

GEORGIA INSTITUTE OF TECHNOLOGY
OFFICE OF RESEARCH ADMINISTRATION
RESEARCH PROJECT INITIATION

Date: July 3, 1973

Project Title: "The Humanities and the Inner City in Dialogue: Race,
Land Use, and Liberty"

Project No: G-34-601

Principal Investigator Irving F. Foote

Sponsor: National Endowment for the Humanities

Agreement Period: From July 1, 1973 Until Dec 31 1973 August 31, 1973

Type Agreement: Grant

Amount: \$2,500 NEH
\$2,500 Ga Tech cost-sharing contribution (G-34-311)

Reports Required: None Indicated

Sponsor Contact Person (s):

Dr. Richard Wiegand, Chairman
Georgia Committee for the Humanities
Georgia Institute of Technology
Atlanta, Georgia

Mr. L. Foster Harwell
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Athens, Georgia 30601

Assigned to: English Department

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RESEARCH PROJECT TERMINATION

Date: December 12, 1973

Project Title: **"The Humanities and the Inner City in Dialogue - Race, Land Use, and Liberty"**

Project No: **C-34-601**

Principal Investigator: **Dr. I. E. Foote**

Sponsor: **National Endowment for the Humanities, Ga. Committee for the Humanities**

Effective Termination Date: December 31, 1973

Clearance of Accounting Charges: by December 31, 1973

Final Report: Completed

Equipment Report: N/A

Patent Report: N/A

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**THE HUMANITIES
AND THE INNER CITY
IN DIALOGUE :**

**THE B.O.N.D.
HUMANITIES FAIR**



**A Report
To the Committee for
the Humanities in Georgia
From the Project Staff
Department of English
Georgia Institute of Technology**

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and title page? Imperfect volumes delay return of binding. Thanks.

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THE HUMANITIES AND THE INNER CITY IN DIALOGUE:
RACE, LAND USE, AND LIBERTY

Project NEH-72-GIT-030

Final Report
December 31, 1973

A project supported by matching funds from the
COMMITTEE FOR THE HUMANITIES IN GEORGIA and from the
GEORGIA INSTITUTE OF TECHNOLOGY, July, 1973;
also co-sponsored by the BASS ORGANIZATION FOR
NEIGHBORHOOD DEVELOPMENT and the ATLANTA PARKS
AND RECREATION DEPARTMENT, the whole project
being commonly known as

THE B.O.N.D. HUMANITIES FAIR

Staff:

* Wister J. Cook
Samuel C. Ketchin
Irving F. Foote,
Director

Department of English
Georgia Institute of Technology
Atlanta, Georgia 30332

GEORGIA INSTITUTE OF TECHNOLOGY
ATLANTA, GEORGIA 30332

DEPARTMENT OF ENGLISH

December 10, 1973

Dr. Richard Wiegand, Chairman
Committee for the Humanities in Georgia
Georgia Institute of Technology
Atlanta GA 30332

Dear Dr. Wiegand:

Here is the report on the B.O.N.D. Humanities Fair of last July, co-sponsored by the Committee for the Humanities in Georgia, the Bass Organization for Neighborhood Development, the Georgia Institute of Technology, and the Atlanta Parks and Recreation Department. Your committee authorized the project on April 2, 1973, under the title *The Humanities and the Inner City in Dialogue: Race, Land Use, and Liberty*, and assigned it Project Number NEH-72-GIT-030.

Everybody--consultants, staff, community folk--says it was a success; and people in the community are already formulating plans to do the whole thing again. (A display relating to the Fair will be on exhibit during the next B.O.N.D. Quarterly Assembly, Saturday evening, February 2, at the Moreland School.)

The success of the project depended on many people, a number of whom are named in the report, others of whom--from my own ignorance or forgetfulness--must remain forever unknown. But literally hundreds of people in the community contributed in meaningful fashion to the Fair, and it was they who had the making or breaking of it. Among them, I should in particular mention Bob Sprinkle, Eric Allstrom, Hazel Davenport, Vern King, John Sweet, Charles Arter, Greg Gregory, Charles Helms, and Ruth Anne Foote.

In the city at large, we are indebted to Messrs. Ron Ransom and Stan Martin of the Parks and Recreation Department; to Mayor Sam Massell; and to the many candidates for office who appeared. On the campus, the project was aided by its able staff, Mister Cook and Sam Ketchin; by the Head of the English Department, David B. Comer III; by Vice President Vernon Crawford; and by Don Baldwin of the Procurement Office and by the staff of the Accounts Payable Office, whose patience the director of the project often tried beyond the call of duty.

Finally, the aid and encouragement of both yourself and Dr. Harwell should not go unmentioned. Thank you for this opportunity.

Respectfully,

Irvin F. Foote
Project Director

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SUMMARY

(On August 3, 1973, the Committee for the Humanities, State of Georgia, wrote all recipients of program grants, requesting, first, that all program directors file their final evaluations within a month of their final audits; and, second, that their reports follow a standard format, which was enclosed. This summary of the project entitled The Humanities and the Inner City in Dialogue: Race, Land Use, and Liberty [NEH-72-GIT-030], and more commonly known in the community as The B.O.N.D. Humanities Fair, is set up to follow that format; the more complete report, which follows, is done in more conventional fashion.)

1. *Project Title and Number:* THE HUMANITIES AND THE INNER CITY IN DIALOGUE: Race, Land Use, and Liberty. NEH-72-GIT-030.
2. *Location of Project:* The B.O.N.D. Community, Atlanta, Georgia: more specifically, Candler Park.
3. *Sponsoring Institution:* The Georgia Institute of Technology.
4. *Cooperating Institutions:* The Bass Organization for Neighborhood Development; The Atlanta Parks and Recreation Department.
5. *Project Director:* Irving F. (Bud) Foote
Associate Professor, English
Georgia Institute of Technology
648 Linwood Avenue, NE
Atlanta, Georgia 30306
6. *Project Funds Granted:*

A. Federal Funds	\$2500
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B. Matching Funds

(1) Institutional Funds	\$2500
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Total Funds	\$5000
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7. *Project Funds Used:*

A. Federal Funds	\$2500
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B. Matching Funds

(1) Institutional Funds	\$2500
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Total	\$5000
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8. *How does the project relate to the theme?*

The project involved the interaction of twenty selected humanists with the people of an inner city community, the area of Atlanta served by the Bass Organization for Neighborhood Development (hereafter B.O.N.D.); this community is, and has been, part of *Georgia in Transition*, and among its most pressing problems have been those of racial and ethnic harmony, civic liberty, and urban land use planning. The purpose of the project was to encourage BONDfolk to see their particular problems within the context of larger humanistic values, and to encourage the humanists involved to see their disciplines as relevant to more mundane urban problems.

9. *Describe the specific objectives of the project.*

In the most basic terms, the objective was to get as many community residents as possible to sit down with representatives of various humanistic disciplines to discuss matters of mutual

concern in order that the following broader objectives might be served: (1) the encouraging of the community to see its objectives in humanistic terms; (2) contributing to the sense of community which has been one of B.O.N.D.'s most valuable assets; (3) giving the visiting humanists the opportunity to see their disciplines in terms of pragmatic community problems and values.

10. Project Operations:

I. What was the primary type of activity?

The project was a two-day operation, at first called a *Festival*, later going under the name suggested by B.O.N.D. resident Eric Allstrom, *The B.O.N.D. Humanities Fair*; it incorporated 20 (as planned) or 19 (as it worked out) informal workshop-seminars in an *alfresco* setting in Candler Park.

II. Describe the project content, methods, and materials used, the personnel involved, and the frequency or duration of sessions.

PROJECT CONTENT:

Each consulting humanist was provided with a copy of *The B.O.N.D. Community Plan*, a 56-page document representing the result of some five years' work on the part of B.O.N.D., and was asked to read it, to meditate upon it, and to react to it and to the themes of race, land use, and liberty, out of the context of his or her humanistic discipline.

Further, each humanist was invited to tour the community a week before the project date, in order better to familiarize himself with the people and the terrain. Finally, each humanist was provided with a Community Consultant from the B.O.N.D. area,

someone with both an interest in the subject matter and a commitment to the community, in an attempt to keep dialogue focussed on matters germane to the community.

METHOD:

Procedure was most informal; during any one of the four workshop sessions, four, five, or six humanists would be distributed throughout the area under trees with their Community Consultants, their recording secretaries, and interested community folk. People were free to wander from group to group as the spirit moved them, or to leave the workshop sessions to eat, chat, or chase children.

MATERIALS EMPLOYED:

Outside of *The B.O.N.D. Community Plan*, which was distributed to the humanists, and the placards stuck up on trees to identify them to the passers-by, none.

PERSONNEL INVOLVED:

CONSULTING HUMANISTS:

Dr. Robert Arrington, Philosophy
Keith Baird, Language
Rick Beard, Inman Park History
Dr. Eugenia Collier, Literature
J. Pat Denman, Art
James H. Finch, Architecture
Dr. Franklin M. Garrett, Atlanta History
Dr. Joseph Garza, Sociology
Jacqueline Hall, Women's Studies
Albert M. Horn, Jurisprudence
Esther Lefever, Music
The Reverend C. C. Mitchell, Religion
Kelly Morris, Drama
Earl Moses III, City Planning
Reg Murphy, Journalism
Donald W. Pfitzer, Ecology
Dr. Arthur Schreiber, Economics
Mary A. Twining, Folklore
Dr. J. Harvey Young, Social and Intellectual History

COMMUNITY CONSULTANTS:

Juanita Borden, Jurisprudence
Kathy Campbell, Music
Elease Connor, Religion
Hazel Davenport, Journalism
Roger Duval, Social and Intellectual History
Sally Gabb, Literature
Corinne Gardner, Inman Park History
David Graham, Drama
Bobbi Gregory, Art
Tom Harley, Ecology
Bill Horrisberger, Language
David Manley, Atlanta History
Linda Page, Philosophy
Mike Raffauf, City Planning
Arlene Roy, Women's Studies
Jo Sullivan, Sociology
Don Watson, Architecture
Faye Willard, Folklore

RECORDING SECRETARIES:

From Georgia Tech Staff:

Wister J. Cook (Architecture, Jurisprudence, History, Language)
Samuel C. Ketchin (Art, Journalism, Literature)

From Mennonite House:

Don Burkhead (City Planning)
Star Gipson (History, Indian Studies)
Karl Held (Philosophy)
Debbie Miller (Women's Studies, Ecology)
Moe Miller (Social and Intellectual History, Music)
Vernon King (Sociology, Economics)
Jean Wyse (Folklore)
Stan Wyse (Religion)

GEORGIA TECH STAFF:

Dr. Wister J. Cook
Dr. Samuel C. Ketchin
Irving F. Foote, Director

Many other people from the B.O.N.D. community were involved in the planning and execution of the project, but the above are all those who received recompense direct or indirect. BONDfolk and others who helped are mentioned under 11-C.

FREQUENCY OF AND DURATION OF SESSIONS:

Sessions were scheduled as follows:

Saturday 10:30-1:30

Finch, Architecture
Garza, Sociology
Hall, Women's Studies
Young, Social and Intellectual History

Saturday 2:30-5:30

Beard, Inman Park History
Denman, Art
Horn, Jurisprudence
Mitchell, Religion
Morris, Drama
Twining, Folklore

Sunday 12:30-3:30

Garrett, Atlanta History
Lefever, Music
Pfitzer, Ecology
Murphy, Journalism
Grimes and Borden, Indian Affairs

Sunday 5:00-8:00

Arrington, Philosophy
Baird, Language
Collier, Literature
Moses, City Planning
Schreiber, Economics

(Originally, Kelly Morris was scheduled for Saturday morning, but an emergency prevented his appearance at that time and he was rescheduled for Saturday afternoon. And a consultant in Psychology was not able to appear on Sunday at 12:30 as scheduled; but two BONDfolk, Lloyd Grimes and Johnny Borden, put together a workshop in Indian Affairs, an area of concern to them.)

(Some workshops went on half-an-hour or an hour over the time scheduled, because of enthusiastic interest; others petered out as much before the time they should have ended.)

11. *Project Accomplishments:*

A. Discuss the nature and the findings of the project evaluation. Include an assessment of the project's success in meeting its specific objectives (see #9). Comment on what you see as the reasons for the success or failure of the project. Did the project reach the anticipated target group? Was the level of participation as high as was projected? What outcome is most worthy of dissemination to other states?

The public for whom this project was designed was, of course, a large one, difficult to tabulate and impossible to contact for purposes of evaluation. In earlier NEH projects staffed by members of the Georgia Tech English Department, the groups were small and well-defined, which made a more-or-less objective evaluation possible. Here, in contrast, we must rely on more subjective evaluations; and, if they are to be trusted, the project was an almost unqualified success. The consulting humanists, the community consultants, the recording secretaries, and the staff all evaluated the project in glowing terms; the visitors from the Committee for the Humanities expressed themselves as favorably impressed; the media gave the affair an extraordinary amount of attention; at least two Humanities Fairs are in preparation by people who attended, or heard about, this one; and, in the weeks since the event, discussion in the B.O.N.D. community has continued and has continued to be favorable. The frequency with which the question "When are we going to do it again?" is asked is perhaps the best evidence that the project reached the public for which it was designed.



Saturday: Jacqueline Hall, Sally Gabb, Wister Cook, Sam Ketchin, Mayor Sam Massell, Don Bender, Bill Finch, Harvey Young, Joe Garza, others.

