

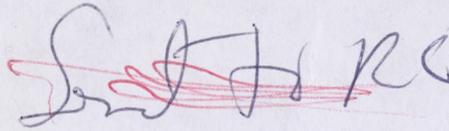
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THE BLACK SCHOLAR

ARTICLE NOTES, DRAFTS, PROPOSALS

1991-2008

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David Lamont Landes--Beloved Disability Rights Activist and City College Economics Instructor (1941-2008)

Up out of the Mississippi Delta in and around Bluesman BB King territory, David Lamont Landes was born in 1941. His parents Art and Margaret Landes worked as organizers on the Delta Cooperative Farm in Clarksdale, (Coahoma County) Mississippi and with the Southern Tenant Farmer's Union in Abbeville, South Carolina. In 1946, David's family moved to Yellow Springs, Ohio.

Following graduation from Bryan High School in 1960, David attended Swarthmore College. In 1961 he transferred to Antioch College in Yellow Springs, Ohio. The next year he survived a spinal cord injury and lived 46 more years as a spirited quadriplegic and disability rights activist. After graduating from Antioch in 1965, David attended Washington University in St. Louis, Missouri, where he received his Ph.D in Economics.

He joined the faculty of San Jose State, in 1970 as part of a group of economists devoted to teaching economics relevant to the less affluent majority of the world. He was part of a group of radical economists "dismissed" from SJ State in 1974 and went on to become a "Freeway Flyer," serving on faculties at Foothill, Indian Valley and Sonoma State. David was a founding member of the Union for Radical Political Economics (URPE).

His life reflected the ways in which people with disabilities broke barriers and paved new avenues for social justice. He traveled extensively with the Disabled International Support Effort (DISE) to Nicaragua, El Salvador and Cuba, conducting workshops and delivering medical supplies. For several years, he served as coordinator for student affairs at the Computer Technologies Program in Berkeley, California. David was also an interviewer/editor for the UC Berkeley Bancroft Library Oral History Project on the disability rights movement. Along with serving on the board of the Oakland Men's Project, he was appointed to the Mayor's Commission on Disabled Persons in Oakland, California. In the 1990s, he was a member of Quadzilla, a Bay Area rugby team for people with disabilities. For the past year, David was actively involved in efforts to save Antioch College. Although he referred to himself as a lapsed Quaker, his daily life evolved around its core vision and principles of conflict resolution, peace and unwavering social justice.

His love of baseball was as unyielding as the work ethic he brought to teaching thousands of students micro and macro economics. From 1996 to his death on October 13, 2008, David served as an Instructor at City College of San Francisco Department of Social Science. Six years ago, he predicted the burst of the housing bubble and railed against the economic policies now strangling the country, as well as other economies around the world.

The ultimate mensch, and at ease with the highs and lows of life, he was just a "cool dude" and a fabulous father who lived to tell about his daughter's tumultuous teenage angst and celebrate her graduation from Mills College, at age 36.

He is survived by his wife of 22 years Daphne Muse; brothers Don Landes (Santa Cruz, California), Michael Landes (Eugene, Oregon) and Phillip Lawson (Rome, Georgia); daughter Anyania Muse (Woodstock, Georgia); nephews Matt Landes (San Francisco, California) and Devin Landes (San Francisco, California); nieces Talia Landes (Santa Cruz, California) and Crista Lawson (Eugene, Oregon); and his grandchildren Maelia Jones and Elijah Jones (Woodstock, Georgia); sisters-in-law Deborah Marks (Santa Cruz, California) and Nancy Callaghan (Eugene, Oregon); and Ms. Betty Goshen Muse (Cuthbert, Georgia), his deeply cherished mother-in-law. He is also survived by a host of family, friends and colleagues around the world. A celebration of his life will be held on Saturday, November 22, 2008 from 2-7 PM at Mills College Student Union www.mills.edu.

In growing his legacy, contributions can be made to the David Landes Scholarship Fund c/o 2429 East 23rd Street, Oakland, CA 94601-1235.

