and others."

Spirit Dance, with the help of wellness consultants such as Dr. Arnold Fox, author of *Making Miracles*, has a great success story with hundreds of testimonials.

For more information, call 284-2211.



SEDONA RED ROCK NEWS

The Voice of Sedona and Oak Creek Canyon for Over 30 Years

VOLUME XXXV, NUMBER 101

SEDONA, AZ

PRICE 50 CENTS

Spirit Dance used as form of stress management

People can take advantage of a new stress management-transformation program.

The program takes optimal health and wellness to another level by stimulating the healing process from within. The results are long-lasting for mind, body and spirit.

This transformational program is called Spirit Dance, the latest in music and meditative dance therapy. The effectiveness of the program has been documented for more than five years.

Spirit Dance can be tailor-made for different

organization as a very focused stress management program or as a fun and empowering activity for any special occasion or age group. Spirit Dance is great for health clubs, resorts, wellness and healing facilities, schools, corporate and personnel retreats and cruise lines interested in providing passengers with an unforgettable experience.

To receive more information about Spirit Dance, people can write to: New Day Productions, attention Spirit Dance, 51 Bell

Rock Plaza, Suite A337, Sedona, 86351 and explain special needs in detail.

For immediate booking information for an upcoming event, people can call toll free at (888) 483-6105 and receive a free compact disc and promotional video tape developed and endorsed by some of the top health experts in the country.

Friday

JULY 12, 2002

SEDONA, ARIZONA
VOLUME 39, NUMBER 86
2 SECTIONS, 30 PAGES



SEDONA RED ROCK NEWS

The Voice of Sedona and Oak Creek Canyon for Over 35 Years

Spirit Dance set for July 28

The public is invited to enjoy the mystery, freedom and healing of the Spirit Dance on July 28 at the Unity Church of Sedona, 65 Deer Trail Drive, from 6-9 p.m.

Spirit Dance musicians perform world tribal music with the rhythms of ancient cultures. Those attending the event become participants and are invited to actively dance while blindfolded, "to help people get out of the analytical world and release their spirit within," said Safer Mahdi, founder of Spirit Dance.

The meditative dance is based on the Matiko universal Spirit Dance from Africa, but the tunes

played can remind one of music from the Middle East, Asia, Europe, Native American cultures or the Caribbean.

Since the beginning of time, various forms of Spirit Dance have been used by ancient indigenous cultures to reduce stress, promote healing and awaken the mind, body and spirit to new realms and possibilities.

"This exciting program is an unprecedented blend of musical healing, dance meditation, breathing techniques and creative visualization that helps to reconnect us to our ancient intuitive wisdom," Mahdi said.

"The energy is different each time and thus, so is the music. It is the energy between us and the audience that guides the music."

The pre-registration fee for this event is \$15 and includes the *Mystical Travels* compact disc as a free gift compliments of the Unity Church of Sedona. *Mystical Travels* features tribal healing sounds from around the world.

At the door, tickets will cost \$15 and the CD will be optional for \$10.

For more information or to register for this workshop, contact the Unity Church of Sedona, 282-7181.



Changing Hands embraces renovation

By Scott Craven
The Arizona Republic

TEMPE — Changing Hands knows it can't change the times, so it's changing with the times.

Downtown's literary landmark is 23 years old this week and, though still young enough to be a member of Generation Text, is receiving a minor face lift.

Changing Hands also is celebrating with a noon-1 p.m. Sunday concert by Spirit Dance,

which will be performing songs from its new CD, *Mystical Travelers*.

There are two schools of thought considering the changes being made by Changing Hands co-owners. The first has to do with keeping the store current with customer demands, which means stocking not only books but wind chimes and refrigerator magnets.

The second school of thought — well, that doesn't really count since the store's co-owners attend the first school. So there.

Pinna Joseph and Gayla Shanks will be adjusting their bookstore just enough so that it'll be noticeable, and not enough to offend purists.

Except, perhaps, for that purple neon light slashing across the front windows. It's a matter of visibility, Joseph says.

"A lot of people walk by without noticing we're here," she says. "We think they'll notice

— See **CHANGING**, page EV8

ARTIST RESOURCES - NETWORK ROSTER

SPIRIT DANCE - Drawing upon influences that range from Native American to Yoruba, this cosmic duo brings forward a spontaneous experience not only rooted in the aural, but with mandatory participation in the physical realms as well. Musicians SAFEER MAHDI (whose father was a jazz musician playing with such notables as Thelonius Monk) and DANII ODUDUA, Nigerian-born musical wanderer who, as has SAFEER, gathered influences from around the globe to create the sound of SPIRIT DANCE. With indigenous influences from the Middle East, North Africa, the Yoruba tribe of Nigeria, the Caribbean, Native American tribes, Europe and South America, SPIRIT DANCE is a primitive voice calling out to the spirit within. Utilizing the traditional African "call & response" technique, SPIRIT DANCE enables listeners to participate in their experience by combining their version of sacred tribal music with the "SPIRIT DANCE", a transformational stress reduction technique the musicians have developed.

To the beat of the drum

By Ike Crumpler
Staff Writer

It's a fantasy everyone who's sat in the stifling heat, staring at the sea of brake lights before them on I-95 has shared. To flee the congestion of South Florida and move to a cabin in the mountains. OK, so maybe that's not your destination of choice. It could be an uncharted island or a desert oasis. Nevertheless, the idea's the same. Escape.

"Most people are very stressed out," said Sarena Morello, president of

Transformation Associates. "They're under time frames, dead lines, in heavy traffic, rushing here, rushing there, always talking on the cell phone. This is a way to diffuse the stress that accumulates moment to moment, day to day, week to week."

Morello's suggestion for anxiety release? Dance. But she's not talking about taking weekend lessons in ballroom dancing or stepping out when *Staying Alive* plays at your favorite nightclub. She's referring to music that when combined with dance, is claimed to have healing and

restoration powers.

World Tribal Music Concerts & Dance demonstrates with Spirit Dance at 4 p.m. on April 11 at the Hollywood Beach Bridge Pavilion.

Hailing from Sedona, Arizona, Spirit Dance features Safer Mahdi on flutes, Dani Odudua on drums and Dr. George Love on percussion. By blending the sounds of the drums, which represent male energies, and flutes, which represent female energies, the two gender forces balance, thus completing the merger of the Yin and Yang. According to Mahdi, this



TUNE IN, TURN ON AND TRIP OUT: Coming to Hollywood, the music of Spirit Dance promises a transformation to its participants.

equal mix allows those who take part in the dance to tap a, "source of unconditional love

within."

Mahdi said the sessions get videotaped and during the sharing break, participants document what they experienced and how they feel.

"All of the ancient indigenous people had this as a cure," he said. "When they were diseased or illness or some kind of disorder, they would treat the spirit and then heal the body. Medicine in this country is practiced backwards. Here they treat the body and then the spirit."

The treatment has received support from some in the medical field, including Dr. Arnold Fox, a Beverly Hills, Calif. physician who uses music to relieve stress and Dr. Andrew Weil, who's recently added the subject of sound and movement to his books and lectures about natural forms of healing.

Taking the lead from ancient cultures who treated disease and sickness with dance, Spirit Dance intertwines the music with meditation, breathing techniques, visualization and connects the dancer with the earth and universal harmony. Learning to anchor oneself in this peaceful port serves as a shelter from the competition that those running in the rat race so often endure.

"There's so much technology and so much cut off from nature," Morello said. "We've concreted everything. Look at everything we've done in Florida. Our oceans are high-rised."

People who've acquired illnesses that stem from being overwhelmed and run down serve as the type who seek out the benefits of Spirit Dance, Morello said. Yet the experience attracts not just overworked professionals. People in their '60s and '70s, who've grown weary of treating their aches and ago-

See **Dance** on Page 9

Dance

Continued from Page 8

nies with prescriptions, let the music serve as their medicine.

Headquartered in Arizona, Mahdi said his band sees an age group that ranges from children to the elderly. On a recent outing, they played for Alzheimer's patients.

"They were having a ball, dancing to the music," he said. "They smiled for the first time in a long time."

In order to experience an internal change, all must first shed their fear of looking silly.

"Participants participate," Morello said, "they don't just sit there."

Even if you don't know the difference between the tango and a tangerine, Morello said all guests take part.

"They don't require that you know how to dance, just that you move with the feel of the

drums and the flutes," she said. "They offer blindfolds so (people) don't have to be self-conscious. People are blindfolded and they feel the music and they feel a connection to themselves and it enables them to go to healing and transformation."

In fact, Mahdi said eliminating vision is preferred because it aids dancers in the vital tune-out process.

"That way they don't have to worry about who's watching them or how they look," he said.

But doesn't the lack of sight increase the chance for dancers to knock heads? Participants could find themselves unknowingly entangled in an unplanned mosh pit.

"We encourage a little healthy

contact," Mahdi said. "But when you take away one of the senses, it enhances the others."

In addition to having someone around the dancers to stop any collisions before they happen, Mahdi said the human body implements a sort of radar so one can feel the presence of others nearby and steer clear of them.

More importantly, the blindfolds cut down on the mental distractions that accompany vision.

"It helps release the spirit quicker," he said.

"When they get in the circle, they're dancing, they're moving, their blood is flowing, their heart is beating to the beat of the music and they're alive," Morello said. "That's not a feeling you get a lot in this culture."

*Spirit
Dance by
World Tribal
Music Concerts &
Dance with Saefer
Mahdi, Danni Odudua
and Dr. George Love
comes to Hollywood at 4
p.m. on April 11 at the
Hollywood Beach Bridge
Pavilion. For more
information, call
(561) 394-
4660.*



July/August 2002

Spirit

UNITY CHURCH OF SEDONA

A Church of Light, Love and the Joyful Inspiration of Divine Spirit

Upcoming Events

Spirit Dance

Sunday, July 28, 2002

6:00 to 9:00 pm

“Spirit Dance” musicians perform world tribal music with the rhythms of ancient cultures. Those attending the event become

participants who are invited to actively dance while blindfolded, “to help people get out of the analytical world and release their spirit within,” says Safeer Mahdi, founder of “Spirit Dance.” The meditative dance is based on the Matiko universal Spirit Dance from Africa, but the tunes played can remind one of the music from the Middle East, Asia, Europe Native American or the Caribbean.

Since the beginning of time, various forms of Spirit dance have been used by ancient indigenous cultures to reduce stress, promote healing and awaken the mind, body and spirit to new realms and possibilities.

“This exciting program is an unprecedented blend of musical healing, dance meditation, breathing techniques and creative visualization that helps to reconnect us to our ancient intuitive wisdom,” states Mahdi. The energy is different each time and thus, so is the music. It is the energy between us and the audience that guides the music, Preregistration for this event is

\$15.00 and includes the “Mystical Travels” CD as a free gift. “Mystical Travels” features tribal healing sounds from around the world. Tickets will cost \$15.00 at the door and the CD will be optional for \$10.00. To preregister, call (928) 282-2211.

*Mark your
Calendar!*

Spirit Dance

Sunday, July 28

6:00 to 9:00 pm

Questions and Answers

1. Do *Spirit Dance* Founders or facilitators have a background in teaching dance?

The Founders are trained musical healers and not dancers or dance instructors. However, some *Spirit Dance* facilitators do have extensive background as professional dancers and instructors. The *Spirit Dance* program itself has no rules or school of dance that it follows. It is a self-choreographed and self-created dance that enables everyone to be totally free with whatever movements they choose. This ancient method of dance/movement meditation allows people to get out of their pre-conditioned and programmed mind into a place where they can just let go and feel free to be themselves without being judged or critiqued.