The most obvious reasons for the success of the project were, of course, the excellence of the consulting humanists and the success of Eric Allstrom, Hazel Davenport, and radio station WRFG in getting the word out to the community; less obvious, perhaps, was the work of the Tech staff in coordinating the details and the volunteer work of BONDfolk; most intangible of all, but perhaps most important, was the fact that the project took place in a community that had, first, a sense of itself as a community, and, second, the organizational machinery with which to give the community will adequate expression.

It is not likely that such a project would work in just any community; and it will be interesting, should other Humanities Fairs become reality, to see what difference the nature of the community makes in the success of the project.

Some 1000 people came to the Humanities Fair. However, no more than 300 people, probably, were involved to any great extent in the discussion groups. How many people in the B.O.N.D. community as a whole were directly or indirectly affected is impossible to judge. However, with some 1/12 of the population on hand, and perhaps 1/40 of the B.O.N.D. community involved in discussion, it seems fair to state that the target group was well reached. Certainly the level of involvement was all we could have hoped for.

While it was a-planning, the project seemed to many people, both in the academic and in the B.O.N.D. community, so unusual as to border on the harebrained; its success would seem to indicate that informal conversation between the inner-city and the academic communities is possible, and can be profitable, provided the following conditions are met: (1) that a definable community exist, with resources of its own and organization sufficient to carry a substantial part of the burden; (2) that the community be involved in all stages of the project from planning on; (3) that consulting humanists be sufficiently flexible of intellect and interested in urban problems to react meaningfully; (4) that the staff have solid contacts and commitment in both academic and urban groups.

B. Will the program itself continue beyond this period of Humanities funding? If so, under what sponsorship or support?

It is generally agreed by both BONDfolk and staff members that it would be desirable to hold another B.O.N.D. Humanities Fair in the summer of 1974, perhaps, with the aid of other funds, expanding it into a Fair of the Arts and Humanities. It is planned to apply for an NEH grant for that purpose. The project was sufficiently successful to bring about plans for a continuous self-supporting community project, contingent on a successful effort in summer 1974.

C. Relative to the community: Specify the extent and the nature of involvement in the project of community leaders, citizens, public and private agencies, and state and local government.

The project was sponsored by, and supported with matching funds by, the Georgia Institute of Technology.

The project was co-sponsored by the Bass Organization for Neighborhood Development, a quasi-public organization, and by The Atlanta Parks and Recreation Department, a unit of municipal government.

The following community leaders of the B.O.N.D. area were involved in the meetings at which the project was planned:

Mr. Charles Arter, Director, Moreland Community School
The Reverend Robert W. Sprinkle, D. Min., President,
B.O.N.D.
The Reverend Charles Helms, B.D., Past President,
B.O.N.D.
Ms. Ruth Anne Foote, Past General Assemblywoman, B.O.N.D.

In addition to these people, the following folk were involved in the project as it developed:

Mr. John Sweet, B.O.N.D. Credit Union, who was in charge of materials supply.
 Mr. Henry D. Gregory IV, prominent in Lake Claire politics, who (with Charles Arter) chose and enrolled the Community Consultants.
 Ms. Hazel Davenport, Editor of *The Community Star*, who helped with publicity.
 Mr. Eric Allstrom, Inman Park Restoration Society, who directed publicity.
 Mr. Vernon King, Director of Mennonite House, who arranged for recording secretaries.
 Mssrs. Ron Ransom and Stan Martin of the Atlanta Parks and Recreation Department, who furnished aid and support.

Several folk prominent in Atlanta life served as Consulting Humanists:

James H. Finch is a member of an important firm of architects responsible for the Atlanta Stadium, among other buildings.
 Dr. Franklin M. Garrett is Director of the Atlanta Historical Society, and is well-known as Atlanta's unofficial historian.
 Al Horn, as an attorney, has been prominently involved in numerous civil rights cases.
 C. C. Mitchell is not only an ordained minister, but is an Atlanta police officer and was first president of the Afro-American Patrolmen's League.
 Kelly Morris is originator of, and director of, Atlanta's newest theatrical experiment, Kelly's Seed and Feed Theatre.
 Reg Murphy is editor of the *Atlanta Constitution*.

The following Atlanta notables also appeared:

The Honorable Sam Massell, Mayor of Atlanta, opened the Fair with a brief address.
 Dr. Vernon Crawford, Vice President for Academic Affairs at Georgia Tech, also spoke briefly.
 Dr. David B. Comer III, Head of Georgia Tech's English Department, likewise welcomed the crowd.
 Because it was an election year, such candidates for public as Vice Mayor Maynard Jackson, Ms. Panke Bradley, and Mssrs. Charles Weltner, Rob Pitts, Cecil Turner, and Wyche Fowler, also appeared during the weekend.

Have any new community agencies, organizations, or groups been established as a result of this project? Has the community service capability of existing agencies and organizations been increased? If so, please describe:

No new community groups have been established; there is, however, much enthusiasm in the community for (1) a repetition of the project in summer 1974 and (2) some regular activity which will continue throughout the year, serving the same functions as the project. And planning along these lines has already begun. Certainly the community's sense of itself as a community has increased, and this has enhanced the performance of both B.O.N.D. and its component agencies.



Saturday: Dr. J. Harvey Young and B.O.N.D. residents

12. *Geographic Area Served by the Project:* Urban

13. *Faculty Involvement:*

<i>Faculty member</i>	<i>Activity</i>	<i>Discipline</i>	<i>% of Time</i>
Wister J. Cook	Staff	English	25%, one quarter
Samuel C. Ketchin	Staff	English	25%, one quarter
Irving F. Foote	Director	English	50%, one quarter

15 (*sic*). *Demographic Data:*

The highly informal nature of participation in this program precluded the collection of accurate demographic data. First, the request for such data was not made until after the program was over; second, and more important, the collection of such data would have been physically impossible, and any attempt would seriously have disrupted the atmosphere. Our best estimate is that some 1000 people attended during the two-day period; records from the recording secretaries indicate that something between 300 and 325 folk were involved in discussion; some of these 300, of course, are the same people in different workshops. People at the Fair ranged from babies in arms to a few very aged people, with folk from 21 to 55 making up the greatest number. There is no way to be sure; but our best guess is that half of them, at least, had finished their formal education during the high school years; that perhaps 10% had dropped out before high school; and that perhaps 20% had some college education. No more, we judge, than 20% could be classified as professionals; most were apparently skilled or semi-skilled. Though there was enthusiastic black

participation, and although several B.O.N.D. residents who are of Native American descent organized a workshop on Indian Affairs, the overwhelming majority of participants--say 85%--were of European ancestry. Girls and women made up perhaps 60% of the group. There were some visitors from outside the B.O.N.D. community, but the large majority were residents; it was for them, of course, that the program was designed.

"The BOND community," says the *B.O.N.D. Community Plan*, "is a richly varied community." The group at Candler Park on July 28 and 29 reflected that variety and that richness.

16. *Project Materials* (Describe the materials produced for and by the project (i.e. curriculum materials, films, etc.) and indicate whether copies are available for dissemination.

A great deal of what went on during the weekend was recorded by Radio Station WRFG, whose staff later edited the tapes for broadcast. Copies of these tapes have been submitted, along with the file of supporting documents, to the Archives of the Georgia Committee on the Humanities, under the supervision of Dr. Richard Wiegand, Continuing Education, Georgia Institute of Technology, Atlanta GA 30332.

Note: Bracketed numbers throughout this report refer to the numbered supporting documents (i.e., lists, letters, schedules, bills, checks, reports) a list of which is included at the end of the report. The complete file of these documents is preserved in the Archives of the Georgia Committee on the Humanities, under the supervision of Dr. Richard Wiegand, Continuing Education, Georgia Institute of Technology, Atlanta, GA 30332.

The photographs included with this report were made by James Murray Foote, a B.O.N.D. resident, and were contributed by him without cost to the NEH or to the Institute.

INTRODUCTION

The plight of the inner city is well known. Left behind by the demands for growth and change, once pleasant communities, because of their apparent age and location, suffer physical, social, economic, and political deterioration. They become part of a growing, nondescript, grey area requiring massive governmental investments for physical, economic, and social restructuring. By all but minimum standards, however, these governmental programs have failed in their attempts to revitalize the inner city community.

The Bass or BOND community represents an inner city area which has reached the end of its cycle of deterioration. Forgotten by the city and written off by many of its older residents, this community was until recently well on the way to becoming, as one city leader described it, "the back of Sears." The Bass Organization for Neighborhood Development (BOND) has reversed the trend which would have resulted in the Bass community becoming another slum requiring complete rebuilding. Combining the faith of older residents who had not given up hope with the enthusiasm of new residents of the community, BOND has begun a steady march towards a diversified, quality, close-in residential community.

--The B.O.N.D. Community Plan

The community served by B.O.N.D. lies in the eastern part of Atlanta, Georgia, between Ponce de Leon Avenue on the north, DeKalb Avenue on the south, the Southern Railroad Beltline on the west, and the city limits on the east. Its business center, Little Five Points, is three miles from Five Points, the center of downtown Atlanta. In 1970, some 12,000 people lived in this area, 6.2% of whom were black, and 67% of whom lived in rented housing.

Five years ago, the community had entered an apparently irreversible process of decline. The Inman Park area was largely composed of old Victorian houses which had been turned into low-income multi-unit dwellings; Inman Park, Poncey-Highlands, Little Five Points and Candler Park were threatened by the intrusion of a freeway system; and Lake Claire and Candler Park were beginning to show symptoms of "white flight" as the area between McLendon and DeKalb began to have more black

residents.

The origin of B.O.N.D. was modest: a group of concerned residents met six years ago to consider the problem of youthful glue sniffing. Through the efforts of residents of the area, the group expanded its concerns to matters of housing, traffic, recreation, and education; and results have been impressive. By summer of 1973, B.O.N.D. had, with the cooperation of other neighborhood groups, arrested the progress of two expressways through the neighborhood; had begun a community credit union, a crisis center, and a free day care center; had, with its constituent organizations, apparently reversed the process of deterioration that had all but destroyed Inman Park and was threatening other areas; had founded, and was distributing, *The Community Star*, a free monthly newspaper with a circulation of 5000; and had formulated its objectives in a 56-page brochure entitled *Recycling an Urban Residential Community: The B.O.N.D. Community Plan* [1].

In early March of 1973, Dr. David B. Comer III, Head of the English Department at the Georgia Institute of Technology, suggested to Professor Irving F. Foote (who had served on the staffs of NEH-funded projects in 1971-1972 and 1972-1973) the possibility of the Department's staffing a modest NEH-funded project in the B.O.N.D. community during the summer of 1973.

As it happened, a tentative proposal had been received in Fall 1972 from Mr. Charles Arter, Director of the Moreland Community School (in the B.O.N.D. area), suggesting a series of seminar-workshops dealing with humanistic areas of particular concern to inner-city dwellers [2]. With the aid and encouragement of Dr. Comer, and with information made available through Dr. Richard Wiegand, Chairman of the Georgia Committee on the Humanities [3, 4, 5], Foote formulated a more detailed proposal [6]

which he took to a group of B.O.N.D. community leaders. This group, which included Bob Sprinkle (President of B.O.N.D.), Charles Helms (Past President), Ruth Anne Foote (a founder of B.O.N.D.) and Charles Arter, considered the proposal and made suggestions for several crucial changes: most notably, that Community Consultants be hired to aid the Consulting Humanists in their deliberations.

After a meeting with the prospective Tech staff (Professors Wister Cook, James Frisby, Samuel C. Ketchin, and William B. Mullen), Foote wrote the final proposal, which was submitted to the Georgia Committee on the Humanities on March 15, 1973 [7].

THE PROJECT AS FUNDED

The proposal included a Summary and a Detailed Proposal, causing some repetition. The Detailed Proposal read as follows:

Background: The Bass Organization for Neighborhood Development (BOND) serves a community made up of five smaller neighborhoods (Poncey-Highlands, Inman Park, Little Five Points, Candler Park and Lake Claire) in the eastern part of Atlanta. The BOND community lies partly in Fulton, partly in DeKalb County. Since 1967, it has an impressive record of accomplishment in planning for land use, furnishing needed community services, and bringing the needs of the community to the attention of City Hall.

From time to time, it has held mass meetings--Quarterly Assemblies, Community Congresses, and Festivals--both for conducting the business of the community and for building community spirit and identity. But much of this activity has been taken on a pragmatic, day-to-day basis, meeting crises as they arose, without overmuch consideration of

underlying concerns of those areas of value covered by the disciplines of the Humanities.

Proposal Objectives: It is our thought that a weekend of dialogue between humanists--academic and practicing--and community people will bring some of these questions of Humanistic values into the open; and that the spirit, the self-image, and the sense of purpose of the BOND community will prosper from such an exchange.

Adult Target Audiences: BOND will enroll a small group of pre-registered folk to insure each consultant an initial audience. Judging from past BOND festivals, many other BOND residents will be present, and will join the discussion, moving from group to group as the spirit moves them. Though total audience is difficult to predict, BOND consultants agree that 1000 total participants is a reasonable estimate.

Program Design: Some twenty humanists will be selected and asked to commit themselves to three-hour periods (Saturday morning, 9:00-12:00; Sunday afternoon, 2:00-5:00, etc.) These men and women will be furnished with copies of *Recycling an Urban Residential Community: The B.O.N.D. Community Plan*, and asked to read them thoughtfully; two or three weeks before the date of the festival, they will be taken on a tour of the community to observe, meet people, and get the feel of the area--an afternoon should be quite enough time. Finally, each consultant will spend three hours in dialogue (1) with a community consultant from the BOND area who is acquainted with the matters under discussion from a concrete, rather than a theoretical, viewpoint, and (2) with people from the community who have either pre-committed themselves to his session or who drop by. The program, of course, will be held out of doors, weather permitting (probably in Candler Park, with nearby Mary Lin School as an alternate in case of rain).