Contact: Daphne Muse
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Revised draft 5/17/94

Dear --

THE BLACK SCHOLAR is planning to devote a special issue to examining the role of popular movements in the struggle for black freedom and empowerment. We are writing to ask you to consider submitting an article for this issue

This year marks the 30th anniversary of the landmark 1964 Civil Rights Act. The passage of this law, and the 1965 Voting Rights Act, was an important outcome of a powerful freedom movement initiated by Black Americans. These crucial pieces of legislation ended legal segregation and discrimination and affirmed black voting rights, and had a momentous impact on the whole nation. Equally important, their passage demonstrated the power of the community-based civil rights movement.

In the late 1950s and 1960s, hundreds of thousands of black people, other people of color and progressive whites took to the streets in countless marches, demonstrations, boycotts and other mass actions to protest racial segregation and discrimination. These actions compelled the dismantling of the formal structure of segregation.

But the repressive apparatus of the state, especially the FBI's infamous COINTELPRO program, effectively disrupted and destroyed many militant black organizations. Moreover, the assassinations of black leaders, such as Martin Luther King, Malcolm X, Medgar Evers and many others, decapitated the movement's leadership. The establishment then projected black moderates, conservatives and outright opportunists as the new black leadership.

With the advent of the Reagan-Bush era, political reactionaries came to power and shamelessly attacked the gains and social programs achieved by the black freedom movement. So much so that today, by most socio-economic indicators, large numbers of African Americans are relatively worse off than they were in 1960.

With the rise of conservatism it has also become popular to blame the current black plight on the "failures" of the popular movements and the "pathologies" of urban black communities. Ideological reaction goes hand in hand with political reaction. The results of this ideological reaction have been (1) to absolve the government of any responsibility to act strongly against continuing discrimination or to create social programs to reverse the process of impoverishment, and (2) to promote rank opportunism, careerism and social irresponsibility among some members of the black middle class who benefitted from civil rights gains. Further, ideological reaction has effectively obscured the fact that the greatest progress for the black community was made when the popular movements were strongest, and the greatest setbacks occurred as the movements were weakened and disrupted.

As we move through the last decade of the 20th century, we are reminded of W.E.B. DuBois' prophetic statement: "The problem of the 20th century is the problem of the color line." Despite important progress made as a result of the black freedom movement of the 1960s and 1970s it is clear that the problem of oppression based on race remains unresolved in America today. Racism has become both more obvious and more hidden, more brutal and more subtle. Where once racism was regarded primarily as a black-white issue in the South, it is now clearly a multiracial issue throughout the nation. At the end of the 20th century the problematic of racism has become more pervasive and more complex.

On an attached sheet we have proposed some questions we think should be addressed in the special issue on popular movements. In general, we are concerned with probing how socio-political conditions lay the basis for the emergence of popular movements and, in turn, how movements affect society. Our questions -- sometimes historical, sometimes more speculative -- are meant as guides only. Articles may address these questions or other issues relevant to the topic.

Articles may range in length up to 5,000 words (20 double-spaced pages). In addition to hard-copy we ask that articles be submitted on diskettes (either IBM-DOS format or Macintosh format). Deadline for all articles is September 15, 1994, and they should be sent to our Oakland office (address on letterhead). Authors should include a brief biographical sketch suitable for use in the journal. The issue will be published in December.

If you would like to submit an article for this issue, please advise us of your topic using the enclosed postage-paid return envelope.

Sincerely,

Robert L. Allen
Senior Editor

Robert Chrisman
Editor-in-Chief &
Publisher

SUGGESTED DISCUSSION QUESTIONS FOR SPECIAL POPULAR MOVEMENTS
ISSUE OF THE BLACK SCHOLAR

1 -- Historically, under what conditions have popular movements arisen in the black community? What have been the ideologies, goals and modes of operation of these movements? How effective have they been? What have they achieved? What are the limitations of mass movements?

2 -- In what ways has the establishment sought to counter or co-opt black social movements? What lessons can be learned from the patterns of establishment responses?

3 -- What is the relationship between community-based movements and party-based electoral politics? Does electoral politics always deflect energy and resources away from movements? Can the two complement each other in achieving empowerment?

4 -- What role does class play in popular struggles? Under segregation the entire black community could unite against Jim Crow. Today, is there a sufficiency of common interests to overcome class differences, or have class divisions in the black community effectively negated united struggles?