2. What are the backgrounds of the *Spirit Dance* Founders?

The group is comprised of two extraordinary musical healers, Safeer Mahdi (flutes and percussion) and Danii Odudua (drums, percussion and vocals). Safeer is also an experienced stress management consultant, conflict resolution facilitator, and two-way talk radio producer/host with over 20 years experience in wellness related programs/initiatives. Safeer's musical concepts are rooted in Africa, the Caribbean, and nurtured by his father who played bass with Jazz great Thelonius Monk. Danii's musical influences are rooted in African and Latin American traditions. Together they create the "Tribal Healing Sounds" of *Spirit Dance*, a wonderful and totally unique blend of musical styles from around the globe. They are masters in the traditional African "call and response" techniques combined with their sacred tribal music, visualization, breathing exercises, blindfolds, and musical playshops that help free participants from stress and promote a true sense of well being and peace of mind.

3. How did the idea for *Spirit Dance* come about?

The basic idea has been a practice of indigenous (tribal) cultures since the beginning of human life on this planet. *Spirit Dance* incorporates the ancient traditions of tribal cultures and healing practices to create *Spirit Dance*. The ancient cultures intuitively knew that in order to heal the body or mind, you must first heal the spirit. To accomplish this healing process, the drums and flutes combined with dance/movement have proven to be effective modalities to facilitate and promote spiritual balance and healing on a soul level.

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VOL. III, No. VII

SEPTEMBER-OCTOBER 1977

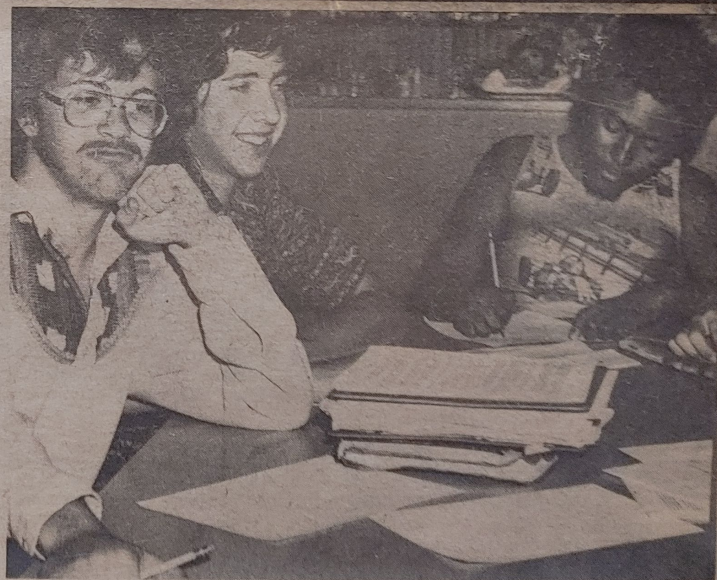
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How Media and Police Influence Chinatown Gangs:

Chinese Community Tells Its Own Story



Public School Evaluation: The Consumer vs. the Administration



THE COOPERATOR - "The World's only do it yourself Newspaper" !

The Cooperator is not just one newspaper, the Cooperator is many newspapers in one newspaper?! - That's what makes us different! In every issue of the Cooperator there are different newspapers representing various organizations and businesses in the Bay Area with similar or differing viewpoints on issues affecting the general public.

This exchanging of information and ideas is what the Cooperator is all about.

However, the material presented here by these organizations does not necessarily reflect the views or policies of the Cooperator Publishing Company.

This service is identical to "free speech" and "public service" messages now provided by most radio and TV stations.

The Cooperator is neutral in race, religion and politics.

*See page 2 for a more detailed explanation.

BAY AREA

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WHERE THE CONSUMER COMES FIRST.

APRIL 1977

COOPERATOR

35 CENTS

PEOPLE FOR JOBS-What's It All About?

BLACK MUSLIM BAKERY COMES OF AGE

OUR WATER IS GONE



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No More Public Schools?

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PRIMARY SCHOOL

ERECTED MCMIX

SAM SILVER

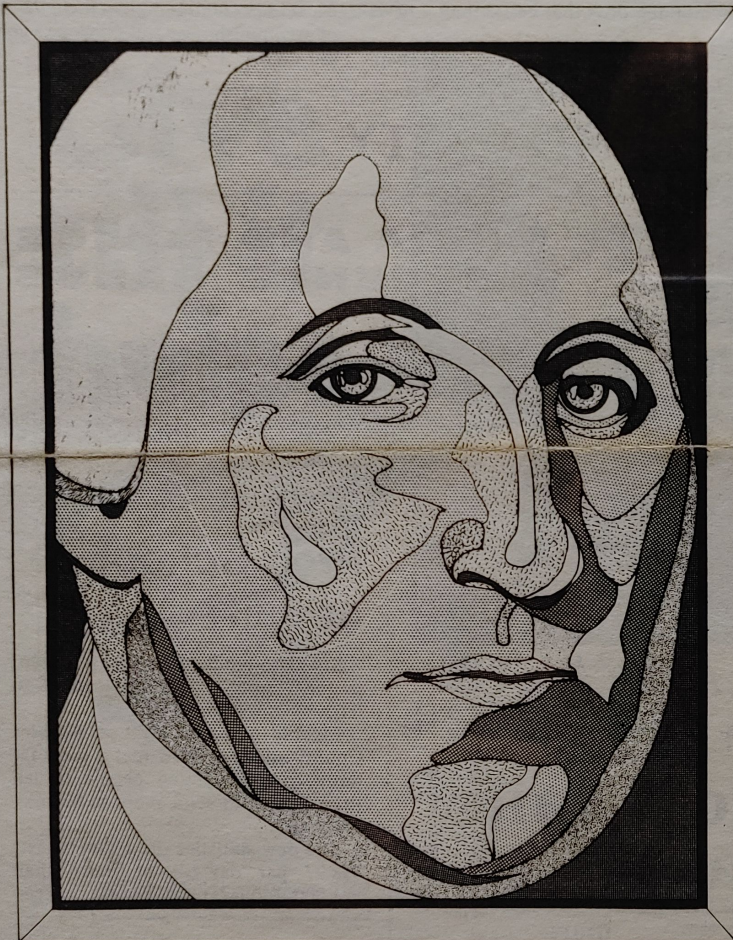
PRINTED CITY

© 1981

World Peace Lies Within The Realm Of Communication

Promotional Copy

REVOLUTION In The News



"If men are to be precluded from offering their sentiments on a matter, which may involve the most serious and alarming consequences that can invite the consideration of mankind, reason is of no use to us; the freedom of speech may be taken away, and dumb and silent may be led, like sheep to the slaughter."

—George Washington, U.S. President (1789-1797)

Dedrick Hopton has a plan: He's going to turn the printed media over to the people. All over the country. Then they can write their own news.

If you listen to Dedrick G. Hopton, the creator of a revolutionary newspaper franchise system based in Washington, D.C., you will begin to think he's either crazy or the rest of the news media has some serious soul-searching to do. Can it be, as Hopton asserts, that the real threat to neighborhood stability and economic growth is one-sided or monopolistic media control and the effect this type of control has on our lifestyles, dreams and aspirations?

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Ron Nessen, press secretary to former President Gerald Ford, in a *Reston Times*

interview last year said, "There's a strong undercurrent of unhappiness with the press out there. It's a widely shared opinion. The press is seen as big and powerful, it has a strong influence on people's lives. People feel that they can't feed anything into it."

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"Traditionally, when you publish a newsletter," says Hopton, "the people who read it are your members or associ-

Continued on page 2

Community Service Program

The Printed City is not just one newspaper; The Printed City is many newspapers in one newspaper! That's what makes The Printed City different!

In every issue of The Printed City there are different newspapers representing various organizations, businesses or individuals in the area with similar or differing viewpoints on issues affecting the general public.

This exchange of information and ideas is what The Printed City is all about.

However, the material presented here by these organizations, businesses or individuals does not necessarily reflect the views or policies of The Printed City management. This service is similar to "public service" messages provided by radio and TV stations.

The Printed City 8-page "umbrella" newspaper is neutral on issues that pertain to race, religion and politics.

ANNUAL CAREER ISSUE: New Opportunities Or Old Realities?

METRO

Washington

December 1984

\$2.00

**Jesse Jackson:
The Presidency As
A Career:
What Does It Take?**

TRI-CITY FEATURES

**WASHINGTON:
Prosperity:
Real and Imagined**

**BALTIMORE:
Morgan State University:
Spearheading Career
Counseling**

**NEW YORK:
Simone Golar:
Down But Not Out**

SPECIAL FEATURES

**Jobs and Careers:
1985 and Beyond**

Opportunities in Africa

Holiday Food Delights

FEATURE INSERT

**Human Resources
Management Corporation**



0



12

74470 69110

THE TRUE ROOTS OF AMERICAN MUSIC • WHY SEX?

METRO *New York*

MAY-JUNE '83

\$1.25



PREMIER ISSUE

HORACE MORRIS, A New York Man

SPECIAL INSERT Calvin Rolark and UBF

SPECIAL EDUCATION ISSUE—THE POLITICS OF EDUCATION

METRO

NOVEMBER '83

Washington

\$1.50

*McKenzie Speaks Up for the
Future of D.C. Schools.*

*Will the Herbalife Diet Work
for You?*

*Superbowl '84—You Pick
the Winner!*

EXCLUSIVE

**INTERVIEW WITH
NEA'S FUTRELL,
THE ADMINISTRATION'S
T.H. BELL, AND
LAWRENCE DAVENPORT**

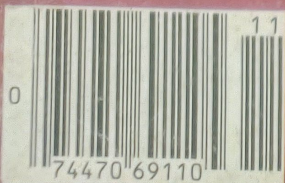
**Special 3-City
Happenings Section:**

**Washington, Baltimore and
New York**

FEATURE INSERT:

**THE CONGRESSIONAL
BLACK CAUCUS
ON EDUCATION**

NEA President Futrell



METROPOLITAN

DEC '82-JAN '83

\$1.25

Washington

**BLACK
CHILDREN
WAITING**



SPECIAL PREMIER ISSUE

METROPOLITAN

MAR-APR '83

\$1.25

New York

TOWARDS SELF ESTEEM

VIA COMMUNICATIONS,
RELIGION, ATHLETICS,
FILM AND LITERATURE

SPECIAL N.Y. FEATURE

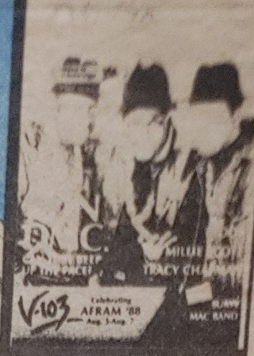


Razz

MAGAZINE



SENATOR CLARENCE M. MITCHELL, III
"IS ECONOMIC PROSPERITY OBTAINABLE
FOR ALL AMERICANS?"



