

Outline for Residential Freedom School Program

The idea of bringing young Negroes of high school age from northern urban ghettos together with adolescents from southern communities began to take concrete form directly after Xmas when students from McComb met with Harlem youth for a brief time. Initially, the confrontation for both was somewhat overwhelming. Yet, it seemed as though an arena for raising and relating certain basic issues, such as violence vs. nonviolence, why vote in the north, etc. was begun; these talks seemed to have sparked an interest for deeper discussions.

Thereafter, Judy Richardson, Sherron Jackson, and Nancy Cooper began to discuss how SNCC could best help provide an atmosphere in which young people from both areas could come together in a community for a period of time in order to make clearer the relationships between conditions in northern and southern slums; thus, recognizing the similarities of needs and perhaps, the students could begin to develop some kind of working relationship that can extend beyond state lines, and in which exploration for meaningful alternatives can be sought.

Because of the late date, we felt there should be one school for the duration of 6 weeks. The first three weeks will be in Chicago and the remaining three weeks will be in Cordele, Georgia. We are planning to locate a daily discussion center in Chicago and students will be housed in the community. In Cordele, the site will be Gillespie Selden Center, and here too, students will find homes in the community. The entire 6-week program will involve 100 students (more would be unworkable), the ratio from north and south being equal. It was felt that the sites need to be located in the midst of a community life, rather than removed. The reason for this is that students can develop programs and ideas best when their immediate experiences are directly linked to what they want to learn.

Recruitment - northern students and high school drop-outs from various ghetto areas; N.Y., Chicago, Boston, L.A., etc. Recruitment can be channeled chiefly through people who have been working in different areas, such as John Churchville, Philadelphia, Noel Day, Roxbury, Tom Hayden, Newark, Jimmy Garret, L.A., Monroe and Fanny, Chicago, and Sherron Jackson, Harlem. We should, however, attempt to get a number of youths from each area so that a stronger nucleus can be strengthened. Recruitment for southern students should lie mainly in the hands of staff who best know the young people in their own areas.

Staff needed - a maximum number of 4 - 6 people will be needed to stay with the schools in their initial stages. All staff is encouraged to participate in the sessions.

An emphasis will be made to make resource people and materials available so that the students themselves can choose that which they want. As for curriculum - it should be developed as much as possible by the students themselves.

Funds - the school sites or discussion centers and the homes will most likely cost almost nothing. Students should be encouraged to raise as much of their own money as is possible. In this way, the community can become informed of the program and an interest can be created, and hopefully, sustained through communication. The only large cost seems to lie in the area of food, (try to raise this in the community) and for travel costs for both students and resource visitors. We will try to raise the needed money through private grants and special fund raising.

Hopefully, these can be some of the things that can develop out of this program:

- 1) Some type of channels can be created to provide a working relationship between northern and southern youths. Perhaps, a national high school conference can be called at the close of the summer, on which these 100 students can work on. This should concentrate on bringing students from the same home areas together to discuss their experiences, and thus,
- 2) forming a nucleus of strong leadership, especially important for northern areas, who upon returning home can involve more students in either already existing programs or in creating new projects for students to participate in.
- 3) We might be looking toward some similar program which can be on-going, all year round. In the north, where so many, many young people cannot bear to attend school and who wallow in despair, these very students may wish to continue a freedom school program in their own areas. Also, in the south, those who have discontinued in the regular public schools, such as in Issaquena County, they too, may develop a school in which other southern students can participate.

When are you + Charles going to meet on the Washington thing?

Budget needs:

transportation for students and resource visitors
audio-visual aids
resource materials and daily upkeep



Student Nonviolent Coordinating Committee

Main Office:

6 Raymond Street, N.W.
Atlanta, Georgia 30314
688 - 0331

Albany Office:

229½ South Jackson
Albany, Georgia
432 - 5532

7 March 1965

*Jody,
this is a copy of
a letter sent to
Presbyteria VIDs*

Cordele, Georgia, is one of the most progressive towns, in terms of race relations, in the Deep South. With a population of 10,609, it has yet to see any form of racial turmoil. There is, as I understand it, no bi-racial committee; nonetheless, the government of Cordele has repeatedly met with its local interested citizens to resolve the problems that affect the general citizenry. There are several citizens that are affectionately referred to by the local citizenry as the "Black Fathers of Cordele"; they are admired, respected, and quite representative of the populace of Cordele. I sincerely feel that these men have contributed greatly to Cordele's racial harmony and prosperity and have in fact made this dream of government of the people for the people a living reality.

Cordele is unique, although it too had problems that are seemingly inherent in most Southern towns.

For all practical purposes, the town is effectively isolated; the local newspaper is considered "liberal" by the townfolk (by Northern standards it would be considered conservative), and yet its citizens are ill-informed and therefore show little or no interest in national, or international, news, or world politics.

The Crisp County and the Cordele city school systems are poor and can, at best, afford its students only the minimal educational opportunity required by the state laws of Georgia.

Crisp is a rural county devoted almost exclusively to the agricultural needs of its farmers. During the winter months jobs are almost non-existent.

"One Man, One Vote"

The county's young people are very much aware of the economic problems that have faced them everyday, and almost invariably say, as their parents have said before them, "I don't want my children to come the same old hard road of life I did"; and the reaction to the problem gives rise to the mass exodus from southern rural county to southern village to the metropolitan areas of the North and to the ghettos of Harlem and the South Side of Chicago.

If you, sir, will allow us, (under the direction of Rev. Charles Sherrod) the opportunity to conduct a residential Freedom School in Cordele's Gillespie Selden Institute, then we will be in a position to bring North and South closer together, to break down the isolation, and to show the southern kids that their problems are in fact the same problems that face the Negro in the North. Hopefully this forum, the residential Freedom School, will provide an atmosphere that is conducive to broadening the nonviolent civil rights movement.

Sir, if there are questions regarding this program, and I am sure there are, would you please contact Rev. Sherrod, or Miss Richardson. Their addresses are as follows:

Rev. Charles Sherrod
c/o Union Theological Seminary
100 5th Avenue
New York, N.Y.

Miss Judy Richardson
8½ Raymond St. NW
Atlanta, Georgia 30314

Yours in our quest for human dignity,

Roy Shields
Roy Shields, Jr.
Project Director
SNCC in SWGa.

General Delivery
Boykins, Alabama
March 17, 1965

Dear Dr. Lynd:

I think probably Nancy Cooper has already spoken to you about the matter which this letter is concerned with; namely, a residential freedom school which would bring students together from both the north and south.

About a week ago I presented a very rough proposal to the Executive Committee of SNCC for such a freedom school. It was approved and now I'm proceeding to work on it. Considering your closeness to the freedom school and your whole idea about how people should learn things, I wanted very much to get your ideas on the kinds of things that could be done at such a school.

In the proposal I suggested that there might be two different schools -- one sometime in June, and the other in July. Each session would last about two weeks and would have maybe one hundred kids at each school, divided evenly between northern and southern high-school age students. The number, however, is not rigid and really depends on the response we get from the various areas. The kids who come will be coming from ghetto areas like Harlem, south side of Chicago, etc.

Now at this point I'm somewhat unclear about exactly what comes out of such a meeting of northern and southern students; I just feel it would be a good idea for both to get a chance to talk to each other about the common controls over their lives and what they feel they might together be able, at some point, to do about them. That it would be a good thing for them to be able to learn together about some of the things (and people) who run this country and the part they, as Negroes in the ghetto, play in the whole scheme of things. Getting together would also allow them to see that there is motion going on all over this country on the part of young people like themselves. The meeting might also strengthen the feeling of unity between the northern and southern kids.