We will ask each consultant to react, first, with special attention to Race, Land Use, and Liberties; and second, bringing the insights of his particular discipline to bear on the problems and progress of BOND. Some sample dialogues might run this way:

A philosopher discusses changing notions of civil liberties as urbanization affects our population.

An architect discusses architectural strengths and weaknesses of our community.

An archaeologist discusses the recovery of Indian and Civil War relics in the track of the expressways.

A sociologist discusses the stabilization of gradually integrating neighborhoods (South Candler Park, for instance).

Georgia Tech staff members of the project would serve as recorders for each session; if additional recorders are needed, they will be hired in the community, though one extra recorder would seem all that would be needed.

The program site, as we have said, will be outdoors, and the consultants can operate in the open air like Plato and Aristotle; there will be free movement among the community participants, and, likely, the BOND community will sponsor events (performing arts, painting, crafts exhibits, *etc.*) which cannot be properly covered by NEH staff or funds. Community organizations--churches, choirs--will sell food at modest prices, and the atmosphere, while serious and (doubtless) often heated, should be pleasant and enjoyable for all concerned.

BONDfolk will be responsible for the following:

- (1) Cooperation in all stages of planning with Tech staff;
- (2) Aid in selection of consultants;
- (3) Supplying (at cost) copies of *BOND Community Plan* for consultants;
- (4) Hosting a tour of the area for consultants and for Tech staff;
- (5) Distribution of posters throughout the community two to three weeks before project date;

- (6) Arrangements for food and beverage (no Committee for the Humanities involvement here);
- (7) Arrangements for performing arts, graphic arts, craft displays, not to interfere with or overlap in time the humanists' presentations (outside the scope of NEH grant);
- (8) Arrangements to secure community consultants to engage in dialogue with humanists;
- (9) Aid in placing publicity in community media;
- (10) Preregistration of small groups of students; and
- (11) Aid in evaluation procedure.

Evaluation Procedure: (1) Staff, recording each meeting, will evaluate the dialogue as a matter of routine, and will furnish a head-count at half-hour intervals, so that number of participants in each dialogue can be ascertained.

(2) Interviews with consultants and with BOND staff people will be conducted.

(3) On arrival at the festival site, people will be requested to register and to get a name tag; they will also be asked, if they like, to stop by before they go and record their reactions on tape.

(4) Mr. Charles Arter, Director of the Moreland Community School, will be present to professionally evaluate the whole proceeding.

BUDGET REQUEST:

Federal Funds

Personal services

Professional Consultants	\$1000
BOND Resident Consultants	500
Clerical and Secretarial	600

Operating Expenses

Publicity	400
	<u>\$2500</u>

Georgia Institute of Technology Funds

<i>Faculty time</i>	\$2500
(Note that this last item will very likely exceed \$2500 by 100%, if we can secure the services of four faculty members in addition to the director.)	
<i>Total costs</i>	\$5000

(END OF PROPOSAL)

Attached to the proposal as submitted to the Georgia Committee on the Humanities were *The B.O.N.D. Community Plan*; a letter from Charles Arter [8] which said, among other things,

this proposal has my whole-hearted support, as long as I do not have to have anything to do with the supplying of food (in which I was involved in the last BOND festival);

a letter from BOND President Bob Sprinkle [9], which noted that

in an organization as loosely organized and anarchic as BOND, it would be impossible to commit the community as a whole, [still] it is my firm and considered belief that the program will receive much aid in inception and implementation from BOND members, much enthusiastic response from the community at large, and gratitude from all concerned;

and a letter from BOND Past President Charles Helms [10], which put the proposal in perspective:

Since the summer of 1967, the Bass Organization for Neighborhood Development has been concerned with the physical and material rebuilding of the BOND community and, on the other hand, with the rebuilding of our social fabric and the culture which will be appropriate for our time and place. Up until now, we have exhausted ourselves in concentration on the former; now, we feel, it is time to devote some intense attention to the latter. The ethos which we seek, of course, will be one which will be appropriate to the inner city in the latter half of the twentieth century, but also one which will draw appropriately on the riches of the past. We feel that the project which

has been proposed to us by Mr. Foote will contribute significantly to this effort. . . . We think. . . that we have resources which would be valuable to such a project. One of those resources, however, is not money. We think, therefore, that the combination of NEH funding, Tech expertise in planning and administration, and BOND experience on the terrain would work out in a project that would not only be exciting and successful, but also fun. . . .

On April 2, 1973, a letter from L. Foster Harwell, Secretary to the Committee for the Humanities, notified the Tech staff that the proposal had been selected by the Georgia Committee for the Humanities to be funded [11].

PLANNING: THE HUMANISTS

The Tech staff, which had been trimmed to three (Wister Cook, Sam Ketchin, and Bud Foote), met several times with folk from B.O.N.D. [12] and with other community residents, including, among others, Bill Cutler, Howard Cohen, Steve Seaberg, George and Jennifer Wiley, Bob and Janie Case, Kelly Morris, and Diane Thomas. Of primary importance was the selection of the twenty consulting humanists; obviously, it was essential (1) that the consultants be able to relate their disciplines to the concrete problems of the B.O.N.D. area; (2) that they be flexible enough to operate in the free-wheeling and somewhat anarchic situation which was being proposed; and (3) that they be folk capable of dealing with an ever-shifting public ranging from illiterates to Ph.D.s.

Out of these meetings came many suggestions and many telephone calls; of the twenty people whose services were secured, nineteen actually appeared. Of those nineteen, three were academics whose services had been used in earlier Tech-NEH projects; two were

suggested by other possible consultants who were unable to serve; three were suggested by the Tech staff; and eleven were suggested by BONDfolk. Of the nineteen, six were residents of the B.O.N.D. area; two were folk from out of the city who were teaching in Atlanta for the summer.

The consultants, and the schedule which was devised for them, worked out this way:

SATURDAY, JULY 28, 1973 10:30 AM SESSION #1

Sociology: Joseph M. Garza, Associate Professor, Department of Sociology, Georgia State University, and Director of Graduate Studies. B.A. in English and Social Science, Southeastern Louisiana College, 1959; graduate work at Tulane, 1960; M. S. in Sociology, Florida State, 1961; Ph.D., University of Kentucky, 1966. Has been Instructor at Memphis State, Assistant Professor at William and Mary, Associate Professor at Mississippi State. Many publications; expert in race relations, family, deviance and control.

Folklore: Mary A. Twining, Atlanta University. B.A., University of Connecticut; M.A., Indiana University 1968. Has been Instructor in English and Anthropology at Georgia State; taught an innovative course in Urban Folklore there. Fellow, Center for African and African-American Studies; Consulting Editor of African Language and Literature Issue, *Spectrum*. Particular area of expertise: folklore and culture of the South Carolina Sea Islands. B.O.N.D. resident.

History: J. Harvey Young, Professor of History at Emory University since 1941. A.B., Knox College, 1937; M.A., University of Illinois, 1938; Ph.D., University of Illinois, 1941. Author, *The Toadstool Millionaires* (1961), *The Medical Messiahs* (1967). Expert in American social and intellectual history.

Drama: Kelly Morris, Director of Kelly's Seed and Feed Theatre, Inc. Has been drama director at Emory University. B.O.N.D. resident.

Architecture: Mr. James H. (Bill) Finch of Finch, Alexander, Barnes, Rothschild and Pascal, one of Atlanta's most distinguished firms.

(All these, and the following, data were derived from forms returned to the B.O.N.D. staff [13] by participants; and the paucity of data from some participants reflects, not on their achievements and distinctions, but rather on the number of things they had to do which were more important at the moment than the filling out of still another form.)



Saturday morning: Wister Cook, Bill Finch.

SATURDAY, JULY 28, 1973 2:30 PM SESSION #2

Inman Park History: Rick Beard, graduate student at Emory University, currently researching the comparative histories of Inman and Ansley Parks. NEH Fellow 1970-73; author "Hurt's Deserted Village: Atlanta's Inman Park, 1886-1911." B.O.N.D. resident.

Jurisprudence: Al Horn, attorney, Horn, Zell, Harper & Mull. A.B. Birmingham Southern, PBK; Rockefeller Fellowship, Harvard, 1953-4; LLB., University of Alabama; Secretary, ACLU of Georgia. B.O.N.D. resident.

Art: J. Patrick Denman. Audiovisual systems specialist, National Medical Audiovisual Center, Atlanta. Graduate of High Museum School of Art, Atlanta; scholarship winner there and at Art Students League, N.Y.; Tiffany Foundation Fellowship in painting. Author, "Environmental and Physical Considerations in Planning Multi-Media Libraries." Freelance artist and illustrator; past staff artist, *Leatherneck Magazine*; taught art at Atlanta Art Institute and Georgia State.

Religion: C. C. Mitchell, minister and uniformed patrolman, Atlanta Police Department. A.B., Masters of Divinity; detective, prostitution, narcotics and robbery squads. A founder and past president of the Atlanta chapter of the Afro-American Patrolman's League; assistant pastor, Butler Street C. M. E. Church.

Women's Studies: Jacqueline Hall, who has just completed a dissertation on Southern Women's History, and who in September takes up a position in History at the University of North Carolina.

SUNDAY, JULY 29, 1973 12:30 PM SESSION #3

Music: Esther Lefever. Director, The Patch, a community learning center in Cabbagetown, Atlanta; has been school/community visitor for

Grant Park Elementary School, Atlanta. Author, "Folksongs--Fad or For Real," *Christian Living*, January 1967. Accomplished musician; B.O.N.D. resident.

Ecology: Donald W. Pfitzer, Conservation Education Coordinator, Bureau of Sport Fisheries and Wildlife, Atlanta. Has been Instructor in Entomology, University of Tennessee; Chief of Information-Education Division, Tennessee Game & Fish Commission; and Fish and Wildlife Biologist, Bureau of Sport Fisheries and Wildlife. M.S., Entomology; past president, Georgia Outdoor Writers Association. Author of many scientific and popular articles on natural history and ecology.

Psychology: [We were disappointed that Dr. Lloyd Baccus, of the Georgia Department of Offender Rehabilitation, with whom we had worked in the 1972-1973 NEH project, was unable to be with us, as we had hoped.]

Journalism: Reg Murphy, Editor, *The Atlanta Constitution*. Has been Nieman Fellow and received Georgia Press Association awards for editorial writing in 1970 and 1972. Distinguished Alumnus Award, Mercer University. Co-author *The Southern Strategy*, as well as many magazine articles and TV scripts; host, *The Great Decisions* TV show on PBS, and GNTV's *Atlanta in Review*.

Atlanta History: Franklin M. Garrett, Director, Atlanta Historical Society. LLB., Woodrow Wilson College of Law; past member, Executive Staff, Coca-Cola Company, as well as Company Historian. Since 1968, Director of the Atlanta Historical Society. Honorary Doctor of Humane Letters, Oglethorpe; member of many historical societies; author, *Atlanta and Environs, A Chronicle of its People and Events*.

SUNDAY, JULY 29, 1973 5:00 PM SESSION #4

Philosophy: Robert L. Arrington, Associate Professor of Philosophy, Georgia State University; member of Urban Life Faculty there. B.A.,

Vanderbilt; M.A., Ph.D., Tulane. Widely published in professional journals; participant in many seminars, including 1972-73 NEH project at Tech; teaches courses in departments of Criminal Justice and Psychology. Expert in ethical issues involving police, social workers, and clinical psychologists.

Language: Keith Baird, Professor of Humanities, Hofstra (N.Y.) University. B.S., Ph.D., Columbia University; Contributing Editor, *Freedomways*; editor, *Names from Africa* by O. Chuks-Orgi, 1973; collaborated on a phonograph record, "Africa: Lost and Found." Born in Barbados, West Indies; has been Director, Afro-American History and Culture Center, New York City Board of Education; Director, African-American and Latin-American Studies, Ocean-Hill Brownsville Demonstration School District, Brooklyn; Professor of Black and Puerto Rican Studies and Director of the Black Studies Sequence, Hunter College, C.U.N.Y. Specialist in Romance Philology, Linguistics, Caribbean Creoles.

Economics: Arthur F. Schreiber, Associate Professor of Economics and Urban Life, Georgia State. DBA, Indiana University, 1969. Author, *Public Expenditures and revenues in the Atlanta SMSA* (1972), *Economics of Urban Problems: Selected Readings* (1971).

Literature: Eugenia Collier, Professor, Community College of Baltimore; poet, critic, and short story writer. Co-editor, *Afro-American Writings; An Anthology of Prose and Poetry*.

Urban Planning: Earl Moses III, Principal Partner, Environmental Data Planning, Inc.

Prospective consultants were approached first in person or by telephone; letters confirming their engagement were then sent, along with copies of *The B.O.N.D. Community Plan*, data sheets to be filled out and returned, details of their tour of the community, and, as it

became ready, copies of the schedule of events [14]. In order that the consultants might more completely understand the rationale of the whole project, copies of the original proposal [7] were also included.

When the academic consultants had been selected, and their disciplines established, the process of the hiring of Community Consultants could begin. This was left in the hands of two B.O.N.D. activists well qualified to make such selection: Charles Arter, whose experience as Director of the Moreland Community School has put him in touch with many community folk eager to expand the range of their knowledge, and Henry D. (Greg) Gregory IV, a leader in the Candler Park Area (and, in October 1973, to be elected President of B.O.N.D.)