The Baltimore Times

Complimentary

Volume 2 No. 11

August 2, 1988

AFRAM

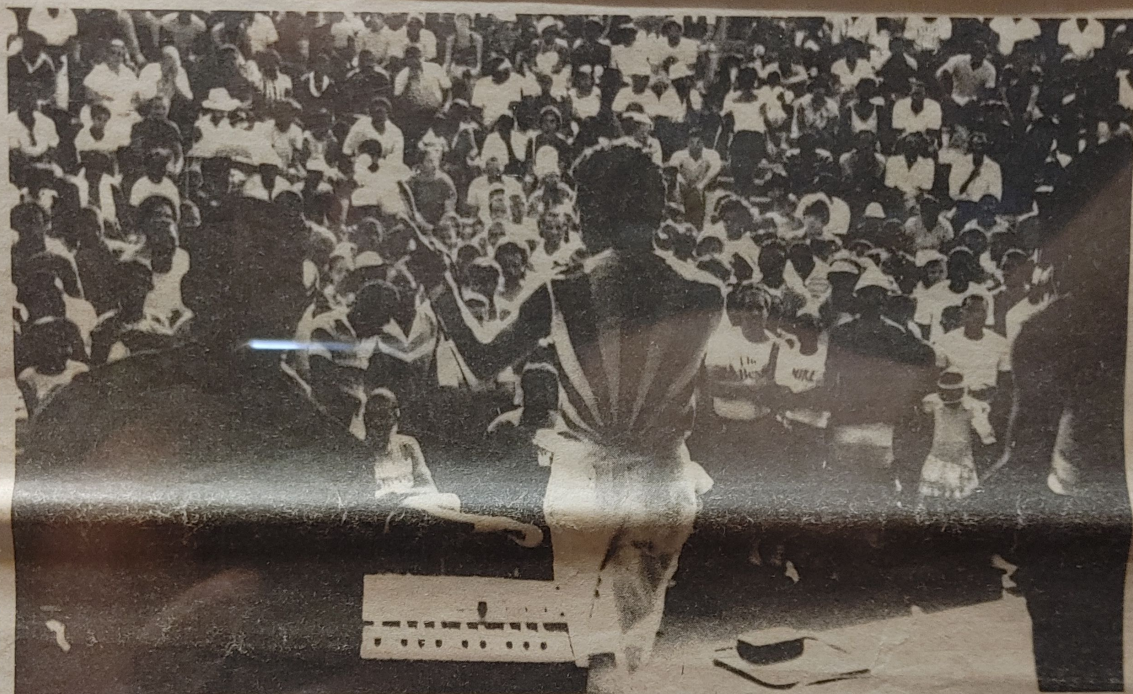
The 12th annual Afram Festival is being held in Baltimore this weekend and the question that must be asked is what exactly does Afram represent? The BALTIMORE TIMES attempted to find out this past week and the responses it received from officials of the Urban Services Agency were ambiguous to say the least.

We asked them about the history of the festival and received sketchy information. We asked about the financial state of Afram. Is the largest festival of its kind on the East Coast profitable and if so where does the money go? Again we received very ambiguous answers with very little documentation. Apparently, there are no financial reports filed for an event that draws over a million people.

Multitudes of people pay an admission fee to an event that, on paper at least, represents a celebration of black culture and accomplishment in this society. If a profit is made then the money should be used to support black educational or social uplift efforts that are nonsectarian and non-partisan.

Does the money from Afram go into the general revenue of the city? Questions persist, especially since corporations donate to the event along with the admissions fees. Is Afram like the state lottery where the black community contributes a disproportionate share of the revenue while receiving back less than what they are due? Is Afram a similar venture?

continued on pg. 4



AFRAM draws over a million visitors each year to Festival Hall and the adjacent lot. The celebration expects an equal number of patrons this year. For more on AFRAM see pages 12 and 13.

Radio host helps listeners reduce stress levels

On Wednesday afternoons at 1 p.m., WEAA-FM becomes a place where interpersonal relationships from the workplace to the home become the number one topic of discussion. That's when Rick Hopton hosts "The Stress Test" an hour of conversation, tips for getting along with other people and expert advice.

Hopton, who has worked as a consultant for a firm that runs behavioral programs for corporations, large and small and individuals who want to improve communication in the workplace feels that a program like "The Stress test" are needed in the black community. "I decided to do the program because black people need this information desperately. We need to increase our communications skills, lower hostility and improve the productivity of our businesses.

"Many of our businesses fail because of very poor communication skills. An-

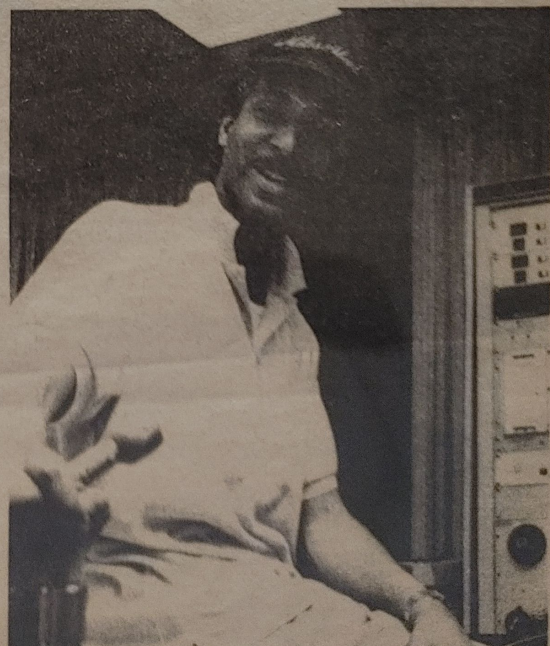
other major problem is that too many people think that being a taskmaster is the way to run a successful business," said Hopton.

The 41 year old, national advertising executive and radio talk show host views his program as a way of sensitizing the community.

Hopton lives a stressful so his comments on the radio are based in both experience and theory. As a national advertising representative for the National Assault on Illiteracy, he travels widely going after advertisers who will support the program sponsored by 94 major black organizations.

He travels constantly which is stressful mentally and physically and he is involved in sales which involves regularly confronting the possibility of rejection. Yet Hopton copes.

"One way that I deal with stress is by addressing communication problems



Rick Hopton hosts "The Stress Test" Wednesdays at 1 p.m. on WEAA 88.9 FM which helps create harmony in the workplace.

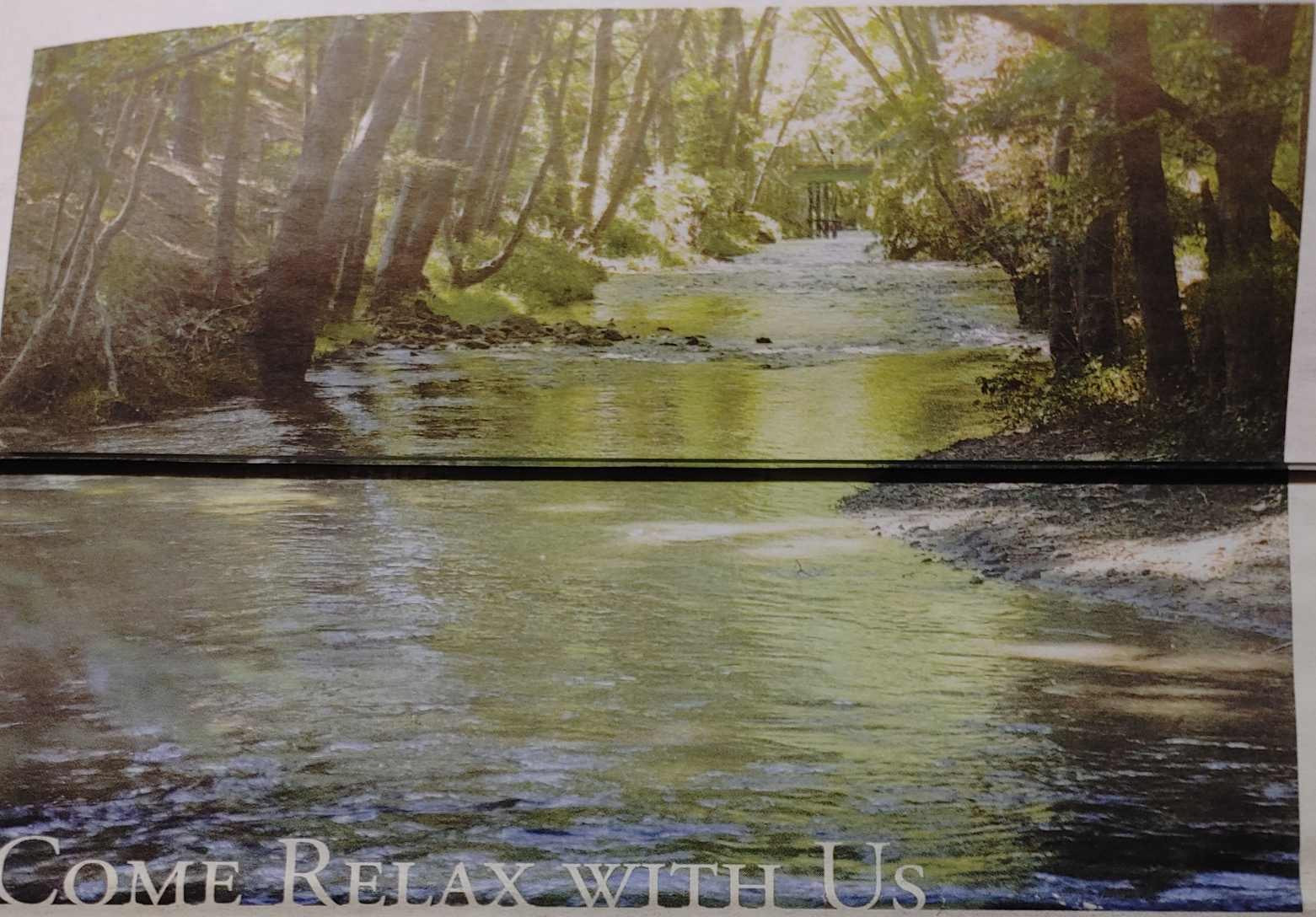
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The East Bay Municipal Utility District –
Your Water Company Working for You



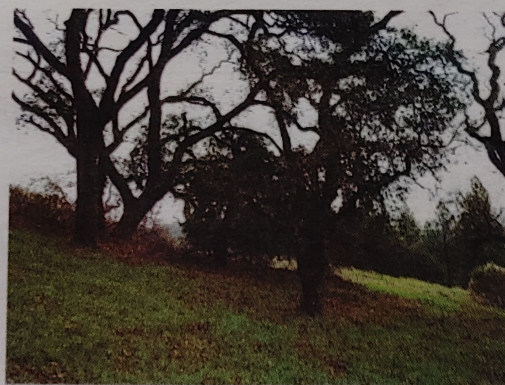
COME RELAX WITH US

Trails, Fishing, Parks and More for Recreation

Environmental Protection

EBMUD's 28,000 acres of beautiful watershed in the East Bay offer an oasis for wildlife, provide a lush haven for people and supply recreational opportunities for boaters, fishermen, equestrians, campers and hikers. EBMUD weaves through grasslands, alongside reservoirs and through redwood groves. Here, babies are introduced to ducks, friends share stories, trails are walked, an eagle is noticed — and life flows down.

It does it mean to be a guardian of these waters? Dedicated stewardship and a customer service attitude are core traits of EBMUD. We are proud at our popular recreational facilities and help but notice EBMUD's level of care for the land and its visitors. And thanks to the dedication of forward-thinking staff, EBMUD has a



Land Management

Trails: Shimmering lakes and wooded glens can be enjoyed along 80 miles of trails in the East Bay. These hiking and horseback-riding paths go through 28,000 acres of open space. EBMUD

Did you know...