Now about the type of resource people we invite to such a school. I thought perhaps Neil Day might be able to come down and talk with the kids about the kinds of things which stopped him, because of the threat he posed, from being elected in Boston; as well as any other things he felt like talking about. Perhaps Jessie Gray might be invited to come and discuss rent strikes and what they mean to both the north and south. Someone from MFDP could talk about why it is not "politically expedient" for congressmen to support the challenge and the part southern senators play in governing the lives of us all. There could also be discussions of Negro history as well as the relation of the African struggle to our own struggle here.

The most important part of the school is, of course, making sure that a climate always prevails which will allow the kids to discuss, argue (with each other as well as with the resource people) and ~~argue~~ question the thoughts which are tossed out. Small discussion groups of, say, 20 students each might help provide for this (although I realize the physical set-up is just one factor which we have to worry about in terms of the atmosphere surrounding a discussion). I also think its very important that the kids have enough free time following the day's schedule to get better acquainted with each other and each other's thinking. Because usually, as you know, much (and sometimes more) comes out of the intimate discussions in the evening as comes out during the scheduled discussion.

As I said, this is all very sketchy, and because it is, I'm very, very open to all and any ideas you have. I'll also be writing to other people (like Bill Stickland (NSM) and Tom Hayden (ERAP) etc. as well as projects - SNCC and otherwise * through-~~ough~~ out the south) who have everyday contact with kids of high-school age (this includes "drop-outs", too).

I'm working in Wilcox County, Alabama now, but if you write to me at General Delivery, Boykins, Alabama, I should receive it. I hope to hear from you soon cause I'd like to know your feelings about this whole idea.

FREEDOM

Judy Richardson
SNCC

April 5, 1965

Mr. Esau Jenkins
244 Spring Street
Charleston, South Carolina

Dear Mr. Jenkins:

A few weeks ago the SNCC executive committee approved my proposal for a residential freedom school. The idea has been kicking around SNCC for about a year and there are presently about 3 of us who are now working on the implementation of this proposal. I felt your ideas on the subject would be valuable because of your contacts and experience gained through your work in South Carolina.

My proposal stated that there should be 2 residential freedom schools, one in July and one in August, each lasting about 2 weeks. One would be held in a southern community and the other in the north. High school age kids (this, of course, includes drop-outs, too) would be the participants. Both schools would be located in communities where both northern and southern students could live as their counterparts do -- in the northern and southern ghettos.

The basic idea behind the school is that northern and southern teen-agers should get a chance to get together and discuss the similarity of their situations, the people who try and make sure they remain in that situation, and what they, together, can do about it all. It would also provide an opportunity for the kids of both northern and southern ghettos to talk about the motion and activity which is going on in their own communities with each other so that they can feel some unity in that motion.

Given the basic idea, we are still very open to thoughts about how that idea might best be implemented. The people we invite as speakers and seminar leaders (assuming that most of the discussion takes place in small groups) is just one thing which still has to be talked over and is a most important factor in determining what could come out of such a school and the atmosphere which prevails there. Also, some have said they felt the school should last longer, possibly for the entire summer. We are still very flexible on all this.

What I'd like to do is set up a meeting for the second or third week-end in April when people interested in the idea could get together and make some definite plans. ~~XXXXXXXXXXXXXXXXXXXX~~ I hope that you can find the

-2- Essau Jenkins

time to attend such a meeting since I'd like very much to hear your ideas on the subject. In your reply I'd appreciate it if you would mention which weekend would be most suitable for you.

Freedom

Judy Richardson

P.S. I'm working in Lowndes County, Alabama right now, but you can write me at the Selma office: 31½ Franklin Street, Selma, Alabama.

April 5, 1965

Mr. Rennie Davis
ERAP
1100 E. Washington
Ann Arbor, Michigan

Dear Rennie:

A few weeks ago the SNCC executive committee approved my proposal for a residential freedom school. The idea has been kicking around SNCC for about a year and there are presently about 3 of us who are now working on the implementation of this proposal. I felt your ideas on the subject would be valuable because of your contacts and experiences gained through working in the northern ghettos.

My proposal stated that there should be 2 residential freedom schools, one in July and one in August, each lasting about 2 weeks. One would be held in a southern community and the other in the north. High school age kids (this, of course, includes drop-outs, too) would be the participants. Both schools would be located in communities where both northern and southern students could live as their counterparts -- ~~in~~ in the northern and southern ghettos.

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What I'd like to do is set up a meeting for the second or third week-end in April when people interested in the idea could get together and make some definite plans. Now, I understand from Courtland Cox that there

-2- Rennie Davis

will be a meeting of northern students around the 15th of this month in D.C. to make plans for action around the FDP Challenge. Since I am also writing to Bill Strickland and Tom Hayden (besides people like Noel Day, Staughton Lynd and other northern and southern contacts) I'd like to know if you feel it would be easier to get together in D.C. just before or after the Challenge meeting, since the three of you, at least, will already be there.

In any event, I'd like very much to hear from you concerning the residential freedom school and whether you'd be able to attend a meeting to discuss it either the second or third week-end of this month.

Freedom

Judy Richardson

P.S. I'm working in Lowndes County, Alabama right now, but you can write me at the Selma office: 31½ Franklin Street, Selma, Alabama.

April 6, 1965

Mr. Monroe Sharp
Chicago SNCC
765 East Oakwood Blvd. #212-3
Chicago 55, Illinois

Dear Monroe:

Hey! How's it going. I'll tell you why I'm writing you. You see, a few weeks ago the exec committee approved my proposal for a residential freedom school. The idea, as you know, has been kicking around SNCC for about a year and there are presently about 3 of us (Nancy Cooper and Sharon Jackson) who are now working on the implementation of the proposal. I thought your ideas on the proposal would be valuable because of your contacts and work in the southside of Chicago.

My proposal stated that there should be 2 residential freedom schools, one in July and one in August, each lasting about 2 weeks. One would be held in a southern community and the other in the north. High school age kids (this, of course, includes drop-outs, too) would be the participants. Both schools would be located in communities where both northern and southern students could live as their counterparts do -- in the northern and southern ghettos.

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What I'd like to do is set up a meeting for the 18th of this month in Washington, D.C. Since many people will be there just prior to that for the meeting on the FDP Challenge and for the demonstration on South Vietnam, it would probably be the most convenient time for many people. Ralph Featherstone, Jimmy Garrett, Bill Strickland (NSM), Sharon Jackson, Noel and Peggy Day and others have already said they'll come. I really hope you can come cause I'd like to know what you think about the idea and its possibilities. I'm working in Lowndes County, Alabama right now, but you can write me at the Selma office: 31½ Franklin Street; Selma, Alabama.

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Freedom

Judy Richardson

May 26, 1965

Mr. Danny Beagle
%Mr. John McFerren
Rt. 4, Box 133A
Summerville, Tennessee

Dear Danny:

Well, after much discussion, trial and tribulation, plans have at last been finalized for SNCC's program for a Residential Freedom School. We have enclosed a prospectus so that you may get a better idea of the program and the reasoning behind it.

We are writing to you because of your involvement in the community of Fayette County and because of your experiences in this area.