5 -- How does effective, committed leadership develop? Must leadership always arise from the "talented tenth" (educated elite) or can grassroots leadership be nurtured and sustained? What effects do different leadership styles have on the development of movements?

6 -- How have the politics of gender affected community organizations and movements? Are gender inequalities and divisions inevitably reproduced in social movements? What conditions would be required for community organizations or movements to develop on the principle of inclusivity?

7 -- In a time of movement quiescence, what is the role of black intellectuals? How can intellectuals confront the problematics of opportunism and careerism, and the tendency for academic discourse and debate to become divorced from community struggles?

8 -- Given the growth of other communities of color in the U.S., how does this impact on black struggles for empowerment? Is inter-ethnic conflict inevitable? Concretely, on what basis can multicultural, multiracial alliances and movements be forged?

9 -- What is the relationship between changes in the political economy and the emergence or decline of mass movements? For example, what impact will deindustrialization and the globalization of the economy have on the struggle for black political and economic empowerment? Similarly, what will be the effects of demographic changes and immigration?

10 -- What are the prospects for rebuilding mass movements as effective modes of struggle for change? What role can existing mass organizations like the NAACP play? What are the strengths and weaknesses of a mass movements strategy for social change at this juncture in our history?

BOOK PROPOSAL

THE BLACK SCHOLAR READER: A 25th Anniversary Anthology of Essays,
Stories and Poetry

Edited by Robert Chrisman and Robert L. Allen

Since its founding in 1969 THE BLACK SCHOLAR has established itself as the nation's leading journal of black cultural and political thought. Over the past 25 years it has provided an outstanding forum for the most dynamic voices in black studies research and scholarship, analysis of economic and political trends, international developments, literary, artistic and social criticism, as well as an outlet for exciting new fiction and poetry.

In the pages of THE BLACK SCHOLAR have appeared African American intellectuals, writers, artists and activists representing a wide range of ideological viewpoints. Important movements and issues have been discussed and debated, among them the black prisoner's movement, Pan-Africanism, sexism in the black community, the anti-apartheid struggle in South Africa, the affirmative action debate, the crisis of the cities, events in Nicaragua, Grenada and Cuba, the Clarence Thomas-Anita Hill controversy, the heritage of the Black Panther Party. Indeed, THE BLACK SCHOLAR has documented much of the development of black intellectual discourse over the past quarter century. The New York Times hailed TBS as "the cutting edge of contemporary black thought....a journal in which the writings of many of today's finest black thinkers may be viewed."

THE ANTHOLOGY

This is a collection of the best of THE BLACK SCHOLAR -- outstanding essays, stories and poetry by notable authors, many of whom have become nationally renowned in their respective fields. A rich and diverse anthology of writings in many genres this is an exciting, readable and informative book that will appeal to a broad readership. It provides a wonderful sampling of the best writing by the best authors who have been published over the 25 year history of the journal. The themes these writers explore include political economy, cultural criticism, social issues and movements, and international developments. Moreover, a vibrant selection of fiction and poetry illustrates the power and vision of the many creative writers who have graced the pages of TBS.

Among the contributors to this anthology are many of the nation's finest thinkers, writers and artists, including: Maya Angelou. James Baldwin (interview), Amiri Baraka, Derrick Bell, Gwendolyn Brooks, Cecil Brown, Dennis Brutus, Ed Bullins, Elizabeth Catlett, Shirley Chisholm, John Henrik Clarke, Johnnetta B. Cole, Jayne Cortez, Stanley Crouch, Angela Davis, Ronald Dellums, St. Clair Drake. Troy Duster, Mari Evans, Henry Louis Gates, Lorraine Hansberry, Calvin Hernton, June Jordan, Maulana Karenga, Woodie King, Jr., John Oliver Killens, Audre Lorde, Haki Madhubuti, Clarence Major, Julianne Malveaux, Manning Marable, Walter Dean Myers, Julius Nyerere, Sterling Plump, Ishmael Reed, Charles Rowell, Andrew Salkey, Sonia Sanchez,

Assata Shakur, Robert Staples, Joyce Carol Thomas, Sekou Toure, Quincy Troupe, Alice Walker, Margaret Walker, Ronald Walters, Al Young, and others.