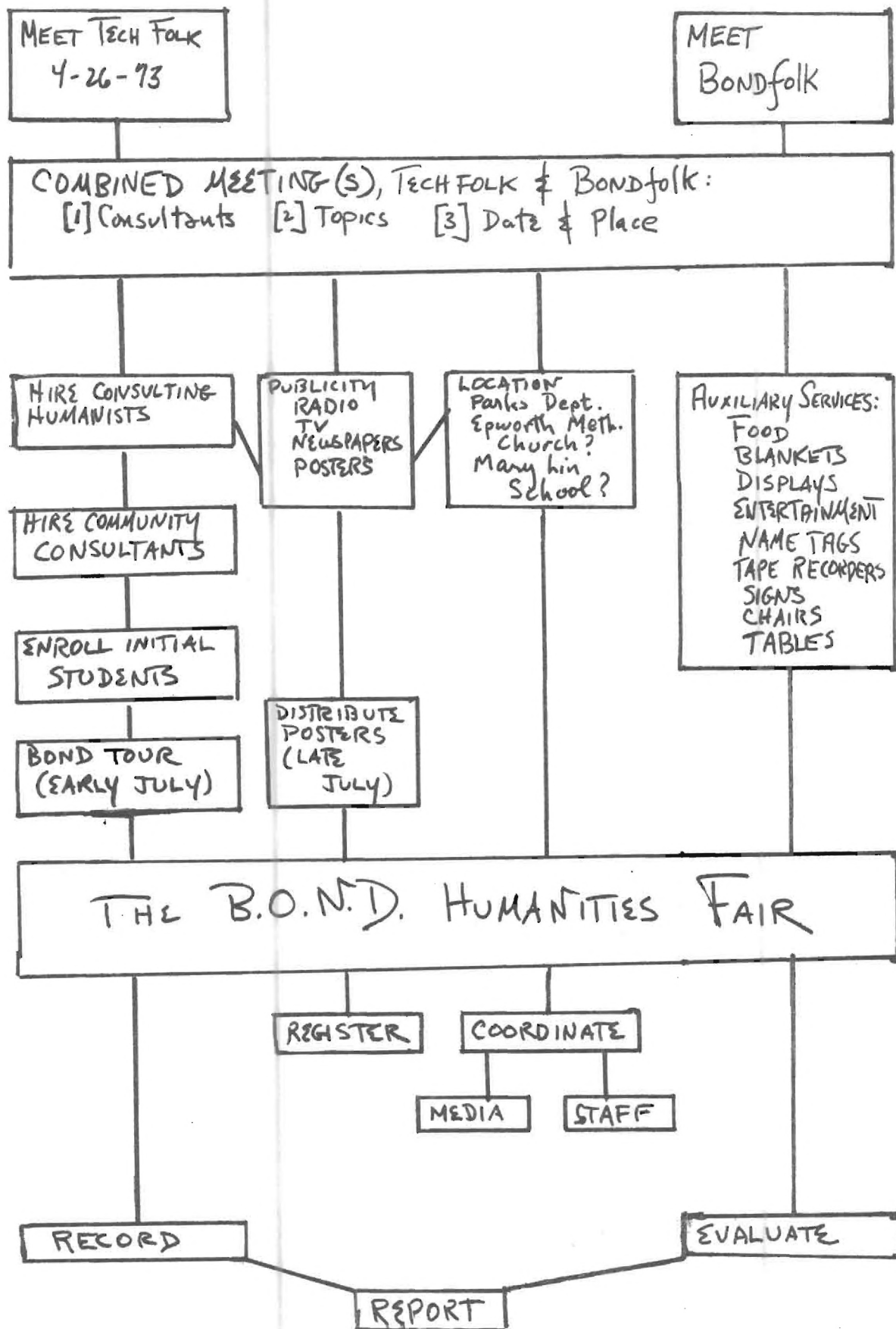
This group of BONDfolk is listed on page viii of the Summary to this report. This group is, in many ways, quite as distinguished and quite as remarkable as the group of consulting humanists, although in most cases the life-experience credentials are not as easy to document as are the scalps one gathers in the professional or the academic world. Juanita Borden, as director of the B.O.N.D. Crisis Center, is intimately acquainted with the legal problems of poor folk; Hazel Davenport, consultant in journalism, is head of the Task Force which produces and distributes the *Community Star* each month, and has been one of B.O.N.D.'s towers of strength since the beginning; Sally Gabb is active both in women's liberation movements and in the tutoring of adult illiterates; Corinne Gardner, now a Candler Park resident, lived through many of Inman Park's metamorphoses; David Manley resumed his education, which had been stopped very early, as an adult, and since has written many articles on Atlanta history for the *Star*; Mike Raffauf is on the staff of the *Great Speckled Bird*, Atlanta's "underground" newspaper, and is best known for

his analyses of Atlanta politics; Faye Willard, an Inman Park activist, presides over a houseful of urban folk whose problems she is helping them work out; and Bobbi Gregory draws and paints. Other folk, like Don Watson, who is an architect, or Bill Horrisberger, who teaches English, have more conventional credentials in their fields. (Those are the people whom I, who compose this report, knew well before the Fair took place; that I do not include the credentials of the rest results from the facts that (1) B.O.N.D. is a big community; (2) the selection of Community Consultants was left, in fact as well as in theory, in community hands other than mine; and (3) the Community Consultants were not asked to submit *vitae*. Throughout this report, in the interest of (relative) brevity, or because memory fails or data are not to hand, no doubt many people who should get orchids will be fobbed off with daisies or ragweed. Hundreds of people--literally--made the fair, and deserve credit. Perhaps this will stand as apology.)

PLANNING: LOGISTICS

While the selection and hiring of consultants was going on, the staff was of course concerned with many other matters, primary among them being questions of location, time, and auxiliary services. A work flow chart [15] of sorts (reproduced on page 17 of this report) had been set up, and while Bob Sprinkle of B.O.N.D. circulated around the neighborhood to arrange for food and displays and an alternate site in case of rain, Bud Foote got in touch with the Atlanta Parks and Recreation Department to arrange for the use of Candler Park.

It had been decided that the weekend of July 28 and 29 would be



the best time for the fair--late enough to give us some time to get ourselves together, but early enough--hopefully--to avoid the August monsoon. (The problem of weather gave us more nightmares than anything; although alternate facilities were arranged for at Epworth Methodist Church, near Candler Park, no doubt a weekend of rain would have pretty much ruined everything. It would have been a learning experience, no doubt, but one we are glad we were spared.) Mr. Stan Martin, Assistant General Manager of the Atlanta Parks and Recreation Department, was most helpful, indicating that not only could the Fair be held in Candler Park, but that the Parks and Recreation Department would be willing to co-sponsor the Fair (along with the Committee for the Humanities, B.O.N.D., and Georgia Tech, giving us, at that moment, more sponsors than consultants), which would eliminate the necessity of paying a fee and save us from other annoyances [16].

Mr. Martin and Mr. Ron Ransom were of considerable help. Although the Parks Department Showmobile turned out to be unavailable that weekend (making the rental of a sound system necessary), and although some of the crafts and entertainment which we had hoped the Parks Department could help us get did not materialize, the Department arranged for policing, made sure the rest rooms stayed open, and furnished us electric power on the site, all of which saved the staff much trouble.

Several schedules of events [17] were produced, changes being made as needed, the schedules getting less and less tentative and more and more detailed as we got closer and closer to July 28. These schedules, along with a note [18] setting up a tour of the neighborhood for July 21, were sent to consultants and staff. This tour was held as scheduled, with Mssrs. Mitchell, Young, Pfitzer, Schreiber and Beard showing up, along

with the Tech staff. On the following Monday, a small tour was held for Mr. Baird and Ms. Twining, who had been unable to attend on Saturday.

As plans took more definite shape, it became apparent that some sort of opening ceremony on Saturday would be appropriate, and it was arranged that the greetings of the city would be delivered by Mayor Sam Massell, that Tech would be represented by Vernon Crawford, Vice President for Academic Affairs, and that the English Department would greet early-risers in the person of Dr. David Comer, Head of the Department [19].

Funds for entertainment were of course not available, and so it was arranged that such B.O.N.D. residents as Mary Twining, Juanita Borden, and Esther Lefever, and such nearby friends as Eleanor Walden, Lynn Deadmore, and Steve Marinson (and his band: Rick Tarkington, Dave Pensada) would perform gratis. Other musicians who appeared performed not only gratis but impromptu, as it worked out.

Community organizations were invited to sell food and set up flea markets; radio station WRFG, whose studios are in Little Five Points, agreed to tape the proceedings, edit and broadcast the tapes, and furnish the archives with a copy; and John Sweet, B.O.N.D. activist, provided material support in the shape of chairs, tables, signs identifying the seminars, and the like. We never did get blankets; the attempt to register all participants was made without much success; and it became apparent pretty early on that furnishing nametags for everyone would be impossible.

During the last week before the project date, staff members rechecked with all Consulting Humanists, both as reminder and as help, if needed [20]; and, since it was an election year, the staff talked with campaign managers for the various candidates, letting them know that a community gathering was about to happen.

Finally, inasmuch as the Tech Staff had been cut to three, it was necessary to engage Recording Secretaries; Ruth Anne Foote came up with the excellent idea of contracting the work with Mennonite House. The idea was a creative one for several reasons: (1) Mennonite House people are, in general, well educated folks; (2) the House is located in, and does a great deal of work in, the B.O.N.D. community; and (3) because of its peculiar financial setup, money put into Mennonite House is ploughed back into community service. Forthwith it was done, and Vern King, Director of Mennonite House, supplied himself, Don Burkhead, Star Gipson, Karl Held, Jean Wyse, Debbie Miller, **Stan Wyse, and Moe Miller.** Not that **eight** secretaries were working all the time; some worked only one session, while most worked two [21].

PLANNING: PUBLICITY

Still, with all this planning, nobody was sure that anybody would come out to the Fair; and the vision of five humanists, five community consultants, five secretaries, all gathered in the park talking to one another was one which haunted the staff more than once. Obviously, publicity was to be crucial.

Eric Allstrom, B.O.N.D. resident, editor of the Inman Park newsletter, professed himself willing to take the responsibility. He received information from the Consulting Humanists and worked it into releases, which he sent to the city's media [22, 23]; he designed a poster which appeared all over the community the week before the Fair, which read, very simply: *Come to the B.O.N.D. Humanities Fair/Candler Park/Sat., July 28, 10 A.M.-8 P.M./Sun., July 29, 12 P.M.-9 P.M.* And, finally, Eric designed and produced the advertising which appeared in the two issues of the *Community Star* just preceding the Fair [24, 25]. This last, with the posters, probably

was the most effective, because, prior to the Fair, the media took little if any notice of it. Afterwards it was another story.

Further, a letter was sent by Bud Foote (and mailed by Charles Helms) to all the churches in and near the B.O.N.D. area, announcing the Fair and inviting all the congregations to attend [26]. At least one church--Druid Hills Presbyterian--reprinted the letter almost word-for-word, and several others heard the invitation from the pulpit.

Visits were made to neighborhood meetings to announce the Fair, and to invite support. The happiest results here seemed to come through telephone work; particularly in the Poncey-Highlands neighborhood, where some twenty of Bud Foote's neighbors had professed themselves willing to help. They were told that what was really needed was a good crowd to kick the thing off on Saturday morning, first, so that the thing could get going on time, and second, so that David Comer and Vernon Crawford and His Honor the Mayor didn't end up talking to each other.

It was becoming apparent that the effort to pre-register students for each group was going to be impossible to do in any conventional way; and so each Community Consultant was asked to bring five or six folk with him or her, in order to get each session going. That was the way we should have done it in the first place.

Finally, Rick Beard and Bud Foote appeared on a half-hour show on radio station WRFG on the Thursday preceding the Fair, both to promote the Fair and to give a sample of the kind of thing that would go on.

(People who helped, other than those mentioned above, included Mrs. Evelyn McKemie, Ms. Stephanie Danna, Mrs. Marion R. Houston, Jim Fleischmann, Mrs. Adria Davenport, Mr. Lloyd Grimes, Mr. Tillman Ward, Mrs. Mattie Anderson, Mrs. Jackie deLand, Mrs. Jo Ann Herndon, Mr. Hal Herndon, Robbie and Jean Carter and Pat Very.)



Saturday morning: David Comer, Bud Foote, Sam Massell

THE B.O.N.D. HUMANITIES FAIR

At ten o'clock on Saturday morning, which dawned bright and fair, some fifty people gathered for the intellectual cafeteria, and were welcomed by Mayor Massell; by David Comer, who said "Here you have a chance to ask what you always wanted to know about the humanities, but were afraid to ask"; and by Vernon Crawford, who meditated briefly on the curiousness of putting a philosopher under a tree and erecting a sign "presumably to distinguish him from the tree. Let's pray to God the dogs can read." After a song or two, the first session got under way.

(Reports of individual meetings have been condensed from the exceptionally fine reports turned in by Wister Cook, Sam Ketchin, and the recorders from Mennonite House [27]. It is unfortunate that limitations of space make this process necessary.)

<i>Subject:</i>	Architecture
<i>Consulting Humanist:</i>	Bill Finch
<i>Community Consultant:</i>	Don Watson
<i>Recording Secretary:</i>	Wister Cook
<i>Number present:</i>	17

Finch was good with a small group, urbane, knowledgeable and quotable ("I don't condemn stupidity because there's an awful lot of it"). He got help from pointed questions which attempted to relate architecture to the needs of the community: What can we do about neighborhood and development, about the looks of the city, about over-all city planning? How can we avoid unlivable environments like Roswell Road, like concrete jungles, expressways, parking lots?