Fayette County

We would like very much to have 5 young people from ~~MISSISSIPPI~~ as participants in this program. We feel that the teenagers who will be present at the "school" could benefit from the experiences of those coming from Fayette County and vice versa -- particularly the depp South kids who think the mid-South is a little bit better.

We have been asking that the preparation for the program be a community effort wherever possible and that the community from which they come be asked to help with the cost of transportation of the students. In this way you might involve the total community in this project, which would be followed up upon the return of the students when they would be able to relate to the community their experiences and feelings about the school. We would like the selection of those going to be up to the teenagers themselves. You should discuss with them the type of program they will be involved in and some of the questions they might want to discuss during the 6-week period. You should also begin to discuss with them what it means to them to plan their own program and to set their own rules. For it will take awhile to break down that, by now, well-enforced barrier that they are "too young" and "not qualified" to take on the responsibility of planning their own school.

We will need to know the names, addresses and ages of the 5 who will be coming by June 10 in order to send them information and to get to know them a little.

- 2 Danny Beegel

If you have any questions at all or ideas which might be used in this program, please include them in your return letter. Address the letter to: Judy Richardson, 8 $\frac{1}{2}$ Raymond St., Atlanta 14, Ga. If the question needs an immediate reply, call and leave word for her and she will try and return the call on SNCC's special WATS line.

Thanks alot and expect to hear from you in the next few days...

Sincerely,

Judy Richardson
Sherron Jackson
Nancy Cooper

May 26, 1965

Mr. Tom Hayden
194 Ridgewood Avenue
Newark, New Jersey

Dear Tom:

Well, after much discussion, trial and tribulation, plans have at last been finalized for SNCC's program for a Residential Freedom School. We have enclosed a prospectus so that you may get a better idea of the program and the reasoning behind it.

We are writing to you because of your involvement in the ghetto community of Newark and because of your experiences in this area.

We would like very much to have 4 young people from Newark as participants in this program. We feel that the teenagers who will be present at the "school" could benefit from the experiences of those coming from Newark and vice versa -- particularly in that other northern youth will be interested in the notion which has been created in Newark.

We have been asking that the preparation for the program be a community effort wherever possible and that the community from which they come be asked to help with the cost of transportation of the students. In this way you might involve the total community in this project, which would be followed up upon the return of the students when they would be able to relate to the community their experiences and feelings about the school. We would like the selection of those going to be up to the teenagers themselves. You should discuss with them the type of program they will be involved in and some of the questions they might want to discuss during the 6-week period. You should also begin to discuss with them what it means to them to plan their own program and to set their own rules. For it will take awhile to break down that, by now, well-enforced barrier that they are too young and "not qualified" to take on the responsibility of planning their own school.

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Thanks alot and expect to hear from you in the next few days...

Sincerely,

Judy Richardson
Sherron Jackson
Nancy Cooper

enc.

cc: Lucia Hatch
Prin. Freed. Center
170. Witherspoon St.
Prin., N.J.

875 BRIDLEWOOD ROAD
NORTHBROOK, ILLINOIS

May 29, 1965

Miss Judy Richardson
S.N.C.C.
8½ Raymond Street
Atlanta, Georgia

Dear Judy:

Thank you for your letter about the Residential Freedom School. Fanny has made several appointments with me to discuss it, but something always happened so that she didn't get here. For a long time I have been wanting to have a training session or preferably a dozen of them in Chicago. I first discussed this with Norman Hill of CORE about two years ago and later had something to do with setting up three Freedom Centers in Chicago last summer for CORE. The noticeable impact is exactly nothing. All of this is a long winded way of saying that I hope this effort will be fruitful.

I am hoping to go to West Point, Mississippi, Monday night to be there for the first three days of the Mississi College Student's* Conference. I expect to keep quiet, merely watch and listen. I will enjoy sharing with you the great fund of wisdom I shall have accumulated by the time of your arrival. This will include Waveland, Highlander, Hampton and Mary Holmes.

The fashionable trend to "let the peoples decide" fascinates me. I think it takes a great deal of skill to pursue this philosophy without, at the same time, completely abdicating all responsibility, which to me is a mistake.

Please call me the minute you reach Chicago, because I will probably be leaving here no later than the 18th to take Rita to Ann Arbor. Although she has her heart on going to the University of Michigan to study music and has been accepted, she has never even seen the place. We will be at Aspen, Colorado, attending the music school

* Students'

Miss Judy Richardson

May 29, 1965

- 2 -

there beginning June 26. Somebody is going with her on the 24th for registration and an audition. The director admitted her through a conversation with me over the telephone because of the training she has already had. I go into this exciting personal news, partly boasting, but also to indicate how much time I am going to have. I have rented a small apartment in Aspen for the summer and hope to spend at least two weeks there, but will be in and out of Chicago in July and August.

I promised Esau Jenkins to participate in a workshop at John's Island, South Carolina for a week beginning July 12.

Congratulations on the success of Julian Bond's campaign. I recently received some campaign material from Casey Stronach who is running for either the State Legislature or the U. S. Congress, I think the former, in the 6th District of Virginia. That is not going to be the end * against a racist who has been in for 27 years. As you probably know better than I, this was the result of the Hampton College Conference.

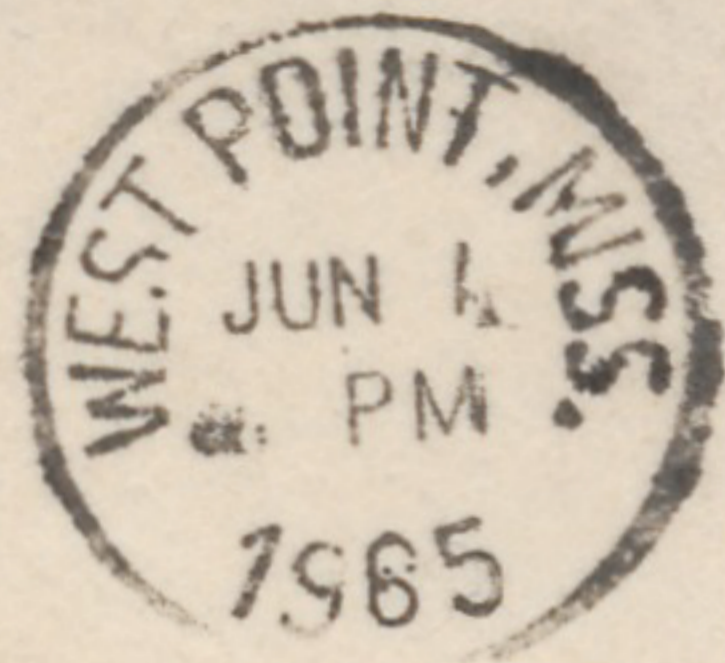
Will have to tell you the rest when I see you. Please give my regards to anybody who will appreciate them, such as Ivanhoe Donaldson. I should very much appreciate your making a point of asking James Bond please to answer my letter about the tapes of the Freedom School Workshop at Highlander. Somehow, he has a complete record; Robert Mc Namara has a set, but I was left with no record for the Center. I am sure that James can make duplicates, but the question is, who is going to keep reminding him.

Love,

Lucy
Lucy

LM:ab

* Have new secy. By now I don't know what I dictated, but it wasn't this! Also J.'s last name was not supposed to be there.