Never before has one volume offered such a rich sampling of works by the nation's best black writers and thinkers.

THE MARKET

This anthology will appeal to a large and diverse readership for the following reasons:

--The many nationally known authors included will attract the attention of reviewers in most major media.

--The format of the book will make it appealing for use in high school and college courses, particularly black studies, literature, and social studies classes.

--General readers interested in contemporary black writing will also find the book attractive.

--Another market is found in the 12,000 current and recent subscribers to THE BLACK SCHOLAR for whom the book will be a collector's item. (We would expect to purchase 500 copies to use as premiums for new subscribers.)

THE BLACK SCHOLAR READER: A 25th Anniversary Anthology of Essays,
Stories and Poems (Initial Selections)

Edited by Robert Chrisman and Robert L. Allen

Introduction

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Ronald Walters, Strategy for 1976: A Black Political Party. Oct.
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Paulette Pierce, The Roots of the Rainbow Coalition. March-April
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Jesse Jackson, "A Call to Common Ground." Jan.-Feb. 1989; 20(1):
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Charles Henry, Jesse Jackson and the Decline of Liberalism in
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URBAN

William Wilson, The Ghetto Underclass and social transformation
of the Inner City. May-June 1988; 19(3): 10-17

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Mae C. King, The Politics of Sexual Stereotypes. March-April
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Linda Burnham, Has Poverty Been Feminized in Black America?
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Maya Angelou, Rehearsal for a Funeral. June 1975; 6(9): 3-7

Eugenia Collier, Paradox in Paradise: The Black Image in
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Robert L. Allen, The Port Chicago Disaster and its Aftermath.
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Derrick Bell, Learning from the Brown Experience. Sept.-Oct.
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Darwin Turner, Retrospective on a Renaissance. Jan.-Feb. 1987;
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James Baldwin Interview on Black Movement. Dec. 1973 - Jan. 1974;
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John Killens, Black Labor and the Black Liberation Movement. Oct.
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Angela Davis, Reflections on the Black Woman's Role in the
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Robert Staples, The Myth of the Black Matriarchy. Jan.-Feb. 1970;
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Johnnetta Cole, Militant Black Women in Early U.S. History. April
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Elizabeth F. Hood, Black Women, White Women: Separate Paths to Liberation. April 1978; 9(7): 45-56

Barbara Smith, Some Home Truths on the Contemporary Black Feminist Movement. March-April 1985; 16(2): 4-13

Audre Lorde, Scratching the Surface: Some Notes on Barriers to Women and Loving. April 1978; 9(7): 31-35

Kathleen Cleaver interview on women's liberation. December 1971; 3(4): 54-59

Shirley Chisholm, Racism and Anti-Feminism. Jan.-Feb. 1970; 1(3-4): 40-45

Frances M. Beale, Slave of a Slave No More. March 1975; 6(6): 2-10

Trellie Jeffers, The Black Black Woman and the Black Middle Class. March-April 1973; 4(607): 37-41

Assata Shakur, Women in Prison: How We Are. April 1978; 9(7): 8-15

Jooyce A. Ladner, Black Women Face the 21st Century: Major Issues and Problems. Sept.-Oct. 1986; 17(5): 12-19

BLACK EDUCATION/BLACK STUDIES

Nathan Hare, The Challenge of the Black Scholar. December 1969; 1(2): 58-63

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Geneva Smitherman, White English in Blackface, or Who Do I Be? May-June 1973; 4(8-9): 32-39

Margaret Wade-Lewis, Lorenzo Dow Turner: Pioneer African-American Linguist. Fall 1991; 21(4): 10-24

C.L.R. James interview on Black Studies. September 1970; 2(1): 35-43

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Robert Chrisman, Blacks, Racism and Bourgeois Culture. Jan.-Feb.
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Larry Neal, The Social Background of the Black Arts Movement
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Octavia Butler interview on Black Women and Science Fiction
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Max Roach, What "Jazz" Means to Me. Summer 1972; 3(10): 2-6

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Clarence Lusane, Rap, Race and Power Politics. Summer-Fall, 1993;
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Elizabeth Catlett, The Role of the Black Artist. June 1975; 6(9):
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FILM

St. Clair Bourne, The African American Image in American Cinema.
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N. Frank Ukadike, Western Film Images of Africa: Genealogy of an
Ideological Formulation. March-April-May 1990; 21(2): 30-48

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Ellen Holly, The Role of Media in the Programming of an
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Margaret B. Wilkerson, Redefining Black Theatre. July-Aug. 1979;
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PART 4 -- STORIES AND POETRY

NOTE: This section is still in preparation. The following
authors are presently represented with poems and short stories.