Neighborhood people "make all the difference." Better education in their own needs, reflected in community planning and organization, is an asset to planners and architects: "What's good for the garden clubs won't hurt the professional societies." Some answers lie in the ballot box; often, politicians plan without understanding ("Ignorance never stops you from jumping in and thrashing about"). Progress gets viewed in terms of projects, not people; highways, not human values.

Finch was optimistic about the efforts of communities such as B.O.N.D., but reminded his hearers that real solutions to community problems are not easy to come by.

Subject:
Consulting Humanist:
Community Consultant:
Recording Secretary:
Number present:

Sociology
Joe Garza
Jo Sullivan
Vern King
40

To start the discussion Joe picked up on several B.O.N.D. goals, of which perhaps the most important, he said, was developing community solidarity. Rallying around a common problem, such as I-485, is one of the best ways; but the heterogeneity of B.O.N.D., while otherwise desirable, often makes for less unity in the pursuit of community goals. Furthermore, success in community organizing often results in



Saturday morning: Joe Garza

homogeneity arriving all unwanted and unsought-for.

The B.O.N.D. area, Joe felt upon reading the *B.O.N.D. Community Plan*, is a desirable place to live, not for what it is, but for what it can be. Discussion was free and plentiful.

(Mary Twining, folklorist, had been scheduled for the following time slot; but at the last minute Ms. Hall developed a conflict in her schedule which made a swap desirable. Our arrangements were nothing if not flexible. Similarly, Kelly Morris, who was scheduled for Saturday morning, could not show up until the afternoon. It all worked out.)

*Subject:
Consulting Humanist:
Community Consultant:
Recording Secretary:
Number present:*

Women's Studies
Jacqueline Hall
Arlene Roy
Debbie Miller
23



Debbie Miller, Jackie Hall

At first the group was small and composed entirely of women. It grew to 23, several men among the number. Ms. Hall began by asking about the role of women in the B.O.N.D. community, observing that in Virginia-Highlands there is little consciousness of the women's movement. Someone observed that, since the attention of B.O.N.D. had shifted to matters of planning, the role of women in responsible positions had diminished.

B.O.N.D.'s concern with expressways involves city planners; most planners are men.

Further, B.O.N.D. is not immune from the woman-as-secretary syndrome which plagues so many organizations and turns so many potentially active women into note-takers. Women, supposedly more empathetic and possessed of more nurturing qualities, are expected to find their main strength in volunteerism, to voluntarily take care of all the community ills in addition to their personal lives; and they tend to work with the more human needs (like the B.O.N.D. Crisis Center) while men do the more professional jobs (like B.O.N.D. city planning), which might well profit from an infusion of nurturing qualities.

Someone expressed concern that the women's movement had concentrated on the professional level, to the exclusion of working-class women; others discussed the pressures on working women who enter traditionally male fields, and on working men who enter traditionally female fields. It was pointed out that the whole business is complicated by the fact that women are trained as children to let their responsibilities to home, husband, and children come before their responsibilities to self. The dropout rate, Ms. Hall said, was very high for women in her adult education classes, the reason given being usually related to the husbands' wishes or demands.

<i>Subject:</i>	History
<i>Consulting Humanist:</i>	Harvey Young
<i>Community Consultant:</i>	Roger Duval
<i>Recording Secretary:</i>	Moe Miller
<i>Number present:</i>	15

Dr. Young asked how many present had been life-long city-dwellers; there were three. He followed with a brief presentation of the history of the American city. Discussion about the change in ideals and values

that has occurred then followed, with emphasis on the loss of the sense of importance of the individual. How do communities come together? (Through dealing with common experiences, fighting common fights, learning to cope with prejudices.) Does a community have a culture? (Much discussion of black culture and black community, and whether or no B.O.N.D. is accepting of the same.) Is B.O.N.D. too large a community for grass-roots democracy? (Yes.)

Though some of the discussion was acrimonious and sometimes apparently pointless, Dr. Young expressed satisfaction with the amount of participation, allowed that all too often, groups such as this end up as lectures, with all the input coming from him.

(After a break, with music and food and socializing and the like, the second session got under way at 2:30. Kelly Morris, who had not been able to appear as scheduled in the morning, showed up and served as his own recorder.)

<i>Subject:</i>	Inman Park History
<i>Consulting Humanist:</i>	Rick Beard
<i>Community Consultant:</i>	Corinne Gardner
<i>Recording Secretary:</i>	Star Gipson
<i>Number present:</i>	8

Ms. Gardner and Ms. Delaney, both long-time residents of Inman Park, talked about the changes of the last 23 years: the neighborhood, a prospering community at first, began shortly thereafter to decline, and hit bottom some five or six years ago. Nobody could come up with plausible reasons for the decline, manifest in such things as the decline of the business district (Little Five Points) from two five-and-dime stores, three pharmacies, and two theatres to its present condition.



Second session, Saturday: Corinne Gardner, Rick Beard

Another symptom of decline which was noted was the departure of the original population: Ms. Delaney is the only member of the Board of Inman Park Methodist Church who is still a resident of Inman Park.

Hopeful developments of the past few years were noted: MARTA's service has been improved, and the energy of newcomers has brought other improved services. But there was concern over the fate of the poor being displaced as a result of Inman Park restoration efforts; over the lack of new business in Little Five Points; over lack of understanding on the part of non-resident policemen; and over the paucity of readily available mortgage money at reasonable rates.

Consideration then turned to the earlier history of Inman Park, the background against which these later events had been played out. Joel Hurt began development in the area in 1890 as a seven-year venture; by 1896 there were 30 houses in Inman Park, the oldest of which is now the Hurt House (which has been moved twice). Before that time, the section had been farm land. After 1900, Victorian houses were built less frequently, the dominant style being square and boxy until 1904-05, when smaller bungalows began to be built. The Virgil-Lake Avenue area, not part of the original Inman Park, built up in the years just before World War I.

In comparison to the Ansley Park area, Inman Park operated under certain disadvantages: Ansley Park had more money and planning at the outset, as well as more strict zoning regulations written into the deeds, and consequently became a more stable community.

<i>Subject:</i>	Art
<i>Consulting Humanist:</i>	Pat Denman
<i>Community Consultant:</i>	Bobbi Gregory
<i>Recording Secretary:</i>	Sam Ketchin
<i>Number present:</i>	12

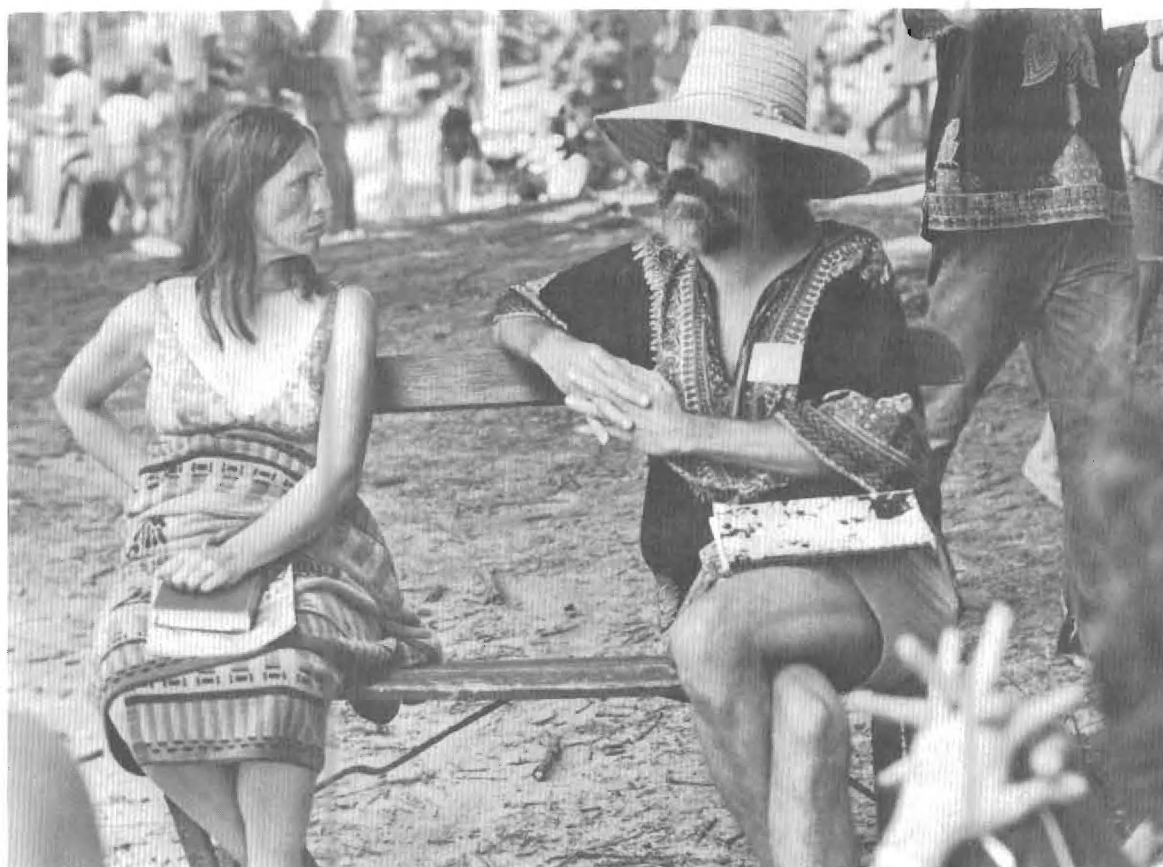
Several of the members of this group were public school art teachers; Denman's presentation was fairly structured, with many questions from the group. He began by noting that art is a natural act, and one that should be encouraged in community organizations, perhaps by the establishing of workshops for youngsters. He deplored the perfectionism which paralyzes children and tends to make art into a once-a-year-at-the-High-Museum sort of affair.

Further, he encouraged teachers and parents to stimulate children into observing (literally) everything around them as possible sources of beauty. He discussed basic theory--shapes, form, line, space, texture, color--as sources for a natural way to draw--all this with demonstration.

The discussion which followed centered on problems of teaching art in public schools, though other questions arose: Do builders owe the public something in terms of form, line, color, vegetation, and the like? Why are many corporation executives being set to studying art, literature, and so on? In order to involve them more intensely with feeling and perceiving, thus making them more complete people. We owe our children no less; and hanging their pictures on the walls makes better sense than hanging dime store prints.



Second session, Saturday: Pat Denman and friend



Bobbilise Baker, Al Horn

Subject:
Consulting Humanist:
Community Consultant:
Recording Secretary:
Number present:

Jurisprudence
 Al Horn
 Juanita Borden
 Wister Cook
 8

Ms. Borden was particularly helpful in this group, feeding Horn questions which stimulated both him and the rest of the group; the discussion centered around two concepts: the effect of the law on ordinary folk (and what they can do about it), and the effect of national crises (like Watergate) on common folk.

Questions in the first category were pretty basic: What can *we* do to change the law? Why does the law discriminate against the poor? Why are

public defenders not more responsible to clients? Why do we have part-time judges? Why are trials delayed so long? Why should job applications ask whether a person has been convicted or arrested? Why the gulf between the voting public and the judiciary?

These were not the questions of the prosperous and the safe, but of those who saw having to rely on a public defender or entering an arrest on a job application as matters of real concern.

Horn urged his listeners to work with the law as a community, noting that well-organized community campaigns working at the city level have been effective: "Politicians don't have much philosophy, so they respond to pressure." Further, people need to see that judges are opposed for election, to remind them of their responsibility to the people; the public defender's office should be independent of the judges. And people need to show up in court: "If responsible-looking citizens just sit in a courtroom, it raises the level of the court."

Horn foresaw effects from national scandals (like Watergate) on the judicial system. Since 1968, more conservative judges had been appointed to the bench, whose influence tends to set the pattern for all law in many areas, even those such as housing; since Watergate, many judges are ordering inquiries into matters that before would have gone unnoticed. Watergate, Horn said, may well have "kept us from a liberal wipeout" in the seventies.

Subject:
Consulting Humanist:
Community Consultant:
Recording Secretary:
Number present:

Religion
C. C. Mitchell
Elease Connor
Stan Wyse
21

Mitchell began by explaining his reasons for joining the Atlanta Police Force and how they related to his religious convictions. He felt

it necessary to deal with such problems as police self-righteousness and brutality and to provide some moral leadership and concern with human needs. Christianity, Mitchell says, teaches dealing with human needs; it is often poor economic conditions that cause disbelief. The Afro-American Patrolmen's League is attempting to make the department sensitive to the needs of the black community; but white cops in the "black belt" are often insecure and therefore over-react, and black communities, while receptive to the idea of black police, are often anxious and critical until convinced of their good motives.



Ms. Elise Connor, Rev. C. C. Mitchell, Ms. Jackie deLand, Citizen

Various abuses of police power were discussed: ineffective grievance committees which sit by while promotions are granted for corruption or for silence; use of police intelligence against political figures for purposes of blackmail; transfer of police who are "too diligent"; and the quashing of cases by police officers. "People need," Mitchell said, "to stay in the system to change it, but, at the same time, are vulnerable to payoff or kill; however, prostitutes and pushers could expose it all."

Talk turned to the recent appearances of Reverend Ike and Billy Graham in Atlanta. It was thought that, in spite of his apparent control by white power, Reverend Ike's positive thinking might have a good effect.