Miss Judy Richardson
S.N.C.C.
8 $\frac{1}{2}$ Raymond Street
Atlanta, Georgia

Air Mail

875 BRIDLEWOOD ROAD
NORTHBROOK, ILLINOIS

Residential

Freedom School

- 1) Allan Briscoe 709 Wright St. Cambridge, Maryland AC 84526
(Michael)
- 2) Rabbi Anderson 601 E. 37 Pl. Chicago, Illinois OA 44647
- 3) Carole Wingale 604 N. Union St. Montgomery, Ala 265 5657
- 4) Dinez White 720 Lincoln ~~St~~ Terrace, Cambridge, Mass 228 4526
- 5) Fred Brown 615 E. Webber St. Ruleville, Miss 756 4784
- 6) Barry Dawson 2229 N. College Ave. Philadel. Penn PA 54674
- 7) Christine Watson G.D. Crenshaw, Miss 3821
- 8) Chester Thomas c/o Canton COFO 859 9944
- 9) Ona Doss 800 N. Divison Ruleville, Miss 756 4320
- 10) Jesse Pearl Siltzer 1411 hawderdale St Selma, Ala 872 4263
- 11) Thomas James Melhews PO Box 583, York Alabama
- 12) Cecoleyn Hall 1110 Virginia Pine Bluff, Ark. VE 50747
- 13) Dorris Hicks 538 N. Divison Ave. Ruleville, Miss 756 9980

- 14) Vincent Hatch 2019 Christian Phil. Penn 46 HO 56607
- 15) James Robinson Rt 5 Box 302 Batesville, Miss 563-6821
- 16) Bud (Curtis) Grady 1411 King Pine Bluff, Ark -
- 17) Ruby Nell Brooks 1627 Henry Selma, Ala 874 5380
- 18) Profit Barlow 1325 Minter Ave Selma Ala -
- 19) Puddin (Woody) Lewis PO Box 164 Utah Ala -
- 20) Ann Coleman 613 W. Christian Forest City Ark ME 35884
- 21) James Gray Box 277 Somerville Tenn.
- 22) Katherine Machlin " " "
- 23) ~~James Perkins~~ " " "
- 24) Miss Lonnie M. Beattie Kansas City, Kan.
- 25)
- 26) ~~James Gray 5859 S. Prairie, Somerville, Tenn.~~

June 9, 1965

Mr. John O'Neal
Box 2576
New Orleans, Louisiana

Hey JOHN !

So how's everything? I meant to talk to you about this when I saw you at Waveland but everything was so confused and particularly me. It all has to do with the Residential Freedom School. I've enclosed a general outline of the whole thing so you get a rough idea.

It would be really great if you guys (Free Southern Theater) could come to the school and give a couple of performances and get the kids to do their own play, too. It would be cool if you could make a couple of days during each session of the school (Chicago and Cordelle both). I think the kids would really respond to what you do and that whole area of expression.

The response from the participating areas has really been great and I think alot of good things can come out of this whole project. But, as I said, I think you guys could offer the kids something which they wouldn't normally be able to get. So I hope you can come up for it.

I'll be in Atlanta working on JULIAN's campaign till the general election on June 16th. So if you call me at the office and leave word I'll call you back on the WATS line (if I can tear it away from somebody). Hope to hear from you soon about this.

Judy Richardson

P.S. Write me at the below address until June 16th.



BOARD OF NATIONAL MISSIONS

OF THE UNITED PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA

475 RIVERSIDE DRIVE, NEW YORK, NEW YORK 10027

June 24, 1965

Miss Judy Richardson
Mr. Charles Sherrod
SNCC
360 Nelson Street SW
Atlanta, Georgia

Dear Friends,

I hope that we have worked out off of the details necessary to make the Freedom School and attendant activities go in Cordele. If we have not, please do not hesitate to contact me by phone: area code 212 870 2917.

We have also negotiated the food arrangements with St. Paul Presbyterian Church which is across the street from Gillespie Selden.

I believe that if you have meetings of a community nature sponsored by the Crisp County Movement or by SNCC itself; that you will find that the auditorium at Gillespie Selden is available now for this purpose.

I would be most interested in the Chicago aspect of the Freedom School. If possible I would like to see it in action.

Yours very truly,

Bryant George
Associate Chairman
for Administration

B
G
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m
h

cc: Marshal Scott
Gayraud Wilmore
Robert Stone
L. S. Brown
W. D. Wood

DIVISION OF CHURCH STRATEGY AND DEVELOPMENT

ROOM 1151

212-870-2917

NEW CHURCH DEVELOPMENT
212-870-2863

URBAN CHURCH
212-870-2783

MOBILE MINISTRIES
212-870-2775

TOWN AND COUNTRY
212-870-2676

HISPANO AMERICANO
212-870-2759

Stokely

June 26, 1965

H E Y!

Now then, we've agreed that unless you got to Africa, you'll be at the Chicago session of the residential freedom school from July 16 @ July 23 (the last week of that session).

As for what's planned already, we've left room for the kids to do a lot of that themselves. Noel Dey will be coming down July 12-14 to talk about his campaign and other things. Staughton Lynd thinks he'll be able to come in for one week of each session. Lerone Bennett will be in for a couple of days. A Negro dance troupe will make itself available if the kids want them. We're getting movies like "Viva Zapata" and "Grapes of Wrath" and some others so the kids can discuss them and just plain enjoy them, too.

The gang will be divided up into groups of 10 - 12 to allow for greater individuality in planning and small group discussions. When you come up you can either talk with the whole group or with one of the smaller groups -- it's up to you.

The people coming from the north are mainly kids off the block, some of whom may have had experience with the movement and others who have had little experience with it and needed quite some convincing to agree to be sent off to anything that even sounded like a school. It should be a great mixture of kids.

So you can do an try out anything you feel like. I'm a little frightened with it being only a week away and cause I've never done anything like this before, but I guess it will all go okay (I hope, I hope). By the time you get to this letter I'll probably already be in Chicago (will be getting there sometime Wednesday evening, the 30th). So if there are any questions, you can get me up there (if I'm still alive by then). Sometimes I think that if I don't die of fright I'll die of nervous frustration.

Anyway, I'll see 'ya when 'Ya get there.

June 29, 1965

Mr. Lawrence Guyot
F D P
507 North Farish Street
Jackson, Mississippi

Dear Guyot:

I've included a very brief outline of the kinds of things we hope to come out of the residential freedom school. What this outline doesn't include are recent developments so let me go into that a little, for the Chicago end.

Through door-knocking and contacts with the AFSC the Chicago office has gotten the needed homes in the southside Negro community, within a 20-block area of the center (which will be the Monumental Baptist Church on E. Oakwood). Women from that community have committed themselves to work on the cooking of the food. Twelve turkeys, twelve hams, a month's supply of chopped meat, 15 lbs. of hotdogs and about 35 catons of food have been donated, as well as all the bread, fresh fruit and vegetables we need.

We had thought at first that the kids could eat breakfast with the family they're staying with but since most of the families can barely feed their own much less guests, we've decided to provide breakfast as well as the other meals at the church.

The 7 kids representing Chicago belong to the local gang there and have promised to show us all around the "inner city" most capably. With the kinds of kids who will be coming from the northern cities, this group should offer a very interesting mixture of ideas and opinions.

Noel Day will be coming in for 4 days (July 12-15) to talk about his campaign and other things. This will be in contrast to when Julian comes down to the Cordele session to talk about how he ran his campaign in Georgia. Lerone Bennett will be coming in for a couple of days and a Negro dance troupe has agreed to come over if the kids want them.