- EBMUD manages 28,000 acres of protected watershed in the East Bay?
- EBMUD has 2 recreational reservoirs in the bay area open to the public?
- EBMUD lends its pristine watershed for biological and environmental studies?
- Trail permits are required to hike our land? They can be obtained for a small fee online or at one of our offices. Visit our website at: www.ebmud.com/services/recreation/.
- EBMUD does not allow grazing during the "wet" season to protect the drinking water supply?
- EBMUD educates approximately 1200 kids per year through our creek restoration

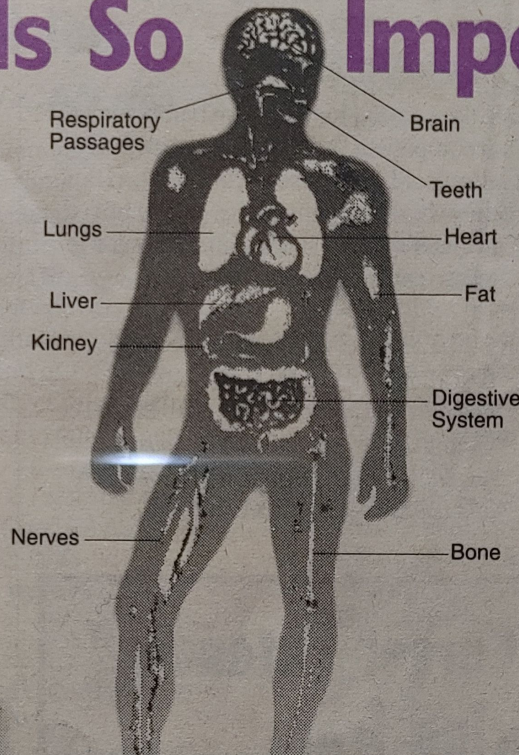
THE NATURAL GROCER

Radio Show Newsletter

Vol. 1, No. 2

Why Internal Cleansing Is So Important

Do you experience poor elimination? Fatigue? Headaches? Weight Gain? Digestive Disorders? Body Odor? Low Immunity? These are only some of the symptoms that may be alleviated through internal cleansing! You clean your garage, kitchen, bedroom, shower, and office. You continually clean your external body by washing your hair, brushing your teeth, and scrubbing your skin. You maintain your automobile by cleaning, flushing, and tuning the engine...but when was the last time you cleaned your "internal" body? Like most people...NEVER! "Internal cleansing... what's that?"



Sites of toxic accumulation in the body.

Toxic substances are in the air we breathe (environmental pollutants), the food we eat (chemical pesticides, fertilizers, and herbicides), and the water we drink (chlorine, aluminum, etc.). Toxic acids are also a normal by-product of cell metabolism in our bodies. The human body is designed to eliminate toxins through the five eliminatory channels: the lungs, bowel, skin, kidneys, and lymphatic system. However, when toxins are being ingested or created in the body faster than they can be eliminated, or when the eliminative channels are underactive, toxic accumulations in the body create the necessary preconditions for "disease" to develop. Proper bowel function is essential in removing toxins from the body, and entails having 2 to 3 good bowel movements per day. If a person eats 3 meals a day, yet only has one bowel movement a day, where are

the other 2 meals? Ask any new mother about her baby's elimination habits... an infant will eat and immediately eliminate. A newborn's digestive system has not had time to develop malabsorption problems caused by improper diet, environmental toxins, and stress. One bowel movement or less per day is: *constipation!* Internal cleansing helps to rid the body of waste deposits and toxic build-up. Internal cleansing enhances the function of and provides powerful support to the digestive and eliminatory channels. There are many ways to cleanse the body internally, including the use of various detoxifying herbs and fibers to facilitate the body's own cleansing processes. The herbal kingdom is abundant with powerful cleansers that stimulate and initiate a biological "washing" of the internal body. Natural fibers sweep through the intestinal system cleansing, absorbing, and encouraging the elimination of toxins. Together, herbs and fiber are powerful internal cleansers that lend cleansing support to all digestive and eliminative processes. This in turn, improves overall health and well-being!

Nature's Secret has teamed up with Mother Nature to offer you the most complete internal detoxification program ever! A.M./P.M. Ultimate Cleanse helps to cleanse the entire internal body, not just the bowel! Formulated by natural detoxification expert Lindsey Duncan, C.N., owner and head nutritionist of the prestigious Home Nutrition Clinic in Santa Monica, California, this unique two-part cleansing program combines 29 powerful cleansing herbs and all 5 types of fiber, as well as nutrient filled superfoods. A.M./P.M. Ultimate Cleanse comes in two, easy-to-take tableted formulas,

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May/June 1981

THE REPORTER

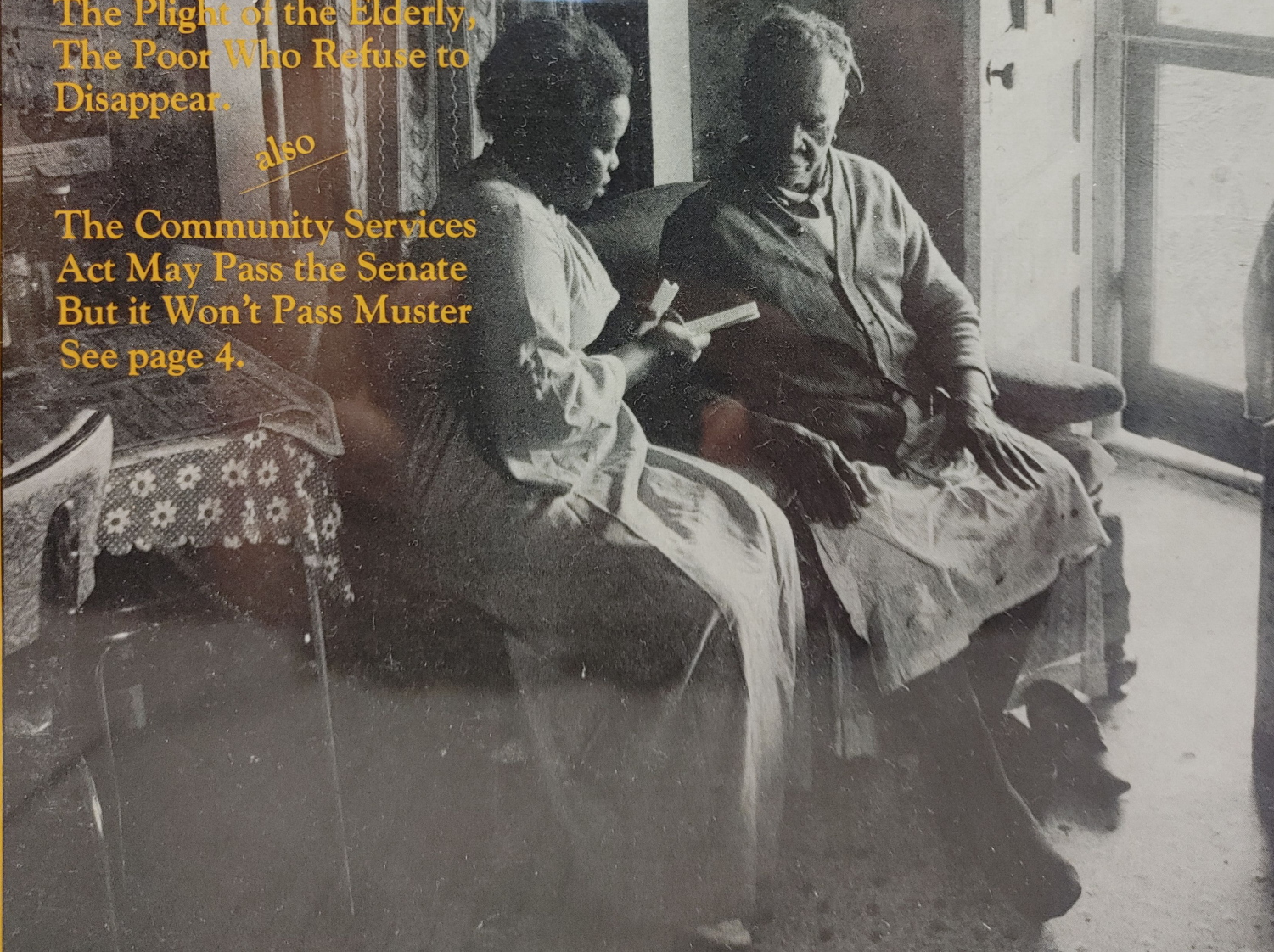
MAGAZINE

Special Issue

Denver's Disappearing Act,
The Plight of the Elderly,
The Poor Who Refuse to
Disappear.

also

The Community Services
Act May Pass the Senate
But it Won't Pass Muster
See page 4.



REVOLUTION In The News

Dedrick Hopton has a plan: He's going to turn the printed media over to the people. All over the country. Then they can write their own news.

by Carol Valverde



If you listen to Dedrick G. Hopton, the creator of a revolutionary newspaper franchise system based in Washington, D.C., you will begin to think he's either crazy or the rest of the news media has some serious soul-searching to do. Can it be, as Hopton asserts, that the real threat to neighborhood stability and economic growth is one-sided or monopolistic media control and the effect this type of control has on our lifestyles, dreams and aspirations?

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"Traditionally, when you publish a newsletter," says Hopton, "the people who read it are your members or associates. We, as society, are not sharing information, ideas or solutions. What we find ourselves doing is merely reinforcing our own predispositions, which even-

tually become social and psychological jails."

The corporation publishes the four-page newspaper inserts for each participating organization, business and individual, in addition to the eight-page umbrella newspaper for the publisher-franchise. All franchise participants are guaranteed a minimum 30,000 distribution of the 88-page newspaper.

"I believe," says Hopton, "that an 88-page newspaper with a distribution of 30,000 copies is a major force to be reckoned with. For once in life people can feel that they have some clout, that their voices are being heard, and that feels very good. In a way, the product is more a model for community cooperation than it is a newspaper. It encourages communication at the local level and that interaction is very important."

There may be some truth to Hopton's thesis. The President's Commission on Civil Disorders (Kerner Commission) 12 years ago issued an alarming report that stated the press contributed significantly to the explosive frustrations in society because of its failure to focus and report on the successes, failures and efforts of people in low-income areas.

Hopton, however, is quick to point out that "the problems we solve through The Printed City system is not isolated to any particular ethnic group. This problem is a unique American problem fostered by rapid industrial growth and expansion that simply left the little people behind to be the victims and the recipients of this growth."

The corporation appears to have the potential to become a real competitor with cable television. It is a cost-effective system and operates at one-fourth the cost of cable television. It allows people to take part in its running, ownership and profits without the political and federal regulatory problems associated with cable television.

Hopton insists that people who have "studied the communications industry know that the *printed word* is still the most powerful information media. Many major daily newspapers in this country also own radio and TV stations, but when it comes down to which medium to sell first, the newspaper will be the last business they will sell."

Critics of the revolutionary concept say that it will not catch on because people are basically lazy, do not like to write, do not like to read, and would rather turn on the TV news and let someone tell them what happened while

STAR-NEWS

PASADENA, CALIFORNIA, SUNDAY, JUNE 20, 1971

25 Cents

Shopping Center Ground Broken

Co-op Village Progresses

By **CARTER BARBER**
Staff Writer

Pasadena's own \$6.4 million Consumers Co-operative Village — first of its kind in the country — is moving ahead rapidly on two fronts in the Pepper Redevelopment Project in the city's northwest.

Ground was broken Thursday for a \$1.3 million element of the unique undertaking, specifically a Co-op Village Shopping Center. It's being built across the street from Co-op Village Town Houses, numbering 255 units on the west side of North Fair Oaks Avenue between Claremont and Hammond Streets.

The rugs, stoves, refrigerators and other major appliances already have been installed in the brand new town houses themselves, ranging in

size from one to four bedrooms.

As a kicker, the outsized pool, wading basin and giant recreation center of the unique complex are nearing completion.

"We're planning the grand opening of the townhouses for June 27," said Rick Hopton, 24, education director of Co-op Village and its general executive. "Dedication of the recreation building is set for Aug. 7."

Features of the shopping center, focus of the Thursday ceremonies, were a 17,000 square foot supermarket and a 7,000 square foot full-service branch of Wells Fargo Bank. Clarence Glass, designated manager for the branch, participated in the groundbreaking.

Mrs. Ruby Williams, president of the Pasadena branch of

the National Association for the Advancement of Colored People, and City Director Tim Matthews, spoke, as did C. J. Ping, vice chairman of the Community Redevelopment Agency.