POETRY

Amiri Baraka, George Barlow, Melba Joyce Boyd, Gwendolyn Brooks,
Dennis Brutus, Robert Chrisman, Stanley Crouch, Thadious M.
Davis, Rene Depestre, Toi Derricotte, Rita Dove, Mari Evans,
Jewelle Gomez, Nicolas Guillen, Michael S. Harper, Peter Harris,
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Ed Bullins, Malcolm: '71, or Publishing Blackness. June 1975,
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Woodie King, Jr., Emancipation. June 1975; 6(9): 81-83

Walter Dean Myers, The Vision of Felipe. Nov.-Dec. 1978; 10(3-4):
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Hortense Spillers, A Lament. March 1977; 8(5): 12-16

John Stewart, The Americanization of Rhythm. June 1975; 6(9): 73-
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Joyce Carol Thomas, Lubelle Berries. Nov.-Dec. 1978; 10(3-4): 18-
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Clarence J. Munford, Africa and the Political Economy of
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Julius Nyerere's Speech to the Sixth Pan-African Congress. July-
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Jean Damu, Southern Africa: From Angola to Soweto. Sept. 1976;
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Walter Rodney, Contemporary Political Trends in the English-
Speaking Caribbean. Sept. 1975; 7(1): 15-21

Tareen Hikmat
Suggest to Chas
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Pittman, Tarea Hall (1903-1991)

Tarea (Ty) Hall Pittman was a civil rights worker, social worker, and community activist. Born in Bakersfield, California in 1903, she was the second of the five children of William Hall and Susie Pinkney. Her father, a farm laborer who moved from Alabama to Bakersfield in 1895, helped his brothers found the Bakersfield Branch of the National Association for the Advancement of Colored People (NAACP).

Although Pittman experienced racial prejudice in Bakersfield, she did attend integrated public schools and in 1923 enrolled at the University of California, Berkeley. Black students were not allowed to reside in campus housing leading Pittman to use personal connections to find accommodations. Through these connections she also met William Pittman, a dental student whom she married in 1927.

Pittman became active in the NAACP and California State Association of Colored Women's Clubs in the early 1930s. She served as President of the Association from 1936 to 1938. Her work with the Association included voter registration and funding orphanages for African American children. In 1936 she organized west coast branches of the National Negro Congress and assisted in the creation of the Negro Education Council which provided research for and funded "Negroes in the News," a radio program devoted to publicizing positive news about the African American community. Pittman often hosted the programs as well and became a recognized radio personality across the U.S.

After dropping out of school to marry her husband and support his career, Pittman returned to college and received an A.B. in social service from San Francisco State College in 1939. In 1941, Pittman, anticipating the large scale migration of blacks to the West Coast, began helping the first arrivals from the South integrate into Bay Area communities. She also organized protests against Kaiser Shipyards and other war industries in 1941 and 1942 to force them to hire African Americans.

Pittman, always an active clubwoman, served as President of the California Council of Negro Women from 1948 to 1951. She also continued her civil rights work, helping to desegregate the Oakland Fire Department in 1952 and working on behalf of the NAACP, helping to lobby successfully for the California Fair Employment Practice (FEP) bill which was signed into law in 1959 by Governor Edmund "Pat" Brown. Partly because of this success Pittman served as Director of the West Coast Region of the NAACP from 1961 to 1965. During her tenure, she worked to get FEP laws passed in Arizona, Alaska, and Nevada.