We're ordering films like "Viva Zapata", "We Are All Murderers" (anti-capital punishment), "On the Waterfront", "Harvest of Shame", etc. and some just plain entertaining movies like "Treasure of the Sierra Madre".

The New York gang is being gotten mainly through HARYOU and Brooklyn CORE; the Philadelphia from John Churchville's Freedom Library (NSM); the Boston through Noel Day and Boston NSM; Newark through the ERAP project there. Not all of the kids from the north will be involved in the movement which I think is good.

So, I guess that's about it for the Chicago end. It would be great if you could spend a little time up there. I'll be leaving with Sherron Jackson for Chicago probably on Wednesday night by which should get us there sometime Thursday night. After that time you can reach me at the Chicago office. (765 E. Oakwood Blvd. or by phone: (312) 268-5077).

I hope you don't go to jail (as someone just told me Stokely and Cobb are planning to do) because it would be really cool if you could make it up for this.

Freedom

Judy Richardson

ene.

Alabama SNCC

Student Nonviolent Coordinating Committee

31½ Franklin St. Selma, Alabama

Phone: 872-1426 872-4801

Silas Norman,

State Project Director

July 1, 1965

Dear Judy and Sharon,

Please, please, please, please, take care of my little girls. Their mothers would kill me if anything happens to them.

As a preliminary precaution, I have asked all of the parents to sign permission for their children to participate. Some of the permission slips are enclosed; others will follow.

If there are any problems involving my people, please let me know.

There parents are very concerned about where they will stay and who will supervise. I think I have answered the latter question sufficiently, but the former has not been answered at all.

Please let me know.

Probably a few of the kids will have relatives in the city. One girls parents are particularly concerned that their only child see her kinfolk on her first trip out of the south.

Take care. See you around the eleventh.

UHURU,

Silas
Silas

Garden

Residential Freedom School Report

8/65

There are many things, positive and negative, which won't find their way into reports on the Residential Freedom School. They are the friendships which were formed, the growing up that alot of the kids did while there, the fights that took place, and the private little conversations which were learning experiences, too, but which will never get recorded.

However, let me begin by explaining some of the things that went on - first in Chicago and then in Cordele, Georgia.

The first session began on July 2 in Chicago. John Love, Fannie Rushing, Sherron Jackson and Judy Richardson composed the staff for that first session. The first few days were ones of getting settled in the homes which had been found for the kids on the southside, and of getting to know each other and particularly the Chicago kids and the neighborhood they were to live in for 3 weeks. Most of the food for this session had been raised through the Chicago office. The rest of it was bought with whatever little money was at hand - which meant that many meals were meatless and many breakfasts cold. Food was prepared by the staff with the help of the kids. Dish-washing and general clean-up was also done in this way.

We had a cook-out on July 4th at the Indiana sand-dunes. The next day we began a somewhat structured program of workshops in the morning and Negro history (taught by the Amistad Society) in the afternoon, along with movies. other workshops or general sessions. For the first 2 sessions of Negro history we had a white member of the Society teaching the class. There was much complaining about this on the part of the kids: one of the girls from Americus told me - "There are white workers all over Americus and I come to Chicago and I see it here, too. We can't even teach our own history, we have to get a white woman to teach it for us." Since most of the staff was equally dissatisfied with this arrangement, it was agreed that only Negro members of the Society would teach the class. Some of the kids also found little interest in the ancient history of Africa - they felt too far removed from it. But when they began to cover the slave trade and Reconstruction they became much more interested. At one point two African chiefs from Sierra Leone came for dinner and had a short question and answer period following dinner. The kids asked them about teenagers in Africa, the food, how Africans felt about Negroes and why Africans didn't call themselves Negroes (to which one chief replied that he felt that all black people were Africans -- greeted by applause from the kids -- but that he might be referred to as a Negro in America and an African in Africa). I think it was a good experience for everyone since most had never had a chance to talk to or even to see their African brothers (except through the mythical image they'd been given on the screen).

In African history class the whole image of the African was discussed and the kids talked about the false impression their school books and movies had given them about Africans. When it was asked

why it was so important that American Negroes believe the myth about Africans, one of the group said, "'Cause if we ever knew that we were alike and stopped being ashamed of them, then we'd try and get together and we could really do something." They talked about the shame that they had formerly felt about Africans and that this was part of the technique of keeping them separated from their African brothers.

Sometime that week we also had a discussion of police brutality. I think the best part of that discussion came when the northern kids began talking about police brutality in the north. The Chicago guys (who were recruited through the Chicago office) talked about the brutality they had personally known - outside the movement - just on the block in the southside. One of the guys spoke of the beating he had received after being picked up for something someone else had done. I think it was then that the kids really began to realize the similarity of a poor Negro's relation to cops - north or south - and the fact that Negro cops would beat you up just as quickly as white cops ("a cop is a cop is a cop").

The second Sunday there we all went to the Muslim Mosque. Cassius Clay was there and spoke. Sherron was called out and after about 20 minutes we discovered that she wouldn't be allowed back in since she was considered a "hypocrite" (a Muslim who had denied the faith). Our group walked out of the Mosque in protest and later had a short explanation and discussion on the internal organization of the Muslims.

That week we also had Noel Day in to talk with the group about the problems of housing, education, etc. in their different areas and ways that they might go about trying to solve some of these problems. He was really able to draw them out in talking about some of their problems in these areas and they responded very well to it.

Sometime that week we also had a general meeting, exclusive of the staff, to talk about some of the problems which existed in the school. The meeting was called after a couple of near-fights earlier that day. In the meeting some of the kids asked how they could ever hope to organize other Negroes when they couldn't even get together themselves. The Chicago kids were put on the defensive (through various accusations that the Chicago guys were starting the fights) and claimed everyone was blaming everything on them. They said they could leave if people didn't want them. Kids began protesting that the Chicago guys should stay. Profit (Ala.) said that if the Chicago guys left the school, the rest of the group wouldn't learn as much, since the group had come to Chicago particularly to learn about the city and its people. The group also decided to revise the schedule, putting Negro history in the morning to leave the afternoon free for movies, invited guests, and workshops.

During the second week, Jesse Gray came over to talk about rent strikes and how they are organized. He talked about problems he had run up against while organizing the ones in New York. He also said he believed that only blacks should lead civil rights organi-

zations, mainly because he didn't trust any white man to do right by the Negro. Partly because of his adamance on this subject, only a few of the kids took issue with him directly during the session. But there was much discussion among themselves and with staff members following the workshop. Many felt they agreed with Gray but a few disagreed with the absolute way he presented it, relating some good experiences they'd had working with some white volunteer workers.

Larry Landry also came by that week to talk about Chicago problems and to talk also about means by which Negroes can use their money to gain some power.