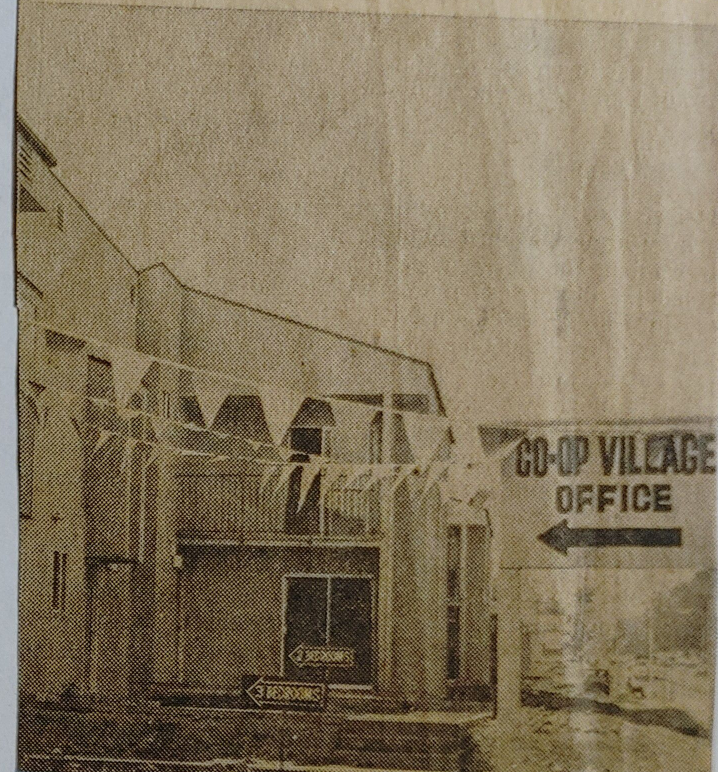
Richard W. John, immediate past president of the Chamber of Commerce and continuing head of Co-op Village, introduced other guests including Father W. A. Wilkins; Willard Thompson, of MOD Foundation; Frank Brousil, of Sproul Construction Co.; and John Reagan of Pasadena Urban League.

Shops and offices will be key parts of the shopping center, but most distinctive financial feature of it was pointed out by Hopton, who explained: "Resi-



RICK HOPTON
... readies Co-op

255 UNITS OPENING — Some of the nearly completed Town Houses of Consumers Co-operative Village of Pasadena are shown on the west side of Fair Oaks Avenue looking north from Hammond Street. A shopping center will operate in conjunction with the settlement.



Co-op Village, Shopping Center

Continued from Page 1

dents of Co-op Townhouses also will own the center, with 'profits' from it going into the overall cooperative."

Hopton, an Altadena resident, noted that the shopping center will be for everyone's use, not just "Villagers." It is designed to be "a local, convenient shopping facility for the area, re-establishing the types of businesses that were relocated out of the area when redevelopment began."

Co-op Village itself is an incorporated association jointly owned by its members and operated without profit for the benefit of its owners. In a word, a cooperative. Each would-be resident must subscribe to at least 10 shares of the co-op's stock, at \$5 each.

Then the real benefits begin, according to Hopton. Total down payment ranges from only \$255 for a one-bedroom townhouse apartment to \$380 for a four-bedroom.

Monthly charges thereafter would be \$121.13 for a one bedroom; \$140 two bedrooms; \$164.55 three bedrooms, and \$183 for four.

All utilities except telephone will be provided. Each of the 255 apartments has one covered parking stall, with additional ones available for rental. Each apartment has a small, fenced backyard.

Designed for low and moderate income families, Co-op Village was originally sponsored by the Mutual Ownership Development Foundation. When it got its federal FHA loan, it became "the only one of its type in the United States," according to Hopton.

There are philosophical in-



CO-OP CENTER STARTED — Pasadena City Director Tim Matthews turns the first shovelful of earth at the site of the

unique shopping center, as Mrs. Ruby Williams and Consumers Co-operative Village president Richard W. John cheer.

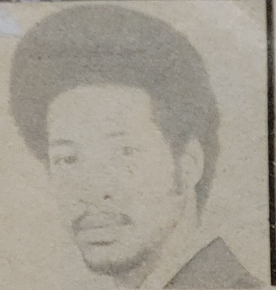
—Staff photos by Norm Denton

ductions to becoming a Co-op Village tenant, he continued:

"If you're ready to have more of a say in shaping your community, and the way business is run . . . if you'd like to have your opinion count . . . if you're tired of being on the sidelines, you belong in Consumers Co-op Village." Model apartments are on public view. Further information can be acquired from Hopton and staff at their offices, 1147 N. Fair Oaks Ave. Telephone is 798-0873.



POWER TO THE GRASSROOTS



NEGRO HISTORY WEEK REVISITED:

Many black people continually ask themselves, "Whats the big thing about Negro History Week, "They give us one week out of the year for black people to be recognized for their many accomplishments in the making of American History". Some blacks and many whites think its just another form of tokenism for black people.

In rebuttal to the above statements I would first like to say that "they" (The white population) have not and never will give black people anything unless they are forced to do so. Secondly, "Negro History Week" was started by a black man not a white man. It was first conceived and started by Carter G. Woodson to take place on the second Sunday in February. Woodson believed that "Negro History Week" should be a time when the many contributions of the black man to the development of the United States would be emphasized and brought to the attention of blacks and whites.

That was fine then you say, but, "Is Negro History Week relevant to the black mood in the 1970's?"

Personally I would have to say, "Yes, it is very relevant to the black mood in the 1970's, and the spirit and meaning of Negro History Week should be celebrated all year round as a continuing part of black consciousness in America".

It also illustrates very clearly how far blacks have miraculously come as oppressed people, and also how much further we still must go to attain freedom in a country that was built around an Ochlocracy (Mob rule) and not a Democracy as they would like for us to believe.

"Negro History Week" just like any other week can only be as good or as bad as people deem to use it. When we as black people think about "Negro History Week" we should not concern ourselves with white America's interpretations of Negro History Week; for white America is merely exhibiting frustrations and anxieties to a lie it has lived for over 300 years.

We as black people should only be concerned with ourselves, our identity, and the true meaning of "Negro History Week".

"Negro History Week" is not a, "Be kind to animals week," as some culturally deprived people might think. "Negro History Week" is a constant thorn in white America's conscious and sub-conscious mind.

We must beware of decadent mores, and strive toward a more correct and meaningful way of living for all our sisters and brothers. We cannot stand alone as individuals, because there is no such thing as a black individual. We must stand together, for if we don't, we will surely fall together.

Now is not the time for talk, now is the time for action. For with action comes change; and when I refer to action I'm not merely talking about wearing Natural hair-do's and Dashiki's - although that too is a very significant aspect.

But, more importantly I'm talking about being black on the inside - for white America could care less how you look on the outside. He's afraid of what too many black minds thinking in the same direction will do to his false security, and not on whether or not you make the front page of Esquire or Vogue.

to understand one's existence one must practice constantly. Black people must become aware of the message white America has given them and learn how and when to make that same message work for us, and not against us.

We must stop fighting each other and start learning why we are stupid enough to fight in the first place. For this type of thing will destroy the cause and our general well being in the process.

White America started the fighting game, and it will no doubt lead to their inevitable destruction.

Let them take care of their "Bigots", and we will take care of our "Uncle Tom's".

To assimilate with white America would be a catastrophe. In his game they don't even use real people, only puppets and machines can be functional and worthwhile.

History seems to show quite the contrary to popular belief. It seems that in reality white America needed blacks, and not the blacks who needed white people.

For if it weren't for black people white America would probably still be picking cotton on land they stole from our Indian brothers.

What has white America done that was significant to the economics of this country without black people being in the forefront?

White America would be lost without us, for the simple reason that we have always been at her disposal.

So what we must do is unify; not separately but collectively as one to beat down this wicked hand of oppression.

We as black people have lied to ourselves for over 300 years also, let us stop before its too late. We must stop and examine ourselves from the inside, for that is where the power of our blackness lies; and when we are ready to totally accept what we see, we will be able to attack and confront the forces on the outside that threaten to divide and conquer us, as they have done in the past.

The longer you run from your identity and cultural history, the longer white America can do what they want with you and your people.

I am directing my thoughts to you, the "Grass Root People", (Which includes the low income, middle income, and upper middle income people) for in you lies the key to the black man's success. A Cadillac in your garage and a \$50,000 house in View Park doesn't make you exempt; for when the time comes to relocate you and other blacks, your bourgeois thoughts will be a thing of the past - because when you wake up you'll find yourself sitting next to an ordinary guy who use to take the bus to work.

Until we eliminate the "House Nigger" we can only look forward to token rewards for our many accomplishments.

We must deal with the issues logically, and present the proper stimuli to accomplish a specific task. We should not on the other hand overdo things, because too much of anything is not good, and it will eventually cause sickness.

We must move slowly at first in order to understand the true meaning of what we are doing and what we want for the future. We must avoid jumping on bandwagons we know nothing about. We must first educate ourselves to deal with the issues that lie ahead. If we don't we will simply look like fools to an uninterested white America.

Our victory is inevitable, for the enemy lost the war before it began. White America is lost in the turmoil of its own self-inflicted wounds, and will never really recover without our help.

We as black people have a duty to ourselves and other black people, we must not fall victim to the self-hate white America keeps within.

Whether you call it, "Negro History Week" or "Black Power Week" is not really important.

The thing we must do, and do now, is instill within ourselves the spirit of being and staying black - for that is where the true meaning of "Negro History Week" lies.

THURSDAY, OCT. 1, 1970 PASADENA EAGLE

BLACK COMMUNITY SAYS PEPPER DESIGN LACKED COMMUNITY INPUT

By Rick Hopton

"Housing is a basic source of psychological identification for man. It represents security or lack of security; it is man's closest tie with his community; it represents the stronghold of the primary social unit, the family. A close relationship has been developed in American society between a person's home and his status in life. Thus it becomes a source of pride and pleasure to maintain and have a good house, and to improve ones surroundings." The preceding was a "quote" taken from the "Initial Housing Element of the General Plan", (Preliminary Report) by the City of Pasadena Planning Department, January 1970.

For those of us who aren't aware of it — and many of us, through no fault of our own, are not — ground was broken and construction started three Mondays ago, (11:00 A.M. September 14, 1970) on MODF'S (Mutual Ownership Development Foundation) Co-op Village. The plans consist of a 255 unit Co-op Townhouse project on 17 acres, a 1.5 acre recreation area, and a 5 acre neighborhood shopping center.

It is interesting to note that the federal government has tabbed Co-op Village a "demonstration project" that will act as a yardstick for similar developments in so-called "core" areas of other major cities. Notice the terminology, "demonstration project" instead of "model Project". But, unfortunately if planning continues in the same direction — with regard to architectural designing, social, and psychological factors, etc. — it will inevitably come to be what the federal government has labeled it, a "demonstration project" that simply won't last.

An even more distressing note at the ground breaking ceremonies however was the fact that there had been no significant community "put-in" as to what the actual architectural design would be. There were no black community agencies notified about the architectural designing of these "townhouses"; consequently, what is to be built is very similar, if not the same, as the "Washington West" apartment units.

These townhouses, by the way, are being built for lower middle and middle income families, under Section 221 (d)(3) of the National Housing Act. The townhouses will range in size from one bedroom to four bedroom units. Prices on the Townhouses range approximately from \$18,000 to \$25,000, and the monthly charges will be an estimated \$123 to \$187, depending on the size of the unit.

WHAT COMPANIES AND AGENCIES ARE DIRECTLY INVOLVED

The sponsor of Co-op Village is the Mutual Ownership Development Foundation, who came down from San Francisco to secure the development. The actual construction is being done by the Sproul Construction Corporation; the architects — who are white, not black — are Kahn, Kappe and Lotery; financing for the development was provided by the Home Savings and Loan Association, and the Government National Mortgage Association. It was strange, I might add, to find Home Savings & Loan Association financing the development. A company who has many times in the past showed its unwillingness to cooperate with the black community in the past; with regard to loans — business or otherwise — to black people, and advertising in black community newspapers, in Pasadena or elsewhere. Home Savings & Loan Association has shown itself to be, a staunch, right wing organization; why the sudden interest in Pasadena's black populous? Also, Home Savings & Loan Association has been guaranteed by the federal government that they will lose on money on their loan venture.