Pittman retired from the NAACP in 1970 but continued to broadcast the "Negroes in the News" radio program into the late 1970s. After protracted illness, she passed away on July 31, 1991, having been an integral part of the civil rights and social welfare movements in the Bay Area and the West Coast for much of the 20th Century.

Sources:

Gordon Morris Bakken and Alexandra Kindell, *Encyclopedia of Immigration and Migration in the American West* (Thousand Oaks, California: Sage Publications, 2006); Tarea Hall Pittman, Joyce A Henderson, Earl Warren Oral History Project, *Tarea Hall Pittman, NAACP Official and Civil Rights Worker: An Interview* (Berkeley, California: Bancroft Library, University of California/Berkeley, 1974); Albert S Broussard, *Black San Francisco: The Struggle for Racial Equality in the West 1900-1954* (Lawrence, Kansas: University Press of Kansas, 1993).

9/12

W. L. W.
H. W.

'Mother' of state's civil rights fight Tarea Pittman dies at 88

By Brett Mahoney
Tribune staff writer

Tarea Hall Pittman, one of the pioneers of the civil rights struggle in Northern California died Wednesday in Berkeley.

Mrs. Pittman, 88, former West Coast regional secretary of the National Association of Colored People and host of a black affairs radio program for fifty years, died quietly in her sleep Wednesday afternoon at the Kyakameema Skilled Nursing Facility after a lengthy fight with a brain tumor.

"She was the mother of the civil rights movement in California," said Lawrence Crouchett, director of the Center for African American History and Culture.

From a family of farmers in Bakersfield, she was the first black student to graduate from the junior college there. She moved to Berkeley in 1923 and earned her masters degree in social welfare from the University of California.

Mrs. Pittman was a walking encyclopedia of this century's black civil rights movement. She lived it, led it and talked about it all her adult days.

She was a member of the NAACP for over 75 years and as West Coast regional secretary during most of the 1960s, she helped build the organization in the Eastbay and elsewhere west of the Mississippi.

Tarea Hall Pittman was a member of the NAACP for over 75 years and as West Coast regional secretary during the 1960s, she helped build the Eastbay organization.



"She was a fighter and a good fighter," said Eugene Lasarte-may one of Mrs. Pittman's co-workers in the NAACP.

But it was her voice and elocution that Mrs. Pittman was best known for. For 50 years she brought Bay Area listeners "Negroes in the News" on KDIA radio which under previous owners was named KWBR.

Aleta Carpenter, now general manager of KDIA, remembered listening to Mrs. Pittman when she was growing up.

"My grandmother would sit us down in front of the radio and we were not allowed to go to the bathroom or sneeze or anything. When it was over she would say, 'When you grow up I want you to speak as well as Tarea Hall Pittman,'" she said.

Mrs. Pittman, whose late husband, Dr. William R. Pittman, was the first black dentist to

practice in Berkeley, was never paid for her broadcasting work. Until 1985 she did it as a public service.

Carpenter said that Pittman's primary interest was getting information out whether she was on the radio or just talking to people at the supermarket.

She wanted people to know that there were black doctors, judges, architects and funeral directors who had overcome great obstacles and were role models for other struggling black Americans.

Mrs. Pittman is survived by three sisters who all live in the Eastbay: Eugenia Greene, 91;

Clarice Isaacs, 84 and Faricita Wyatt, 78.

A memorial service will be held 3:30 p.m. Sunday, August 4 at Fouche's Hudson Funeral Home, 3665 Telegraph Ave., Oakland.

OBITUARIES

Radio Host Tarea Hall Pittman Dies

Memorial services will be held tomorrow for Tarea Hall Pittman, former West Coast regional director of the NAACP and a longtime radio personality who helped desegregate the East Bay public transit system.

Mrs Pittman, perhaps best remembered as the voice of "Negroes in the News" which aired over Oakland's KDLA radio for more than 40 years, died Wednesday in Berkeley after a long illness. She was 88.

A native of Bakersfield and a member of one of the oldest pioneer families of Kern County, Mrs. Pittman was the first black student to graduate from Bakersfield Junior College.

After receiving a bachelor's degree from San Francisco State University and a master's degree in social welfare from the University of California at Berkeley, Mrs Pittman worked for several years as a social worker in San Francisco and in Contra Costa County.