Though power is with the people, they fail to get it together; issues die out after three days, and people who reach a certain (usually financial) level of achievement are taught to be happy. "The late Dr. Martin Luther King, Jr.," on the other hand, "taught us that if you haven't found something worth dying for, you haven't found anything worth living for."

<i>Subject:</i>	Drama
<i>Consulting Humanist:</i>	Kelly Morris
<i>Community Consultant:</i>	David Graham
<i>Recording Secretary:</i>	Kelly Morris
<i>Number present:</i>	14

"My area," wrote Kelly, "a natural amphitheatre defined by roots, dirt, and broken glass, was open for talk from 2 to 5 pm Saturday. . . . Virtually all of the people I spoke with appeared to be college-educated--knowledgeable, opinionated but open. This made things easy--perhaps too easy. Frankly, I anticipated (wanted/dreaded) the blunt fundamental questions of somebody who'd never been in a theatre. . . . I expected to have to dig and invent in order to cope with 'what the hell do you think you're doing, anyway?' Instead, I could proceed with comfortable educated assumptions, make the ready allusions, and talk about theatre as I am accustomed to doing. So I did."

Attempts to connect the discussion to the B.O.A.D. community and its problems were not conspicuously successful; on the other hand, the dialogue was not chatty or rambling, and never deteriorated into talk about favorite plays or movies. "Hence the discussion (pretty fluid and lucid, I thought) was frequently theoretical and technical. The main topics were (a) distinctions between films and theatre--materials, technique, effect; (b) the social utility of theatre, and the severe limits of same; (c) fundamentals of a performance situation (especially the complex aggressive relationship to audience). This last afforded the rare pleasure



Kelly Morris

(I found it rare in college classrooms, certainly) of watching people successfully *think*. The premise we shared was that nearly all theatre stinks--overpriced, stuffy, insulting, boring.

"I enjoyed myself and I think the people I spoke with had a good time. . . .I owe this: [originally] I thought the Fair was a dumb, forced idea. I think it turned out to be a smooth, delightful success. Enrichment occurred."

<i>Subject:</i>	Folklore
<i>Consulting Humanist:</i>	Mary Twining
<i>Community Consultant:</i>	Faye Willard
<i>Recording Secretary:</i>	Jean Wyse
<i>Number present:</i>	25

The session began with Ms. Twining's exhibiting some samples of folklore: from her own collection, a quilt made by black urban folks, and showing African influence; and from work by her students in Urban Folklore, a collection of snapshots from the Georgia Tech graffiti tunnel and a poster of old wives' tales about pregnancy, which showed the tenacity of folklore in an urban community.

The group wanted distinctions made between folklore and superstition, and between folklore and literature. Superstition and folklore do overlap, Ms. Twining said: folklore is that which is transmitted orally, and superstition is beliefs which are not correct or true. People structure their world with beliefs and systems which are valid for their lives, regardless of the objective truth of such beliefs.

The only value of such a practice as the Pueblo Indians' planting crops by moonlight may be their sense of closeness to natural processes; but, as one member of the group pointed out, the belief that bread should not be made during a woman's menstrual period seems to have some basis in body chemistry.



Mary Twining, pregnancy poster, photograph collection, and quilt

As for folklore and literature, after some discussion the group decided that folklore becomes literature when it is written down. Man could speak long before he could write; thus folklore was passed from one generation to the next merely from the family's working together. Later, folklore was transmitted through more self-conscious teaching, through entertaining, and through a (perhaps felt) need to sustain the society. A member of the group finished the discussion with the observation, "All is not lost; our turn back to nature fits in with these traditional methods."

(There was more music before people all went home, pretty tired but content. The Sunday crowd was a good one, building through the afternoon, but--contrary to what had been expected--not as big as that on Saturday. As the churches got out at 12:00, the Fair was beginning with a little music, followed, at 12:30, with Session #3. Dr. Lloyd Baccus, who was to have done Psychology, could not be with us; but Lloyd Grimes and Johnny Borden, two B.O.N.D. residents of Indian ancestry, had arranged to mount a colloquium on American Indian problems.)

Subject:
Consulting Humanist:
Community Consultant:
Recording Secretary:
Number present:

Atlanta History
 Franklin Garrett
 David Manley
 Wister Cook
 6

Dr. Garrett was different from the other speakers this weekend; most of his working life had been spent, not in the humanities, but in the world of business. And yet, while working for Western Union and Coca-Cola, he had, from his teens on, trained himself as an historian and authority on Atlanta; and this kind of initiative and tenacity in creating a second life is impressive, reminding one of Wallace Stevens and Hartford insurance.

It was unfortunate, but one of the risks of any kind of cafeteria, that Reg Murphy absorbed so many participants



Dr. Franklin M. Garrett

that Dr. Garrett's group was quite small. It is obviously also one of the things that can happen that one person can dominate a small group, and that one person the wrong one. Both happened, to some extent, in this session.

Fortunately, there was some time and some audience for Dr. Garrett's discussion of the Atlanta Historical Society, its prospective new building, its (private endowment) financing, and its collection, preservation, and dissemination of Atlantiana. And Dr. Garrett discussed not only his 1954 Atlanta history, but also his current project (which he says he will never finish), which is a compilation of data on every white male citizen of Atlanta from 1821 through 1931.

Garrett talked about the history of the city from 1821, when the land became available for white settlement, through the time of land grants and farm settlers (and the meaning of such names as Shallowford Road and Montgomery Ferry Road), through the building of the railroad and the naming of the city: and thus, as he had been asked to do by a member of the group, he provided a sense of Atlanta and its past, doing that which good historians do: giving their audience the feeling that they are not simply strangers in a strange land.

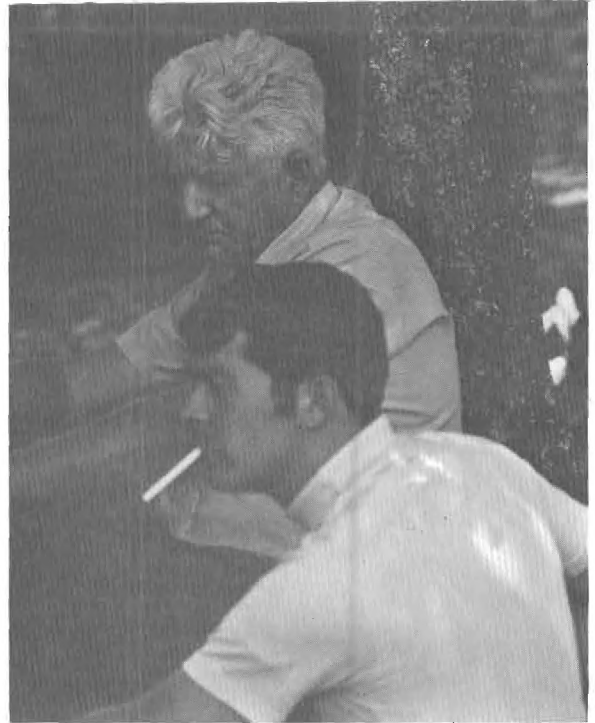
<i>Subject:</i>	Indian Affairs
<i>Leaders:</i>	Lloyd Grimes
	John Borden
<i>Recording Secretary:</i>	Star Gipson
<i>Number present:</i>	7

This workshop self-generated out of the community, and hence was a rewarding event simply by happening. It was part of the community input that had been a part of the Fair since the very beginning.

Most of the participants claimed some Indian ancestry, and again and again noted that Civil Rights was not just a black-and-white

issue, but that it also included Native Americans. Indeed, many felt that black people had achieved more power than had Indians. And discrimination against Indians, though coming from both whites and blacks, was more bitterly resented in the latter case.

(Discussion was sometimes over-dogmatic, not overly accepting of dissenting opinion, and tending to the re-enforcement of opinions already held.)



Lloyd Grimes, John Borden

Positive things that came out of the discussion included the idea that an organization was needed: Lloyd Grimes suggested the acronym FAIR--"For American Indian Rights." The need for corresponding secretaries, who would keep in touch with the Creeks and the eastern and western Cherokees and maintain some sort of information center, was also expressed.

It was decided among those of Indian heritage to meet back in Candler Park in a couple of weeks for a Cherokee dinner.

Subject:
Consulting Humanist:
Community Consultant:
Recording Secretary:
Number present:

Music
 Esther Lefever
 Kathy Campbell
 Moe Miller
 13

In between singing three songs, and hearing one from a member of the group, Esther talked, first, about how music arises out of people's



Sunday: Esther Lefever and friends

life-experiences, giving as examples the music of Woody Guthrie, Huddie (Leadbelly) Ledbetter, and writers of protest songs; then about the influence of childhood experience on one's music and the difference between the experience of city children and country children; and then about her own experience as a child, which was radio-less, TV-less, and oriented toward religious music.

Somebody brought up the notion that music might originate in the fetal experience of the heart-beat of the mother, and that thus music might be built into man without his realizing it. Esther noted that although many people are not musically inclined, there are very few who are totally isolated from music.

A discussion began about transforming songs from one style of music to another (popular to hard rock, for example) and about the validity of this process. One member of the group strongly objected to this process, stating that the original song, in the original style, was the only valid experience. After enthusiastic argument, most of the group disagreed, noting the variety of music played by Earl Scruggs and the transformation of many Beatles' songs into classical style.

After further discussion of the relationship between music, dance, and culture; about music as time-machine; and about musical quackery; the group finished the session with tentative plans for a B.O.N.D. community music festival, limited to community residents and songs written by them, as well as for a more open session, perhaps once a month.

<i>Subject:</i>	Ecology
<i>Consulting Humanist:</i>	Don Pfitzer
<i>Community Consultant:</i>	Tom Harley
<i>Recording Secretary:</i>	Deborah Miller
<i>Number present:</i>	27

People often don't realize, said Pfitzer, the consequences of the things that they want; a golf course in the middle of a wilderness might be desirable in one sense, but damage the natural beauty of the site. And this brought up the two topics that were to dominate the discussion: the need for long-range planning for land use, and the conflict between economic and ecological land interests.

A farmer who can no longer make a good living from his land will sell it for the best price he can get, quite naturally with little concern for the plans of the new owner, who may break it into smaller sites and use it for business or housing. Here zoning and land use planning come

into the picture. Unfortunately, zoning is often haphazard and often varies according to whether the appraisers' values are primarily economic or primarily ecological. For most people, economics takes priority, since only very wealthy people can afford to keep a plot of land in forest. Consequently, communities tend to grow like amoebas, rather than being planned. Pfitzer cited the B.O.N.D. community as a good example, both of growth without planning and of growth with planning: at one time a lovely community, it was haphazardly allowed to deteriorate, an inevitable result of the lack of planning; now, through community planning, it is being restored.

Personal questions were brought up, among them the plight of a resident whose house and property were being subjected to improper drainage and erosion from a business plot lying above him; apparently he was told at City Hall that, because water will always run downhill, he had no legal rights in the matter. Mr. Pfitzer responded that he did indeed have rights, that by law business must provide for proper drainage, but that unless one could afford a lawyer or could mount a group action, little could be done; one cannot compete with all the economic forces around him. And the conservationist is kept busy correcting mistakes resulting from lack of planning, rather than planning for the future.

An interest was expressed in the Bureau of Sport, Fisheries and Wildlife, where Mr. Pfitzer works; he noted a concern with overuse of wildlife refuges, particularly the use of off-road vehicles, which, among other things, are destroying sand dunes. Someone asked whether this applied to the conflict between fishermen and boaters, skiers, and the like; Mr. Pfitzer replied that, although boaters do not disturb the fish as much as they do the fishermen, parts of Lake Lanier are overused

at certain periods of the year. Even Candler Park is overused; looking about them, the group could see, around many of the tree roots, exposure of a foot and a half of root where grass had been trodden away and soil had been washed off. Once again, Mr. Pfitzer emphasized the importance of effective preplanning for land use, which, he said, could resolve many of our ecological problems.

<i>Subject:</i>	Journalism
<i>Consulting Humanist:</i>	Reg Murphy
<i>Community Consultant:</i>	Hazel Davenport
<i>Recording Secretary:</i>	Sam Ketchin
<i>Number present:</i>	15

It was evident immediately that the group was intensely interested in hearing the editor's views and in making their views known to him; their questions, while not exactly hostile, were at least searching, sometimes becoming lectures ending on a rising inflection.

The burden of the criticism was that the press does not support community renewal efforts such as B.O.N.D., that instead it supports downtown development and echoes Chamber of Commerce propaganda. The press (went the B.O.N.D. argument) should realize that the hope of any city lies in the renewal and the integrity of inner-city neighborhoods; if they become unviable, the city will surely die no matter how many tall bank buildings line the horizon.

Mr. Murphy said that he found himself basically in disagreement with this viewpoint, but insisted that the press does not ignore efforts like B.O.N.D. But he pointed out that newspapers must retain readers, and that readers are not retained by filling a paper with items which are not newsworthy, no matter how praiseworthy they may be. It is difficult, but necessary, to maintain the delicate balance between sensationalism and education.

Mr. Murphy was asked many questions about the operation of a major daily newspaper; for example, the extent to which big advertisers like Rich's had a say about the paper's stand on issues. Murphy pointed out that Rich's contributed only 5% of the paper's revenue, and that Rich's in no way influenced policy.