WHY NO COMMUNITY INVOLVEMENT ON DESIGN OF TOWNHOUSES?

There was no community involvement, simply because, there was no community notification as to what the design of the Townhouse would actually be. Approximately four days before the actual ground breaking a handful of our black community agencies were notified that the architectural designing of the MODF Co-op Village Townhouses would have the exact sloping roof design as the apartment buildings located at Washington West and other areas.

This came as a shocking blow to Fletcher Smith, head of the "Citizens Urban Renewal Advisory Committee" (CURAC) that is a federally sponsored organization, that exists for the expressed purpose of advising the City board of directors on basic community matters, programs, policies and advise the CRA (Community Redevelopment Agency) on improvement matters that deal with development. It could either mean clearance or conservation programs, rehabilitation, designing, etc.

In addition to that none of the traditional and/or non-traditional organizations were informed about the architecture. Among the organizations deprived of active participation were the NAACP, Urban League, Help Invest in People, Invest in People, and many more.

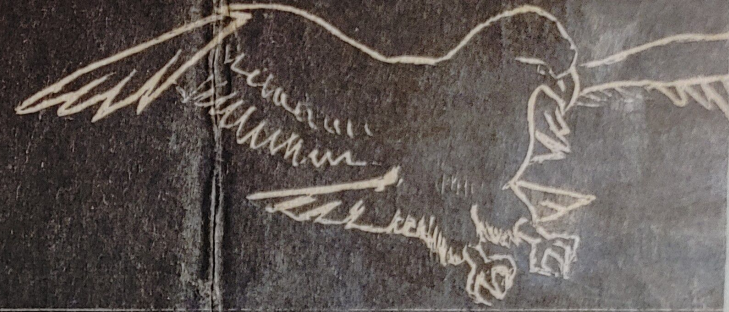
The CRA office claims that CURAC approved the plan a year and a half ago, and Mary King, head of CURAC at that time said "Very little was said about architectural design during the time."

This was the first of a series of articles to be written on the project and its design which has caused some dismay among community residents.

STUDENTS SPEAK OUT ON

"STRIVING FOR HUMAN UNDERSTANDING"

PASADENA



VOLUME TWO, NUMBER 18

798-0871, 681-0144

2108 N. FAIROAKS, ALTADENA, CALIF.

BUSSING

SEE BELOW

EAGLE

THURSDAY, MARCH 26, 1970

STUDENTS VIEWS ON BUSSING

By RICK HOPTON

Rick Hopton is a local college student majoring in Political Science. He is typical of the new wave of young Black youth that are not only concerned, but very much involved in contemporary problems and solutions as they affect our multi-racial society in general, and the community in particular.

HOW DO STUDENTS FEEL ABOUT BUSSING?

The news media, parents, and administrators have been so busy worrying about the implementation of bussing that they have forgotten about the students themselves who actually go to school. You'd think it was the parents who were going to be bussed and not the children. How do the students feel? To analyze this question properly we will have to look toward our schools for help and guidance.

The parents must stop looking at themselves and their own feelings. The students have very much to say, and I think that everyone in this community should take the time and find out what most of the students stand for.

In my travels I have found an overwhelming number of students who say, "I don't care what school I go to. As long as I can get my diploma and graduate I'm happy." Others say, "I'm being bussed to school now, so what's the big thing." Then we have the other side of the coin . . . "All my friends are here, if I leave I'll have to start all over and make new friends."

Recently I was able to get percentage figures on how students in the high schools and junior high schools actually felt regarding integration and the use of bussing as a method. The figures are as follows:

SCHOOL	IN FAVOR OF INTEGRATION	IN FAVOR OF BUSSING
Blair	90%	50%
P.H.S.	30%	33%
Muir	90-95%	85-90%
Washington Jr. High	90-99%	90%
Marshall Jr. High	59-60%	55-60%
Mc Kinley Jr. High	81%	75%
Wilson Jr. High	10%	—
Elliot Jr. High	88%	80%

An overall average would seem to indicate that the majority of the students in the Pasadena Unified School District are overwhelmingly in favor of bussing to achieve integration in the schools.

Let us look at the facts for a moment. According to the California State Department of Education guidelines, de facto segregation exists if the minority group student population in a given school deviates by more than 15% from the minority group student population in the school district as a whole.

The League of Women Voters of Pasadena have found that according to the definition given above, 23 out of 28 elementary schools, 3 out of 5 junior high schools, and 1 out of 3 high schools in Pasadena are in fact de facto segregated.

Another note on de facto segregation was handed down by the United States Supreme Court in 1954. In Brown vs Board of Education, the court stated, "To separate Negro children from others of similar age and qualification solely because of their race generates a feeling of inferiority as to their status in the community that may affect their hearts and minds in a way unlikely ever to be undone . . . We conclude that in the field of public education the doctrine of separate but equal has no place. Separate educational facilities are inherently unequal."

(Cont. On Page 3)

CONTINUED FROM PAGE 1

STUDENTS

The Supreme Court also ruled in the New Rochelle Case of 1961 that, "It is unconstitutional to arrange or gerrymander school district boundaries for the purpose of maintaining racial imbalances even if it does not result in total segregation, thereby forcing school boards to face the problem of de facto segregation."

De facto segregation also exists regarding teacher personnel. According to the L.A. Times report detailing the Justice Department suit, "(Blair and Muir) which enroll 77.5% of the Negro students also contain 83.3% of all Negro high school teachers. Of the teachers in minority schools (primary and secondary) 50.6% have 0-3 years experience in the district while 20.8% of the teachers in caucasian schools are in this category. Only 16.0% of the teachers in minority schools have 10 or more years of experience, while 50.6% of the teachers in caucasian schools have such experience."

Another specific example of de facto segregation is the percentage of ethnic enrollment in our three high schools. They are as follows:

TOTAL ENROLLMENT (1968)	%Caucasian	%Negro	%Other	
Blair	1441	61%	22%	17%
Muir	1947	49%	37%	14%
P.H.S.	3422	84%	10%	6%

Notice P.H.S. figures, out of a total of 3422 students which is more than double that of Muir and Blair put together, they can only account for 10% Negro and 6% other in the entire school district.

It's no wonder many students are angry. They are angry for the simple reason that they know these conditions exist, and want to do something about it. Their parents talk and philosophize and yet nothing ever gets done.

The main thing that upsets me is that Pasadena will not face the fact, or does not want to, that this type of situation does exist and has been existing for some time: They continually say that bussing is not the way, and yet they offer no concrete alternative.

Yes, quality education in all schools is a wonderful theory, but will it work in practice? Blacks and other minority groups live in reality not theory. We have tried these suggestions for over three hundred years in the past and our schools continue to deteriorate nevertheless.

In reality the white community is not against bussing in the broad sense, because they themselves and their children have been bussed before in the past; so what's new?

What you are senselessly running from is the myth about the black community and its children. For what "real" reason you run — I do not know — because the black community, the brown community, and the Asian community are not crazy about it either. All any community wants no matter what color they are, is the assurance that their child get the best education that is possible in Pasadena or anywhere else.

Bussing in other parts of the country has been proven to be most effective in promoting harmonious community relations. Berkeley, California and Evanston, Illinois for example have reported that, "White flights have stopped or even been reversed in both communities; and as a result, the quality of education has increased noticeably for all concerned. Teacher turn over at Berkeley has also gone down dramatically."

The parents, teachers and administrators must beware of just treating the overt act of bussing, and learn to look at the events that led up to the initiation of this court order.

We must look toward our children for help; for they too are aware of what has to be done. We must also look at the sociological, psychological, political, and economic factors that would make racial balance in our public schools a good bet in any "Human race."

PCC REVOLUTIONARY IDEA

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THURSDAY, JULY 30th, 1970 PASADENA EAGLE

COMMUNITY EFFORT TOLD

BY RICK HOPTON

The Student Resources Center, at Pasadena City College, headed by counselor Dave McCollom is a totally new and revolutionary concept geared to help all students in need of financial or educational assistance — at both High School and College levels. "The center," McCollom states, "will also help to prepare students for an eventful, meaningful, and rewarding education in school and other aspects of community social life."

Will Mosley, working in the capacity of student counselor said, "The key thing that we are trying to bring about is total student participation; the program is designed for the students and we intend to see that it becomes a meaningful student Nucleus rather than an administrative controlled entity.



STUDENT RESOURCES CENTER — Shown above are students who will recruit students within the district and provide information regarding admissions programs and financial advice and other services available at PCC. Left to right are Fred Mycroft, Greg Grandison, Romona Vivamontez, Bob Holt, Don Silverman, Teresa Salazar and Will Mosley.

"We want and need student help and guidance".

The center has student counselors and assistants that will represent the multi-cultural, multi-ethnic community of Pasadena as a whole. They have, at present, student counselors representing the African-American community, Mexican-American community, Asian-American community, and the European-American community; and will, very shortly, have an Indian-American student counselor.

What precisely does the Student Resources Center offer prospective students?

The center will have student workers set up to help incoming and permanent students in the following areas:

STUDENT RECRUITERS will recruit students within the district, provide information regarding admission, programs available, and other services that are within the college. They will also give orientations about campus life to incoming students, and help solve student transportation problems when needed.

STUDENT COUNSELORS will aid students obtain information regarding courses they need, the scheduling of classes and also refer students to other college facilities as the financial aid center, psychological services, or other college staff that will solve the problem.

FINANCIAL AIDE ASSISTANTS will provide application forms and basic information pertaining to financial assistance and how it can help them. This includes information on basic eligibility requirements for loans, grants, work study programs, plus help incoming students understand the different types of aid available.

STUDENT TUTORS will provide service in tutoring either individuals or small groups. The tutors will acquaint students with note taking techniques and help with knowledgeable suggestions on improving student study habits with intentions of leading a

student towards an improved grade point average.

STUDENT TEACHER AIDES will be assigned to specific teachers and classrooms, assist the teacher with routine duties, and help expedite classroom instruction in a more meaningful way.

McCollow also wishes to establish in the near future, Student Resource Centers at all High schools and Junior High schools in the school district. The centers will act as supplemental counseling centers, enable full communication between the schools, and along with this, give the students the type of service and added counseling that makes them certain somebody cares about their future.

In short the Student Resources Center is designed as a program of extended opportunities and one of special services for the community, that have, as their mission, the enrollment, retention, and successful participation of students; with special emphasis however on those students handicapped by disadvantages.

Along with the Student Resource Center there is a similar program designed to encourage High School students to enroll and take classes at PCC before graduating from High School. The program, under the guidance of Mrs. Jeffalyn Johnson, is called Neighborhood Youth Corps (NYC).

Its purpose is to recruit eleventh and twelfth grade students who already have the necessary prerequisite courses to take college classes and receive college credit for those courses, while still attending high school.

Along with this the NYC provides a 20-hour a week job on campus for those who qualify. Mrs. Johnson stated, "Even more important is the psychological aspect of the program, NYC is attempting to eliminate the fears that many high school students have toward college and college work in general, by letting them get a first hand look into their future".

Mrs. Johnson emphasized that courses taken at college while in High School stay with the student after graduation from high school; this then enables him to have a head start toward a college degree.

Both McCollow and Mrs. Johnson feel confident that with all-out student receptiveness, each program can be a valuable asset to the college, the students, and the total community at large.

McCollow said, "We want the Student Resources Center to be more than just an office or institution, we want, and intend it to be a viable college life for both students and faculty".