Mrs. Pittman devoted her life to human rights. Although she never sought public office, she became known along the West Coast for her activity and leadership in civic affairs, delivering hundreds of eloquent speeches about national social conditions.

"She belonged to so many organizations and was just a hard worker for civic affairs. She was the moving spirit of women in the East Bay and really ahead of her time for a woman," said Tom Fleming, editor of the Sun Reporter newspaper. "In fact, she was ahead of a lot of men, and through her rule in the NAACP she helped break down the bars erected against hiring blacks in the East Bay transit system."

Mrs Pittman fought against racism for years, Fleming said.

In the mid-1930s, Mrs Pittman took over as host of "Negroes in the News." For the next 42 years, the show aired on KDLA radio in Oakland, highlighting the accomplishments of African Americans both locally and nationwide.

She also worked to integrate facilities on the campus of UC Berkeley — particularly the barber shop — and often opened her home to struggling students.

In 1952, after more than 10 years of service in the NAACP, Mrs Pittman was appointed head of the organization's West Coast region. While supervising the organization's operations in nine states, she continued her weekly radio show.

Mrs Pittman was a board member for many years of the Oakland YWCA and belonged to numerous civic organizations.

Mrs. Pittman is survived by three sisters, Clarice Isaacs of Berkeley and Eugenia Greene and Faricita Wyatt of Oakland.

The memorial service will be at 3:30 p.m. at the Hudson-Fuchs Funeral Home, 3665 Telegraph Avenue, Oakland. Donations in Mrs Pittman's name may be made to local branches of the NAACP.

— Clarence Johnson

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Pittman, Tarea Hall (1903-1991)

Tarea (Ty) Hall Pittman was a civil rights worker, social worker, and community activist. Born in Bakersfield, California in 1903, she was the second of the five children of William Hall and Susie Pinkney. Her father, a farm laborer who moved from Alabama to Bakersfield in 1895, helped his brothers found the Bakersfield Branch of the National Association for the Advancement of Colored People (NAACP).

Although Pittman experienced racial prejudice in Bakersfield, she did attend integrated public schools and in 1923 enrolled at the University of California, Berkeley. Black students were not allowed to reside in campus housing leading Pittman to use personal connections to find accommodations. Through these connections she also met William Pittman, a dental student whom she married in 1927.

Pittman became active in the NAACP and California State Association of Colored Women's Clubs in the early 1930s. She served as President of the Association from 1936 to 1938. Her work with the Association included voter registration and funding orphanages for African American children. In 1936 she organized west coast branches of the National Negro Congress and assisted in the creation of the Negro Education Council which provided research for and funded "Negroes in the News," a radio program devoted to publicizing positive news about the African American community. Pittman often hosted the programs as well and became a recognized radio personality across the U.S.

After dropping out of school to marry her husband and support his career, Pittman returned to college and received an A.B. in social service from San Francisco State College in 1939. In 1941, Pittman, anticipating the large scale migration of blacks to the West Coast, began helping the first arrivals from the South integrate into Bay Area communities. She also organized protests against Kaiser Shipyards and other war industries in 1941 and 1942 to force them to hire African Americans.

Pittman, always an active clubwoman, served as President of the California Council of Negro Women from 1948 to 1951. She also continued her civil rights work, helping to desegregate the Oakland Fire Department in 1952 and working on behalf of the NAACP, helping to lobby successfully for the California Fair Employment Practice (FEP) bill which was signed into law in 1959 by Governor Edmund "Pat" Brown. Partly because of this success Pittman served as Director of the West Coast Region of the NAACP from 1961 to 1965. During her tenure, she worked to get FEP laws passed in Arizona, Alaska, and Nevada.

Pittman retired from the NAACP in 1970 but continued to broadcast the "Negroes in the News" radio program into the late 1970s. After protracted illness, she passed away on July 31, 1991, having been an integral part of the civil rights and social welfare movements in the Bay Area and the West Coast for much of the 20th Century.

Sources:

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Tarea Hall Pittman

NAACP OFFICIAL AND CIVIL RIGHTS WORKER

With an Introduction by

C. L. Dellums

An Interview Conducted by
Joyce Henderson

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