In answer to the charge that Atlanta Newspapers, Inc., enjoys a monopoly in the area, Mr. Murphy pointed out that there are over two dozen papers in the Metro area, some of them dailies, many radio stations, and eight TV channels. He remarked on the demise of the *Atlanta Times*, crediting that demise to the propagandistic purposes of that paper; no paper, he said, founded today for the sole purpose of propaganda can survive. "Good papers sometimes go broke; bad ones, nearly always." In sum, Mr. Murphy said, there are enough news outlets in and around Atlanta to provide competition for, and checks on, Atlanta Newspapers, Inc.

Murphy finds B.O.N.D.'s attitudes inflexible--perhaps carping. What, after all, does B.O.N.D. want of the paper? B.O.N.D. is not facing reality if it thinks the downtown business community is not going to grow, for grow it will--no ifs, ands, or buts--and Murphy wants to avoid the creation of another steel mill town.

(By five o'clock, when the last session started, everyone was a trifle weary in mind and body; but we had had some fine singing in the recess, and enthusiasm was just as evident as--maybe more evident than--it had been on Saturday morning.)

Subject:
Consulting Humanist:
Community Consultant:
Recording Secretary:
Number present:

Philosophy
 Bob Arrington
 Linda Page
 Karl Held
 25

The theme that ran through the whole discussion was "community--positive and negative aspects." There was no attempt to arrive at a precise definition of *community*, but it seemed that people were talking about groups sharing common interests and problems, working toward solutions, and establishing new goals.

It was first pointed out that B.O.N.D. is a system of power, that people together have more power than they do as individuals. Not only does this mean that an organized community can be more effective in getting better services for its people, but also that goals become better defined. For example, poorer people begin to see life more as an economic struggle than as a racial one. The group felt that this process was going on; however, one person in the group felt that blacks and whites are still far from effective in their working together, primarily because the media encourage people toward the accumulation of possessions and toward individual welfare rather than toward working for the good of the community.

Another positive aspect of community organization is security; renewing an inner-city neighborhood satisfies a person's desire for stability in a time when society is emphasizing mobility and change. As people renew a decaying area like Inman Park, they feel that they belong, in some sense to each other; further, the tradition and heritage coming from the old houses in Inman Park provides some roots for people to grow from and encourage common bonds. However, there is the danger that community standards can become too unanimous and too restrictive, resulting in a stifling of individuality. Security, then, needs to be tempered with a general acceptance of diversity as a good quality in a community.

Finally, in a true community, there is a possibility for human interaction, unlike the situation in many suburbs, which might be termed "ghettoes," since they have little if any diversity of life style, little sense of togetherness, and limited experience of one's neighbors as individual human beings.

Discussion followed on the subject of community problems, specifically the undesirable non-conformist--the criminal, the drunkard, the addict, the pusher--and how they are results of the imperfections of our social system. Obviously, no one of us can cure all the alcoholics or aid all the addicts, and this fact leaves each individual in a somewhat hopeless position in trying to improve the state of the world.

Value systems and how one gets them, how communities re-enforce them, and the painful process of inspecting one's own philosophical structure, were the main topics of discussion toward the end of the session.

Subject:
Consulting Humanist:
Community Consultant:
Recording Secretary:
Number present:

Language
 Keith Baird
 Bill Horrisberger
 Wister Cook
 10

"By the time I got to Baird," says Ms. Cook, "I was about dead, but he was certainly alive and well. Bright, energetic. His conversation was. . .wide-ranging: it kept spilling over from language into history into philosophy." Most of the discussion centered on Afro-American English; why it is as it is, and the uses of "Standard" English by Afro-American children.

Afro-American children, Baird said firmly, should be taught Standard English, since the schools' failure to teach it will surely be interpreted as the children's inability to learn it. Not that "the child's own language" should be "taken away"; on the contrary, a child should be

encouraged to take pride in his own language, and then be taught to see Standard English as part of a game that has to be played. If, as Baird stated, "You are as many persons as languages you can speak," then mastering a second language makes the child "two persons" who can function in two areas.

Baird also discussed the African world-view and its reflection in African and African-American languages. Since much of language comes from the way people conceptualize, and since African (and, indeed, many non-Western) conceptualization is quite different from that of Europeans, one finds, for example, different perceptions of time: in Africa, time is "when something is happening," and that, Baird suggested, might be the root of "What's happening, man?"

Nor are African connectives like those of English. When it became necessary for slaves to speak English, they manipulated it, using English words with African connectives, enabling them to make their speech unintelligible to outsiders, as some of their descendents can still do. Baird went on to discuss African phonology, and its differences from English phonology. Because, for example, African phonology has no *th* sound, in African-American speech *th* is rendered *d*, and *dis* and *dat* result.

The English language as a whole, Baird said, is being enriched by African contributions. Afro-Americans are the products of two cultures, two experiences, both of them important ones, and we are beginning to learn more about the contribution of the African experience. (Baird quoted someone else: "The darkest thing about Africa is our ignorance of it.") Young people, particularly, are gaining a sense of the possibilities inherent in other cultures, and that is all to the good.

(Though all of this sounds a bit like a lecture, Baird's group was lively, though small, and seemed to be made up primarily of teachers, folklorists, and social workers. Among them was Ms. Louise Bennett, a visitor from Jamaica, well-known in the Caribbean as actress, folklorist, and entertainer. Her impromptu performance earlier in the afternoon was surely one of the most delightful happenings of the Fair; and her interest in the Fair, and her announced intention of doing something like it in Jamaica, was one of the most unexpected results of the weekend.)



Keith Baird, Eleanor Walden, Louise Bennett



Sam Ketchin, Eugenia Collier, Sally Gabb, and others

Subject:
Consulting Humanist:
Community Consultant:
Recording Secretary:
Number present:

Literature
 Eugenia Collier
 Sally Gabb
 Sam Ketchin
 10

Dr. Collier led a very interesting discussion with a lively group of participants on the role of literature in the community, pointing out that literature should be far more than something studied in school; it must be something alive, reflecting the people to whom it is addressed. Dr. Collier offered Mark Twain as an example of an author who was successful in speaking to the people in their own language. Literature must instruct, amuse, impart wisdom, all in the language of the people.

A useful discussion then arose about the literature which should be chosen for school children. Dr. Collier suggested that "literature" should encompass the movies and TV, as well as the written word; and certainly oral tradition should be included. It is important for white children to become familiar with and interested in black literature, particularly in neighborhoods like B.O.N.D. Then followed a discussion of black literature, particularly black poetry, which later expanded into a discussion of poetry in general.

Like Dr. Garrett's session earlier in the day, this discussion was partly derailed by one or two people so far into their own things that they tended to monopolize group time with their own concerns. Certainly this frustrated some of the things that Dr. Collier, and the group, would have liked to have done; but that this seems to have happened only twice in twenty sessions speaks well for the groups and for the consultants.

<i>Subject:</i>	City Planning
<i>Consulting Humanist:</i>	Mo Moses
<i>Community Consultant:</i>	Mike Raffauf
<i>Recording Secretary:</i>	Don Burkhead
<i>Number present:</i>	13

Moses began with a discussion of two issues in city planning which are presently most relevant to the B.O.N.D. community: density and land use patterns. Since opposing forces within the inner city are tending to push the community one way or another on each of these issues, it is imperative that the community consider them, and its feelings about each.

The B.O.N.D. Community Plan, for example, expresses a sentiment in favor of residential over commercial zoning, low-density as opposed to high-density residential, and heterogeneity of population. At this

point, discussion began to focus on heterogeneity as an example of how the community might bring about what it considers to be a desirable reality.

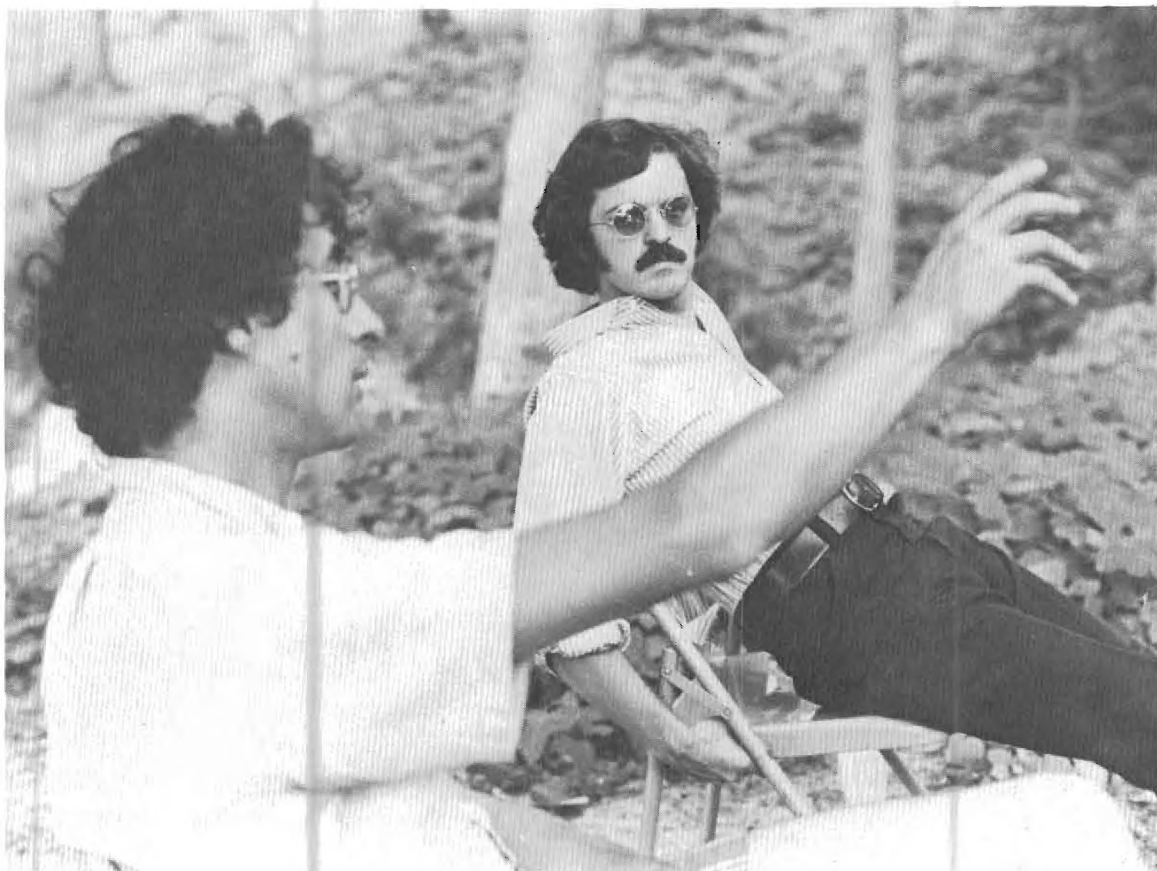
First, the community must establish the extent to which it wants heterogeneity, which could range from block level to the community as a whole. Consensus was that the community is now heterogeneous at the level of the whole community, and that the desire of the community would now be to bring this condition down to the block level. (Some discussion here as to whether the "cross-pollenization," the exposure to different life styles which is the beauty of heterogeneity, might be achieved without heterogeneity on this micro-scale, and as to whether keeping it on a larger scale might minimize friction. No real agreement here, pointing up the difficulties of city planning by community organizations.)

Suppose a desired level is determined, how then might it be achieved? Discussion began to center on community ownership of the community as a means to that end. This process would require (1) addition of restrictive covenants to deeds and (2) some community institution (say, a Community Development Corporation) buying up remaining property. It soon became obvious (from a short group experiment) that even these means would not assure that community ownership would be successful. Consensus is just too difficult to achieve.

Compromise solutions then surfaced: it was pointed out that there are precedents for a compromise between complete community ownership and the other extreme (allowing the fair market to control the situation). Such an alternative might include controlling key pieces of property.

Objections to community ownership questioned whether losses due to stealing and vandalism would, in fact, be lower under such a system; proponents of community ownership asked, in turn, whether the people of the area are willing to become vulnerable to speculators as the free market operates. (In 1972, average home cost in Atlanta of all houses sold was \$39,000; recently a house in Lake Claire jumped from \$17,000 to \$28,000 on the fair market.) To what extent is the community willing to go along with what the market place determines?

Zoning was briefly discussed as a city planning tool, which, for



Greg Gregory, Mo Moses

example, might be used to hold back trends toward increased population density in the community; zoning was also discussed in connection with such land use issues as expressways.

In conclusion, Moses pointed out that city planners are only expected to find out what people want; the implementation does not occur within their offices; furthermore, city planners are hired by the city, and the city is responsive to pressure from special interest groups--in particular, from business interest groups. Hence, changes in the city planning department favorable to residential and low density interest are never easy to bring about.

<i>Subject:</i>	Economics
<i>Consulting Humanist:</i>	Art Schreiber
<i>Community Consultant:</i>	Fred Hutcheson
<i>Recording Secretary:</i>	Vern King
<i>Number present:</i>	15

One of the first questions asked Art concerned the tight money market and its effect on home mortgages. It was asserted that (1) government economic and monetary policy has not been sound and responsible, and (2) administration housing policy, with the present moratorium, does not even furnish the somewhat limited middle-class subsidy that has heretofore existed (F.H.A. insured loans).

Inflation and recession occupied some time in the discussion; Art said it was difficult to assess responsibility for inflation, but that government policy (for instance, federal policy on exports, grain sales, and so on) has historically got most of the praise or blame. And, although we might at the moment be in a mild recession, nobody was expecting a major depression.

The role of economic factors in the creation and maintaining of social patterns was of special interest to BONDfolk. People of similar economic situations tend to have similar political leanings; even in the B.O.N.D. community, a trend toward more homogeneity is developing. Mixed economic levels in a neighborhood may be a worthy goal, but it seldom works. Society tends to segregate on economic lines.