That week we showed "Animal Farm" in this great animated cartoon form (which I'd recommend showing to any age-group), followed by small group discussions. The picture really got to the group and some really good things were brought up as a result. In my group we started off on the question of what the kids had seen in the film. Allan (Maryland) said he saw the animals as Americans and the pigs as communists trying to take over. I asked if he knew what communism was and he said, sure, 'cause he'd read about it in school. We then talked about what he'd read about Negroes and Africans in his school books. The group went on to discuss how much students are able to question the image they're taught about their African brothers, or in fact, how much they can question anything. It was generally agreed that education "taught" us not to question and that therefore, we couldn't just accept what schoolbooks said about communism either. Then another guy said he saw the animals as Negroes and the humans as whites. We talked about that for awhile and then someone said she saw the pigs as "toms" and the animals as the rest of the Negro people. We then discussed the way the pigs acted in the film after the revolution and that brought on a whole discussion of "toms" and the role of leadership. Kids began comparing "recognized leaders" in their hometowns and how they were like the pigs in the picture -- that their "leaders" lived apart from the poorer people, that they had formal education--which they used against other people -- and that they felt they were better than the rest of the Negroes in town. The northern kids talked about "toms" in elective office and the difficulty of removing them. I asked if they felt you could get good people into elective office by running them yourself, instead of letting the city pick the ones it wants to run. Alan said a Negro couldn't get elected since most Negroes in Cambridge won't vote. He said that they didn't care. I asked if it wasn't just that they didn't have anything to vote for. Then he said that even if this were the case, they'd have no one brave enough to run. Most people, he thought, would be too afraid of losing their jobs. Then Kathleen (Somerville, Tenn.) mentioned that even if someone did run, Cambridge might have the same problem Fayette County had, which was that the whites simply never counted the Negro votes in the election.

We talked about Julian's campaign a little and I asked if they felt it did any good to run a "freedom candidate" even if you thought he couldn't win. They all felt there was. Earl (Cordele, Ga.) felt it would show the white folks that Negroes intended to fight them.

too, for the right to pick the kinds of candidates they can choose from. Someone else said it would show, in still another way, that Negroes were no longer afraid of whites. And someone else referred back to Julian's campaign and said it would enable us to bring up issues like housing, ASCS elections, surplus food, and other things which usually don't discussed during elections. And then Allan said, "And, besides, our candidate just might win."

We also showed "Viva Zapata" and "I Was a Fugitive From a Chain Gang", both of which kinda shook the group up. Unfortunately, they were both shown during those last days whose night were taken up with keeping a fight from becoming a major war, so the discussion of both films was mainly done in small informal groups. But you could see from the way references would be made to the pictures during other discussion, that the group really understood the content of the films.

The third week, Charlie Cobb and Stokely Carmichael came up and each held a good session on the differences the group felt existed between the north and south: in housing, jobs, schools, etc. Also during that third week Mrs. Reese came in and held writing and literature workshops, reading poems by Negro authors and describing some of the things Negro authors have written about. During the second week the kids had written and practised a play which they called "Nigger" but because of the events and general tension which existed during that third week (and which will be elaborated on later) they never performed the play.

During the week we also had a reading of Negro poems by the youth counterpart of the Amistad Society. It wasn't particularly good, mainly because of the uninteresting way in which it was presented but some of the group enjoyed it (though most were bored with it).

That third week we again had a general meeting to discuss some of the problems of the school. The night before, I had asked Profit (Ala.) what he was going to do after graduation. He replied that he had been intending to go north, but now he realized it was just as bad there so he was gonna stay in Alabama and fight it there. This led to a discussion of Chicago and the Chicago kids. Profit was living with the leader of the Chicago "gang" and said he'd been talking to the Chicago kids and, having been in a gang himself in Selma, he understood some of the things that were happening. He talked about the problems that exist in a home where the mother and father are both out of the house most of the time and of the fights that go on between the parents when they are home. He said the reason the gang was so tight was that they didn't have anyone else so they had to make sure they kept each other. He talked about some of the "better-than-you" attitudes of the other kids in the school. I suggested he call a meeting the next morning to discuss some of these things with the other kids. He wasn't sure at first whether the Chicago kids should be included in the meeting since he might shut some of the kids up. Later he talked to one of the other

kids and they decided that it would be unfair to exclude the Chicago guys since the meeting could give the guys a chance to express their feelings about the whole thing and the meeting could be a learning for all concerned.

The next morning, Profit chaired the meeting and it ended up with people walking out or being put out by Profit because they were upsetting the meeting. But some things did become clearer through the meeting (such as the fear that most of the kids had of the the Chicago guys). The group talked again about whether colored people could ever expect to stick together if this small group couldn't even do it. Some kids felt that you just don't talk to people you don't like; you stay away from them and then there won't be any fights. But others felt this was the easy way out. At one point, somebody said, "If you don't like somebody, don't associate with him," to which Profit answered, "Then how do you learn from them if you don't associate with them?" The girl replied, "Whatever they know will be written down in history, anyway." Profit got hot and answered, "Oh, girl, you know history ain't never told nothin' right, yet!"

The meeting eventually degenerated into a yelling match but it showed how little the Chicago guys felt a part of the freedom school and it showed, too, that unless something could be done to make them feel a part, they would completely destroy it.

charlie cobb was introduced just before the meeting broke up and happily turned it in a positive direction again by talking about a workshop he'd just been to for the Freedom Corps in Mississippi. He said that there, too, the kids were fighting among themselves and that in the workshop they finally decided 3 things, and he wrote them on the board: "Niggers can't get toghep", 2) "Niggers can't stick together" and 3) "Niggers ain't shit". He then asked the kids how they felt about the statements. They started talking about their opinions of what he'd written and began describing some of their experiences in their hometowns to prove or disprove the statements. Talking about home and common experiences served to bring them back together a little and we broke for lunch.

That third week we also had Casey Hayden over to talk about the poor whites she'd been working with in conjunction with the JOIN project on Chicago's northside. She related very well to the kids and got over some of the hangups they had in listening to a white person with a southern accent talking about poor whites in Chicago. She talked about some of the problems of organizing poor whites -- the main one being that they had no movement to relate to and be part of the way Negroes did. The kids understood this and understood, too, when she spoke of the difficulty of getting poor whites and Negroes together. The kids talked about some of their own feelings towards whites and particularly poor whites. They said poor whites were always the ones who gave the most trouble, and that it would be difficult to get over the bad feelings each side had for the other.

Sometime during the latter part of the Chicago session, we also had a discussion of violence and nonviolence. They talked about it in terms of on and off the picket line. Dinez (Cambridge, Md.) said she used it only as a tactic for the cameras. None of the kids who spoke had taken nonviolence as a philosophy. Most of the Chicago kids talked about violence in their terms -- you hit first to keep from getting hit yourself. But at one point Butch (Chicago) said he fought on the block because there was nothing really to fight for, but on the line he was nonviolent because he was fighting for something. This discussion on violence grew out of a workshop that Charlie had been conducting on education and the kinds of things they'd like to see taught in their schools if they could determine the curriculum. They decided on the usual subjects--math, art, English -- with the addition of Negro and African history. That discussion went on for awhile prompted by Charlie's questions. Then he stopped asking any. For a few moments there was just silence and someone asked why he wasn't asking any more questions. He said because he had no more questions to ask. They tried to get him to ask some more questions and again he said he really didn't have any more. There was general murmuring and some embarrassed laughter and then one of the kids told him to say something and Charlie wrote that on the board: "Say something." Finally one of the kids, Dinez, said, "Okay, I've got a question, What things do you like most in the freedom school?" When Pat (St. Louis) said she liked the workshops best, she was asked what topic she would like to talk about in them and she said nonviolence. It was then that they got into the above-mentioned discussion.