EVICTED FAMILIES

FIND HOMES

THURSDAY, APRIL 16, 1970

KELLY'S, BLAYLOCK'S FIND HOMES

The families who were being evicted by the State Department of Highways from Bancroft St., Pasadena, have at long last found a nest to rest their weary heads. They moved out for good on Sunday, April 5th.

The three separate families consisted of Mrs. Bobby Kelly, who has six children: Orice Jr. 19, Velva 16, Debra Ann 13, Robert 12, Herbert 3 and Johnny 2; Mrs. Mary Blaylock who has five children, Kasandra 12, Harold 11, Reginald 9, Michael 7, and Hickie 2 and Mrs. Rosie Blaylock and her two children, Brigit 2, and Shadon 4 months.

Mrs. Kelly and Mrs. Mary Blaylock have found permanent residences, and Mrs. Rosie Blaylock is living temporarily with her grandmother until she can find a place to stay.

Mrs. Kelly found a 4 bedroom house at 801 Sunset, and Mrs. Mary Blaylock found a 3 bedroom house located at 302 W. Woodbury.

The families later told me of their difficulties in finding a house. Mrs. Kelly said that the whole time the eviction notice was in effect, the city of Pasadena did nothing to help her find a house. She also stated that Seibert Weissman, (Chairman of the Pasadena Realty Board) and William Pankey (Chairman of the Housing Authorities) talked about what they were going to do; but in reality did nothing to actually secure these families a home.

Mrs. Kelly said that Pankey stated however, that he would attempt to have low income housing available in the future if this type of an emergency should arise again.

Mrs. Kelly hands the real credit for services rendered to Miss Gail Duff from PCHNO and Mrs. Hudson from Welfare Rights, which is a

BY RICK HOPTON

private organization designed to deal with just such an emergency.

Mrs. Hudson first told her to protest against the State Department of Highways' action, and to resist their eviction notice at all costs.

Miss Duff and Mrs. Hudson offered volunteer help to sit on the property day and night to prevent the state or anyone else that tried to have the family evicted.

They also worked hand in hand in securing both Mrs. Kelly and Mrs. Blaylock a house.

It should also be noted that the State Department of Highways was very helpful throughout the negotiations, and gave each family the sum of \$300.00 for moving expenses. However, Mrs. Blaylock, mother of the third family who is living with her grandmother, informed me that due to her financial situation, she was having trouble finding a house.

She stated, "I only receive \$85.00 every two weeks from County Welfare, which is barely enough to eat on, much less, rent a house."

Well, Mrs. Kelly, Mrs. Mary Blaylock and Mrs. Rosie Blaylock, I would like to say that we here at the Pasadena Eagle have followed your story in the past, and until this city wakes up, we will continue to carry your story and others like it in the future.

The best of luck to all of you . . . PEACE!

STREET PLAY SCORES BIG

By Rick Hopton

About 500 or more people turned out Thursday, August 27 to see the New York Street Theater present, "Come On In My Kitchen There's Gonna Be Raining Outdoors". The play was based on the folktale "The Brementown Musicians". It was then created and conceived to be relative to the people living within the ghettos of New York City, and other deprived areas across the United States.

The main theme of the play seemed to convey "Unity". It projected a need for people to cast off their prejudices and come together. In the early stages it showed how the "Robbers" (the power structure) would throw out tokenism and prejudice thinking to keep the "Animals" (the people) divided, polarized, and fighting among each other.

In the mid and later stages the play illustrated how the "Animals" became more aware of the "Robbers" and their tactics. It also showed the "Animals" becoming sensitive to the needs of one another because they finally realized that their struggle was one in the same, and if they fought one another it would mean disaster for all.

The last two sequences came up to date for a candidly vivid interpretation of contemporary American social life in the raw. It showed the "Robbers" — who were becoming increasingly afraid of "Animal" unity — in Washington D.C. plotting to destroy the "Animals", whom they felt to be threatening to the establishment.

The City Street Theatre, a company of young performers from New York's

Lower East Side, has rallied ghetto audiences throughout the country.

Directed by Marketa Kimbrell and Richard Levy, members of the New York Repertory Theater of Lincoln Center, the City Street Theatre Ensemble, Inc. has been touring the country in a single dilapidated station wagon equipped with sound and light equipment, props, sets, costumes, instruments and the whole company.

The group unfolds an on-the-spot, self-contained theatre, ideal for their spontaneous street theatre performances which normally include a series of improvisations and black-out sketches introduced and linked by the music of their popular Black Silver band.

The Pasadena event was sponsored by the Fine Arts Community Workshop of Pasadena in an effort to persuade residents of the predominantly black, underprivileged northwest community to "come out of their houses and blocks and join with others in a theatre of challenge and confrontation with the present." With such a hope, the City Street Theatre was organized three years ago with the purpose of providing more than mere diversion for audiences in underprivileged areas, those "inaccessible blocks."

The Theatre has found that because the performers are ghetto residents themselves, they bring self-identification and, thereby dignity to the community. The City Street Theatre is largely supported by grants, including the Rockefeller Brothers Fund and the New York State Council on the Arts.

LETTERS TO THE EDITOR

Dear Editor:

Our compliments to you for the great job you are doing with the "Pasadena Eagle." The editorial page and Rick Hopton's Power To The Grass Roots, should really wake us up to the fact as to whether we are going to be "Black or Negro". The entire paper is good, it tells us things we want to know and should know.

Thank you and please keep on "Striving for Human Understanding."

Eugene and Bertha Fulmer
267 Douglas Street, Pasadena, Calif.

Rauson

Special Report BY RICK HOPTON

Black Muslims Recount Difficulties With State Law Officers

Editors Note: The following is a statement from Muhammad's Mosque 26 in San Francisco. It discusses problems that Muslims have encountered with California law enforcement agencies.

The Police Department's annual harassment of Muslims within the Nation of Islam has started here at Temple #26 in San Francisco. Other senseless harassment of the followers of the Honorable Elijah Muhammad have taken place in Sacramento, Stockton, Richmond, Oakland and San Jose.

Sacramento

In Sacramento for instance (The State Capitol), a Brother selling Muhammad Speaks was followed by a policeman all day for no apparent reason. When asked "why" he was being followed, the policemen replied, "I don't have anything better to do during the day, so I'll just follow you around."

In a similar situation two Brothers selling Muhammad Speaks were approached and stopped by a sheriff who told them, "you are under arrest."

The Brothers asked, "for what reason" and the sheriff

replied, "solicitation without a license, get in the car". It was later learned that a solicitors license for the sale of religious material was only needed when working in Sacramento County and not in the City of Sacramento. However, shortly thereafter the Brothers applied for county licenses and were refused.

Bizarre

In Chico, Cal. another bizarre incident took place. One of our Brothers purchased a solicitor's license and as he left the building he was stopped by a policeman who took the license he had just obtained - with no explanation given - and told him he could no longer sell Muhammad Speaks in the area.

At the Sacramento County Sheriff's Office - later that same week - two Muslim Brothers went to inquire about the frequent harassment, and "why" it was being done. The sheriff on duty gave them a letter (This sheriff did so out of ignorance and was later reprimanded), that issued "special" Sheriff Department "instructions in the Handling of Muslim

Brothers. Shortly after leaving the Sheriff's office they were pursued by two detectives who "nervously" flashed badges, put their hands on their guns and demanded the return of the letter immediately.

Five Years

In San Francisco, police intimidation and harassment of Muslims becomes even more puzzling after reviewing police statistics (over 5 years - '68 to '72) on reported crime rate activity within an approximate half-mile radius of San Francisco's Temple No. 26, which is under the expert guidance of Minister John Muhammad. For example, the report of crime activity as detailed in the Police Department of the City and County of San Francisco. Annual Statistical Report shows that the "reported crime activity" in section E (geographical area within approximate half - mile radius of Muhammad's Temple No. 26) has steadily diminished and/or stayed below 1968 figures over the past five years. Total crime activity reported in this area

was 16,719 (1968), 16,014 (1969) 14,544, (1970), 16,639 (1971) and 15,142 in 1972. In contrast, according to the same statistical source, the amount of actual arrests during this period have increased and/or been stepped up as opposed to other areas of the city.

Temple #26

The reported crime activity in "most" areas of San Francisco is growing, while the actual arrest rate has drastically fallen. Phenomena of this nature has taken place only since the "existence" of Muhammad's Temple of Islam #26. At no other time during Police Department statistical history of this area do we find such a lopsided inequity of priorities within our Police Department. In simple layman's terms this means that, the Police Department - for the past 5 years - has been concentrating the spending of our "tax money" and "their" manpower (Paid by us) in an area (Temple #26) where the reported crime activity has been going "down."

Common Sense

Common sense dictates - whether a policeman or not that the majority of money and manpower could and should be utilized in areas where reported crime activity is going up and not down. After reviewing the facts, it becomes vividly "clear," that, harassment of Muslim Brothers is something "very real" and not "make believe," and that while our "Police Department" wastes our time and our money disturbing the peaceful citizens (Muslims), other areas of San Francisco are "placed" in the continuing "Peril" of "rising" murders, rape, robbery, burglary, aggravated assault, grand theft, auto theft, etc. - Police Department's refer to these crimes as Part I and / or serious crimes, and we "wholeheartedly" agree.



ENVIRONMENTAL GROUPS FAILING IN OUTREACH, CRITICS SAY

MOB TOWN BEAT

were no blacks present.

Raindrop says Hopton was brought in to make inroads into the black community. The head of the Baltimore NAACP was invited to sit on the campaign's steering committee back in October, but was unable to make the commitment, she notes. Hopton was then asked to suggest five people as members for the steering committee, and two of them were invited to join. "They never showed" at the meeting, says Raindrop.

Raindrop has regularly spoken about environmental issues on Hopton's radio programs

wrote to eight major environmental organizations on January 16, alleging that they were racist in their hiring practices. The letter also said the groups were isolated from the poor and minorities, often the chief victims of environmental problems. As one example, the letter stated that only three of 315 staff members of the National Audubon Society were black.

"Environmental organizations have been soundly scolded and rebuked for being racist," Henderson said. "No race, neighborhood, region, state, nation, or city can pursue environmental advocacy without coalitions. But public policy should never be the end of environmental advocacy...it's not enough. It's just the beginning at best."

Henderson told those at the CBF luncheon that education, roads, waste disposal, waste collection, recycling, and especially drug abuse are environmental issues. He urged environmentalists to focus their agenda on those issues as "inherent concerns" that can be used to "create a linkage" between environmental activists and lower-income community organizers. The growth of deprived communities worsens environmental problems, and within

have full agendas...they're out there battling AIDS and the drug epidemic," he says. "In terms of getting these groups in the loops, [everyone must] understand these are on the environmental agenda," he says.

State Senator Clarence Blount (D-41)—chairman of the Senate Economic and Environmental Affairs Committee (which hears most statewide environmental legislation) and one of Maryland's highest ranking elected black officials—says, "I don't think they [environmental groups] are making any outreach. Usually most of the environmentalists tend to be younger people who know the environment and have studied it and who are nature lovers. Blacks for the most part are concerned about the environment but are mostly concerned about making ends meet, getting a job and keeping it. The environment is not their top priority." Environmental groups should "go into the black community and organizations to educate and recruit," he adds.

Morning Sunday says that a citywide recycling group was recently formed in Baltimore, but that all the community groups involved and all the members are white. "They don't have one member from west of Martin Luther

WHEN BALTIMORE COMMUNITY ACTIVIST Morning Sunday showed up at an organizing meeting for the Chesapeake Campaign's Earth Week 1990 program, she says she felt like the "proverbial fly in buttermilk." She found herself one of only two blacks in a group of perhaps 150 to 200 people. "Everyone else at that meeting seemed to know each other," she says. The only other black attendee was James E. Day, who until very recently was regional director for the national Earth Day 1990 coalition. (Day left the post to work on New Jersey Senator Bill Bradley's re-election campaign.)