Toward the end of the session, the problems of world economics were brought up. The U.S.A. has 6% of the world's population and consumes 40% of the world's resources; this obviously cannot go on forever.

(During the entire weekend, other things were going on during, between, and around the sessions with the humanists. The Ponce de Leon-Highland Civic Association sold food on Saturday to the profit of \$43; the Inman Park Day Care Center organized a flea market, at which neighborhood craftsmen, Divine Light Mission people, and others sold goods new and old; the Committee for an Open School maintained a display and solicited signatures; the Day Care Center sold so many Bokes and hot dogs that they cleared over \$150; on Sunday, the Ananda Marga Yoga Society sold lemonade and natural-food cookies; people from the New World Coalition gave away hundreds of their catalogs [28]; and Patti Sprinkle, who was doing voter registration on Saturday, signed up 29 new voters in six hours--a record, she said.

(The usual activity of a park went on during the fair, and people stopped off on their way to or from the swimming pool; and a softball game between Mennonite House and Lake Claire offered the athletic diversion that has traditionally been a part of American university life.

(Music and entertainment were all contributed gratis. Some of the musicians came from the B.O.N.D. area--Mary Twining, Juanita Borden, Esther Lefever, Bud Foote--and some from nearby neighborhoods--Steve Marinson and his group, Eleanor Walden. And some came unexpected; one of the most delightful of these accidents was the surprise appearance of "Miss Lou," Louise Bennett, Jamaica's TV personality, actress, and folklore expert, who Sunday afternoon had the whole Fair singing the folk music of her country.

(By Sunday night everybody was exhausted. "Good Lord," one resident was heard to say, "I've got enough to think about to last me until next year at this time."

("The Free University of B.O.N.D.," Foote announced, "will self-destruct in five minutes." And it did.)

EVALUATION AND AFTERMATH

We combine these two headings because, in a project such as this one, the best evaluation, perhaps, is an assessment of the results; certainly, with as large a public, as casually assembled, as the thousand or so people who showed up at one time or another during the weekend, there is no handy way to poll the participants.

Most of the Consulting Humanists professed themselves well satisfied with the weekend; the remarks cited already from J. Harvey Young and Kelly Morris were typical. The Tech staff likewise were delighted with the results, and other members of the Tech community, and of the Committee for the Humanities, who were present, expressed approval.

As to public recognition: the *Atlanta Journal and Constitution* ran a story [29] by Leonard Ray Teel on Sunday, July 29, and, on the editorial page of the *Constitution* of August 3 [30], Reg Murphy devoted

his column to a discussion of the Fair. The *Great Speckled Bird* reviewed the Fair briefly on August 6 [31], apparently not to the satisfaction of John Borden, whose somewhat irritated letter [32] was printed on the 13th of August. The Georgia Tech News Bureau's *Campus* took note of the Fair in its July 30 issue [33], as did the Tech student newspaper, the *Technique* [34], on August 17. We have not seen a reported article in the *Northside News*. At least one, and possibly two, TV stations covered the event. And radio station WRFG, which taped the proceedings, ran four half-hour shows out of the edited tapes.

Typical of the reaction to the Fair was a letter from Eleanor Walden, who had sung for us, and who was Second Stage Staff Coordinator for Renewal House, a drug rehabilitation project:

It was truly a festival. . . a real celebration of man's knowledge. . . served to narrow the gap between the so-called expert and the layman in a very satisfactory way. Several of our staff members and residents attended and all came away with some positive comments. I. . . made the acquaintance of a number of people who expressed interest in having input into our program. I certainly hope that we, in Atlanta, can look forward to this whetting of our intellectual appetites as an annual happening [35].

As we have noted, several proposals for community meetings concerned with such things as Indian affairs and music were generated during the Fair; and people concerned with voter registration, with the B.O.H.D. Day Care Center, with open classroom schooling, and with various religious positions had a chance to interact with the community at large.

As Miss Louise Bennett left, she declared herself so impressed with the Fair that she would like to sponsor one like it in Jamaica, and departed for her homeland with a complete file of material assembled by the staff. Mr. Bob Winn, Director of Community Services at Clayton Junior College in Morrow, Georgia, has expressed interest in sponsoring a Fair in the area south of Atlanta. Mr. Kay Hardesty, of the Sociology Department of the University of Tennessee at Chattanooga, came to Tech to consult with

the staff, and at present is planning to submit a proposal for a Humanities Fair to the Committee for the Humanities: State of Tennessee.

Finally, through the good offices of Tom Houck, a candidate for City Council who attended the Fair, the attention of Antioch College was drawn to the B.O.N.D. community as a direct result of the Fair. Antioch is in the process of planning a unit in or around Atlanta, and their representative consulted with the director of the project about the desirability of locating such a unit in the B.O.N.D. community.

The community itself has ongoing plans: first, to attempt to repeat the Fair in 1974, and second, to explore the possibility of setting up a self-supporting continuing education project in B.O.N.D. "The Free University of B.O.N.D." is a phrase that is beginning to be discussed in the area.

It is fair to say, then, that the B.O.N.D. Humanities Fair has made and continues to make waves. (As I finish this report, I note that radio station WRFG is planning to re-broadcast some of the Humanities Fair tapes during the month of December 1973.) It will be some time before we can see all its results, if, indeed, we ever can. Like all effective education, its results go on for a long time in unexpected ways.

(Along with these pleasant parts of the aftermath came matters more prosaic: the mailing of honoraria and thanks to consultants [39, 40, 43, 44]; the modification of the budget to include rental of sound equipment and a more comprehensive report than originally planned [38]; the receipt of a new final report form from the Georgia Committee, which served as the basis for the Summary in this report [41]; the evaluation of the Fair by Charles Arter, somewhat delayed by his unsuccessful campaign for a post on the Atlanta Board of Education [36]; and the preparation of this report.)

Charles Arter, Director of the Moreland Community School, 1983 Austin Avenue, N.E., evaluated the whole business, first, out of his experience as an educator, and second, out of his involvement with the Fair:

What took place in the B.O.N.D. community on July 28 and 29 can only be described as a happening. To attempt to evaluate it on paper is a shame. You really had to be there to feel the interaction that was going on. From an educator's point of view the concepts of the open classroom, schools without walls or age restrictions were embodied in a two-day experience.

The keynote to the Humanities Fair was learning through interaction in an informal setting. The emphasis in that statement belongs on interaction. The learning experience was a two-way street and the benefits of the consultants and reactors were at least as great as those of the participants. An architect listening to community development plans and offering additions and corrections to them. The head of the Atlanta Historical Society exchanging stories with a local oral historian. These things made the B.O.N.D. Humanities Fair a highlight of the summer of 1973. The diversity of participants in age, ideas, and philosophy was tremendous.

In order to be objective I should offer some suggestions for future endeavors of this sort. Let me preface any criticism by saying that the fair as a new animal that no one had any prior experience with far surpassed everyone's expectations of success. The physical surroundings of Candler Park could have used some more preparation prior to the fair. Broken bottle clean-up, mowing of grass, and repair of park benches would have been helpful. More planning time could well have been used. At the last minute a mad scramble to line up reactors and some consultants led to some confusion and mixups. The format of the fair could have used a little more variety. This was not a problem to those participants who came for just one or two sessions. But those who were there for the whole time could have used some more free time with additional live entertainment.

These criticisms are small indeed when compared to the overwhelming enthusiasm expressed on the part of consultant and participant alike. Adjectives do not adequately describe this enthusiasm, but what best does is the statement that I heard so often that weekend, "We ought to do this every year." That's right, too, we really ought to.

--Charles Arter

Director, Moreland Community School

The final audit of accounts will, of course, not take place until after the printing of this report; but, with the exception of this last expense, all bills have been paid, and the budget, as expended, is as follows:

BUDGET AS EXPENDED

FEDERAL FUNDS

Personal Services

Consulting Humanists: 19 @ \$50	\$950.00	
Community Consultants: 19 @ \$25	475.00	
Secretarial: Mennonite House	150.00	\$1575.00

Operating Expenses

Advertising: <i>The Community Star</i>	150.00	
Recording and editing tapes: WRFG	100.00	
Rental sound system: Dekalb Musicians' Supply	40.00	
Poster printing: Venus Display Company	100.00	\$390.00

Operating Supplies

Poster board: John Sweet	9.36	
Poster board: Eric Allstrom	19.60	
Postage	13.06	
Name tags	4.70	
<i>The B.O.N.D. Community Plan</i> : 30 copies	45.00	\$91.72

<i>Printing of this report not to exceed:</i>		\$443.28
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<i>Total, FEDERAL FUNDS:</i>		\$2500.00
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MATCHING FUNDS

Released faculty time, Georgia Institute of Technology:		\$2500.00
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<i>Total Funds:</i>		\$5000.00
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RECOMMENDATIONS

(1) The community for which a Humanities Fair is planned should be an identifiable one, with both a sense of itself as a community and a concern for community problems.

(2) The community should have resources of its own which will enable it to shoulder a large part of the responsibility for the Fair.

(3) Ideally, the community should include diverse sorts of people--black and white, old and young, educated and not, welfare folk, working folk and professional folk--in order that input into discussions be rich and varied.

(4) The community should be involved in the planning of the Fair from the beginning, not simply used as a vehicle for the plans of the project staff; and it therefore follows that the staff had better not have too solid an idea of what it wants to have happen until the community has had its say.

(5) All sorts of community organizations--churches, schools, Sunday school classes, political groups, and the like--should be invited and encouraged to do all manner of things--flea markets, cotton candy stands, voter registration, softball games--which will not interfere with the intellectualizing, but which will make the Fair a total community effort.

(6) For the following reasons, it is important that the Community Consultants be paid:

(a) In the sort of community we are describing, people are all too accustomed to being asked to contribute time and energy at their own expense; and it would not be strange if still another such request generated less than enthusiastic delight.

(b) In such a community, many of the people best qualified to be consultants can really use the money; and it is exceedingly important, in one's quest of the good life, that one be able to pay the week's rent.

(c) It is important that people in the community recognize that in their life experience they have accumulated knowledge sufficiently important that someone is willing to pay for it.

(d) It is fair.

(7) If an organization like Mennonite House--*in* the community but not originally part *of* it--exists, it is a good idea to use it, as we did in putting together our secretarial staff, for these reasons:

(a) It helps to build bridges between the organization and the community, if that is needed (as in this Fair it was not).

(b) Money put into such organizations multiplies itself in service to the community.

(c) Members of such organizations usually combine a college education, deep commitment to community causes, involvement and perspective.

(8) In the execution of the program, one should plan as carefully as possible beforehand, and execute the plan with the greatest possible flexibility. Well-organized anarchy is the ideal. Nobody can make a successful Fair happen; all one can do is make it possible for it to happen. The community makes it happen.

LIST OF SUPPORTING DOCUMENTS

1. *Recycling an Urban Residential Community: The B.O.N.D. Community Plan*
2. Charles Arter's original proposal: "A Participatory Lecture Series for the B.O.N.D. Area"
3. Proposal Format and Criteria for Selection of Proposals to be Funded under National Foundation of the Arts and Humanities Act of 1965
4. General Information: Public Programs in the Humanities in Georgia
5. Committee for the Humanities: Guidelines for Grant Applications
6. First draft of the Proposal
7. The Proposal as funded: "The Humanities and the Inner City in Dialogue: Race, Land Use, and Liberty"
8. Letter from Charles K. Arter
9. Letter from Robert W. Sprinkle
10. Letter from Charles G. Helms
11. Letter from L. Foster Harwell, Committee for the Humanities, accepting the Project
12. Memo from Foote to staff
13. Data sheets from Consulting Humanists
14. Letters to Consulting Humanists
15. Work flow sheet
16. Letter to, memo from, Atlanta Parks and Recreation Department
17. Schedules of events
18. Letter to staff and consultants about community tour
19. Note to Dr. Crawford
20. Note to Dr. Cook
21. Field work sheets
22. Sample data sheet
23. Press release, July 18, 1973
24. *The Community Star*, Volume III, No. 6, July 1973
25. *The Community Star*, Volume III, No. 6 (*sic*), August 1973
26. Memo to B.O.N.D. and nearby churches; *The Druid Hills Presbyterian Semaphore*, Volume I, Number 41, July 26, 1973
27. Reports from secretaries on discussions at the B.O.N.D. Humanities Fair
28. *Shop the Other America*
29. News story, *The Atlanta Constitution*, Sunday, July 29, 1973
30. Editorial, *The Atlanta Constitution*, Friday, August 3, 1973
31. News story, *The Great Speckled Bird*, Monday, August 6, 1973
32. Letter from John Borden, *The Great Speckled Bird*, Monday, August 13, 1973
33. *Campus*, July 30-August 12, 1973
34. *The Technique*, Volume LIX, Number 4, Friday, August 17, 1973
35. Letter from Eleanor Malden, Renewal House
36. Evaluation by Charles Arter
37. Publicity sheet, Louise Bennett
38. Exchange of letters with Don Southerland about budget changes
39. Georgia Tech internal correspondence, requests for payment, bills, etc.
40. Copies of checks handled by project director
41. Letter from Committee for the Humanities about report form
42. Map, list of consultants, work sheet
43. Post-Fair letters to Consulting Humanists
44. Post-Fair letters to Community Consultants
45. Georgia Tech budget printouts
46. Report Distribution List

(Note: Included with supporting materials are four magnetic tapes made during the Fair by radio station WRFG, and edited by its staff.)