The day before we left Chicago, there was a major blow-up in the evening with the members of the "gang" (which will be discussed later). The interesting thing about it was that we were warned of its coming when Sherman (Chicago) wrote a poem on the board that afternoon. Sherman was a kid in the "gang" who never seemed to be around when fights broke out. It was as if he didn't want to be put in a position of fighting with the gang against the rest of the school, but yet he also couldn't afford to be against them either so he just wasn't around when things started happening. That afternoon, he started writing down 10 times in a line: "Niggers are _____." Then he (and later Butch) filled in the blanks with the adjectives: hateful, loveable, destructive, POWERFUL, greedy, masterful, GREAT, COOL, cunning, brainy, choicy; and finally, "Niggers are where it's at!" But then, a little later, he wrote:

Tombstone time
Graveyard mind
Were the French Counts
And don't mind dying
All for one and
One for all
Divided we stand
Together we fall.

Some of us talked about the ominous tone of the poem but thought nothing more about it. That night the blowup came. The next night, after a picnic on the grounds of the Museum of Science, we left for Cordele, having spent three weeks in Chicago.

CORDELE

We left for Cordele late Thursday night by bus and arrived late Friday night. "A" together, twenty-five kids went to Cordele. We took only 2 guys from Chicago and those two weren't members of the "gang". I sometimes wonder the difference a place like Cordele would have made in the Chicago kids but we felt it was too risky to try it.

Through prior arrangement with the Presbyterian Church, we had secured the use of Gillespie-Selden Center and the 2 rooms of the Vocational Building back of the Center. All this was done over the strenuous objection of Mr. Brown, superintendent of the Center. The next day was spent taking the group to their homes and taking short "tours" of the town, "guided" by some of the local kids. Before the tours we had a general session where Earl (Cordele) talked about his home and some of the things the movement had been doing there. We also gave a brief run-down of what had been happening in the rest of Southwest Georgia (Baker County and Americus were erupting then). That night we talked about the demonstration that was to go on at the state park the next day (Sunday), and asked if they wanted to participate. All but one decided to go and so, after canvassing the churches in the morning with some of the kids, we went to the park. No real trouble there except for threats from groups of young whites. After the kids finished swimming in the pool, we left.

The next day a grand-jury hearing had been scheduled to hear charges against Rev. Abbott (stationed in Cordele by the Church as a mediary between us and Mr. Brown). He had been charged with obscenity by the female manager of the local restaurant during a demonstration there. The freedom school group went to the courthouse but the hearing didn't get into open court. Later that morning we had a discussion of trials the kids had been part of or had witnessed. The Philadelphia guys talked about the kangaroo court they had been sentenced by after one of them had been beaten, following a demonstration. That got us on to the subject of what schools use to stop teenagers from participating in the movement. The kids from Alabama talked about the cooperation they'd gotten from school officials mainly, they said, because the kids were united and also because King's presence made it easier for the teachers to support the movement. The kids from Mississippi talked about the difficulty of organizing the kids at their school, in the face of threats of either not graduating or of failing. Carrie (Ala.) said they had no trouble with that in Montgomery, since the top football players at their school were in the movement. The players were usually able to "convince" most students to participate. The group decided that the one way to protect yourself against intimidation by school officials was to organize.

We continued talking about school boycotts and how they're organized. The Chicago kids started talking about their boycott and the pressures that were used against them. The topic seemed to be one which really interested everyone and they enjoyed listening to the experiences each had had with some of the same problems.

The group had seen a "white only" sign above a fountain at a nearby gas station and after the discussion, went to test it. The usual scene ensued: station attendant enters with gun, other whites gather, local cop arrives, white pokes one of our kids with gun, whites spit on few of kids, staff member (John Love) goes down with kids to swear out warrant. The "white only" sign was covered over following the incident.

On Tuesday the group again went to court for a little while and again all proceedings took place behind closed doors. That morning, we had a really good discussion on just about everything. I'll go over a few of the things which were covered. I had asked Hissman, a local guy, to explain what would be covered in the mass meeting that night. He mentioned the bi-racial committee to which the 200 people at the previous week's meeting had elected 6 representatives. He also mentioned that a guy from the government's Community Relations Department was in town. We talked about the role of appeaser which the Relations men usually play in a situation like Cordele. Profit said, "Sure, they're only trying to slow you down. The bi-racial committee will never work." Hissman said we should wait and see -- that it might. He said it depended on who was on it, and that Cordele had only one "tom" on theirs. Dinez (Cambridge) started talking about the bi-racial committee which was called for in Cambridge when it began erupting. She said, "We had no 'toms' on ours, but it still didn't work -- it was never suppose to. It was just suppose to 'get the niggers off the streets'." After that happened and promises were made from the white side, it took months before anything got done. And when it did get done, it was only a quarter of what had been promised. The few more jobs we got were just *CAW jobs. The bi-racial committee, meanwhile, had stopped meeting since it had no power anyway. Robert Kennedy came down and promised alot, but when he left, everything was the same as it had been before he came."

We talked also about the housing in the north. Someone said it was because people didn't care about the way their houses looked. Ora (Ruleville, Miss.) said the reason people cared in the south was because they owned their own places, but in the north, no one owned anything. Carrie (Montgomery, Ala.) said she thought people were just cleaner in the south, to which Rabbi (Chicago) said that it was impossible to try and take care of any place in Chicago since the garbage man didn't come by but a few times each month and since the landlords never made any repairs. He said, "People are so stacked and cramped together, no one can keep their place clean." Sherron then gave a typical example of what it took to get something done at an apartment house on 117th Street in New York.

The group was very interested in the story and we got onto the whole question of whom you protest to. Martha Kocel (who had come down for the Cordele session) then related a case which she had witnessed where a guy tried to protest a case of police brutality against another guy and got beaten himself. We talked about what happens in a city when an individual protests -- that

* Chief Ass-wiper

the city is really ~~only~~ threatened by numbers and by the visibility of those numbers. We got back on the subject of Detroit and talked about the fact that although 76% of the Negro dropouts there have no jobs; 70% of Negroes with diplomas also have no jobs. Jackie (Chicago) said her own garbage man was a college grad with a fluency in French. Bud (Pine Bluff, Ark.) then asked why the guy didn't protest for a better job and Jackie asked how one man alone could do that effectively. Carrie (Montgomery, Ala.) told Bud that he could graduate from college and 20 years from now he wouldn't have any better job than she had with her high school diploma. She said diplomas meant very little when you were black, except for a few. Martha mentioned the people who starve everyday in Detroit because of lack of proper diet. Bud said they should have come south and gotten a job. Rabbi replied, "For \$3.00 a day?" We then began to talk about the need as well as the nonexistence of a large-scale organizing effort in the north similar to that which is being done in the south.-- that the country tried to point to the south as the problem area for Negroes in order to cover up the similar but more subtle problems in the north.

Somewhere in there we also talked about Chicago's political machine and the graft and corruption that exists during election (both Jackie and Rabbi had worked on the campaign to overturn Dawson in 1964). Jackie talked about the ways in which poor people are made aware of the fact that they can easily be taken off welfare if they vote the "wrong way" and that there are ways of finding out how people vote, as well as of invalidating the "wrong votes". She talked of the fixing of machines and the buying of votes and then said, "In the south, white folks kill the vote with guns; in the north they kill it with chicken and wine."