The Chesapeake Campaign is a coalition of local environmental groups coordinating efforts for Earth Week in Maryland by focusing on education, action, and celebration. Sunday now heads the group's African-American outreach program but is frustrated with environmentalists in general. "They talk about 'save the stream, save the forests,'" she complains. "I want to save the storm drain in front of my house. I want to save the child down the street in a lead paint environment or the office worker in an asbestos environment."

Sunday is not the only fly in the environmental buttermilk. Other critics say the environmental movement is as white as it is green. Local and national environmental groups have come under attack from civil rights activists for their lack of minority hiring and outreach and for what the critics perceive to be their ignorance of the dimensions of the environmental crisis confronting minorities and the poor. Environmental magazines have been giving widespread coverage to the issue.

"I told Day that I was concerned," Sunday says. "[I told him:] 'The city is 70 percent black and I'm the only black here besides you.' I was concerned that all these people did not know a black friend to bring with them." Day agrees and says, "They have not made an all-out effort, and there is some serious concern about that, about minority involvement in the Chesapeake Campaign."

Rick Hopton, who is black and sits on the steering committee for the Chesapeake Campaign, said early last month, "I'm very disillusioned with them [environmentalists in general] right now. From where I sit, I don't believe they're real serious about involving minorities or African-Americans." (Hopton also produces and hosts radio programs on health and environmental issues on local radio stations WEAA and WBGR.) Hopton now says that relationships have improved and that the group is working more on minority issues and concerns.

Problems with minority involvement have not stemmed "from lack of trying," says Chesapeake Campaign coordinator Bonnie Raindrop, who has been working closely with Hopton. Raindrop, who edits and publishes the local newspaper *Baltimore Resources*, believes that environmental issues are so far-reaching and so pressing that all people must become involved. "We're talking about a global emergency," she says. Raindrop insists that from the very start of the campaign last year, issues of concern to minorities have been addressed and that minority communities were contacted and encouraged to participate.

"We have tried to bridge the gap because...one of [Earth Week 1990's] basic precepts was to involve and interest local communities," she says. Raindrop notes that the group "asked the Baltimore Commissioner of Health, Dr. Maxie Collier [who is black], to speak at the official press kickoff on December 4th, and we specifically addressed environmental issues as public health issues." She adds that a recent meeting "was held at Bethel AME Church... which is a very strong church within the black community. We had a turnout of 30 people." Raindrop, who was unable to attend that particular meeting, says she was told that there



RICK HOPTON OF THE CHESAPEAKE CAMPAIGN

"You're not going to involve the African-American community if you're just talking about the ozone and reforestation."

and invited his listeners to join the campaign, but she is disappointed at what she feels has been a lack of interest on the part of minorities to become involved. She suggests that one reason may be because inner-city communities are dealing with "serious survival issues, and the environment becomes like just another problem to deal with."

Regarding the specific complaints of Morning Sunday, Raindrop says, "I really feel this is one disgruntled person who is painting a picture that is inaccurate and damaging." She adds that on two separate occasions, Sunday asked for rides to Chesapeake Campaign meetings. Raindrop or her husband tried both times to pick her up, although Raindrop says that Sunday lives only three blocks away from the meeting location. Both times they could not find Sunday at the address provided.

In February the Chesapeake Bay Foundation (CBF) sponsored a luncheon talk at its Annapolis headquarters on the subject of minority involvement in the environmental movement. (CBF also set up a committee to study and respond to the problem.) Leneal Henderson, professor of government and public administration at the University of Baltimore, told CBF members and staff that "environmentalists must try to include populations that have not been as actively involved in the campaign to save the bay or other environmental campaigns as they need to be."

Henderson cited recent newspaper articles that discussed the minority and civil rights aspect of environmental issues. The *New York*

those populations, low literacy and a lack of awareness, resources, and education hinder environmental activism, he said. In spite of all the problems, Henderson added, "There are working relationships, extending and diversifying the coalition." For example, he cited a Washington, D.C.-based minority environmentalists group, the Center for Environment, Commerce, and Energy.

Turning his attention to the Chesapeake, Henderson said, "The bay undergirds and permeates the social system." The "behavior of that social system toward the ecological system" is a major concern, he added, and because of the complexities of the bay's problems, "ultimately we'll need a supra-regional regulating system" to control degradation. Henderson said demographic data shows that nearly 90 percent of black Americans live "within 10 miles of some major waterway," a figure that he said is way out of proportion to the rest of the nation.

But he cautioned that the issue runs both ways, pointing out that some black groups are unconcerned with environmental issues. "The NAACP and the Urban League, as good as they are in other policy areas, come up short in energy areas," said Henderson, a former Department of Energy official. After the meeting with Henderson, CBF President Will Baker said his organization "is committed to doing a better job with minority outreach. This means hiring as well as issues."

Former Earth Day regional director James Day echoes Henderson's concerns. "The prob-

King Boulevard," she says. "It seems hypocritical to say that we can work together, especially to say 'save the Earth.'" Sunday says she welcomes the realization of minority issues among environmental groups, but adds, "I also recognize clearly that they know we're not going to have clean air or recycling unless they get our involvement."

Chesapeake Campaign steering committee member Rick Hopton says, "Environmental issues have to be redefined as health issues. You're not going to involve the African-American community if you're just talking about the ozone and reforestation." James Day strongly believes that both communities must open their doors to each other by addressing overlapping issues of concern and expanding the traditional definitions of environmental issues. "It can be perceived as racism by some," he says. "I think it's really a lack of ongoing dialogue between the minority community and traditional environmental groups."

But Hopton argues that environmental groups "are afraid to go into the African-American community, they're afraid to hear what we have to say.... It's the white people who have screwed up the environment and polluted everything," says Hopton. He likens the situation to Vietnam, where blacks died disproportionately in a war created by whites. "Get serious, folks, and stop killing us," he says. "If you're willing to share the power, that's fine, let's do this."

► **PAUL FOER**

JOE KOHL

Blacks' ambition enters the picture

By W. Franklyn Joseph

Marketing and advertising communities may be up to their bar charts in neologisms, but another phrase has crept into vogue: Buppies.

The term, an acronym for black urban professionals, refers to ambitious, black professionals who display a drive toward self-improvement, according to New York-based *Black Enterprise* publisher Earl G. Graves, whose staff is credited with creating the word.

With coinage of the word comes recognition of the market. "There has been a dramatic change in advertising directed at the black male consumer," says Eugene Morris, senior vp, Burrell Advertising, Chicago. Ten years ago, most portrayals of the black male were of the can't-do-anything-but-have-a-good-time type. "Today, much more accurately, the black male is characterized as more ambitious."

In addition to promoting the buppie image, Burrell has used the black male as a father figure to promote Procter & Gamble's Crest toothpaste. For example, one ad shows father and son looking into a mirror, while the

W. Franklyn Joseph previously has written for the *Marketing to Blacks Special Report*.

father fixes his son's tie, with copy that reads, "I'm going to be involved with my son as much as I can." Another, with similar copy, shows the devoted father reading to his young daughter.

Burrell's expression of the black male image is being commended within the ad industry. "The new approach is very welcome," says Deborah Gray, media manager, Mingo-Jones Advertising, New York. She would like to see more commercials "expanding the image of black men by showing them more in family situations, enhancing their family participation look."

But advertising's portrayal of the black male still receives criticism.

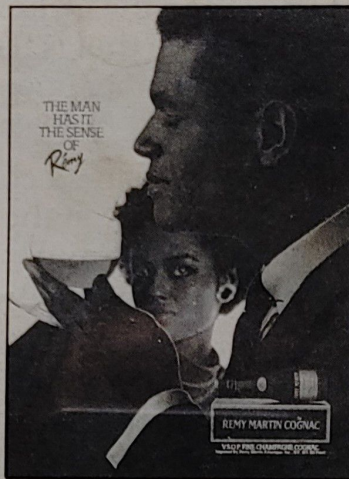
"A positive black male image is absent in many advertising messages," says Rick Hopton, founder-associate publisher of *Metro*, New York, a regional every-other-monthly targeting blacks.

"Corporate advertisements carry a better message for the black male to identify with, compared to consumer advertisements," he says.

Miller Brewing Co., Milwaukee, also uses the black male as a role model in ads. The ad, handled by Mingo-Jones, reads, "Mighty is the vision of those who strive with heart and deter-

mination," and it features Percy Sutton, chairman of Inner City Broadcasting, a New York-based communications network.

Ms. Gray is enthused by the



A sense of style is used to target the black male in this Remy Martin ad.

positive portrayal of black men in general market ads. One example, Xerox Corp.'s Team Xerox ad, features a black male being applauded by peers and congratulated by a company official who says, "Thanks to you, the Southport office has a new lease on life."

The black male image also is receiving a new lease on life in advertising.

"The shift seems more toward advertising to different class groups from a general perspective, rather than differentiating between black and white," says Tony Moore, vp-advertising services for Procter & Gardner, Chicago.

Robert Beleson, president of Remy-Martin Amerique, New York, says, "We have never treated the black male consumer any differently from his white counterpart, in terms of fundamental strategy and basic execution. The only time we

strayed from that approach is when we've had to make adjustments to reflect likely differences in the usage pattern by black consumers."

For example, many black males drink cognac much the same way as they would whisky, straight up with ice or mixed, Mr. Beleson says.

The sense of style and class approach used to target the black male consumer is exemplified in the latest campaign for Remy Martin cognac. Appearing in various print media and outdoor boards, one ad shows a well-groomed black male with the tag line, "The man has it. The sense of Remy."

"This ad represents a new generation that balances the product with a prestigious message," Mr. Beleson says.

Marketers that recognize ethnicity in their advertising stand to gain by attracting the black male consumer.

There are about 13.5 million adult black men nationwide, according to the U.S. Census Bureau. The Equal Employment Opportunity Commission reports that in 1983, the most recent year for which figures are available, of the 3.7 million adult males classified as "officials and managers," 2.7% were black males.

All advertisers targeting men should understand the importance of reaching black men, says Pat Stevenson, vp-media for J.P. Martin Associates, New York, and especially those advertisers in product categories where the black male is a frequent user.

For example, "in the malt liquor category, the black male consumer represents more than 50% of the products' sales," Ms. Stevenson says.

But marketers should use care when associating the black male

ies. "Some advertisers marketing to black males are making major mistakes by stereotyping the group," says Rene John-Sandy, publisher of New York-based *Class*, a monthly publication targeting Caribbean-American men. One example of stereotypes is that "all black men smoke menthol cigarets."

"Advertisers who recognize and adopt basic courtesies, including positive role models when extending an invitation to black males to purchase its products will do well," says Dennis Boston, vp-advertising for *Ebony*, Chicago, a dual-audience monthly targeting blacks.

Although media available to target the black male consumer are limited—with Chicago-based *Jet* as the leader, garnering an estimated 90.6% of the black male audience, age 18 to 34, according to a Simmons Market Research Bureau report—those that recognize the viability of the black male consumer are not discouraged.

One publication counting solely on the black male consumer's appeal to marketers is *Modern Black Men*, a New York-based every-other-monthly targeting upwardly mobile black men between the ages of 29 to 54. "We're giving them the attention they deserve," says George Pryce, editor and publisher of *MBM*.

"There already happens to be a quantity of black magazines for women, business, families, entrepreneurs and political enthusiasts," Mr. Pryce says.

Standard marketing procedure supports advertising to any group that becomes primary users of a product—for reaching black males, it should be no different, Ms. Stevenson says.

"It is important to come up with an entire program—a real emphasis—not just a token pro-

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