At some point in there Profit finally said (expressing his whole desperation at realizing he could no longer escape to the north), "Let's just blow the whole world up", and Carrie repeated that now immortal phrase, "Yeah, if we can't sit at the welcome table with 'em, we'll blow the fuckin' legs off it!" This was their way of saying, "All right, now we know the north's as bad as the south -- but where do we go from here?" It was then that Martha talked about the need for organizers in the north such as those working in the south, but in an even greater number. That one of the problems with the north was that no one was doing the kind of organization there that was being done in the south. Carrie and Profit then said that they would agree to go north and fix things up after they got through with Alabama. And I think that was important. For it showed that they now understood that they couldn't escape it. They realized that the way to fight it was by staying home and grappling with it there. And, most important, they had retained the hope with which to do this.

That night we went to the mass meeting. The Community Relations guy was there and explained that the reason the meeting of the bi-racial committee had been called off was because he and the city were both confused about who really represented the Negro people of Cordele. Some other people later spoke, also, in regard to the Committee.

The next morning we had a discussion on the mass meeting and the roles the various people had played (i.e. the Community Relations man, a local teacher, and some other local people who had spoken). Somebody said there was a need to negotiate and Profit answered, "Why negotiate? They know what you want already. Demonstrate today; negotiate tomorrow. We've been waitin' since 1619 -- we're not gonna wait no longer." We talked about how you work around "toms". Some kids suggested that you treat them the same as you treat white folks-- as your enemy. Someone else said you try and convince them to think your way. And then somebody said he felt that if you had enough community support you didn't have to worry about "toms" because then they couldn't do anything anyway. We then talked briefly about how you get community support. Most felt that you got it by "talking to enough people about something so that they understand it the same way you do."

Later in the afternoon, Sherron Jackson and John Love gave a workshop on Black Nationalism. It was more or less a history of Black Nationalism up through the present Muslim movement. Sherron talked about this and about its internal organization, as well as its contradictions. We got into a discussion of the orthodox Moslem religion and Sherron sang one of the prayers used in the Moslem service. It was one of the few times that it was quiet enough to hear a pin drop. Afterward she described what the words meant. We then talked briefly about how black people are used against each other and then broke up.

The next day we went to Americus for the demonstrations. Unfortunately, they had been postponed because of the white boy's death. We were told upon arrival to go out and preach nonviolence to the local folk. We then decided that the kids should have an orientation by the SNCC guys on the project. All was well until Mahone said the moratorium had been called to give the cops some time to find the killers. The kids started shouting at him and Carrie said, "The white folks never called a moratorium when Jimmie Lee Jackson was killed", and one of the girls from Mississippi chimed in, "And they didn't call one for James Chaney, either." One of the white legal staffers then said that Mahone had only meant that it was just out of due respect to a death -- white or black. This brought on the same kind of response from the kids. We were able to get most of the kids to canvass by explaining that instead of preaching nonviolence, they should talk about the boycott and that night's mass meeting and try and feel out how the community felt about the whole thing. Most agreed to do this.

Sometime later we found about 10 of the kids outside the Freedom Center arguing with 2 SCOPE people about leadership. As we arrived, one of the SCOPE kids asked if they didn't think Dr. King was their leader. Dinez yelled, "Hell, no! I'm my own leader." It started getting kinda spirited and Dinez suggested they carry it inside, where they carried it into a discussion of violence and what it would mean to have an armed revolt in this country. We went to the mass meeting that night and then back to Cordele.

The next day -- Friday -- the kids left for home.

Well, I guess we now get to the evaluation part. And maybe I'd simply list what I learned from the whole thing, in the form of commendations. But before I do that, I'd like to explain a little about some of the fighting which went on and the reasons for it. One thing, I don't think it could have been avoided. Given the situation -- hot days (and the incidents always occurred on the hot-days), the ghetto, the Chicago guys (for whom violence was a way of life and the answer to anything they didn't understand, which in this case was us), and the tension which every kid there had, (as a result of living 24 hours a day in pure hell) -- the fights were inevitable. Unfortunately, I hadn't foreseen the inevitable and was taken and confused when it occurred. I'm writing this so that others can understand it when it happens.

Fights would start over small things: because someone pushed against someone else (either in fun or in an attempt to start something), because a couple of guys' roughhousing had suddenly become serious, and because of ordinary, everyday personality clashes.

But in talking to someone about the fights I was made to realize that there was something positive which came out of them. For the fighting made the southern kids realize that the kids they were meeting from Chicago were much different from the kids they knew at home. And through living in the ghetto they eventually understood these differences existed. They understood what the atmosphere of a northern ghetto will do to a kid -- because they found themselves put up in this same atmosphere, reacting in the same violent manner that the Chicago kids did to certain situations. It's a shame that this understanding had to come in such a traumatic manner for the kids (and the staff) but it did come and that was good.

I guess I should also mention what we wanted to come out of the trip when we planned it so that my recommendations have some frame-

Briefly, we felt that the southern kids should see what the ghetto was really like for Negroes. We felt that some of the hope and determination the southern kids had about doing something to change their situation would rub off on the northern kids they met at the school. We also felt that through the realization on the part of all the kids that the same man was on the back of all Negroes -- north and south -- would come a bond which would allow for some feeling of unity among the kids and perhaps some unity of action. We knew, too, that they could learn from each other about many different things if they were given the opportunity of talking together.

We placed the first session in Chicago because it would allow the southern kids to see a northern ghetto first-hand, and the second session in Cordele because it would allow the northern kids this opportunity in terms of the south.

So, now for the recommendations:

First, the RFS on the southside of Chicago for 3 weeks was, as someone put it, like trying to have a stiff meeting in McComb. If I had it to do over again, I would make the stay on the south-

McComb kids had in Harlem. We didn't realize the importance of the fact that there is no organized group like HARYOU on the southside that the kids could fit into. We brought movement kids to a place where there was no movement and where their frustrations at what they saw could have no constructive outlet. And so, the kids were homesick, not only for home, but for the movement and action which they were part of at home. What happened to the kids was that the negativism of the ghetto brought out the very worse in them.

= That's mainly what I learned from the school. We left Friday, August 6, because it seemed that the kids needed to get back home and think about what had happened at the school.

I think we learned, too, in Chicago that we've either got to learn how to work with the guys off the block or we shouldn't mess with 'em -- 'cause this in-between stuff can get 'ya near killed (speaking from experience). We went into the southside talking about "freedom", which to the southern kids meant the vote, education, eating where you wanted to, etc. But "freedom" to the southside kids meant getting out of the ghetto and they couldn't really see how this fit into what the southern kids were talking about -- and you don't get out of the ghetto with nonviolence. So their reaction to us was one of confusion and not-understanding which they tried to hit out against.

But I think the Chicago kids got something out of the whole experience, too. I once asked Sherman (Chicago) after a general session, what he thought of the session. He said he liked it and I asked if he thought anything had been decided. He said, "No, but I like listening to the things people said during it". See, I think maybe one of the things that happened to the Chicago kids was that the fact that black people were really fighting in the south became more real to them -- and it became real through the kids they met who were a part of that fight. Profit said he sometimes had long talks at night with Butch, Hillary and some of the other kids from the gang. He said he learned a lot from these talks and it's possible that Butch and Hillary learned something, too. Maybe the hope Profit still had that he could do something to get "the man" off his back got passed on to them.

As the kids left that night from Cordele, they talked of doing it again next summer. Because, I think, they realized that they had learned things from each other, and, more importantly, they realized that they could learn from each other.

- Judy Richardson
SNCC